"New Heavens and A New Earth"

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"The new heavens and the new earth, which I will make, shall remain before me, saith Jehovah."
—*Isaiah 66: 22, American Standard Version.*

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to the honor and praise of the divine Creator of the new heavens and the new earth for the blessing of mankind of all nations, tribes, peoples and languages.



Abbreviations of Bible versions quoted or cited in this book

AS - American Standard Version, by the American Committee of Revision

AT - An American Translation, by J. M. P. Smith and E. J. Goodspeed

CB - The Holy Bible, translated by the Catholic Biblical Association of America

Da - The 'Holy Scriptures', a New Translation, by J. N. Darby

Dy - Translation of the Latin *Vulgate* made at Douay and Rheims

ED - The Emphatic Diaglott, a translation of "what is commonly styled the New Testament", by Benjamin Wilson

Fn - The Holy Bible in Modern English, by Ferrar Fenton

Mo - A New Translation of The Bible, by James Moffatt

NW - New World Translation of the Holy Scriptures

Ro - The Emphasised Bible, a New Translation, by J. B. Rotherham

RS - Revised Standard Version, by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America

So - Books of the Hebrew Bible, by the Soncino Press, London and Bournemouth, England

Wr - The Westminster Version of the Sacred Scriptures (Roman Catholic)

Ws - The New Testament, a Translation in the Language of the People, by Chas. B. Williams

Yg - The Holy Bible, translated by Robert Young

Any quotation not followed by any specific abbreviation is from the *Authorized* or *King James Version*. The names of the books of the Bible are abbreviated when indicated after a quotation.

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"New Heavens and A New Earth"

CHAPTER I

Their Creator

THE creating of new heavens and a new earth is now under way. This is an all-powerful reason for lovers of truth, righteousness, liberty and life in peace and happiness to overflow with irrepressible joy. After almost six thousand years of human sorrow, suffering and death, at last permanent relief is near at hand and will be realized within this generation. A clean, just and healthful new world is immediately before them and they may enter into it. Now, when the outlook for this old world is utterly hopeless, it is high time for persons who long for life under perfect conditions to inform themselves and prove whether this startling good news is true. If it is true—and it can be proved true upon the highest authority—then it is only reasonable that they prepare for it, letting it be a guide to their present course of action. In view of the shortness of the time, it is most urgent that they do so. This will save them from sharing the certain destruction of a doomed old world and guarantee them a joyful

1. What reason for joy is there, and what is it most urgent to do?

entrance into the new world that will endure forever with blessings for its inhabitants.

[2] The creation of new heavens and a new earth comes about in a manner far different from what high-minded men presume. The failure of their ideas about it argues that they do not understand it and that they take too much to themselves and improperly rely upon what mere men of this old world do. In January, 1918, months before the close of World War I, the president of the United States proposed a League of Nations for the post-war world. The Protestant religious organization, the Federal Council of Churches of Christ in America (replaced in 1951 by the National Council of the Churches of Christ in the United States of America), came out in favor of the proposal. Disclosing how it viewed matters of universal importance, the religious Council published this statement in January of 1919:

[3] "The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient, it is rather the political expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is 'Peace on earth, good will toward men'. Like the gospel, its appeal is universal.

[4] "The heroic dead will have died in vain unless out of victory shall come a new heavens and a new earth wherein dwelleth righteousness.—2 Peter 3:13.

[5] "The church can give a spirit of good will, without which no League of Nations can endure."

2-5. In 1918 from what did the Federal Council of Churches in America expect new heavens and a new earth to come forth?

[6] By this statement the Council of Churches predicted that the League of Nations would prove to be the political expression of God's kingdom on earth and that it would fulfill the prophecy of 2 Peter 3:13 and introduce a new heavens and a new earth in which righteousness would dwell. Shortly the League became a reality, with Christendom's backing. But did it fulfill the Council of Churches' prediction? The kingdom of God is prophesied to last forever; but the League of Nations, its claimed "political expression", failed and went into the abyss of helplessness at the outbreak of World War II in 1939. It had not produced a "new earth, wherein dwelleth righteousness", even among its member nations. The "heroic dead" of the nations victorious in World War I had evidently died in vain. In 1945, over the blood and agony of millions more dead heroes, the United Nations succeeded to the League of Nations. After years of operation it offers no more promise than the defunct League of Nations did of establishing a new heavens and a new earth out of victory in World War II. Never did less righteousness dwell in this earth, never was there more moral corruption and human degradation. The entrance of the postwar world into the atomic era, and later into the era of the hydrogen bomb, has not elevated its spirit or transformed this earth into a place of beauty and bright hope for mankind.

[7] As if men of this old world, by combinations of nations and with the backing of the religious systems of Christendom, could create new heavens and a new earth in which righteousness controlled! It is beyond the power of feeble, imperfect, selfish

6. Did the League fulfill the prediction of the Council of Churches? What promise does the United Nations give of doing so?
7. In 1951 what did the American president admit concerning the creating of a new heaven and a new earth?

man to do. This has been admitted even by the American president who ordered the atomic bomb to be dropped upon Hiroshima, Japan, and who, in 1950, in an international armaments race, ordered the Atomic Energy Commission to produce the hydrogen bomb and asked the American Congress to furnish the vast sum of money for this. The following year this statement came from him, as reported in the New York *Times* of October 8, 1951: "CINCINNATI, Oct. 7—President Truman called on Protestant churchmen representing more than a score of major denominations today to 'turn the hearts and souls of men from rancor and hatred to love and the spirit of true brotherhood.' In a message read before the inaugurating session of United Church Men, the President told the assembled laymen that while they 'may not hope to create a new heaven and a new earth' at the present time, they could through prayer and labor 'strive to leave this world a little better' than they had found it." The explosion of the first hydrogen bomb the very next year boomed out a disconcerting emphasis to the president's words.

[8] No men were ever authorized to create new heavens and a new earth. It is presumptuous for them to hope to do so themselves at any time, present or future. Their use of the expression "new heavens and a new earth" is in fact a borrowed one and they have misappropriated it and misapplied it. They have thus subjected trusting people to great disappointment and have turned the attention of mankind away from the true and only creator of the righteous new world. Although the hopes of men who look to men crash around them in bitter failure, the creating of the new heavens

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8, 9. Were men authorized to create such things, and whose promise of such things do men of faith see coming true?

and new earth moves on to full accomplishment. Men of faith and of enlightened vision who look to the right source of these long-awaited things see the grand work in process and rejoice. They behold the millenniums-old promise of these good things coming true. They trust in the same promise that the inspired writer did, who nineteen centuries ago wrote: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." The writer of that was Simon Peter, of the city of Bethsaida. He was a loyal follower and faithful apostle of Jesus Christ, and he penned these sublime words in his second letter to his fellow Christians, chapter three, verse thirteen.* The time of awaiting these things in full is now about over.

9 To whose promise was the apostle Peter referring with such confidence that the promise would not fail but was worth waiting for? Not a mere man's promise. True, the prophet Isaiah uttered and wrote down the promise over seven centuries before the apostle Peter's letter, but he was merely quoting by inspiration the great Promiser, who himself said: "Lo, I am creating new heavens, and a new earth, and the former things are not remembered, nor do they ascend on the heart." (Isa. 65:17, *Yg*†) The Promiser of these new things is also their Creator. That is why he speaks the promise as if he were already carrying it out, although it was over twenty-six centuries in advance.

10 And who is this confident Promiser and Crea-

* According to the *New World Translation of the Christian Greek Scriptures*. See also John 1:40, 44, *NW*.

† For the explanation of this and other abbreviations in this book see the list of them on page 5.

10. Who is this Promiser and Creator, as regards his name and connections?

tor? Not some nameless "lord", whose identity would be lost among the many personages in heaven and in earth who are called "lord". No, but he discloses his name, that we may not look to the wrong source or channel for the fulfillment of the promise; and he puts his own chosen name before the statement of his promise, declaring: "Therefore, thus said the Lord Jehovah." (Isa. 65:13, *Yg*) He is the great Creator of all things, the Maker of the heavens and the earth. For the first two thousand years from man's creation he was known to men of faith by that name "Jehovah"; but for over nineteen hundred years after that, beginning with faithful Abraham the Hebrew, he was almost exclusively associated with the Hebrews and Israelites and Jews. He is the living and true God.

[11] The Hebrews, Israelites and Jews are not responsible for God's unusual name. No creature in heaven or on earth gave it to him. He chose it for himself. He gave it to himself. He announced it as his own, saying: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (Isa. 42:8, *AS; Yg*) Men who claim to know and represent and worship God have become ashamed of that name; but the exclusive Owner of it is not ashamed of it. He is not afraid of having his name known because of his deeds and associations that are reported in the ancient Hebrew Scriptures, like a hunted criminal afraid of being identified because of his dark deeds and incriminating associates. He does not fear that harm will come to anyone if his name is made known in connection with his works, his promises and his people. He has chosen no poor name, but has already covered

11, 12. Who is responsible for God's name, and is it a poor name?

it with matchless glory and will glorify it still more in the future.

12 If he had no personal name by which we could speak of him and address him, there would be no sense in the third of his Ten Commandments given to the nation of Israel through the prophet Moses; which commands: "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." Likewise, there would be no sense in the prayer that Jesus Christ taught his followers to address to God, saying: "Our Father in the heavens, let your name be sanctified." (Ex. 20:7 and Matt. 6:9, *NW*) The divine command not to take up God's name in a worthless way was, not a command never to pronounce it, nor a command always to use some unauthorized, inferior substitute for it, but a command never to misuse it. That the true Creator of the new heavens and earth may be honorably identified we are obliged to mention his unique name "Jehovah" in all its connections.

RELIABILITY OF HIS PROMISE

13 The promise of new heavens and a new earth is backed by a living Personage, with ample power to fulfill it regardless of how marvelous these new things will be. It is foolish for puny man, whose 200-inch telescope, according to the latest estimate, pierces the depths of the universe to a distance of about two billion light-years, to say, "How do we know there is a God? None of us here on earth have ever seen him!" It is good that mankind, from the first man on, has never seen

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13. Why is it foolish and inexcusable for man to demand to see God the Creator before believing his existence and his promise?

him. Man is not so constructed as to be able to see his Creator and remain alive. When the prophet Moses on top of Mount Sinai in Arabia asked to see his face, Jehovah by his invisible representative there answered: "You are not able to see my face, because no man may see me and yet live." (Ex. 33:20, *NW*) The nation of Israel at the foot of Mount Sinai were so terrified at the outward manifestation of Jehovah's unseen presence on the mountain and his voice out of the invisible that they said to Moses, the mediator between them and God: "You speak with us and let us listen, but let not God speak with us for fear we may die." "Do not let me hear again the voice of Jehovah my God and this great fire do not let me see any more, that I may not die." God said that they spoke sensibly in so speaking. (Ex. 20:18, 19 and Deut. 18:16, 17, *NW*) Only the fool asks to see God personally in order to be convinced of his existence. All the creation with which man is in touch by means of his sense of sight, hearing, taste, feeling and smell testifies that God the Creator of all exists, so that such a request to see before believing is without excuse.—Rom. 1:19, 20, *NW*.

[14] The great truth stated in his written Word, that God always was and had no beginning, may stun us. Our minds can hardly take it in, but it is not too much for reasonable faith. We must not liken God to ourselves and put our limitations upon him. Because he is the great First Cause of all creation he must always have been, during the endless past, so that what seems to be a long stretch of time to us mortals is but a short space of time to him. In prayer Moses said to him:

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14. How do the Scriptures emphasize that God always was, without beginning? and his being without end assures what for man in the new earth?

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Ps. 90:2, 4) Emphasizing His timelessness, the apostle Paul prayed: "Now to the King of eternity, incorruptible, invisible, the only God, be honor and glory for ever and ever. Amen." (1 Tim. 1:17, *NW*) Angels have been reported as swearing "by him who lives forever", yes, "by the One who lives for ever and ever, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it." (Dan. 12:7, *AT;* Rev. 10:6, *NW*) He it is "who inhabits eternity, whose name is Holy". (Isa. 57:15, *RS*) Because of his eternal existence and his incorruptibleness he will always remain the God supreme and true, and all the false gods of this present short time will perish and prove to be no gods. It is as the prophet Jeremiah wrote: "Jehovah is the true God; he is the living God, and an everlasting King: at his wrath the earth trembleth, and the nations are not able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens." (Jer. 10:10-12, *AS*) Only due to the fact that this true and living God is without beginning and without end mankind will be sustained in endless life in the new earth that he creates along with new heavens.

[15] Even his enemies and those on earth who doubt his existence will shortly be forced to know

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15. Who will be forced to know God is supreme, and why? How is he the foundation of all creation?

that he is supreme and all creatures are his inferiors. The fervent prayer was not uttered to him nor recorded in his Holy Bible all for nothing: "Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is Jehovah, art the Most High over all the earth." (Ps. 83:17, 18) To vindicate himself as the Supreme Sovereign he will answer this prayer of his faithful servant. To fit his unequaled position, his throne is in the heavens and our earthly globe is beneath his feet. "Thus said Jehovah: The heavens are My throne, and the earth My footstool." (Isa. 66:1, *Yg; Da; AS*) The center of the boundless universe is therefore at God's throne; it is not at the astral center of the great galaxy of numberless galaxies or island universes that now exist within or beyond the range of man's visual powers. As the creative center, God is the necessary foundation of all creation. All the creation revolves around him as its source. The centripetal force of this vast system of animate and inanimate things is inward toward him. All is inseparably united to him.

16 Since God is and is supreme, there must be theocracy throughout all parts of creation, high and low. Simply explained, *theocracy* means "God-rule", that is, the absolute rulership by God. This means that his creation is operated and controlled by divine law. That is the one scientific formula that applies all the way from the great island universes or galaxies down to the inside of a mere atom of matter. Natural law, which our scientists are at great pains to investigate and understand, is merely a part of theocratic law. There are no areas in all heaven and earth that

16. Why must there be theocracy in all parts of creation?

lie apart from theocratic rule, God's rightful sovereignty. There are no islands isolated from the mainland of his creation. There is no part of creation so distant as to be beyond the reach of his power. There would be no means to live or exist in places of isolation.

[17] All is dependent upon the Sovereign Creator. His universal theocratic laws are bigger and stronger than we human mortals are. We cannot halt or alter the operation of his laws, nor can man now equipped with the atomic bomb and its sister, the hydrogen bomb, wreck the Creator's universe. To try to go contrary to the fixed outworking of his laws always works to our unhappiness, harm and destruction. To bring ourselves into harmony with his theocratic law and order means wisdom and understanding on our part. It makes our eternal life in the Creator's righteous new world certain.

[18] It would be impossible for us to know the full truth about this Creator God by merely trying to read the visible universe like a book, including the so-called "book of nature", that has to be decoded or deciphered. Well knowing this, the Creator has been delighted to reveal himself to inquiring men who have faith. For the good of the generations to come he has turned Author and has caused this revelation to be written under inspiration in the Holy Scriptures. The sacred Bible is his creation. Without it, how would we know God's name, his miraculous deeds and his purpose now to create new heavens and a new earth in which righteousness is to dwell? Worldly scientists try to understand how and by what physical laws created things operate, but they

17. Why is it to our benefit to bring ourselves into harmony with God's law and order?
18. Why has God turned Author, and what therefore will we follow instead of worldly scientists?

never learn how the Creator of such things works. They neglect the Creator's written Word, his Law Book. Viewing it from the standpoint of religious creeds and tradition, they criticize the Bible, call it unscientific and put physical law and matter above the Bible. That is why they continue in destructive darkness. We will not follow them. We will accept God as our Creator and take his Word.

[19] God does not believe in keeping us in ignorance and dependent upon worldly scientists. He invites us to come and ask *him* questions concerning his purposes and operations, and to request an answer: "Thus saith Jehovah, the Holy One of Israel, and his Maker: Ask me of the things to come; concerning my sons, and concerning the work of my hands, command ye me. It is I that have made the earth, and created man upon it; it is I, my hands, that have stretched out the heavens, and all their host have I commanded." (Isa. 45:11, 12, *Da; AS; Yg; So*) To respond to this invitation to inquire of Jehovah the Creator, we must go to his written revelation, the Holy Bible, and study it with the help of his theocratic organization. We must come, not defiantly challenging his right and ability to make things occur his way nor commanding him to do things for us or dictating the work of his hands, but humbly and sincerely asking for information and guidance and requesting an answer in faith. (Jas. 1:5) This we shall now do, that we may learn how he creates the righteous new heavens and earth and how we may gain life everlasting in that glorious new world.

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19. For information what does God invite us to do, and how and with what attitude must we do so?

CHAPTER II

The Invisible Heavens

"HEAVEN," in its simplest sense, means that which is heaved or lifted up, higher than the earth. "The heavens are higher than the earth," is the way the Creator himself states the matter. (Isa. 55:9) In defining the Greek word for it (*ou·ra·nos'*) the famous Greek philosopher of the fourth century B.C., Aristotle, said: "According to its true sense we call it heaven [*ou·ra·nos'*] from being the boundary of the things above." (*Peri' Kos'mou,* or, "On the Universe") No proper understanding of the creation of the righteous new heavens and new earth can be reached without our first examining and understanding the invisible heavens. Because "science" cannot demonstrate such a thing in its laboratories it refuses to believe in immaterial, invisible heavens that the most powerful telescopes and microscopes cannot penetrate. It even denies the existence of a Creator God and prefers to speak of a "creative génie",* using a word of Arabian mythology. The Holy Bible is infinitely above the materialistic science of this world, because it discloses and proves the fact of an invisible, supreme,

* *The Creation of the Universe,* by George Gamow (1952), page 32.

1. Before we can properly understand the creation of the new heavens and new earth, about what must we first understand? What throws materialistic science off its base?

intelligent, eternal God and the fact of an invisible realm of life in which countless spirit creatures of God live and carry on their activities. These facts throw materialistic science off its base in its most fundamental theories, so that it cannot reason straight. "God is a Spirit." (John 4:24, *AS; NW*) "God is a spiritual Being." (*Ws*) So said Jesus Christ, who himself descended from the invisible heavens. This fact accounts for it that materialistic science cannot see God or peer into the realm of invisible heavenly life.

[2] The creating of the spirit realm was long before the creating of the material universe with its billions of independent galaxies like our own Milky Way. Proving this fact and in order to humble man who is a latecomer or recent arrival in creation, Jehovah put this question to the sorely tried but patient Job: "Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy?" Another translation, rendering this last question quite freely, says: "Who laid the corner-stone, when the morning-stars were singing, and all the angels chanted in their joy?" Another free translation says: "And all the heavenly beings shouted for joy."—Job 38:4-7, *RS; Mo; AT.*

[3] The Creator thus points out that there were "sons of God" before the creation of earth and man's appearance upon it. The "morning stars" mentioned in connection with these heavenly sons

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2. What series of questions to Job proves that the creation of the spirit realm was before that of the material universe?

3. Who were the "morning stars" mentioned?

of God were not literal, inanimate, material stars. As the morning stars are mentioned in a parallel way with the sons of God, this may be just a symbolical way of describing these sons of God. As the morning star in our planetary system shines brightly in our heavens before the rising of the sun, so these heavenly sons of God are brightly shining creatures, like a blinding lightning flash.

4 There was a time when God had no sons. He had not yet begun creating the invisible heavens. He was then all alone in eternal space. But he was not lonesome. To be lonesome would have meant something was lacking for him. But he is completely self-sufficient and is absolutely not dependent on anyone else. Single life was not monotonous for him. His unsearchable qualities are perfectly balanced, and his thinking processes brought him satisfying delight. But he is not a mere thinker. He is an active God and he has pleasure too in work. What his movements were during the past eternity of his single being we do not know, but the "glory of the incorruptible God" always attended him. (Rom. 1:23, *NW*) Carried away with the thought of this the psalmist sings out: "Bless Jehovah, O my soul! Jehovah my God, thou art very great; thou art clothed with majesty and splendour; covering thyself with light as with a garment." (Ps. 104:1, 2, *Da; AS*) But there was no one to enjoy God for what he is. In the course of time he was pleased to begin to let others enjoy his goodness and companionship. It was then he purposed to create living creatures. This would mean undertaking responsibility for those who would become dependent upon him, but he was

4. When did God have no sons? For what purpose did he undertake the responsibility of sons?

glad to take on this responsibility. The creatures that he would make his sons would find unspeakable pleasure in him. In turn, he would find pleasure in them. He would be worthy of all they would render to him of appreciation, praise and service: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."—Rev. 4:11, *NW*.

"THE BEGINNING OF THE CREATION BY GOD"

5 What, now, was the first creation by God? Of God it is written: "He that sits in the heavens laughs; the Lord makes sport of them." Also: "It is he who sits enthroned above the circle of the earth." "Jehovah, his throne is in heaven." (Ps. 2:4 and Isa. 40:22, *AT;* Ps. 11:4, *AS*) But these scriptures apply since God's creation of the earth and the rising of human kings upon it; they do not mean that God needed to sit down and that first he created a chair or throne for himself. What need does he have of such a thing, when, as it is written at Job 26:7 (*AT*), "he hangs the earth upon nothing"? No, God's first creation was something alive and intelligent. Out of what did God produce this first creation? It is hard for some to see how God could create something out of nothing. Hence they invent or believe in *dualism,* the theory that matter always was, the same as God always was, eternal, necessary and independent of God; and that God was merely the organizer and shaper of matter into different forms, and imparted life to it. But in trying to do away with the miracle of God's creating things

5. Why was God's first creation not something without life? Out of what did he begin creating, contrary to the theory of dualism?

out of nothing, these dualists create a miracle of their own and always leave unanswered the question: From where did this inanimate, unintelligent matter come? If God is not the first and only Great Cause of all matter, then who else or what else is? *Nihil ex nihilo,* meaning "nothing (comes) out of nothing", may be true, but that is true only without God's presence, for nothing cannot of itself produce something. Today, matter is understood to be concentrated energy, and God is the source of all energy. The dualist theory is not necessary, it does not give the satisfactory explanation, it does not hold true, it is not Scriptural. God remains the First Cause of all else.

6 Jehovah's first creation answers our question for us, at Revelation 3:14, 21, in these words: "These are the things the Amen says, the faithful and true witness, the beginning of the creation by God: '. . . I conquered and sat down with my Father in his throne.' " (*NW*) Jesus Christ, now glorified in heaven since his return there nineteen centuries ago, is the one who thus identifies himself as God's first creation. But, besides him, two or three other witnesses point to the same fact.

7 The apostle Paul testifies of him: "He is the image of the invisible God, the firstborn of all creation, because by means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All other things have been created through him and for him. Also he is before all other things and by means of him all other things were made to exist, and he is the head of the body, the congregation. He is the

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6, 7. How does God's first creation answer our question for us? How does Paul support that by saying he was "the firstborn of all creation"?

beginning, the firstborn from the dead, that he might become the one who is first in all things, because God saw good for all fullness to dwell in him." (Col. 1:15-19, *NW*) It is useless for believers in a trinity to argue that the expression "the firstborn of all creation" does not mean that Jesus Christ was a creation by God but means that he is God's Chief or Principal One with first privileges; for then, to follow the same line of reasoning, the expression in verse 18, "the firstborn from the dead," would mean that Jesus Christ never died, was never one of the dead. But since all the scriptures testify that Jesus Christ was dead parts of three days and was resurrected, the expression "the firstborn from the dead" means he was the first one to be raised from death to complete, endless life. Likewise the corresponding expression "the firstborn of all creation" means he was the first one to be created. He is a creature; he was not coeternal with God. Being heavenly, he was spirit like God.

[8] Until his first creation Jehovah God was sonless; by it he became a father. We have seen that the theory of dualism is without foundation and that there was no coexistent matter present when God made himself a father. So there was no female principle then in existence, the way certain Jesuit priests argue in order to glorify motherhood to an equality with God or even to a superiority over God. So Jehovah God used nothing female, no mother, by which to produce his first son. For this reason he is rightly called "the only-begotten Son of God", and he was given a "glory such as belongs to an only-begotten son from a father". (John 3:18; 1:14, *NW*) In what way, then,

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8. How, despite the existence of other sons of God, was he the "only-begotten Son of God", without a mother?

do all the other "sons of God" not disprove that this first-born Son is God's "only-begotten Son"? It is because he is the only direct Son of Jehovah God and by the co-operation of this Son he afterward brought forth all his other sons. The testimony of the apostle Paul quoted above bears out this truth. So does the testimony of the apostle John. At John 1:1-4 he speaks of God's only-begotten Son as "The Word" and he starts at the beginning of the *history* of creation, saying: "Originally the Word was, and the Word was with God, and the Word was a god [the Word was divine, *AT*]. . . . All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence by means of him was life, and the life was the light of men."—*NW;* see also Moffatt, Stage, Boehmer, Pfaefflin, Menge, Newcome (Revised) translations.

[9] As a word is the product of a speaker or writer, so the Word was the first creation of God, and by means of his only-begotten Son, the Word, God gave life to all other creatures. By means of him he also now makes it possible for fallen, dying mankind to gain everlasting life in the righteous world of the "new heavens and a new earth". Thus he is the "word of life", just as the same apostle John writes: "That which was from when a beginning was made, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt, concerning the word of life, (yes, the life was made manifest, and we have seen and are bearing witness and reporting to you the everlasting life which was with the Father and was made manifest to us)." —1 John 1:1, 2, *NW*.

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9. How does being God's Word denote his being created? And how is he the "word of life"?

10 Admitting that his life was from his heavenly Father, Jesus Christ said: "Just as the living Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me." (John 6:57, *NW*) Because the other intelligent creatures of heaven received their life from God, the Scriptures speak of them as "the sons of God". It is reported that at times they assembled together before God, even down to the time when Satan the Devil came into existence: "Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them." (Job 1:6; 2:1; 38:7, *AS*) These heavenly sons of God are generally spoken of as angels. As *angels* means "messengers", this term describes the general service that they render for God. Does that mean that God's only-begotten Son, Jesus Christ, is an angel? When Jesus came to earth he repeatedly said that God his Father had sent him: "I seek not my own will but the will of him that sent me. Also the Father who sent me has himself borne witness about me." (John 5:23, 24, 30, 37, *NW*)* And we read a prophecy of his coming to the temple of God, at Malachias 3:1 (*Dy*), in these words: "Behold I send my angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the angel of the testament whom you desire shall come to his temple. Behold he cometh, saith the Lord of hosts." It is generally agreed and it is Scripturally supported that there Jesus Christ is foretold as the "angel of the testament", or, the "messenger of the covenant" (*Wr*).

* See also John 6:38-40, 44; 7:16, 28, 33; 8:16, 18, 26, 29; 20:21.

10. Why were other intelligent creatures of heaven called "sons of God" and also "angels"? Why was the only-begotten Son of God also an angel?

[11] The "angel of the testament" is understood to be the same as the angel whom Jehovah God promised to send before Moses and the nation of Israel on their journey through the wilderness to the Promised Land: "Here I am sending an angel ahead of you to keep you on the road and to bring you into the place that I have prepared. Watch yourself because of him and obey his voice. Do not behave rebelliously against him, for he will not pardon your transgression, because my name is within him." (Ex. 23:20, 21, 23; 32:34; 33:2, *NW*) Because Jehovah's name was within this angel, it strongly indicates that the angel was Jesus Christ in his prehuman spirit form. (1 Cor. 10:1-4) He is the chief one to declare, uphold and vindicate his Father's name Jehovah. On earth he said: "I have come in the name of my Father." He prayed to God: "Father, glorify your name." And when he made his kinglike ride into Jerusalem, the multitudes hailed him with the cry foretold at Psalm 118:26: "Blessed is he that comes in Jehovah's name, even the king of Israel!" (John 5:43; 12:12, 13, 28, *NW*) His name *Jesus* means "Jehovah is salvation".

[12] Because Jesus Christ is the First-born and the only-begotten Son of God, he is generally distinguished from the rest of the heavenly angels and is spoken of outstandingly as the Son. The apostle Paul says: "So he has become better than the angels to the extent that he has inherited a name more excellent than theirs. For example, to which one of the angels did he ever say: 'You are my Son; today I have become your Father'? And again: 'I shall be a Father to him, and he will

11. What strongly indicates that the angel with Moses and the Israelites in the wilderness was Christ in prehuman form?
12. Why does Hebrews 1:4-13 not argue that the only-begotten Son of God is not also an angel?

be a Son to me'? But when he again brings his Firstborn into the inhabited earth, he says: 'And let all God's angels worship him.' . . . But with reference to which one of the angels has he ever said: 'Sit at my right hand, until I make your enemies a stool for your feet'?" (Heb. 1:4-13, *NW*) But the fact that Jesus Christ is here distinguished from the other angels does not mean that he is not also an angel of God; otherwise, the fact that Jesus Christ is here distinguished as the Son of God would mean that the other angels are not sons of God. Jesus Christ is designated as God's Son, not in contrast with the angels, but in contrast with the previous prophets, by means of whom God used to speak to men.—Heb. 1:1-3.

[13] From his superiority over the other angels the prehuman first-born Son of God could be called an "archangel". Before his coming down to earth as a man he was not known in heaven as Jesus Christ. He served as God's Word or representative Spokesman to all other creatures: "The name he is called is The Word of God." (Rev. 19:13, *NW*) Besides this official name or title he must have had a personal name. The Scriptures give the names of only two heavenly angels before God's only-begotten Son became a man on earth, namely, Michael and Gabriel; but this is sufficient to show that God has given all the angels personal names. Psalm 147:4 tells us God even calls all the stars by their names. (Dan. 8:16; 9:21; Luke 1:19, 26) Only one of the two angels named is called an archangel, namely, Michael. Of him we read: "When Michael the archangel had a difference with the Devil and was disputing about Moses' body, he did not dare to bring a judgment

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13. Why could he also be called an "archangel"? Besides his official title, what was his personal name in heaven? Why?

against him in abusive terms, but said: 'May Jehovah rebuke you.'" (Jude 9, *NW*) The fact that Michael disputed there about Moses' body on the top of Mount Nebo, where he died, argues strongly that this archangel was the angel whom Jehovah promised to send before Moses and the nation of Israel and within whom Jehovah's name was. This point is further argued when an angel said to the prophet Daniel: "And at that time shall Michael stand up, the great prince who standeth for the children of thy people."—Dan. 12:1, *AS;* see also *AT; Mo.*

[14] Are there other archangels besides Michael? Does Daniel's prophecy indicate this when it speaks of him as "one of the chief princes"? We read the angel's words to Daniel: "The prince of the kingdom of Persia withstood me twenty-one days; but Michael, one of the chief princes, came to help me, so I left him there with the prince of the kingdom of Persia . . . But now I will return to fight against the prince of Persia; and when I am through with him, lo, the prince of Greece will come. But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince." (Dan. 10:13, 20, 21, *RS*) Since the Scriptures mention or name no other archangels than Michael, the expression "one of the chief princes" distinguishes him from the "prince of the kingdom of Persia" and the "prince of Greece". These latter two princes stood like guardian spirits for Persia and Greece just as Michael stood for the children of Daniel's people, the Israelites. But those princes of Persia and of Greece were not "princes" within Jehovah's theocratic organiza-

14. Why does Daniel 10:13, 20, 21, by use of the expression "one of the chief princes", not indicate there were other archangels?

tion, for they withstood and fought against Jehovah's angel with Michael at his side. Hence they were not archangels within Jehovah's organization like Michael, but were part of the rebel organization of which Persia and Greece under their princely charge were a part. This would leave Michael as the ranking archangel in Jehovah's theocratic organization.

15 Time came when the archangel Michael fought against those spirit princes of Persia and Greece and the other spirit princes over other world powers of the enemy organization. According to the Bible time schedule this fight was of recent date, and Revelation 12:7-10 describes the fight: "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels [including the princes of Persia and Greece] battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God!' " (*NW*) What does Michael's action here for the kingdom of God and for the authority of his Christ prove in the light of the other evidence presented above? It proves that Michael the archangel is no other than the only-begotten Son of God, now Jesus Christ. The very name *Michael*

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15. What does Revelation 12:7-10 prove as to the identity of the archangel Michael? In further proof, what does the name "Michael" mean?

means "Who is like God?" and indicates that Jehovah God is without like or equal and that Michael his archangel is his great Champion and Vindicator.

16 The angels obedient to God their Father are glorious creatures. There is no reason to doubt their existence, for many eyewitnesses on earth have seen them materialized in flesh and then disappearing. At times they have appeared in a glory that has struck terror to the beholders. (Dan. 10:4-11; Matt. 28:1-4; Luke 2:8-15) "Also with reference to the angels he says: 'And he makes his angels spirits, and his public servants a flame of fire.'" (Heb. 1:7, *NW;* Ps. 104:4) Man is lower than the angels, so that in making man God's work of creation moved from a higher to a lower order of creation. So when the only-begotten Son of God became a man, prophetic Psalm 8 began going into fulfillment, just as the apostle Paul comments: "A certain witness has given proof somewhere, saying: 'What is man so that you are mindful of him, or the son of man so that you look after him? You made him a little lower than angels.' . . . we behold Jesus, who has been made a little lower than angels." (Heb. 2:6-9, *NW;* Ps. 8:4-8) Accordingly angels have powers superior to those of man. They are able to "fly swiftly" through interstellar space. Considering the distances they have to cover and in the amount of time, their speed of flight must be terrific. (Dan. 9:21) God can use angels for the destruction of mankind, as when his passover angel sped throughout Egypt in the middle of the night and killed Egypt's first-born among man and beast, doubtless millions of lives. In one night, too, his angel destroyed 185,000 Assyrian warriors under Sen-

16. Why is there no reason to doubt the existence of angels? How are they proved to be superior to man?

nacherib, who were threatening Jerusalem. (Ex. 3:2; 12:29, 30; 14:19, 20; 2 Ki. 19:35, 36) God also uses angels for helpful service to his faithful people on earth: "Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?"—Heb. 1:14, *NW*.

17 The prophet Daniel was given a vision of hundreds of millions of angels before God's throne. (Dan. 7:9, 10) They are all organized and placed in the positions of service, just as the Supreme Sovereign of heaven pleases. Some serve in the capacity of seraphs and others in the capacity of cherubs. (Gen. 3:24; Isa. 6:1-6; Ezek. 10:1-20) All together, they form the invisible heavenly organization of Jehovah God, in complete subjection to him and lovingly obedient to him as their theocratic Head and Life-giver. From the time of Jehovah's prophetic utterance at Genesis 3:15 concerning the seed of the woman, this heavenly universal organization has been compared to a faithful wife of a husband and has been spoken of as Jehovah's woman or wife. He, the Creator of this heavenly organization, is its husband, who fathers the seed or offspring it brings forth. This heavenly universal organization is the one that is addressed, at Isaiah 54:5, 6 (*AS*): "Thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. For Jehovah hath called thee as a wife." (Gal. 4:26, 27) This angelic organization, therefore, plays a vital role in God's creation of the righteous new heavens and earth, and we must always take it into consideration the way the sacred Scriptures do.

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17. In what capacities do angels serve? From Genesis 3:15 on, to what is this angelic organization likened, and why must we bear it in mind when considering new heavens and a new earth?

This will help us to determine whether "new heavens" means the destruction of the stars and planets now visible to man in the sky and the creation of new ones, or means something more reasonable.

CHAPTER III

Creation of the Planet Earth

DESCRIBING it as one great divine act of creation that provided all the tremendous masses of matter that were involved, Genesis 1:1 opens up the Holy Bible with the words: "In the beginning God created the heavens and the earth." —*NW*.

[2] The beginning here mentioned does not refer to the creation of the invisible heavenly spirit realm and its creatures. It refers to the beginning of the history of the planets, stars and island universes or galaxies within the range of man's sight, and the planet earth beneath his feet. The concluding statement of this first general account of creation says: "This is a history of the heavens and the earth in the time of their being created, in the day that Jehovah God made earth and heaven." (Gen. 2:4, *NW*) How long ago was that beginning of the universe's history? The Bible does not state. Modern science estimates the average age of the stars in the island universe or Milky Way, of which our solar system is a part, to be three to four billion years. Genesis 1:1 by its silence on a date allows for that estimate of time or any future correction of it. By time-measuring devices called "radioactive clocks" the scientists estimate

1. How does Genesis 1:1 describe creation?

2. What "beginning" is here referred to, and why must scientists be off in calculating the time of that beginning?

the age of earth's rock to be around three and one-half billion years. However, there are a number of factors entering into the measurement of earth's age by this means that we cannot be sure about. Hence the estimate of earth's age by this means is not wholly reliable. The biggest factor that modern science disregards in its measurements and investigations is God, the Creator himself. This cannot but throw all their calculations off. "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth."—Ps. 33:6, *AS*.

[3] "God created." (Gen. 1:1) The Hebrew word translated "God" is *El·o·him'*. This is the plural number of the word *El·o'ah*, meaning "God". Although the word *El·o·him'* is in the plural number, the verb "created" (Hebrew, *ba·ra'*) is in the singular number, so that we cannot translate it "Gods created", as atheists want to do. Some would translate Genesis 1:1: "In the beginning he created gods with the heavens and the earth." They would make it agree with the Babylonian epic of Creation, which says: "When on high heaven had not been called by name, the earth below a name had not received— . . . when no gods at all had come into existence, not [yet] called by name, not [yet] with their destinies fixed —then it was that the gods were created within them." But their attempted translation betrays gross ignorance of the Hebrew, for in the entire creation account from Genesis 1:1 to 2:4 *El·o·him'* occurs thirty-five times in connection with what God did and said, and every time the verb is in the singular number, showing that *El·o·him'* is the subject of the verb and means one Person.

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3. Why may the Hebrew at Genesis 1:1 not be translated "Gods created", or, "he created gods with the heavens and the earth"?

[4] Many clergymen follow the pagans in believing in a trinity. They try to see in the plural title *El·o·him'* a support for their teaching that there are "three persons in one God", namely, God the Father, God the Son and God the Holy Spirit. However, *el·o·him'* means "gods" only when the Scriptures apply this plural word to the false pagan deities. The pagan Philistines applied the title *el·o·him'* to their fish-god Dagon. (Judg. 16:23, 24; 1 Sam. 5:7) If, then, the trinitarians argue that the use of *El·o·him'* with a singular verb means there are three coeternal, coequal Persons in one God, then the same thing must hold true for the fish-god Dagon: he must be three persons in one god. Further, there is the Hebrew word (*a·dōn'*) meaning "master" or "lord". In the Scriptures this is often applied in its plural form (*a·do·nim'*) to one man or person, as at Genesis 24:9, 10, 51; 39:2-20; 40:1; 42:30, 33; Exodus 21:4, 6, 8; Judges 19:11, 12; Isaiah 19:4; Malachi 1:6. The plural number of a title is thus used to apply to just one individual or person, to denote his excellence, majesty or superiority in this capacity. In the same way, *El·o·him'*, as applied to the Creator, is the plural of majesty, excellence and supremacy; it does not mean he is mysteriously a trinity. In harmony with this fact the Greek Septuagint Version of the Scriptures translates *El·o·him'* with the singular title *ho The·os'*, and the Latin *Vulgate* with the singular *De'us*. Thus *El·o·him'* is first of all connected with creation. He is the Creator.

[5] His inspired account of creation continues: "Now the earth proved to be formless and waste

4. Why does the title *El·o·him'*, which is in the plural number, not support the doctrine that the Creator is a "trinity"?

5, 6. What was the state of the earthly globe finally before the six days of creation began?

and there was darkness upon the surface of the surging waters, and God's active force was moving to and fro over the surface of the waters." —Gen. 1:2, *NW*.

[6] The once popular theory that the earthly globe was of secondary origin, that is, that its mass was pulled out from the mass of the sun by the attractive power of some still larger sun that was passing by, has now been abandoned by almost all scientists. The Bible does not call for such a tidal theory of earth's creation. Scientific theory is, however, that at a certain stage of development the protoearth was a brilliantly hot ball of gas that finally liquefied and then hardened. So time was when the infant earth was a glowing globe of melted rock and no solid crust existed. As a result of internal processes this molten spheroid became surrounded with a thick atmosphere of air, water vapors and, likely, some other extremely vaporizable substances. Science reasons that earth became surrounded with a "liquid envelope". This would all be prior to the six days of creation during which God prepared the earth for human creatures to occupy. Without describing how it came about, his record says surging waters covered the globe. Underneath that great watery abyss lay the hard crust of the earth. Evidently the internal heat of the earth still warmed those waters, but no form of life, no one-celled organisms nor any subsea vegetable life existed in them. As the Creator gazed at earth at this stage the surface of its waters was formless, that is, featureless, being empty and waste. Nothing poked itself up above their surface.

[7] Darkness was upon the surface of the surging

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7. How was the darkness upon the surface of the surging waters produced? And what did the movement of God's active force over the surface of the waters mean?

waters. How so? By God's will. "I am Jehovah, and there is none else; forming the light and creating darkness." (Isa. 45:6, 7, *Da*) In a lesson on creation Jehovah asked the patient Job: "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb; when I made clouds the garment thereof, and thick darkness a swaddling-band for it?" (Job 38:8, 9, *AS*) It is known that in our own Milky Way or Galaxy there are critical regions for observation that are hidden from human eyes by layers of cosmic dust, which even the 200-inch telescope on Mount Palomar, California, cannot penetrate, although the "blind" radio telescope is able to do so. It is possible that by such means Almighty God clothed the earth covered with water and vapor in a dense darkness, until the critical moment. Despite the darkness "God's active force was moving to and fro over the surface of the waters". Ferrar Fenton's translation reads: "But the breath of God vibrated over its fluid face." (Gen. 1:2) The expression "active force" here translates the Hebrew word *ru'ahh*. *An American Translation* renders it "a tempestuous wind", which would have dispelled the thick vapory cloud that encased the earth. "Tempestuous wind" does not convey the thought of more than the force of a stormy wind operating upon the waters. True, *ru'ahh* is elsewhere rendered by translators as "blast, breath, tempest, wind, spirit"; but by the movement of this *ru'ahh* there was more than the mere agitation of the water's surface as by a raging wind. There was the operation, not necessarily violent or noisy, of the invisible "active force" of the Creator to accomplish his will. It was not the supposed third person of an imaginary, unscriptural "trinity".

DAY ONE

[8] "And God proceeded to say: 'Let light come to be.' Then there came to be light." (Gen. 1:3, *NW*) This divine command toward our earth marked the beginning of a new epoch known as the "creative week". In response, the obstruction causing the darkness moved away or dissolved and light beams struck the vapory canopy about the earth. It was evidently light from the sun, of which the earth is a satellite. It did not yet reach the surging waters that enveloped the earth. "After that God saw that the light was good, and God brought about a division between the light and the darkness." (Gen. 1:4, *NW*) This separation of light from darkness suggests that the earth rotated as it revolved around the sun. In this creation account or in the rest of the Bible there is nothing that teaches the geocentric view of the earth, namely, that the earth is the center of the universe and that the heavenly bodies, sun, moon and stars, revolve about it, and that the earth is flat. Three thousand years before Copernicus and Galileo Galilei the words of Job were recorded in God's Word: "He stretcheth out the north over empty space, and hangeth the earth upon nothing." (Job 26:7, *AS*) Or, "He spread out the Northern expanse, and suspended the earth upon space!" (*Fn*) This fact allows for its motion round the sun. In harmony with this is the later inspired statement at Isaiah 40:18, 22: "To whom then will ye liken God? . . . It is he that sitteth above the circle of the earth." (*AS*) Or, "That He sits over the round earth." (*Mo*) By earth's receiving daylight only from the sun the light on earth was separated from the darkness; and by earth's rotating on its axis both hemispheres, Eastern and

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8. Respecting the earth, how did light come to be, and how was the light divided from the darkness?

Western, enjoyed alternating periods of light and darkness.

[9] Modern science still does not know what light is. It does not know its Creator, of whom it is written: "God is light and there is no darkness at all in union with him." (1 John 1:5, *NW*) But the Creator knows and he saw that the light was good for the earthly creations that would need the light to live here. "And God began calling the light Day, but the darkness he called Night. And there came to be evening and there came to be morning, a first day." (Gen. 1:5, *NW*) God thus ended his first creative day.

[10] It is stoutly contended that because the creative days of which this was the first are numbered, this limits the length of each such day to twenty-four hours' length. This raises the question: If evening and morning made up the first literal day, then was the moon, which appears at evening, created before the sun of morning? Also, darkness was upon the surface of the surging waters before the first day; and since the evening grows darker before the morning or daybreak, how did the darkness on the surface of the surging waters get darker than before, and when did that primordial darkness change to the darkness of the evening of the first creative day? Since the account of the fourth creative day mentions the sun of morning ahead of the moon and stars of the evening, why did it not, on the first creative day, become morning and then evening? Morning would break off the primordial darkness and show a termination of it more so than evening would. It is therefore evident that in the creative days

9. Why did God see that the light was good, and what did he call it, and what did he call the darkness?

10. How is it shown from the account of the first day of evening and morning that the creative days are not each twenty-four hours long?

evening and morning are figurative rather than literal, and are to be understood differently from mere darkness and light, called Night and Day.

[11] Because of the inclination of the earth's axis the length of Day and Night differs at different latitudes on the earth's surface and at different seasons. But the evening and morning of each creative day are equal in length of time. That is to say, each creative day is of the same length. But if not 24 hours long, then how long? How are we to know? By measurement of the seventh day, which is now possible. That a creative day is not to be understood as a literal 24-hour day is shown by Genesis 2:4, which speaks, not of six days, but of the "day that Jehovah God made earth and heaven". (*AS*) As we examine Genesis 2:1-3 regarding the seventh day we note that it does not say as with the preceding days, 'And God saw that it was good; and the evening and the morning were the seventh day.' No, it leaves the day unfinished. According to the *New World Translation* it says: "Thus the heavens and the earth and all their army came to their completion. And by the seventh day God came to the completion of his work that he had made, and he proceeded to rest on the seventh day from all his work that he had made. And God proceeded to bless the seventh day and make it sacred, because on it he has been resting from all his work that God has created for the purpose of making." This agrees with the argument of the apostle Paul at Hebrews 4:3-11 that God was continuing to rest in the day of King David the psalmist and was still resting in Paul's day in the Christian era.

[12] The Christian era is now nearing its close and

11, 12. How is it now possible to determine the length of each creative day? How is it shown that the seventh creative day is not yet ended?

we are almost six thousand years from man's creation, after which God's resting began, or his desisting from earthly creation; and now the thousand-year reign of Jesus Christ is before mankind, after which he will hand over all things to God his Father. So, not by human interpretation, but by God's own interpretation, the seventh day of rest adds up to seven thousand years.*

13 Just as the Hebrew prophets did not know the full meaning of what they prophesied, so the Bible writers needed not necessarily to know the length of the creative day. The apostle Peter showed the expression "day" could mean more than 24 hours, saying: "One day is with Jehovah as a thousand years and a thousand years as one day." (2 Pet. 3:8, *NW*) Now we are living in the day of fulfillment of Bible prophecy and it is possible to understand the length of God's seventh day of desistence from earthly creation. This in itself helps us to understand the figurative meaning of an evening and a morning as making up a creative day. In the evening period things would be indistinct, but in the morning they would become clearly discernible. How God's seventh creative day would turn out was in evening darkness at its beginning, for it was conditional upon man's course of free-will action. It turned out dark as to how it would be a day of blessing. But when God's only-begotten Son came to earth to bring life and incorruptibility to light through the good news, the morning began. Not long before his coming, Bible prophecy began fulfilling on a

* See *"Let God Be True"*, chapter 15, entitled "The Sabbath: In Shadow and Reality", pages 177-179, ¶¶20-24.—1952 Revised Edition.

13. How is it Scripturally shown that "day" does not always mean a 24-hour period? And how did the evening of the seventh day turn to morning?

large scale by the deliverance of the faithful Jewish remnant from Babylon and by their return to the Holy City, Jerusalem, 537 B.C. This was near the middle of the seventh creative day, or about 3,500 years from man's creation. Thus it has been with this day as described at Proverbs 4:18: "The path of the righteous is like the light of dawn, which shines brighter and brighter until full day."—*RS*.

[14] Similarly, with the six preceding creative days. They started out indistinctly but ended up with full light as to what had been purposed and accomplished each day. Since the Fourth Commandment about the weekly sabbath day is based upon the creative week as a pattern, and since the days of the week marked out by the Fourth Commandment are all equal, it argues that each of the days of the creative week were likewise equal in length, 7,000 years. Since the period described in Genesis 1:1, 2 preceded the creative week, this, according to God's will, allows that period of original creation to be indefinite in length, much longer than the entire 49,000 years (7 × 7,000) of the creative week. The creative week itself began about 46,025 B.C., according to the Bible's timetable.

DAY TWO

[15] The morning of the first creative day has now passed, and it is time for the evening of the second day to begin. "And God went on to say: 'Let an expanse come to be in between the waters and let a dividing occur between the waters and the waters.' "

14. What commandment argues that each of the seven creative days was equal in length? So when did the creative week begin, and how long was the *original* creation prior to that?

15. What did God command to take place on the second day?

(Gen. 1:6, *NW*) Science today reasons that, before the formation of large bodies of water on the earth's surface, all of its water had existed in the form of atmospheric vapor, because then the earth's surface must have been extremely hot. Eventually the temperature dropped below the boiling point of water, and then there was a condensation of much of the vapor and it was deposited upon the earth as a great body of water, whether by heavy rainfalls or by other processes. But not all the atmospheric vapor was deposited upon the earth. A thick blanket of it swathed the earthly globe, and there was no open space with an atmosphere. God saw the need of this for earth's future inhabitants. At the right time he called for an expanse to be formed. His power was equal to his expressed will: "Then God proceeded to make the expanse and to make a division between the waters that should be beneath the expanse and the waters that should be above the expanse. And it came to be so."—Gen. 1:7, *NW*.

[16] A great body of water was thus raised high above the surface of the earth and rotated with the rotation of the earth, like a canopy above it. It doubtless reflected the sunlight as brilliantly as the planet men call Venus, which till now is wrapped in a layer of clouds. The water canopy was held in suspension, not by the expanse beneath it, but by God's decree and power. In addition to the gravitational pull of the earth it kept the earth's atmosphere from expanding and dissipating to an unlimited extent.

[17] "And God began to call the expanse Heaven. And there came to be evening and there came to

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16. How were the waters above held in suspension, and with what effect on earth's atmosphere?

17. What did God call the expanse, and why was it not the same as the heavens of Genesis 1:1?

be morning, a second day." (Gen. 1:8, *NW*) The expanse that spread out all around the earth during this second day, and which God called Heaven, was not the same as "the heavens" spoken of in Genesis 1:1. Those heavens were created before the first creative day and included all the celestial bodies of our material universe. The expanse now called Heaven was brought about by the division of the watery elements on and about the earth during the second creative day. The waters in suspension above it did not enclose any of the stars of the outer heavens. Through this vast body of water above the expanse the sun, moon and stars were not visible at the surface of the waters under the expanse. The division between the waters above and the waters beneath was to be broken in God's due time, and to serve his awesome purpose, but without destroying this expanse called Heaven.

DAY THREE

[18] At the beginning of the history of creation surging waters covered the entire face of the globe. Water continued to cover the globe even after the waters were divided to permit an atmospheric expanse, until the close of the second creative day. "And God went on to say: 'Let the waters under the heavens be collected into one place and let the dry land appear.' And it came to be so." (Gen. 1:9, *NW*) The featureless appearance of this water-covered sphere became broken by the appearance of land above the waters. This was evidently caused by a contraction or shrinking of the globe, which produced a buckling of earth's crust so that land surfaces were pushed up above

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18. What did God command to occur on the third day, and what relationship did this show up between the earth and the waters?

the waters. The circumference of the entire earth thus decreased. The waters were thus proved to be resting upon the earth; and the earth was not floating upon the waters the way some religious critics of the Bible would interpret Psalm 24:2 to mean. The earth was the base of our planet, and the waters were purely incidental. At Exodus 20:4, 5 waters were said to be "under the earth"; but that meant merely underground and not under the entire earth and all the way down with no support by earth. In this the Giver of the Ten Commandments is perfectly scientific.

19 "And God began calling the dry land Earth, but the collection of the waters he called Seas. Further, God saw that it was good." (Gen. 1:10, *NW*) The term "seas" would include lakes, comparing with the 12¾-mile-long "Sea of Galilee" of today, also larger inland seas and the great oceans. Today the oceans and seas cover nearly three fourths of the surface of our planet, but how much back there on the third creative day we do not know. Were they sweet waters? Geological evidence clearly indicates that during the early period of their existence they consisted entirely of sweet water. The saltiness of the oceans was a later development, as the waters drained off the land. The same as today, the earth's surface above the waters was doubtless discontinuous. The dry land did not enclose the seas or oceans, but the seven or more or less seas surrounded the land surfaces. Hence there was a circumfluent ocean, and it was possible to go to the ends of the earth, even though the earth was not flat. Falling off would not launch one into boundless space; it would land one in the surrounding water.

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19. What did God call the dry land and the collection of waters, were the waters sweet or salty, and how was it possible to go to the ends of the earth?

[20] Up till then there was no form of life in the primeval global sea, and there was no form of life on the dry land at its first appearance. How, then, did life on this planet begin? Not by so-called "spontaneous generation". It was not because the chemical and physical conditions of dead matter became favorable for it, and accidentally the structural and chemical rearrangement within a molecule of dead matter sparked off life to a faint, lowly start. Life's beginning was no accident, no more than the existence of matter is. It was a miracle of the great Life-giver, to whom it is said: "For with thee is the fountain of life; through thy light do we see light." (Ps. 36:9, *AT*) First, though, there must have been a preparation of the earth's rocky surface for this by the building up of a soil upon which plant life could live, both on land and under the sea. "And God went on to say: 'Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth.' And it came to be so." —Gen. 1:11, *NW*.

[21] Here, now, was something wonderful when divine power superimposed the life principle upon atoms of matter and produced living matter, vegetable matter, organic matter. It was now that the vegetable kingdom of life began. Bacterial life now began; and the formation of the complex organic molecule did not require hundreds of millions of years, as godless, false scientists reason, and that accidentally by the complicated self-rearrangement internally of previously dead matter. It was created instantly by God.

20, 21. How did forms of life on the earth begin on this third day?

[22] God's utterance divided up the plant world into three general divisions: grass, the lowliest and most widely spread; then vegetation bearing seed, a larger and higher division; and then fruit trees yielding fruit according to their kinds. All this plant life could reproduce itself and thus keep the earth adorned, and also provide food for the future animal kingdom. The presence of carbon in the primeval seas and in the earth's crust would prove valuable for both of these kingdoms of life. At that time the air was doubtless densely laden with carbon. The property that plants have of taking in the carbon dioxide of the air and giving off oxygen would serve to purify the atmosphere and provide it with free oxygen for the later animal kingdom to breathe. At the very beginning God created the many different family kinds of plant or vegetable and set bounds about each kind which could not be crossed; and he arranged for the preservation of these distinct kinds by the reproduction each of its own kind. This divine rule, which cannot be violated, is marked by the decree that the trees should yield "fruit according to their kinds". The vegetable kingdom did not start with one original plant and all the different kinds develop from it. By creating the different kinds at the start with an allowance for variety within each family kind there was at once revealed the "greatly diversified wisdom of God". (Eph. 3:10, *NW*) He laid down a principle that he was to follow in creating later forms of life.

[23] How much of the sun had now reached the surface of the dry land to nourish this plant life

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22. Into what three general divisions did God divide the vegetable kingdom, and what function did plants serve? How were family kinds produced and maintained, and why?

23. So how did the third day end?

is not disclosed. But as the creating of the vegetable kingdom followed the appearance of the dry land, it doubtless occurred in the morning of this third creative day. How close this was to the fourth day with its great increase of light, we do not know. "And the earth began to put forth grass, vegetation bearing seed according to its kind and trees yielding fruit, the seed of which is in it according to its kind. Then God saw that it was good. And there came to be evening and there came to be morning, a third day." (Gen. 1:12, 13, *NW*) Thus the third creative day ended brightly with its purpose accomplished, not only with luxuriant plant life robing the dry land but with many forms of submarine plants decking the floors of the seas.



DAY FOUR

[24] As time now moves on into the evening of the next creative day, what takes place proves to be comparable with what took place on the first day, when God said: "Let light come to be," and not contradictory of it. "And God went on to say: 'Let luminaries come to be in the expanse of the heavens to make a division between the day and the night, and they must serve as signs and for seasons and for days and years. And they must serve as luminaries in the expanse of the heavens to shine upon the earth.' And it came to be so." (Gen. 1:14, 15, *NW*) No darkness is said to have preceded this creative day, which darkness needed to be dispelled by the light. So this differs from what occurred at God's command on Day One. The light of that day was said to come from the sun. Why, then, would God call for luminaries to appear in the expanse?

[25] Prior to this day the outside surface of the watery canopy that swaddled the earth got the full benefit of the sun's rays. Beneath, the atmosphere of the recently created expanse was not yet thinned down and cleared of its murkiness, so that what light may have penetrated it was diffused, without its source being discernible. Now God decreed a change. "And God proceeded to make the two great luminaries, the greater luminary for dominating the day and the lesser luminary for dominating the night, and also the stars. Thus God put them in the expanse of the heavens to shine upon the earth, and to dominate by day and by night and to make a division between the light and the darkness. Then God saw that

24. What did God command to occur on Day Four? How was this comparable with Day One and yet different from it?

25. Up till now upon what had the sun beamed, and what change did God now proceed to make?

it was good. And there came to be evening and there came to be morning, a fourth day." —Gen. 1:16-19, *NW*.

[26] Significant is the account's use here of the verb "make" instead of "create" with reference to these luminaries. The sun, long thought to be the parent of our earth, had been created before the first creative day. The same is true of the moon and the stars. They are included in the "heavens" mentioned in Genesis 1:1. But now on the fourth creative day God *makes* these celestial bodies to occupy a certain new relation toward earth's surface and the expanse above it. The statement that "God put them in the expanse of the heavens to shine upon the earth" indicates that they now became discernible, as if they were in the expanse, and their light reached the surface of the earth with greater strength than before. The source of light by day was discerned to be a powerful luminary, and a dimmer luminary was seen to be shedding light by night. Although the atmosphere of the expanse cleared sufficiently to permit this effect, yet these luminaries were not visible at earth's surface in sharp outline and detail, because of the waters that had been raised up in suspension above the expanse on the second creative day.

[27] The fact that the two great luminaries are not named would suggest that they were not then distinctly visible but had an effect like indirect lighting in a house. Not till after the global flood of Noah's day does the Bible name the sun for the first time and, later, the moon for the first time. (Gen. 15:12; 37:9) After the flood there is defi-

26. On this day what did God *make* instead of *create?* What was the effect upon the earth's surface?

27. What was the effect produced on the earth by the waters above the expanse still intercepting the direct rays of the sun?

nite evidence that the intercepting mass of water in suspension above the expanse had been broken up and deposited on the earth. That it used to be warmer all over the earth has had to be admitted even by atheistic scientists. Geology undeniably shows that vegetation of our present temperate zone used to flourish in far northerly points as Alaska, south Greenland, Iceland and Spitsbergen, and subtropical plants grew richly farther north, with palm groves even in south England. Correspondingly various forms of land and marine animal life lived farther north also. The fact that coal deposits have been found in places along the shore of Antarctica is taken as indisputable proof that rich vegetation once covered that vast continent now almost completely ice-coated. The general warmth of the globe was doubtless due to the canopy of waters above the atmospheric expanse, which let the light and heat rays of the sun in and diffused it everywhere but which, like a hothouse, kept the heat from escaping.

[28] The irrigating of earth's plant life at this time was done the way it is described in the fuller creation account of Genesis, chapter two: "Jehovah God had not made it rain upon the earth and there was no man to cultivate the ground. But a vapor went up continually from the earth and it watered the entire surface of the ground." (Gen. 2:5, 6, *NW*) This means an upgo of moisture rather than a downpour of it as rain. At night this vapor would condense and provide enough moisture regularly for the growing things. Despite the rising vapor during the light of day there was no rainbow visible. A rainbow is reported to be seen by humans first after the Flood,

28. How was the irrigating of the earth then effected, and what indicates that no rainbow made its appearance on this day?

when God made it a sign to remind mankind of his covenant toward them and of their obligations to hold animal life, represented by the blood, as sacred. If the rainbow had always been appearing since the appearance of the greater luminary in the expanse over earth on Day Four, there would have been no real force or effect in God's making it an outstanding sign of his covenant that a deluge of waters should never again wipe mankind off the face of the earth. (Gen. 9:8-17) It would have been commonplace and not novel, not a marker of a change, of things new.

[29] Besides furnishing light by day and night, the sun, moon and stars were to serve for man's guidance in other ways, "as signs and for seasons and for days and years." They have shone forth on high as "signs" of God's existence, "his eternal power and Godship"; and, as prophecy developed, they have served as symbols of actors playing a part in the great controversy over Jehovah's universal sovereignty. They have marked not only the natural seasons, days and years, but also those of special meaning in the Creator's theocratic arrangement with his chosen people. Though silent in their inanimateness, they have joined mightily in the universal Hallelujah song to which Psalm 148:1-6 calls: "Praise ye Jehovah. Praise ye Jehovah from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of Jehovah; for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass away." —*AS.*

29. How have the sun, moon and stars served "as signs and for seasons and for days and years"?

CHAPTER IV

Conscious Life Begins on Earth

ASTRONOMERS today know of no planet in the discovered universe that is so ideally adapted for the life of intelligent creatures as is our earth. Everything stamps it as a special creation of an intelligent God. He scientifically prepared it for the dwelling place of living, thinking creatures, and his inspired account of the creative week reveals the ordered steps that he took to that end. By the close of the fourth day he had made conditions just right for conscious creature life to live on earth's great store of food and to fill this earth with movement and action.

DAY FIVE

[2] By the Bible time schedule it was now 28,000 years from the week's beginning, or about 18,025 B.C., which means that animal life on earth is quite recent when compared with wild guesses of atheistic "science". The waters now became a cradle, not of man's life, but of marine animals' life. "And God went on to say: 'Let the waters swarm forth a swarm of living souls and let flying creatures fly over the earth in the bosom of the expanse of the heavens.'" (Gen. 1:20, *NW; Ro*) Not one lone creature is commanded to come into

1, 2. For what is the earth today ideally adapted? But what did God command to take place on Day Five?

existence in the waters to start off animal life, but swarms of them at once of many different family kinds. At the same time flying creatures of many kinds are to fly, not merely over the waters, but "over the earth", in bold outline against the face of the expanse of the heavens.

[3] Take note of what the Creator called those living creatures in the waters, "living souls." In this way the Creator gives us his definition of "soul". He makes known to us what an earthly "soul" is and startles us with the fact that fishes and marine reptiles are "souls". He thus differs from the philosophy of paganism and of Christendom as to what a "soul" is, namely, an unseeable, untouchable, intelligent and immortal something that inhabits a mortal, material body for only a time and then departs for the spirit realm. It cannot be argued that the Creator called marine animals "souls" because such a supposed "soul" (*neph'esh*) was the most important part of them. The Hebrew word *neph'esh* being drawn from the verb *na·phash'*, which means to "breathe", the word "soul" (*neph'esh*) here means a conscious thing that breathes. For such the Creator had prepared the atmosphere of the expanse.

[4] The inspired account sticks to the Creator's definition of "soul" when it describes what followed the divine command: "And God proceeded to create the great sea monsters and every living soul that glides, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind. And God got to see that it was good." (Gen. 1:21, *NW; Ro*) Here is

3. In contrast with paganism, what did God call those living creatures in the waters? For what had God prepared the atmosphere of the expanse?

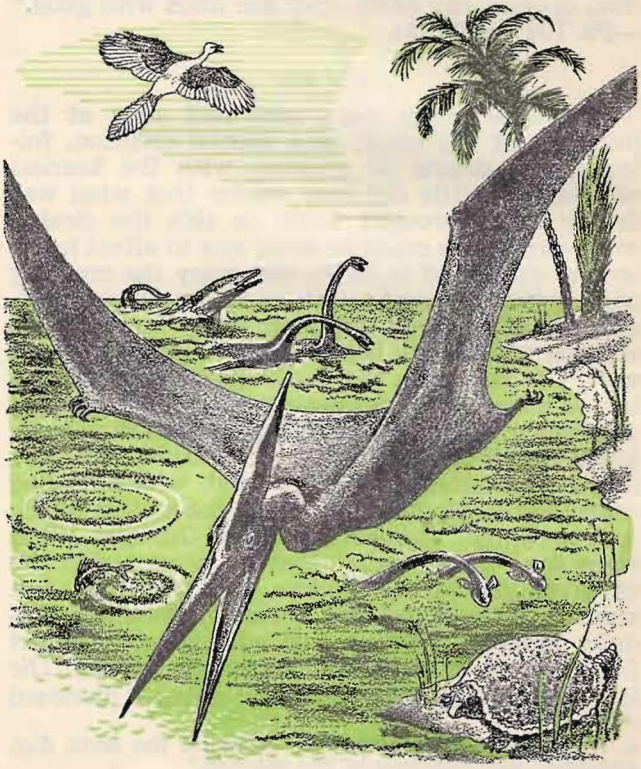
4. In what sense did God "create" living creatures on this day? What is to be understood by "winged flying creatures"?

the second time that the creation account uses the word "create", a word used in the Hebrew Scriptures only to describe what God does. Its use here shows that "create" does not always mean, as at Genesis 1:1, to produce something out of nothing, but may mean to produce something *new* out of matter already existent. The latter is what God did here on the fifth day by giving life to animals in the sea and to winged flying creatures. Showing matchless skill as a designer, he created many kinds at one time, each kind distinct from the other. Among the denizens of the seas at that time were such reptiles as the ichthyosaurus and the plesiosaurus, fossils of which have been discovered, also the fish known as the coelacanth, which was long thought to be extinct but one of which was caught in 1938 and another of a different type caught off southeastern Africa in December, 1952. Modern science recognizes the archaeopteryx as the "first bird", fossils of which have been found; but the Creator did not limit himself to that bird. He created many kinds. By "winged flying creatures" is to be understood, not merely birds, but also great flying creatures of very ancient times, such as the pterodactyl with its 25-foot wingspread. Winged insects may here also be understood, of which there are hundreds of thousands today.

[5] God was pleased with what he produced; it was good, as all his works are. "With that God blessed them, saying: 'Be fruitful and become many and fill the waters in the sea basins and let the flying creatures become many in the earth.' And there came to be evening and there came to be morning, a fifth day." (Gen. 1:22, 23, *NW*) According to the law of Moses, God's blessing upon his chosen

5. What did God's blessing upon such living creatures of the sea and air mean for them?

people of old meant that they would be abundantly supplied with food and that he would bless their powers of reproduction to continue as a populous nation. God's blessing upon the living creatures of the sea and air meant the same thing for them, suitable food for their enjoyment and a great multiplication of their family kind. The psalmist



marks this fact, saying: "How manifold are thy works, O Jehovah! in wisdom hast thou made them all: the earth is full of thy riches. Yonder is the great and wide sea: therein are moving things innumerable, living creatures small and great. There go the ships; there that leviathan, which thou hast formed to play therein. These all look unto thee, that thou mayest give their food in its season: that thou givest unto them, they gather; thou openest thy hand, they are filled with good." —Ps. 104:24-28, *Da.*

DAY SIX

[6] God's heavenly sons, who had sung at the founding of the earth as a special creation, followed this drama of creation with the keenest of interest. Little did they realize that what was finally to be brought forth on this the closing work day of the creative week was to affect heaven and earth and to make necessary the creating of new heavens and a new earth in which righteousness is to dwell uninterruptedly forever. The evening of this day begins! "And God went on to say: 'Let the earth put forth living souls according to their kinds, domestic animal and creeping animal and wild beast of the earth according to its kind.' And it came to be so." (Gen. 1:24, *NW; Ro*) God here addressed the dry land, which he had called Earth. He did not call for the waters of the seas to develop animals for life on the land. What were the "living souls" that he commanded the earth to put forth? Human creatures? No, but animals inferior to man, namely, domestic animals, creeping animals and wild beasts, distinct family kinds of each that did not crossbreed. The fact that God specified domestic animals disclosed

6. What did God command to occur on the sixth day, and what classifications of life resulted?

he had man in view with whom certain animals would be pleased to live in close contact, to serve man's interests more fully. On the other hand, the wild beasts would prefer the open fields and forests. The creeping animals included insects and reptiles.

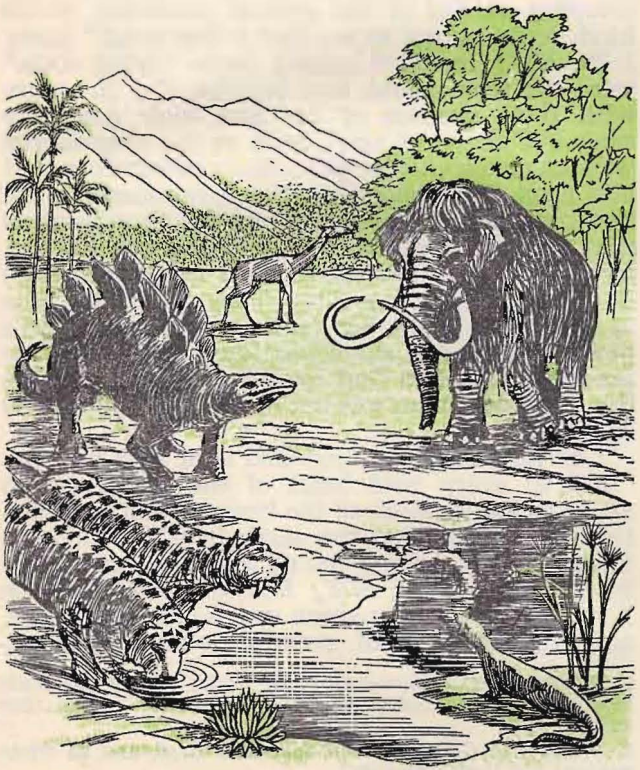
[7] "And God proceeded to make the wild beast of the earth according to its kind and the domestic animal according to its kind and every creeping animal of the ground according to its kind. And God got to see that it was good." (Gen. 1:25, *NW*) Included among these "living souls" were the tremendous land reptiles, the dinosaurs with their absence of fur and their definitely snakelike shape of head, such as the stegosaurus with an armor-plated spine, the protoceratops that laid eggs, the diplodocus, the tyrannosaurus, 20 feet high and 45 feet long, and the brontosaurus that weighed as much as 50 tons and was 100 feet long. Bones of these have been found, although they have long been extinct. They were the giants of the animal kingdom, and demonstrated God's power. These and the other forms of animal life preceded man and God took care of them by his due provision; man was not necessary.—Job 38:39 to 39:30.

[8] As respects their food God later said to man: "And to every wild beast of the earth and to every flying creature of the heavens and to everything creeping upon the earth in which there is life as a soul I have given all green vegetation for food." (Gen. 1:30, *NW; Ro*) At that time the lion must have eaten green vegetation like the ox, and this was plentiful, even in the arctic and ant-

7. What animals demonstrating God's power did such land animals include, and who took care of all this animal life?

8. What had God provided for their food, and in what regions did they find this?

arctic regions. Because of the mild climate all over the globe, kinds of animals now found only in tropical regions were not confined to equatorial areas but ranged over large parts of Europe and northern Asia and North America. Frozen carcasses of mammoths with green vegetation in their mouths or undigested in their stomachs found in far northern regions prove it.



MAN APPEARS

[9] At this stage earth was like a cageless zoological garden. It did not then display the climax of God's earthly creation. But God had not created earth merely for such a show place. He made it principally for the creature to inhabit who would have all these forms of conscious life in subjection. "For thus saith Jehovah who created the heavens, God himself who formed the earth and made it, he who established it,—not as waste did he create it: he formed it to be inhabited:—I am Jehovah, and there is none else." (Isa. 45:18, *Da*) The time had at last come for him to start off the realization of this final purpose regarding the earth. To do this he did not transplant any angel from heaven nor any supposed "disembodied soul" up there. Man was not to be a degradation of an angel; he has no ties of relationship with angels. Since the only-begotten Son of God, when becoming human flesh and blood, was made a little lower than the angels, mankind is lower in order than the heavenly angels. Hence in making man God did not work from a lower form of intelligent life up to a higher—man—but in the opposite direction. Still, it was marvelous, in that it was a new kind of intelligent creature, a material one; and it excited the wonder of the observing angels and made them shout for joy.

[10] Neither did God address some lower form of animal life—say, the most intelligent and the most humanlike—and command it to develop into a man. God proceeded to make a direct new creature, separate and distinct from angels and inferior animals or beasts. This new creature would

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9. For whom did God primarily create the earth, and how did this creature compare with the angels?
10. What shows that this new earthly creature was not to be related by flesh to beasts, birds or fishes?

not be related by ties of flesh to beasts, birds or fishes. Hence the inspired statement is: "Not all flesh is the same flesh, but there is one of mankind, and there is another flesh of cattle, and another flesh of birds, and another of fish. And there are heavenly bodies, and earthly bodies." (1 Cor. 15:39, 40, *NW*) If not the earth and if not some lower animal then alive on earth, whom did God address before this new creature came into existence? For it is written: "And God [Hebrew, *El·o·him'*] went on to say: 'Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every creeping animal that is creeping upon the earth.'" —Gen. 1:26, *NW*.

[11] "Let us," said God (*El·o·him'*). There is no echo of polytheism here, as if God were a number of gods or persons within himself. Furthermore, the custom of a ruler to speak of himself in the plural number as "we" and "us" appeared with the Persians, as shown at Ezra 4:18. But God is not to be understood here as talking to himself, deliberating with himself, and addressing himself in the plural of majesty and excellence. Whom, then, does he address? The Jerusalem *Targum*, which is an Aramaic paraphrase of Genesis, reads: "And Jehovah said to the angels . . . : 'Let us make man.'" Many Jewish rabbis, too, believe God here addressed the angels by his words, "Let us." But to get the inspired interpretation of God's words, we must turn to the words of his inspired apostles, who inform us that God used his only-begotten Son, the Word, in bringing all other

11. Did God's expression, "Let us," mean he was several persons within himself? So whom, Scripturally, did he address, saying: "Let us make man in *our* image"?

things, including man, into existence. (John 1:1-4; Col. 1:13-17) We make no mistake, then, in understanding that God said, "Let us," to his coworker, his only-begotten Son, the Word, in his prehuman condition. He could properly say to him, "Let us make man in our image, according to our likeness," because, says the apostle Paul, "he is the image of the invisible God, the firstborn of all creation"; "the Christ, who is the image of God." —Col. 1:15 and 2 Cor. 4:4, *NW*.

12 It was because of being made in the image and likeness of God that man would be, not just a mere conscious living creature like the fishes, birds and beasts, but a son of God. An earthly creature, in order to be a son of God, would have to resemble his heavenly Father and should be able to receive his Father's spirit and bring forth its fruitage of love. (Gal. 5:22, 23) For man and his mate to be the children of God it was necessary for them to be above the lower animals and to fulfill the divine purpose: "Let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every creeping animal that is creeping upon the earth."

13 Although he used his only-begotten Son in the work, the record speaks as if God alone did the work, creating man, not in *their* image, but in his own. "And God proceeded to create the man in his image, in God's image he created him; male and female he created them." (Gen. 1:27, *NW*) Here we have the third, fourth and fifth times that the verb "create" is used in relation to the work of God. Does it here mean to make some-

12. For man and his mate to be in God's image and likeness, what was necessary in their case?
13. In the producing of man, what does the verb "create" at Genesis 1:27 mean? How does this verse agree with the fuller account of Genesis, chapter two?

thing out of nothing? No; but he used matter already to hand, as the fuller account of man's creation discloses. The way Genesis 1:27 is worded also agrees with the fuller account, that God created first the one human, the man, the male, and after that he created the female. For this fuller account we must here turn to chapter two of Genesis.

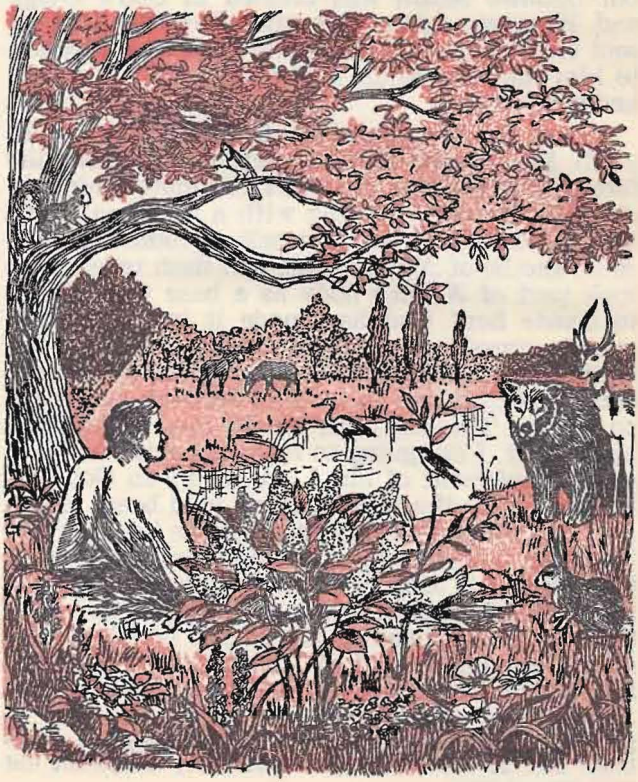
14 "Then Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul. Further, Jehovah God planted a garden in Eden, toward the east, and there he put the man whom he had formed. Thus Jehovah God made to grow out of the ground every tree desirable to one's sight and good for food and also the tree of life in the middle of the garden and the tree of the knowledge of good and bad."—Gen. 2:7-9, *NW*.

15 Taking the dust of Eden, or the sixteen chemical elements of the dust, which was inorganic matter, God proceeded to create man, forming his body with nostrils to breathe the atmosphere of the expanse. Still air may have filled the hollow places of the body thus formed, but the body did not breathe; it was lifeless. What made it begin to live? Was it the putting of a "soul" in it, an outside intelligence such as the pagans try to describe, and making it take up residence in the body? To the contrary, God's own record says that Jehovah God proceeded to "blow into his nostrils the breath of life". That is, with air through the nostrils God expanded the body's lungs and started it to breathing and to living. He put the force

14. Out of what did God form man, and where did God put him?

15. How did God make the man alive, and what came into existence by his doing so? Why was man, and not any lower creature on earth, a "son of God"?

of life into that body that he had formed complete with all its parts. What resulted when God combined the human body with the force of life, causing it to breathe? A living soul! God's record says: "And the man came to be a living soul." The apostle Paul agrees with this, saying, at 1 Corinthians 15:45: "So also it is written, 'The



first man, Adam, became a living soul.' " (*CB; Ws; Dy*) This first man did not have in him what pagans call a "soul", but he *came to be* a living soul, just the same as the fishes and the land animals are living souls. (Gen. 1:20, 21, 24, *NW; Da; Ro*) When Luke 3:38 (*NW*) speaks of "Adam, the son of God", it does so, not because Adam had a soul in him and the lower creatures did not, but because Adam was created in God's image and likeness. Adam was therefore the highest soul on earth, and so he could have in subjection to him the other souls in the sea and on the land and in the air.

[16] How did God create the female of the human kind? She proved to be something new and different; but she was created from matter already at God's disposal, starting with a rib from man's side. Since Adam was not self-reproducing, how could she be of Adam's bone and flesh unless God took part of Adam's body as a base with which to create her? God had made it impossible for man to crossbreed with any of his inferiors, the animals, even the manlike ape, and God made the man to realize this fact. "And Jehovah God went on to say: 'It is not good for the man to continue by himself. I am going to make a helper for him, as a complement of him.' Now Jehovah God was forming from the ground every wild beast of the field and every flying creature of the heavens and he began bringing them to the man to see what he would call each one; and whatever the man would call it, each living soul, that was its name. So the man was calling the names of all the domestic animals and of the flying creatures of the heavens and of every wild beast of the field, but

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16. How only could the woman be of man's bone and flesh, and so how did God create her, and what did man say of her?

for man there was found no helper as a complement of him. Hence Jehovah God had a deep sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. And Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man. Then the man said: 'This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken.' "—Gen. 2:18-23, *NW*.

17 Jesus Christ did not pronounce this Genesis record of the creation of man and woman and of God's marrying them childish, mythical and too fantastic to be believed. He knew it was absolutely true, because he himself had been there as God's creative agent. Quoting the Genesis record, Jesus said to his religious critics: "Did you not read that he who created them at the beginning made them male and female and said: 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart." (Matt. 19:3-6, *NW;* Gen. 2:24) In this way the Creator kept the human race from being of hybrid flesh, a family of pure human souls.

18 It was when marrying them that God gave them his blessing and in it stated to them his purpose in putting them on the earth. As it is written: "Further, God blessed them and God said to them: 'Be fruitful and become many and

17. How did Jesus Christ show his attitude toward this account of man's creation? And why is the human race not a hybrid race?

18. How did God, when marrying them, state his purpose in putting them on the earth? What was to be their food?

fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth.'" The animals that they were to have in subjection they were not to kill for food: "And God went on to say: 'Here I have given to you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food. And to every wild beast of the earth and to every flying creature of the heavens and to everything creeping upon the earth in which there is life as a soul I have given all green vegetation for food.' And it came to be so."—Gen. 1:28-30, *NW; Ro; Da.*

[19] The reason why they and the animals should feed on the vegetable kingdom was that the vegetable kingdom is soulless, whereas there is "living soul" in the animal kingdom. Literally, Genesis 1:30 quoted above reads: "And everything creeping upon the earth in which there is living soul." (*Da; Ro*) *An American Translation* renders this phrase: "And to all the land reptiles, in which there is a living spirit"; the *Revised Standard Version:* "And to everything that creeps on the earth, everything that has the breath of life." (*CB* similarly) But the Hebrew expression here is different from that of Genesis 2:7, which declares that God blew into man's nostrils the "breath of life". Hence the *New World Translation* best renders Genesis 1:30 with the expression "life as a soul". In the Hebrew Bible the word *neph'esh,* besides meaning the living person or animal, often means the life as a soul that such

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19. For what basic reason was man to feed on the vegetable kingdom instead of the animal kingdom? So how does the *New World Translation* best render the Hebrew word *neph'esh* at Genesis 1:30?

person or animal possesses. For that reason Jehovah God, after the flood of Noah's day, commanded mankind not to eat the blood of the animal kingdom: "Only flesh with its soul—its blood—you must not eat. And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back; and from the hand of man, from the hand of one who is his brother, shall I ask back the soul of man. Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man." (Gen. 9:4-6, *NW*) On the basis of this meaning of "soul" Jesus Christ on earth could "give his soul a ransom in exchange for many".—Matt. 20:28, *NW*.

[20] The creation of man and woman occurred in the morning of the sixth day and crowned God's earthly work. "After that God saw everything he had made and, look! it was very good. And there came to be evening and there came to be morning, a sixth day." (Gen. 1:31, *NW*) God's work in its entirety was very good. It was the product of Him who is the sum of all goodness. As his Son Jesus once said to a man who called him "good Teacher": "Why do you call me good? Nobody is good, except one, God." (Mark 10:17, 18, *NW*) The goodness of God's work means that Adam and his wife were created in human perfection, with no parts missing and no parts superfluous, completely sound. No sin and imperfection in man can be traced to the Creator: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he. They have acted ruinously on their own part; they are not

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20. How was God's work in its entirety at the close of the sixth day worthy to be pronounced good? What were man and woman's duties according to God's mandate?

his children, the defect is their own." (Deut. 32:4, 5, *NW*) How could God create man in his own image and likeness and at the same time create him imperfect and unbalanced as to wisdom, justice, power and love? He could not do so. The perfect man and woman, according to God's mandate to them in Eden, were to reproduce their kind and to fill, not heaven, but the entire earth with their perfect offspring. At the same time they were to subdue all the earth outside their garden of Eden and to hold all other living creatures in subjection.

[21] God's sixth creative day now came to its close. God could now desist from earthly work and turn over to the perfect man and woman the populating and the subduing of the earth on the 7,000-year-long seventh day of God's creative week. "Thus the heavens and the earth and all their army came to their completion. And by the seventh day God came to the completion of his work that he had made, and he proceeded to rest [or, desist] on the seventh day from all his work that he had made. And God proceeded to bless the seventh day and make it sacred, because on it he has been resting [or, desisting] from all his work that God has created for the purpose of making. This is a history of the heavens and the earth in the time of their being created, in the day that Jehovah God made earth and heaven." (Gen. 2:1-4, *NW*) No record exists of God's creating a "hell" of fire for tormenting human souls.

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21. At the close of the sixth creative day what did God proceed to do? Had he made a "hell" for fiery torment?

CHAPTER V

Corrupting of the Righteous World

AT Eden at the beginning of God's seventh creative day a righteous world existed. The time was about 4,025 B.C. There was then a righteous earth under righteous heavens. By this we mean something different from the planet earth and the material heavens from which man gets his natural light by day and night, the sun, moon and stars. In the symbolisms of the Bible the heavens are used to represent those who inhabit the realm higher than man's, namely, the invisible heavenly realm inhabited by spirit persons. The earth is used to picture the human population who inhabit it. Addressing such, Psalm 96:10, 11 says: "Jehovah reigneth: the world also is established that it cannot be moved: . . . Let the heavens be glad, and let the earth rejoice." (*AS*) From this standpoint there was a righteous earth at the garden of Eden. Not only was it a paradise, but it had righteous human inhabitants, created in perfection in the image and likeness of God. Every animal, even the serpent, was in subjection to the perfect man and woman. "God made man upright." (Eccl. 7:29, *AS*) There was, too, a righteous heaven over upright man. The great heavenly Father was over his human son and daughter and was doubtless represented invisibly

1. In what respects did a righteous world exist at Eden at the beginning of God's seventh creative day?

in Eden by his official Word, his only-begotten Son, now Jesus Christ. Jehovah God would doubtless speak to his human creation by his only-begotten Son as His official Word. There is no record of anyone else's speaking officially with humankind in the paradise of Eden.

[2] The tree of life in the middle of the garden and the tree of the knowledge of good and bad God planted in Eden with man in mind. If any birds and animals ate of that tree of life and tree of knowledge, it was not to be expected that by this act and by such food they would gain the right to eternal life and a knowledge by which they could determine and decree what is good and bad.

[3] The first man Adam was under a test in Eden and before the test was over God did not mention, point out and identify to Adam the tree of life in the middle of the garden, as far as the Bible shows. But when reminding Adam that he was under test to prove whether he was worthy to continue living in the paradise of Eden, God declared the tree of the knowledge of good and bad a forbidden tree. "And Jehovah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it. And Jehovah God also laid this command upon the man: 'From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die.'" (Gen. 2:15-17, *NW*) According to this, man would not die for not eating from the tree of knowledge

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2. With whom in mind had God planted the tree of life and the tree of knowledge of good and bad in Eden?

3. When did God advise Adam about either of these trees, and to what did God encourage Adam by means of the tree of knowledge?

but would die for eating from it while prohibited. Hence Adam was not deprived of anything vital by being barred from eating it. As for the knowledge of good and bad, Adam could leave that safely with God without fear of being a shameworthy ignoramus. God allowed Adam freedom of choice as to whether to eat from it or not. God did not tempt Adam to disobedience and wickedness by putting the tree of knowledge in the garden, for he had the other trees to eat of to satisfaction; but God rather encouraged him to obedience and faithfulness to God's sovereignty by warning him of the penalty of eating the forbidden fruit. So Adam could not be deceived by any tempter about this.

[4] After God gave Adam his instructions and warned him against the way that led to death, God created a wife for him and gave her in marriage to his earthly son Adam. It was then that God, speaking by his official Word, his only-begotten Son, blessed them and stated their commission to subdue the earth and fill it with a righteous godly race. Doubtless there were other occasions afterward when Jehovah God by his official Word spoke to them as he walked in the garden about the breezy part of the day, for so the divine Record indicates later. Adam, acting as Jehovah's visible mouthpiece or prophet, told his wife about the forbidden fruit and warned her of the death penalty. This was because she was a part of his body, one with him, and he did not want to have harm come to his own flesh. Rightly he loved her and did not want to lose her in death. No other creature on earth was God's prophet to her, but such other would-be prophet on earth

4. By means of whom did God give his marriage blessing to Adam and Eve, and who was His prophet on earth?

would be a false one and would mislead her into death.

5 Then a day came and another voice was heard in the paradise of Eden. It was not Jehovah's; it was not Adam's. Eve looked at the speaker. It was the serpent, known for its cautiousness. "Now the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made. So it began to say to the woman: 'Is it really so that God said you must not eat from every tree of the garden?' At this the woman said to the serpent: 'Of the fruit of the trees of the garden we may eat. But as for eating of the fruit of the tree that is in the middle of the garden, God has said, "You must not eat from it, no, you must not touch it for fear you may die."' At this the serpent said to the woman: 'You positively will not die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad.'" (Gen. 3:1-5, *NW*) Hm-m-m! That was a new thought to Eve about that tree.

6 But the Creator had not endowed that lowly creature with the power of speech and gift of human language. There must have been someone behind that serpent speaking—from the invisible world, the same way that an angel made Balaam's ass speak to him. (Num. 22:21-33; 2 Pet. 2:15, 16) Who was the real speaker that tried to act as a truer prophet than Adam and contradicted what God had said? It could be no other than the lying adversary of God. Warning against false apostles and prophets, Paul warned his Christian brothers: "The serpent seduced Eve by its craftiness, ... And no wonder, for Satan himself keeps trans-

5. What new voice was heard in Eden, to whom was it directed, and what did it say?
6. How was the serpent caused to speak, and what appropriate warning does the apostle Paul give?

forming himself into an angel of light." (2 Cor. 11:3, 13, 14, *NW*) But how did he ever get to be in the righteous paradise of Eden?

[7] From other parts of the Bible we must build up the facts of the case. Ezekiel, chapter twenty-eight, mentions another personage as being in the garden of Eden. But that prophecy is addressed to the king of Tyre; and the city of Tyre did not exist in Eden and the literal king of Tyre who was there addressed was not born till thousands of years later. (Josh. 19:29) However, the king of Tyre or the dynasty of its kings took a traitorous course toward Jehovah's people; and in describing the wickedness of the royalty of Tyre God uses language that fits his treacherous adversary at Eden. Because the course of the royal line of Tyre is thus likened to that of the original traitor against God, then by our considering the language of Ezekiel 28:11-19 we can see reflected the lamentable course of the glorious cherub of heaven who became the chief opposer of God and the murderer of humankind.

[8] The king of Tyre was once without blame with regard to the nation of Israel after they settled in the land of Palestine. There was no iniquity in the king of Tyre as far as molesting the chosen people of Jehovah was concerned, even though the Tyrians were cursed Canaanites and the Israelites were Shemites. The king of Tyre in the days of David the king of Jerusalem was Hiram, and this Hiram was ever a lover of David. So he sent envoys to David and craftsmen to build David a palace. David's son Solomon made a league with King Hiram, and this king of Tyre provided the

7. In what prophecy do we learn that another personage was in Eden, and what line of kings is addressed with language that befits God's treacherous adversary?
8. How was the conduct of the king of Tyre once without blame toward the nation of Israel?

sturdy lumber from the mountainside of Lebanon for the temple that King Solomon built to Jehovah. Solomon also sent to Tyre for a craftsman named Hiram, who was half Tyrian and half Jew, and he did the intricate brasswork of Jehovah's temple. The king of Tyre also assisted in building Solomon's magnificent palace and provided pilots and sailors for Solomon's fleet. King Hiram even addressed Solomon as "my brother". (2 Sam. 5:11; 1 Ki. 5:1 to 9:27; 10:11-22) This was irreproachable conduct for a heathen king.

[9] In course of time iniquity of conduct toward Jehovah's chosen people was found in the king of Tyre. He yielded to commercialism; he joined Israel's enemies; he carried gold and silver belonging to Jehovah into his temples at Tyre, sold the sons of the kingdom of Judah to the distant Grecians, abandoned the captive Israelites to the enemy nation Edom and "remembered not the brotherly covenant". (Joel 3:4-8; Amos 1:9, 10) He ceased to be a protector, ceased to be like a cherub with outstretched wings, like the cherubs in Jehovah's temple that stretched out their wings to cover the propitiatory cover of the Ark of his covenant. By the slopes of Mount Lebanon, with its famous cedars, the king of Tyre had been as in a garden of Eden and on a mountain of God. He was gorgeously decked in royal robes and splendor from all the precious gems and metals that his commerce had brought into the country. But now for his devilish perfidy toward Jehovah's people, divine judgment was to come upon him at God's appointed time. He was to lose his position in his Eden-like garden spot and on God's mountain, and he was to suffer fiery destruction and become a loathsome memory.

9. How did iniquity come to be found in the royal line of Tyre, and what was to be its fate for that?

[10] Because of the king's close imitation of the course of God's main adversary, God uses the king's course to picture the course of the Devil, and he really addresses the Devil, at Ezekiel 28:11-19, saying: "Thus saith the Lord Jehovah: Thou, who sealest up the measure of perfection, full of wisdom and perfect in beauty, thou wast in Eden, the garden of God. Every precious stone was thy covering: the sardius, the topaz, and the diamond, the chrysolite, the onyx, and the jasper, the sapphire, the carbuncle, and the emerald, and gold. The workmanship of thy tambours and of thy pipes was in thee: in the day that thou wast created were they prepared. Thou wast the anointed covering cherub, and I had set thee so: thou wast upon the holy mountain of God; thou didst walk up and down in the midst of stones of fire."—*Da; AS; Yg.*

[11] This reveals to us that besides the Word, or God's only-begotten Son, God had stationed a cherub in the garden of Eden, whose personal glory was like that of Tyre's king decked in dazzling precious stones and in gold, with musical accompaniment. Being God's creation, he bore the stamp of the measure of perfection and he was beautiful and wise. He was anointed by God to a position of service. His responsibility was to cover or safeguard as with wings that part of God's universal organization over which God set him. So he was on the mountain of God, the mountain picturing God's holy universal organization. Being a glorious cherub, he was invisible to Adam and Eve, who were under his outspread wings in Eden. Being higher than they and being spirit, this

10. Who, then, was really addressed at Ezekiel 28:11-19, and why properly so?

11. According to this, how had God set up a world of righteous heavens and earth at Eden, and did he create a devil?

anointed covering cherub served as an immediate heavens over them, a righteous heavens. Adam and Eve, being "out of the earth and made of dust", constituted a righteous earth, symbolically speaking. (1 Cor. 15:47, 48, *NW*) Thus at the beginning of human history in the garden of Eden God set up a righteous world, of righteous spiritual heavens and of a righteous human earth. God created no Devil.

[12] The anointed covering cherub was wise, but still he could go wrong in his responsible position. King Solomon was the wisest man of pre-Christian times and yet he lost his understanding and turned away from Jehovah God and took up idolatry. His "brother", the king of Tyre, was also wise to begin with, but then he yielded to selfishness and betrayed the interests of Jehovah's chosen nation of Israel. God, pointing out the unfaithful course of the anointed covering cherub at Eden, now says: "Thou wast perfect in thy ways, from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned; therefore have I cast thee as profane from the mountain of God, and have destroyed thee, O covering cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground, I have laid thee before kings, that they may behold thee. By the multitude of thine iniquities, by the unrighteousness of thy traffic, thou hast profaned thy sanctuaries: and I have brought forth a fire out of the midst of thee—it hath consumed thee; and I have brought thee to ashes upon the earth, in the sight of all

12. How, as described by Ezekiel, did the king of Tyre illustrate the fall of the covering cherub at Eden?

them that behold thee. All they that know thee among the peoples shall be amazed at thee: thou art become a terror, and thou shalt never be any more."—Ezek. 28:15-19, *Da; AS; Yg; So.*

[13] From this we discern that the anointed covering cherub in Eden, new in his position but yet wise enough for it, was lifted up with pride at his endowments from God. Blinded by it he engaged in a condemned course. For this he was used as a warning against putting a novice or newly converted person in a responsible position of prominence in the Christian congregation, "for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil." (1 Tim. 3:6, *NW*) Just as the princely son of the king of Tyre presumed to be a god and 'set his heart as the heart of God', so the covering cherub became selfish and wanted to become worshiped as God, at first by Adam and Eve. (Ezek. 28:1-9, *Da*) As the king of Tyre took the children of the kingdom of Judah captive and sold them as slaves to the Greeks for self-profit, so the covering cherub, greedy for selfish gain, was willing to capture Adam and Eve from God and sell them into the service of others for the price of his exaltation and worship as a god. He was willing to do violence to the interests of Adam and Eve by murderously turning them into the course that would lead to their destruction and to the death of all their offspring. For this crime the covering cherub, grown proud and selfish, would bring destruction upon himself, foreshadowed by the destruction that came upon the perfidious, commercialized line of kings of Tyre, accompanied by the ruin of their capital city Tyre. God is thus ab-

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13. Like whom did the cherub aspire to be, and to that end what was he willing to do selfishly? But what would he bring upon himself?

solved from the charge of creating Satan the Devil. The anointed covering cherub in Eden made himself that wicked one.

[14] The oldest Bible translation is the Greek *Septuagint Version* (*LXX*). It was made by Hebrews from Hebrew manuscripts older than the oldest Hebrew manuscript of Ezekiel that we have extant today. It reads differently from the Masoretic Hebrew text, which is quite variable or obscure in meaning in some parts of Ezekiel 28:11-19. Addressing the Devil, pictured by the king of Tyre, the *Septuagint* says: "Thou wast in the delight of the paradise of God; . . . From the day that thou wast created thou wast with the cherub: I set thee on the holy mount of God; thou wast in the midst of the stones of fire. . . . Of the abundance of thy merchandise thou hast filled thy storehouses with iniquity, and hast sinned: therefore thou hast been cast down wounded from the mount of God, and the cherub has brought thee out of the midst of the stones of fire."—Ezek. 28:13-16, *LXX* (*Bagster; Thomson*); see also *RS; AT; Mo.*

[15] According to this the Devil was not himself once the anointed covering cherub, but was *with* the cherub in Eden, possibly meaning with the Word, God's only-begotten Son by whom God made Adam and Eve. When the glorious spirit creature pictured by the king of Tyre yielded to selfish ambition, and unrighteousness was discovered in him, then the cherub drove him out of his glorious position and threw him, wounded with a divine condemnation, out of God's mountain or theocratic organization. Our determining

14. What is the oldest written Bible translation, and how does it read at Ezekiel 28:13-16?

15. According to this, who was the cherub, and who took action against the spirit wrongdoer? Why do we not hold to the *Septuagint* rendering?

whether this is the correct reading of Ezekiel's prophecy against the king of Tyre waits upon the discovery of an older Hebrew manuscript of Ezekiel's prophecy that will agree with the *Septuagint Version* (*LXX*). In the meantime we shall hold to the traditional Masoretic Hebrew text, with which the Latin *Vulgate* agrees.

[16] Whereas Jehovah by his Word conversed with Adam and Eve in their perfection and innocence, the Genesis record does not show that the anointed covering cherub did so directly. When he did address Eve, according to the record, he did so indirectly through the serpent. He did so as a traitor to God, as Satan the Devil, which Bible expression means "the Opposer, the Slanderer". He had now set himself in opposition to Jehovah's universal sovereignty; and to tempt Eve and Adam away from willing submission to Jehovah's rightful sovereignty he slandered God to Eve and misrepresented God as a liar. Captivated by his own egotistic ambition to be a god to take the place of Jehovah, he dangled before Eve the idea of becoming like Jehovah God and being able to make her own decisions as to what is right and wrong, good and bad.



[17] Satan did not reveal his now devilish transformation but disguised himself as an angel of

16. How did the cherub address humankind differently from Jehovah, and to what course did he seek to induce the woman?

17. How did Satan disguise himself, and by his course what did he become?

light and acted craftily and used the cautious, inoffensive-looking serpent of that day. He became the first liar and slanderer or devil, and by what followed he became a murderer. In proof of this, Jesus, God's only-begotten Son, who also had been in Eden, said to Satan's agents: "You are from your father the Devil, and you wish to do the desires of your father. That one was a man-slayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie."—John 8:44, *NW*.

[18] Adam was not present at Eve's temptation and could not exercise his headship over her by preventing her from eating the forbidden fruit. After wrongly entertaining the Devil's slanderous charges against her Creator, Eve fell under deception. She began to feel she was blind intellectually and morally. She determined to try being godlike at once by deciding that Jehovah God was frightening her to keep her back from becoming like Him, and by making her own rule of what was right and good. That her husband might not interfere, she would eat while he was away. "Consequently the woman saw that the tree's fruit was good for food and that it was a delight to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it. Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin-coverings for themselves."—Gen. 3:6, 7, *NW*.

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18. How did the woman fall under deception, what course did she take, and what were the immediate developments?

[19] Adam ate of the forbidden fruit under no deception from the spirit Serpent, the Devil. Hence he sinned willingly and fully deserved the penalty death. "For Adam was formed first, then Eve. Also Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression." (1 Tim. 2:13, 14, *NW*) At once that quality of conscience, which distinguishes man from the lower living creatures, began to condemn them and they could no longer look upon each other in a pure way. They became filled with a fear of God, which causes a restraint and which shows a lack of love for him—sin against God is unloving toward him. So they made artificial coverings of body parts they now became ashamed of, and they tried to escape pronouncement of the penalty of the law.

[20] All this denoted a world catastrophe. Oh no, the literal heavens and earth of the material cosmos did not meet with disaster and suffer destruction. But the righteous world, or theocratic arrangement of things heavenly and earthly, had ended. It had become corrupted, not through any evil ingredients in it itself, but by the forming of selfish desire and by being drawn away by it into a lawless, godless course. (Jas. 1:13-15) The local heavens, represented by the anointed covering cherub, yielded to corruption first and produced the great original Serpent, Satan the Devil. The earth, represented by Adam and Eve, yielded to the influence of the corrupted heavens and departed from the way of theocratic righteousness. The need arose for creating righteous new heavens and a new earth, to vindicate the Creator, Jehovah God.

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19. Who was here deceived, and who not? And how did the sense of guilt express itself?

20. How did this denote a world catastrophe, and the need now arose for what to be created?

CHAPTER VI

Corrupt World of That Time Destroyed

A CORRUPT world came into existence when Adam joined Eve in eating the forbidden fruit of the tree of the knowledge of good and bad, thereby expressing his approval of her disobedient act and transgression of God's law. How long would this corrupt world of that time last? God decided.

2 The day of Adam's eating of the forbidden fruit was present. Without God's saying a word to him about it, Adam's conscience already condemned him. (Rom. 2:15) All Adam could now expect for himself and his wife was death, annihilation. Would God change this into a sentence of eternal torture for Adam and Eve in a fiery hell after their death? For God to be changeable about his laws and decrees would make him unreliable. Since he is absolutely trustworthy, it must be that he does not change in this respect. Christendom's false religion argues that he changed the penalty of his law at Eden, but at Malachi 3:6 (*AS*) the Supreme Judge declares: "I, Jehovah, change not." His judgment shows he did not change.

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1. How did a corrupt world come into existence, and how long would it last?

2. For sinning, what could Adam expect for his wife and himself, and why would God not change the penalty against them?

[3] God, by his official Word, his only-begotten Son, must now come and let the guilty convict themselves and then he must pronounce judgment. "Later they heard the voice of Jehovah God walking in the garden about the breezy part of the day, and the man and his wife went into hiding from the face of Jehovah God in between the trees of the garden. And Jehovah God kept calling to the man and saying to him: 'Where are you?' Finally he said: 'I heard your voice in the garden, but I was afraid because I was naked and so I hid myself.' " Under investigation the man blamed his sin upon the God-given woman, and the woman blamed her sin upon the serpent. There was no word of repentance.—Gen. 3:8-13, *NW*.

[4] The covering cherub, identifying himself with the serpent, had turned against Jehovah's universal sovereignty and against the interests of Jehovah's universal organization. The universal organization is Jehovah's woman or his wife by a comparison with the perfect man's wife. The covering cherub was one of the children or members of that universal organization, and so it was his mother. Therefore by disobedience the cherub had dishonored his mother, God's symbolic woman. By his sentence upon the unfaithful cherub, the original Serpent, God showed that he cast that wicked one, Satan the Devil, out of his bright theocratic organization into the darkness outside and that he set his obedient wife, his organizational "woman", in opposition to Satan the Devil, the Serpent. "And Jehovah God proceeded to say to the serpent: 'Because you have done this

3. How did God let the guilty convict themselves before him?

4. Out of what, therefore, did Jehovah cast the unfaithful cherub, and what woman did He set in opposition to that one?

thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life. And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel.' " —Gen. 3:14, 15, *NW*.

[5] God did not then and there kill the literal serpent but degraded it. This pictured that God did not then and there destroy the unfaithful covering cherub, but degraded him, throwing him out of the mountain of God, out of the theocratic universal organization of the heavenly sons of God. Notice that God did not sentence the wicked one to a hell of fire and brimstone, either to have charge of such a place or to be tormented there. God sentenced him to have his head bruised. Why did not God have some seed or member of his heavenly organization, his woman, crush the great Serpent's head at once? It was because the Serpent must have time to develop a seed or offspring. Also the Serpent could not bruise the heel of a heavenly son of God, especially the only-begotten Son of God, whom God had used to create the anointed covering cherub and who was higher and more powerful than that cherub. The Serpent must get at the only-begotten Son of God in a lower position than that of angels, where he could really hurt him, namely, in the position of a man on earth, where he could also test his integrity as he had also tested Adam's integrity. Up to that time there had been no death of any angels, nor any killing of them, and God's Word plainly states that such a thing is not to take place until the

5. What did the degrading and not killing of the serpent picture, and why did not some member of the heavenly organization then crush the great Serpent's head?

"war of the great day of God the Almighty", in our day.

[6] At Eden was not the time or place to destroy the original Serpent, Satan the Devil. As in the case of Egypt's Pharaoh who resisted the prophet Moses, God would let Satan live on and grow harder and harder against God and his woman and bring forth his wicked seed to fight against God and the seed of his woman. The destruction to which the great Serpent was doomed would come in God's due time, after he had served God's purpose in trying out the integrity of God's universal organization and its seed. So Satan served as a vessel "made fit for destruction".—Rom. 9:14-24; 16:20, *NW*.

[7] If God did not at once destroy the great instigator of sin in the universe, we should not expect him to destroy at once the first victims, Eve and Adam. Nor did God do so. His great sabbath day of 7,000 years was now in progress and he had desisted from earthly creation. So he refrained from immediately putting the sinful couple to death and desisted from creating a new human pair to fill the earth with a righteous race, subdue the entire earth to a state like the paradise of Eden and have the lower creatures in subjection. God had a better way than that to fulfill his original purpose and prove his supremacy over Satan, who wanted to pervert or thwart his purpose. God would faithfully carry his original purpose to success despite any interference the Devil would raise, thus displaying his invincible power over the Devil. God would do so by means of the now promised seed of his woman.

6. How was the great Serpent thus treated as Egypt's Pharaoh was later on?

7. Why did God desist from a course requiring the creation of a new man and woman, and despite what did he purpose to carry out his original purpose?

[8] By letting Adam and Eve live in their condemned condition for a time Eve could bring forth children, but now she must do so in great pain, while at the same time her husband dominated her. God did pronounce the sentence of death, not upon her, but upon Adam as her responsible head. "And to Adam he said: 'Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command: "You must not eat from it," cursed is the ground on your account. In pain you will eat its produce all the days of your life. And thorns and thistles it will grow for you, and you must eat the vegetation of the field. In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return.' "—Gen. 3:16-19, *NW*.

[9] Death did not mean that a soul taken from heaven and encased in Adam's earthly body would escape and return to heaven and live there immortally. No! At death Adam would return to the dust. His body had been taken from there and had been made alive by God's power so that Adam became a "living soul". Accordingly, when Adam returned to the dust, that living soul would die; it was a mortal soul and God could destroy it. God's Word has never changed about that. More than 3,400 years after Adam's sin Jehovah God inspired his prophet Ezekiel to write: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." (Ezek. 18:4, 20) So for Adam death meant a return to nonexistence. "And the dust returns to the earth as it was, and the spirit returns to God who gave it." (Eccl. 12:7, *AT*) The

8. What were the features of the sentence upon Eve and upon Adam?
9. What did Adam's returning to the dust mean as to soul and spirit?

invisible active force that energized Adam's body would depart and return to its Giver, God, and the body would crumble to dust. The sinner soul Adam would no longer have that activating force or spirit in his body. He would become a "dead soul".—Num. 6:6 and Lev. 19:28; 21:1, *NW*.

10 Adam brought death not only upon himself but also upon all the race descended from him. God's Word is outspoken on this: "By one man's trespass many died, . . . For the judgment resulted in condemnation from one trespass, . . . by the trespass of the one man death ruled as king through that one, . . . through one trespass the result to men of all kinds was condemnation, . . . through the disobedience of the one man many were constituted sinners." (Rom. 5:15-19, *NW*) This disastrous effect spread to the entire human race, because the race was yet unborn in Adam's loins at the time that he followed his wife into sin. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." "In Adam all are dying." (Rom. 5:12 and 1 Cor. 15:22, *NW*) On God's part this was no injustice to the human race, for he did not owe it to them to let Adam and Eve live as condemned sinners and bring the race into existence. It was a case of mercy and toleration on God's part to let an imperfect sinful race come into existence. Furthermore, it was wise economy on his part. As the race inherited sin and death through one man, it allowed for God to make salvation justly available for that one man's descendants of all kinds through one faithful man, the "man Christ Jesus, who gave himself a corresponding ransom for all". (1 Tim. 2:5, 6, *NW*)

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10. Why did death spread to all mankind, and why was this merciful and tolerant as well as economical on God's part?

Hence, to God's vindication, "through the obedience of the one person many will be constituted righteous."—Rom. 5:19, *NW*.

[11] The garden of Eden with the tree of life in the middle was no place for the sinners condemned to death to keep living and to bring forth their sinful offspring. God so stated to his official Word, his only-begotten Son. "And Jehovah God went on to say: 'Here the man has become like one of us in knowing good and bad, and now in order that he may not put his hand out and actually take fruit also of the tree of life and eat and live forever,—' With that Jehovah God put him out of the garden of Eden to cultivate the ground from which he had been taken. And so he drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life."—Gen. 3:22-24, *NW*.

[12] What form those cherubs took visible to man the record does not here reveal, although elsewhere it gives us a symbolic description. (Ex. 25:18-22; 1 Ki. 6:23-35; Ezek. 9:3; 10:1-20; 41:18-25) The unfaithful covering cherub would have liked to lead Adam and Eve back into Eden to eat of the tree of life that they might live as his subjects and worshipers forever, but the cherubs at Eden's entrance upheld Jehovah's universal sovereignty. They kept their commission faithfully and so held to God's woman or organization.

THE SERPENT'S SEED DEVELOPS

[13] The original Serpent, Satan the Devil, pro-

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11. To whom did God now speak, and what action did he take toward man?

12. What would the unfaithful cherub have liked to do then, but what served as interference?

13. Where did the Serpent proceed to develop his seed, and who is first named as such, and why?

ceeded to develop his wicked seed outside of Eden, and to build up an earthly, human society, according to his selfish pattern. The first one named as part of the Serpent's seed was Cain, the first boy of Adam and Eve. He had no love for his younger brother Abel. "We should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous." (1 John 3:11, 12, *NW;* Gen. 4:1-16) Abel proved himself Jehovah's first witness outside of Eden. Jehovah has had human witnesses ever since.—Heb. 11:4 to 12:2, *NW.*

[14] Did Satan the Devil remain alone in his disobedience in heaven? No, for other angels copied his example of disobedience and became an invisible part of the seed of the Serpent. "God did not hold back from punishing the angels that sinned." (2 Pet. 2:4, *NW*) When did they sin? Taking nothing for granted, but consulting the revealed Word, we are informed it was in Noah's day at the latest. With regard to Jesus Christ in spirit form it is written: "In this state also he went his way and preached to the spirits in prison, which had once been disobedient when the patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water." (1 Pet. 3:18-20, *NW*) The record of Noah's day does not leave us in doubt as to what form their disobedience took.

[15] Noah's day began 599 years before the Flood, or 2,969 B.C. This was about 1,056 years after the

14. Did any become an invisible part of the Serpent's seed, and, if so, when according to the Record?
15. By Noah's day would there be many women on the earth? If so, why?

covering cherub's rebellion against Jehovah's sovereignty. By then there were many women on the earth. The first daughter of Adam mentioned (but not named) is the one that married his murderous son Cain. "Meanwhile he became father to sons and daughters. So all the days of Adam that he lived amounted to nine hundred and thirty years [or seventy years less than a thousand-year day] and he died." (Gen. 4:17; 5:4, 5, *NW*) Noah, the tenth in line from Adam, was born 127 years after Adam's death.

16 "Now it came about that when men started to grow in numbers on the surface of the ground and daughters were born to them, then the sons of God began to notice the daughters of men, that they were good-looking, and they went to taking wives for themselves of all whom they selected. After that Jehovah said: 'My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years.' The Nephilim proved to be in the earth in those days, and also after that, when the sons of God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of that world, the men of fame."—Gen. 6:1-4, *NW*.

17 These sons of God were from among those "sons of God" that had shouted for joy in heaven at God's founding of the planet earth. (Job 38:7) The covering cherub had coveted the worship and service of the human family. The spirit sons of God who turned disobedient craved sexual companionship with the daughters of the human family. Angels do not marry among themselves. Their

16. According to Genesis 6:1-4, what did certain sons of God do, and what resulted from their course?

17. What were the original position and the proper dwelling place of such sons of God, and what would satisfying their new craving mean for them?

proper dwelling place is in the invisible heavens. Their original and permanent position is on a spirit level above mankind, not on a human level. The disobedient spirits, heavenly sons of God to begin with, became discontented and did not find full satisfaction in the companionship of only angels. Their desire gravitated earthward and led them into temptation. No, they did not want merely to obsess or take invisible possession of human creatures, men and women alike. By contemplating how good-looking the daughters of men were they developed an appetite for their flesh in sexual connection. They wanted to imitate men and marry these sub-angelic women and give them marriage dues as husbands. This meant that such sons of God must materialize in flesh—doubtless the way the cherubs at Eden's entrance had done—and take up living with their human wives and abandon their service of God in his invisible heavenly theocratic organization. Marriage of human daughters to angels was unnatural. So, like the homosexuals of Sodom who desired the bodies of two materialized angels who as males visited Lot there, the disobedient sons of God craved female flesh for unnatural use.

[18] The Christian disciple Jude identifies those sons of God as angels when he shows that even angels can get out of a safe or saved condition and become subject to the judgment of death: "The angels that did not keep their original position but forsook their own proper dwelling-place he has reserved with eternal bonds under dense darkness for the judgment of the great day." (Jude 5-7, *NW*) The unnatural marriage did not produce angels for heaven. Since daughters of men could

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18. How does Jude identify such sons of God for us, and who were the offspring of their marriage? So how did the earth become?

produce only the human kind and since it is the mother that gives the body (a fleshly body) to the offspring, the unnatural marriage produced hybrids, human freaks, with more than ordinary size and vitality due to their angelic fathers. "They were the mighty ones who were of that world, the men of fame." Because they were violent, brutal and oppressive toward the weaker, imperfect human race they were called Nephilim, which means "fellers", or those who cause others to fall. "And the earth came to be ruined in the sight of the God and the earth became filled with violence. So God saw the earth and, look! it was ruined, because all flesh had ruined its way on the earth." —Gen. 6:11, 12, *NW*.

[19] The disobedient "sons of God", the fathers of the Nephilim, thus dominated the earth. Together with Satan, who exercised his unseen influence over mankind and who approved the course of the disobedient spirits, they formed a heavenly control body, a symbolic "heavens" over mankind. Morally ruined mankind in their social, religious and political arrangements of that time formed an earthly organization, a symbolic earth. Together, this symbolic heavens and earth constituted the "world of that time". It was corrupt in God's sight. As for the physical earth, its circumstances were as described at 2 Peter 3:5, 6 (*NW*): "There were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged with water." This corresponded with the way the earth was left on God's third creative day: The dry land called Earth was apparent, "standing compactly out of water."

19. What were the symbolic heavens and the symbolic earth at that time, and what were the circumstances of the physical earth?

At the same time it was "in the midst of water" in that the waters that God had caused to go into suspension above the expanse were still up there and prevented mankind on earth from having a clear, unobstructed view of the sun, moon and stars. But it would not continue so for long now.

20 The faithful prophet Enoch had passed off the earthly scene in 3,039 B.C., or 70 years before Noah's birth; and now Noah had become Jehovah's outstanding witness and his prophet. Noah was 479 years old when God declared that the world of that day would be tolerated only 120 years longer. There was no faith in the true God prevalent in that world. But Noah was no part of that world. By his faith "Noah walked with the God". So he had a righteous standing in God's sight and won His good pleasure. In the great prophetic drama that God now proceeded to stage God used (1) Noah as a prophetic figure of Jesus Christ, (2) Noah's wife as a prophetic figure of the congregation of Jesus' anointed followers, and (3) Noah's three sons and their wives as a group prophetic of faithful people of good will toward God in our own momentous day. Of this we shall speak more fully in a later chapter. We do well to pay close attention to conditions and events in Noah's day, because the Greater Noah, Jesus Christ, made a prophecy concerning our day of world-wide corruption and violence and predicted: "Just as the days of Noah were, so the presence of the Son of man will be." (Matt. 24:37 and Gen. 6:8-10, *NW*) Hence we should imitate the course, not of the world, but of Noah's family.

21 "And as for me," said Jehovah to Noah, "here

20. Who was then Jehovah's chief witness on earth, and why? And why should we of today pay close attention to conditions and events of his day?

21. In view of God's purpose what was Noah instructed to do, and how did Noah then condemn the world?

I am bringing the deluge* of waters upon the earth to bring to ruin all flesh in which the force of life is active from under the heavens." Noah was there instructed to build a big three-story ark or chest, with sufficient cells, cabins or compartments, and to bring his wife, his three sons and their three wives into the ark along with at least a pair of each of the family kinds of the land animals and flying creatures for the perpetuation of all these kinds of creature life beyond the global deluge. He was also to stock the ark with food enough to satisfy all these forms of life while the deluge period lasted. A tremendous test of Noah's faith and courage this, but he met it. "By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household, and through this faith he condemned the world, and he became an heir of the righteousness which is according to faith."—Heb. 11:7; *NW;* Gen. 6:13-22, *NW.*

[22] On beholding Noah and his sons constructing the ark over the years and on learning the reason for it men of that world scoffed at the possibility of a global deluge. Just so today, scientists scoff at the actual happening of such a world catastrophe. But we have the written testimony of three eyewitnesses of that horrendous swamping of an entire corrupt world. Besides that, Jesus Christ, a witness of it from the invisible spirit realm, confirmed their written testimony as true. We have

* The Hebrew word *mab·bul',* here translated "deluge", the lexicographer Ludwig Koehler would render "heavenly ocean" here at Genesis 6:17 and also at Genesis 7:6, 7, 10, 17. See *Lexicon in Veteris Testamenti Libros,* by Ludwig Koehler and Walter Baumgartner (1953).

22. What testifies to the truth of the deluge account? And when and how did the passengers of the ark move into it?

faith to accept it and to quote from it. After probably some decades of work on the ark it was completed in the six hundredth year of Noah's life. According to our present-day calendar the month of October came, or the Hebrew month Bul, which name is understood to mean "rain". With perfect timing Jehovah told Noah to move into the ark with all his family and the specified number of animals and birds, two each of the unclean kinds and seven each of the clean kinds. Noah obeyed with no waste of time. "And they kept going to Noah inside the ark, two by two, of every sort of flesh in which the force of life was active. And those going in, male and female of every sort of flesh, went in, just as God had commanded him. After that Jehovah shut the door behind him." (Gen. 7:1-10, 13-16, *NW*) After that, if anyone outside tried to make it to the ark that very day when the water began to flood the earth, they just "missed the boat".

[23] But, physically and scientifically, how could such a global inundation as predicted possibly occur? Simply by putting the water back over all the globe where it had been when God began his creative week, as described at Genesis 1:1, 2. Shem, Ham and Japheth, as three eyewitnesses and survivors of the deluge, explain the phenomenon for us. Their written record relates: "In the six hundredth year of Noah's life, in the second month [Bul], on the seventeenth day of the month, on this day all the fountains of the great water canopy [or, many surging waters] were broken open and the floodgates of the heavens were opened. And the downpour upon the earth went on for forty days and forty nights. . . . the deluge

23. How could such a global inundation occur, and how did it occur according to three eyewitnesses and survivors?

went on for forty days upon the earth, and the waters kept increasing and began carrying the ark and it was floating high above the earth. And the waters became overwhelming and kept increasing greatly upon the earth, but the ark kept going on the surface of the waters. And the waters overwhelmed the earth so greatly that all the tall mountains that were under the whole heavens came to be covered. Up to fifteen cubits the waters overwhelmed them and the mountains became covered. And this is the history of Noah's sons, Shem, Ham and Japheth."—Gen. 7:11, 12, 17-20; 10:1, *NW*.

[24] By those elemental forces the antediluvian world ended suddenly inside of forty days. "By those means," says 2 Peter 3:6 (*NW*), "the world of that time suffered destruction when it was deluged with water." When, by God's power, "the fountains of the water canopy and the floodgates of the heavens became stopped up and so the downpour from the heavens was restrained," the planet presented the spectacle of a water globe. It was like the planet before God's creative week began, except that in the sunlight and moonlight that now clearly beamed upon it a tar-covered ark floated, loaded with four married human couples and the mated couples of the many family kinds of the animal and bird realm, all saved out of the world destruction. In the far northern and southern areas the water had congealed and vast icecaps had suddenly massed, refrigerating many forms of life. Marine life swam over the other parts of the submerged globe, whales came up to blow over what is now Vermont in America, and flying fish leaped out of the waters and porpoises gracefully arched their bodies above the waters.

24. What was it that then suffered destruction, and what was the globe's appearance after the downpour ceased?

[25] As for the symbolic earth, or human society living under the various arrangements and systems of things of that time, it was buried out of sight with water. As for the symbolic heavens of that corrupt world, the Nephilim were drowned and their fathers, the disobedient spirit sons of God, could not live like fish in their human bodies in the depths of the flood. Their marriages were dissolved by the death of their wives, and they were forced to dematerialize and get back to their proper dwelling place, but not to their original position. Why not?

[26] Having sinned and gone over onto the Devil's side, they had ceased to be sons of God. They had become demons, devils, and had no further part with God. They could not be admitted back to their former position of favor and service in Jehovah's theocratic organization, his "woman" who had mothered many spirit children. They had become the invisible seed of the Serpent. But the great Judge Jehovah did not then destroy them, any more than he destroyed Satan the Devil at the Flood. He did doom them to destruction, but as an immediate punishment he debased them to the lowest degree, pictured by Tartarus. Says 2 Peter 2:4, 5 (*NW*): "God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment; and he did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people." Those angel sinners are no more to be preserved and

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25. What happened to the symbolic earth and symbolic heavens?

26. What was the immediate punishment of those disobedient spirits, and how have they been reserved for future handling?

saved than that ancient world was of which they had made themselves a visible, superhuman part. God has reserved them "with eternal bonds under dense darkness for the judgment of the great day". That great day is now at hand. Till now those disobedient angels have been allowed to live with the great Serpent, but under dense darkness, outside of the light of God's favor and spiritual illumination, and with no power to materialize again and remarry women. At most now they can only obsess poor human victims.

[27] The corrupt world had ended indeed, as regards both its heavens and its earth. But the planet earth remained, and eight human witnesses of Jehovah God survived under his protection, to carry forward his purpose toward earth and toward man and animal on it.—Eccl. 1:4.

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27. So what had ended, but what remained, and why?

CHAPTER VII

The Making of This Cosmos Begun

THE cosmos or world that stands today had its beginning some time after the flood of Noah's day in 2,370 B.C. After describing the destruction of the preflood world with its heavens and earth, the apostle Peter warns us in writing: "But by the same word [of God] the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." (2 Pet. 3:7, *NW*) Now, the literal planet earth and the literal heavens above did not pass away at the flood, but the symbolic ones did; so we must understand that the "heavens and the earth that are now" that are stored up for fiery destruction must be the symbolic ones. Who created them?

[2] Besides depositing on the earth the waters that had remained suspended above the expanse since God's second creative day, the Deluge produced great changes on the earth's surface, plowing it up to a depth of a mile, in some places to a depth of six miles. For five lunar months, 150 days, the flood waters covered earth's crust and caused a great laying down of sediment before they began to subside. It was a miraculous act of God, but, despite it, God kept the earthly planet

1. When did the world today standing begin, and are the "heavens and the earth that are now" and reserved for fire the literal or the symbolic ones?
2. How did the flood affect the surface of the globe, and when did the dry land reappear?

in existence, to remain forever as obedient mankind's eternal home: "Who laid the foundations of the earth, that it should not be moved for ever. Thou coveredst it with the deep as with a vesture; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away (the mountains rose, the valleys sank down) unto the place which thou hadst founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." (Ps. 104:5-9, *AS*) God did not repeat his work of the second creative day by again putting waters above the expanse. He let the waters from above the expanse remain where they had fallen. It was now in the second millennium of his great 7,000-year sabbath day, and so he let the earth adjust itself under the flood waters and produce great basins for the waters and let dry land reappear, on the first day of the tenth month of 2,369 B.C.—Gen. 8:1-5, *NW*.

[3] From the day that Jehovah shut the door behind Noah and his fellow passengers in the ark until God commanded them to go out onto the dry land, which was again producing olive trees, grapevines, and other plant life, it was twelve lunar months and ten days. This about equals a full solar year. (Gen. 7:11; 8:13-19) Jehovah's faithful witness, Noah, set a right example for all his descendants down till today. The first thing he had his family do after coming out alive from the ark of preservation was to offer a grand sacrifice to his great Preserver, Jehovah God. Doubtless he used the seventh or odd one of each group of clean animals and birds. In this act of pure worship he foreshadowed how Jesus Christ, the King

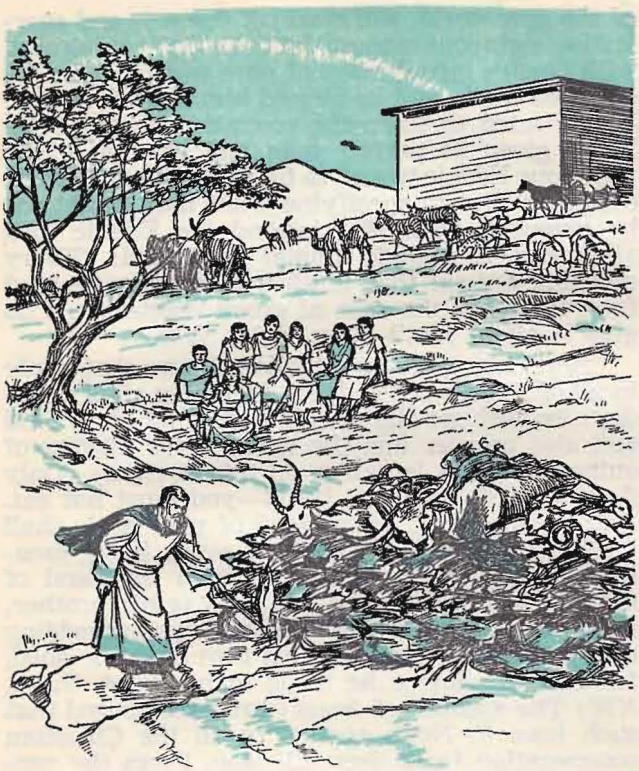
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3. How long were Noah and his family in the ark, and what was their first act on emerging? How did God express his pleasure?

of the new world, will start off the new and everlasting righteous cosmos. Jehovah God was pleased with Noah's introduction of pure worship into the cleansed earth, and he blessed him and his family. He repeated to them the command he had originally given to perfect man and woman in the righteous Edenic world, to fill the earth with their offspring. But in specifying what they might eat he extended their diet beyond the Edenic food allowance, to include animal flesh food: "Every creeping animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you."—Gen. 9:1-3, *NW*.

[4] Here, however, he established laws that apply to all of Noah's descendants, including all of us today: he forbade the use of animal blood as food and also murder and the uncalled-for slaying of animal life. His language on this is clear: "Only flesh with its soul—its blood—you must not eat. And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back; and from the hand of man, from the hand of one who is his brother, shall I ask back the soul of man. Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man." (Gen. 9:4-6, *NW*) The apostles of Jesus Christ recognized that such laws to Noah applied to all the Christian congregation from them till now. From the conference of apostles and other older disciples at Jerusalem A.D. 49 they sent out this authoritative decree to the non-Jews that had become believers: "The holy spirit [of inspiration] and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves

4. What things, though, did God forbid, and how did Christ's apostles acknowledge that such laws applied to all Christians till now?



free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication."—Acts 15:22-39, *NW*.

[5] The condemning of murder and of use of blood as food God made a part of his covenant or solemn agreement with all mankind. In this covenant he

5. What promise did God make a part of his covenant then, and what sign did he institute as a reminder of this covenant?

embodied this unbreakable promise: "No more will all flesh be cut off by waters of a deluge, and no more will there occur a deluge to bring the earth to ruin." The sign that reminds us today of this covenant embodying God's promise and our human obligations, Jehovah then gave for the first time: "My rainbow I do give in the cloud, and it must serve as a sign of the covenant between me and the earth." The waters above the expanse having fallen to produce the watery grave of the ancient world, the sun now shone upon the face of the earth without obstruction and God produced the first rainbow visible to mankind, to inaugurate his covenant with Noah and all his descendants. Today when God looks upon the rainbow he reminds himself of his covenant and holds to it. At sight of a rainbow mankind, especially Christians, should remind themselves of the covenant and their obligations under it.—Gen. 9:8-17, *NW*.

[6] Omitting Nimrod the great hunter, who is left without record of a child, Genesis, chapter ten, records seventy families as stemming from Noah in three great racial branches, Japhetic, Hamitic and Shemitic, from Noah's three sons Japheth, Ham and Shem. Seventy is a multiple of seven and ten, numbers symbolizing perfection spiritually and earthly. So the seventy families serve as a token fulfillment of God's command to Noah's family to fill the earth with the human kind. Noah himself had no more children to create further branches of the human family; his married sons did the procreating toward filling the earth. The year after the flood ended Shem's son Arpachshad was born. This noteworthy fact em-

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6. How did Noah and his family carry out God's command to fill the earth, and what noteworthy fact does this emphasize as to the survival of the human family?

phasizes that, even come the end of a world with destruction of its heavens and earth, the human family will survive by means of those whom the Creator preserves, and his purpose to have this earth filled with a righteous human family will be carried out to his vindication. Survivors, like Noah's sons and daughters-in-law, will have the privilege of producing righteous children after such end of a world. To his disciples, but not to others, Jesus said: "You are the salt of the earth." (Matt. 5:13, *NW*) Noah and his family in their day were the "salt of the earth". Through those witnesses of Jehovah the human family was preserved without any break by death through the end of the ancient world. Likewise at this end of this cosmos.

[7] Noah gave the earth a righteous, godly start after the flood. How did the corrupt earth and world of today come to develop? By a falling away from Noah's faithful example, under the influence of the enemy of all righteousness, the original Serpent, Satan the Devil. Still ambitious for world domination, he again set out to build up a world of his own with mankind as his slaves and worshipers. The heavens of his making must dominate the earth, the human population built up into an unrighteous, untheocratic form of society. The disobedient sons of God who had dematerialized at the flood were now back in the spirit realm. True, they were now "spirits in prison", because they were degraded from Jehovah's theocratic organization and were restrained from again materializing as men and intermeddling thus in human affairs. They were held under "eternal bonds" as in "pits of dense darkness", as in a

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7. How did the corrupt earth and world of today come to develop? Who were the "spirits in prison", and what latitude of action did they have, however?

Tartarus. They were debarred from God's enlightening counsels and faced only the black doom of everlasting destruction, when God's judgment day should come. (1 Pet. 3:19; 2 Pet. 2:4 and Jude 6, *NW*) But still they had a great latitude of free action, even up in high levels of heaven in contact with the holy angels. While they had been debased to Tartárean depths as regards dishonor and divine disfavor, they had not yet been cast out of heaven. That was to await the day of judgment. Incidents illustrating their continued access to heaven are the cases where Satan intruded himself upon a gathering of the faithful sons of God and challenged the unselfish integrity of Job, God's faithful servant on earth.

[8] Satan the Devil, the ringleader in rebellion against Jehovah God, made himself the ruler or prince of these "spirits in prison". He set up a kingdom and became the "ruler of the demons", whom the Jews contemptuously spoke of as "Beelzebul", meaning "lord of dung". (Matt. 9:34; 10:25; 12:24-26, *NW*) He built up a highly organized spiritual force or heavens in order to oppose Jehovah's theocratic organization and to accuse His people on earth falsely and persecute them. The apostle Paul gives us a look into the intricate organization of Satan the Devil when he warns Christians with these words: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places." (Eph. 6:11, 12, *NW*) The ac-

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8. What did Satan make himself respecting the imprisoned spirits, into what did he organize them, and what illustrates their continued access to heaven?

cess these had into heaven after the flood is further shown by the opposition that the spirit prince over the kingdom of Persia put up against Jehovah's angel for twenty-one days until the archangel Michael came to the angel's assistance. —Dan. 10:12-14.

[9] Further showing that the wicked one and his demons would have access to heaven till the setting up of God's kingdom, the apostle John under inspiration writes: "And another sign was seen in heaven, and look! a great fiery-colored dragon, with seven heads and ten horns and upon its heads seven diadems; and its tail draws a third of the stars of heaven, and it hurled them down to the earth." This dragon he calls "the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth". (Rev. 12:3, 4, 9, *NW*) The dragon's diademed heads prophetically indicated that the great Devourer or Dragon would dominate seven successive world powers down till the time he was expelled from heaven. In John's day the Dragon was dominating the sixth, the Roman empire. The five preceding it in the order of their rise to world power were Egypt, Assyria, Babylon, Medo-Persia and Greece. (Rev. 17:9, 10) The one to come, the seventh, was the greatest of them all—the empire system that dominated the earth down till A.D. 1914 without divine interruption. Daniel 10:13, 20 reveals that the great Dragon had spirit princes over the world powers of Persia and Greece, a fact that indicates each of the successive seven visible world powers has a spirit prince over it, a superhuman, unseen power behind the earthly world power. The Dragon's seven heads dictated to the seven

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9. What sign seen by John showed their continued access to heaven, and what is the meaning of the dragon's seven heads?

spirit princes. In harmony with this the apostle John writes to the Christians during Rome's sway: "We know we originate with God, but the whole world [*kos'mos,* Greek] is lying in the power of the wicked one."—1 John 5:19, *NW.*

10 The world, of which Christians are no part, did not originate with God. The visible or earthly part of this world or cosmos originated with God's archenemy, Satan the Devil. Imaging its father, the earthly visible part of the Devil's world is likened to a seven-headed, composite wild beast. The Devil or Dragon develops it out of the wicked human elements who are not subject to God's theocratic rule and who are therefore likened to a troubled, restless sea. (Isa. 57:20, 21) John symbolically describes this, saying: "And it [the dragon] stood still upon the sand of the sea. And I saw a wild beast ascending out of the sea, with ten horns and seven heads, and upon its horns ten diadems, but upon its heads blasphemous names. Now the wild beast that I saw was like a leopard, but its feet were as those of a bear, and its mouth was as a lion's mouth. And the dragon gave the beast its power and its throne and great authority." (Rev. 13:1, 2, *NW*) God tolerated this "wild beast" for his own purposes. He even made allowance for "the appointed times of the nations" during which the worldly powers would have undisputed, uninterrupted sway of the globe. Yet the seven successive world powers over mankind received their power, throne and great authority from the original Serpent, the Dragon, Satan the Devil. Offering to make Jesus Christ the ruler of the seventh world power if he would just forsake

10. With whom did the earthly part of this world originate, and to what does Revelation liken it? How did Jesus act differently from it toward the offer of glory and authority?

Jehovah's worship and do one act of worship to the Dragon, Satan the Devil showed Jesus all the kingdoms of the inhabited earth and said to him in the mountain of temptation: "I will give you all this authority and the glory of them, because it has been delivered to me and to whomever I wish I give it." Unlike the beast, Jesus refused.—Luke 4:5-8, *NW*.

[11] About 130 years after the flood was over, rebellious men began building the city of Babel, or Babylon, with its famous tower. This was in the days of Nimrod, the great-grandson of Noah. Babel, which the Greeks later called Babylon, became the beginning of Nimrod's government that was contrary to the godly patriarchal influence of Noah, who lived for 350 years after the flood. The history of Shem tells us briefly: "And the sons of Ham were Cush and Mizraim and Put and Canaan. And Cush became father to Nimrod. He made the start in becoming a mighty one in the earth. He displayed himself a mighty hunter in opposition to Jehovah. That is why there is a saying, 'Just like Nimrod a mighty hunter in opposition to Jehovah.' And the beginning of his kingdom came to be Babel and Erech and Accad and Calneh, in the land of Shinar. Out of that land he went forth into Assyria and set himself to building Nineveh and Rehoboth-Ir and Calah and Resen between Nineveh and Calah: this is the great city." (Gen. 10:6, 8-12; 11:10, *NW*) Nimrod became a tool of the Devil, a part of the visible seed of the great Serpent. Like the Devil, Nimrod challenged Jehovah's universal sovereignty and set himself up as mankind's savior, the first king on earth after the flood. He was willing

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11. When did Babylon begin, and the beginning of whose kingdom was it? With it what "beast" was started developing?

to be worshiped as a mighty hunter, even though this meant he was a violent breaker of God's covenant with Noah regarding murder and the sacredness of creature blood. He got his power, throne and authority from the Dragon and started the development of the seven-headed beast.

12 The purpose of building Babel and its tower on the plains of Shinar in the Mesopotamian valley was to concentrate power over mankind at one place and block the carrying out of God's command to Noah's family to fill the earth with people. Speaking then only one language and one set of words, "they now said: 'Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth.'" In view of this Jehovah God conferred with his only-begotten Son. What followed was no Pentecost of the outpouring of the gift of foreign tongues by the holy spirit. Almighty God confused their language, suddenly robbing them of their common language and making their minds think and their tongues speak in a desolating variety of languages different from that of Noah. At the same time he did not, as at Pentecost of A.D. 33, impart the gift of interpreting foreign tongues. Unable to work together with mutual understanding in an untheocratic cause, the city planners and builders scattered according to their language groups over all the globe.

13 Consequently, Babel at its start failed to become the first world power. Bible history shows

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12. What was the purpose of building Babel and its tower, and how did Jehovah break up their united action and scatter them?

13. What world power did Babylon eventually become, but of what and for whom did it become the pattern?

it became the third head of the symbolic wild beast out of the sea. However, Babel or Babylon set the pattern of earthly political rule in opposition to the true God and in obedience to the "god of this system of things", who "has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through". (Gen. 11:1-9, *NW;* 2 Cor. 4:4, *NW*) So all seven world powers and their satellites are Babylonish in kind. They commit spiritual fornication with Satan's "woman".

[14] Satan's *woman?* Yes; that is to say, Satan's untheocratic organization. She is the opposite of Jehovah's woman, his theocratic organization, which is the heavenly mother of the promised seed that is to bruise the Serpent and his seed in the head. (Gen. 3:15) What Jehovah's organization came to be called we shall soon see. Satan's "woman", the organization subject to him as a wife, came to be called "Babylon", because Babel or Babylon was the beginning of the visible part of his organization over mankind. So Babylon, like a prostitute woman, rides Satan's wild beast.

[15] Jehovah, supreme Sovereign of the universe, was not uneasy over letting Satan's cosmos or world rise after the Flood and develop to the zenith of its power and tear loose like a wild beast through the earth even into this atomic age. Jehovah knew that he would make good his Edenic covenant to bring forth the seed of his woman to bruise the Serpent in the head. But first that seed must be bruised in the heel by the Serpent

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14. Who is Satan's "woman", and what did she become called, and why?

15. Why was Jehovah not uneasy at letting Satan's cosmos rise after the Flood, and through the line of which of Noah's sons would His promised seed come?

and there must be hostility between the seed of his woman and that Serpent's seed. God had destroyed the Serpent's earthly seed in the flood. Now for his Edenic prophecy to be fulfilled, he must let Satan's woman Babylon come into being after the flood and bring forth the Serpent's seed to do the bruising. Jehovah's woman, his theocratic heavenly organization, and the Serpent's woman, his untheocratic Babylonish organization, now faced each other. In 2020 B.C., about 219 years after Jehovah displayed his power over Babel and its religious tower, Noah died, a faithful witness of Jehovah to the end. He had specially blessed his son Shem, saying: "Blessed be Jehovah, Shem's God, and let Canaan become a slave to him." (Gen. 9:26, *NW*) Shem's God is Jehovah, Canaan's Satan. This meant that the woman's seed, in its human connections, would come through Shem's line.

[16] The tenth man in the line of descent counting from Shem, namely, Abraham, proved to be the one through whom Jehovah promised that the woman's seed would come. Abraham, at first called Abram, lived at Ur of the Chaldeans, an ancient brick-built Sumerian city with a brick temple-mound called a ziggurat. Here at Ur the excavations made in March, 1929, discovered eight feet of water-laid clay. This layer was clean and free from the pottery rubbish of any civilization; it had been laid there and at Kish, hundreds of miles away, by the flood of Noah's day. Abraham knew of that world-devastating deluge. The Bible evidence is that Abraham had the clay tablets containing Shem, Ham and Japheth's account of the

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16. Who was the man through whom Jehovah promised that the seed of his woman would come, and of what world catastrophe did he have the records?

flood and also had the other histories going back to the first one, "the history of the heavens and the earth," written by Adam or at his dictation. (Gen. 2:4; 5:1; 6:9; 10:1; 11:10; 11:27, *NW*) Abraham had faith in Shem's God, Jehovah.

17 To test Abraham's faith and so to prove him worthy to be the means of blessing to all the people of faith like his, Jehovah called for Abraham to leave his home town for an unknown land to which Jehovah would lead him. Abraham was then about seventy-five years old and childless. If he obeyed, then, said Jehovah, "I shall make a great nation out of you and I shall bless you and I will make your name great; and prove yourself a blessing. And I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you." (Gen. 12:1-3, *NW*) Abraham obeyed and the covenant of Jehovah went into force when Abraham crossed the Euphrates river into the Promised Land. Twenty-five more years of barrenness for himself and his beloved wife Sarah followed in this foreign land to which they had immigrated. Then Almighty God performed a miracle in fulfillment of his promise to Abraham; he blessed his wife with their only son Isaac. (Gen. 21:1-7) By this Jehovah God was enacting a great prophetic drama in which Sarah represented Jehovah's "woman" or heavenly theocratic organization, the mother of the promised seed. Hence in prophecy this mother organization could be spoken of as Sarah or the Sarah organization.—Isa. 51:1-3; Gal. 4:21-31.

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17. What covenant went into effect toward Abraham because of faith, and how did his wife become a picture of God's woman?

[18] From this standpoint Isaac prophetically represented the seed of God's woman. This understanding is supported by the human sacrifice that Jehovah commanded Abraham to make of his only son Isaac, on Mount Moriah. After Abraham had shown his willingness to obey to the limit, Jehovah's angel who attended Abraham stayed his hand and said: "By myself I do swear, is the utterance of Jehovah, that by reason of the fact that you have done this thing and you have not withheld your son, your only one, I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." (Gen. 22:15-18, *NW*) Jesus Christ is primarily the seed of God's "woman", the Greater Sarah. Doubtless he had Abraham and Isaac in mind when he said: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16, *NW*) The blessing by means of the promised seed was not to come to "all nations of the earth" automatically. It was to be made available for them, and the people of all nations must bless themselves by means of the seed of blessing. They must do something about it. They must procure the blessing for themselves by exercising faith in the seed, God's only-begotten Son. Then they would not be destroyed but would attain to everlasting life in the righteous world of new heavens and a new earth, the world that God loved so much.

18. How, particularly, was Isaac shown to represent the seed of God's woman, and how must all nations bless themselves by means of that seed?

CHAPTER VIII

Jerusalem Prophetic in Rise and Fall

IT WAS of significance that faithful Abraham built the altar on which to sacrifice his beloved son Isaac upon a mountain that Jehovah God designated in the land of Moriah. Nineteen centuries later in that same region Jehovah let his only-begotten Son be sacrificed, for it was on Mount Moriah that King Solomon built the first temple of Jerusalem. (Gen. 22:1, 2; 2 Chron. 3:1; 1 Chron. 21:18 to 22:19) So it was the locality marked out for the greatest sacrifice in the universe, a fact that was emphasized by Jesus when he said: "I must journey on today and tomorrow and the following day, because it is not admissible for a prophet to be destroyed outside of Jerusalem. Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her!" (Luke 13:33, 34, *NW*) His death outside her gates and within sight of her temple on Mount Moriah made her fall for the second and final time unavoidable. Jerusalem was moved out of the way, that the greater city for which Abraham was looking might be seen more clearly with the eye of faith. "For he was awaiting the city having real foundations and the builder and creator of which is God." —Heb. 11:10, *NW*.

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1. Why was the locality of Abraham's sacrifice of Isaac significant? And what sacrifice made Jerusalem's second fall unavoidable?

[2] In Abraham's day the city that later became Jerusalem was known as Salem, this name meaning "Peace". It was the city of Jehovah's only king and priest on earth then, Melchizedek, who is thought to have been no other than Shem, Noah's blessed son, whose God was to be Jehovah. However, for the effect of it, God's Word leaves us without the name of his father and mother and without information about the beginning and the end of his life, that it might be shown that he did not receive his priesthood from any human and that this priesthood was without end, as it were. His name "Melchizedek" meant "king of righteousness", and he was king of the city of peace. In these respects he was meant to prefigure Jehovah's everlasting High Priest of the righteous world of new heavens and a new earth. (Heb. 7:1-17) Melchizedek was in position to bless Abraham. He did so when Abraham was returning triumphant from his defeat of the pagan aggressors from the land of Shinar, the region of Babylon. "And Melchizedek king of Salem brought out bread and wine, and he was priest of the Most High God. Then he blessed him and said: 'Blessed be Abram of the Most High God, Producer of heaven and earth, and blessed be the Most High God, who has delivered your oppressors into your hand!' At that Abram gave him a tenth of everything." (Gen. 14:18-20, *NW*) This blessing predicted a glorious victory for Abraham's promised Seed, who was to be sacrificed like Abraham's son Isaac, for the vindication of Jehovah as the Most High God and for the blessing of all mankind.

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2. In Abraham's day what was the city called that later became Jerusalem, and how was he blessed by its king? What did that blessing predict?

[3] More than 850 years passed before Melchizedek's city became the Salem of which the inspired psalmist sang: "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion." (Ps. 76:1, 2) During that long interim Salem receded into the background of events. When we next hear of it it is in the hands of the descendants of the accursed Canaan, the Jebusites, and is known as Jebusi. Jehovah made a covenant with Abraham to give him all the land of Canaan, including that of the Jebusites and their city of Jebusi, or Jerusalem. But before that, Abraham's descendants must pass through a period of great trial, for, when making this covenant, Jehovah said to Abraham: "You may know for sure that your seed will become a temporary resident in a land not theirs, and they will have to serve them and these will certainly afflict them for four hundred years. But the nation that they will serve I am judging, and after that they will go out with much property. As for you, you will go to your forefathers in peace; you will be buried at a good old age. But in the fourth generation they will return here, because the iniquity of the Amorites has not yet come to completion." (Gen. 15:13-16, *NW*) The here-unnamed "land not theirs" in which Abraham's descendants would be enslaved proved to be Egypt, the first world power having to do with them, the first head of the Dragon's beastly organization after the Flood.

[4] Partnership in Jehovah's covenant with Abra-

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3. By what covenant was the city to become the Salem of Psalm 76:1, 2? Before that what oppression and deliverance must Abraham's descendants experience?

4. Through whom did the partnership in Jehovah's covenant of blessing descend, and how did the twelve tribes of Israel come to be located temporarily in Egypt?

ham for blessing all the families and nations of the earth was inherited by his son Isaac and then by Isaac's son Jacob. Jacob became the father of twelve sons. Through the jealousy of most of his half brothers Jacob's beloved son Joseph was sold into Egypt as a slave. For his integrity to Jehovah God through the severest of trials Joseph miraculously came to be the ruler of Egypt, next to Pharaoh the king. During the seven-year famine that then struck the world Joseph invited his father Jacob and his eleven brothers to take up temporary residence near him in Egypt, in the land of Goshen. Two hundred and fifteen years after their forefather Abraham had crossed the Euphrates river into the Promised Land, Jacob and his household entered Egypt. It was here that they became a populous race of twelve tribes according to the twelve sons of Jacob and were called the "twelve tribes of Israel".—Gen. 49:28.

[5] Some time after Joseph's death a Pharaoh arose in Egypt who did not regard with any gratitude Joseph's valued services to the land of the Nile during the famine years and afterward. Doubtless egged on by the invisible power behind his throne, that is, by the spirit prince maneuvered by the first head of the great Dragon, this demon-worshiping Pharaoh tried to stamp out the people who had now inherited God's covenant with Abraham, the twelve tribes of Israel. Along with other oppressive measures, he enslaved them, just as Jehovah had foretold to Abraham. But while the great Dragon had a spirit prince for the oppressor Egypt, Jehovah too had a guardian angel for his people Israel. To raise up a visible deliverer for Israel from enslavement in

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5. How did the twelve tribes of Israel come under oppression in Egypt, and how did Jehovah raise up a visible deliverer for them?

Egypt Jehovah's angel appeared to the shepherd Moses, at the burning bush in the Arabian wilderness near Mount Sinai, or Horeb, the mountain of God. At Jehovah's command Moses returned to Egypt and appeared before Pharaoh and demanded the release of the Israelites in the name of Jehovah.

[6] Pharaoh defied Jehovah and hardheartedly refused to let his people go. Rather, he increased his oppressions upon them. Then Jehovah executed his judgments upon Egypt and its false gods and its spirit prince by bringing ten devastating plagues upon Pharaoh and his land. The tenth plague, the death of all the first-born of Egypt on the fourteenth day of the month Nisan, broke the hardened heart of Pharaoh and he thrust the Israelites out of the land. In this tenth and last plague the Israelites did not lose a single first-born, because they obediently celebrated the passover supper, which Jehovah now introduced among the Israelites.

[7] Thus four hundred and thirty years to the day after Abraham had crossed the Euphrates and the great covenant of blessing went into force, the Israelites began their march out of Egypt. (Ex. 12:40, 41) Some days later Pharaoh, hearing that the escape route of the Israelites was blocked by the Red sea, ordered out his charioteers and horsemen and went in pursuit to drag them back to slavery. Jehovah, by his angel guide, then opened for his people a dry path through the sea to the Arabian shores opposite. Seeing his prey slipping from his fingertips, Pharaoh with his speedy host

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6. How did Jehovah execute judgments upon Egypt's gods and spirit prince and break Pharaoh's heart? Why did not Israel lose a first-born?

7. On what anniversary did Israel start their march out of Egypt, and how did Pharaoh and his hosts dash into destruction?

dashed in madly between the watery walls of the sea. Could the spirit prince of Egypt hold those walls up and prevent them from collapsing upon the Egyptians? Moses, on dry Arabian ground, turned, raised the rod with which Jehovah had used him to perform miracles, and down tumbled the walls of water upon the pursuers.



[8] "Let me sing to Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea. My strength and my might is Jah, since he serves for my salvation." So sang Moses at this divine exploit. (Ex. 15:1, 2, *NW*) In this way the living and true God made a name for himself that could never be blotted out. His act of deliverance made Israel his people by every

8. What did Jehovah thus make for himself, and who became his people by every right?

right. No wonder King David could exclaim: "And who is like thy people, like Israel, the one nation in the earth that God went to redeem to be a people to himself, and to make himself a name, and to do for them great things and terrible, for thy land, before thy people, which thou redeemedst to thyself from Egypt, from the nations and their gods? And thou hast established to thyself thy people Israel to be a people unto thee for ever; and thou, Jehovah, art become their God."—2 Sam. 7:23, 24, *Da.*

9 The miraculous pillar of cloud then led the Israelites to Mount Sinai or Horeb. There Jehovah made Israel a real nation, a people with a theocratic government over them. He established this government by making with them there a covenant in addition to his covenant with Abraham. (Gal. 3:17-19) It was a covenant of law, with the Ten Commandments as the set of fundamental laws, and the Israelites agreed to keep it for the divine blessing upon their nation. Forty years later, when they were at the banks of the Jordan river and about to cross over into the land promised to Abraham's seed, Moses said to them: "Jehovah our God concluded a covenant with us in Horeb. It was not with our forefathers that Jehovah concluded this covenant, but with us, all those of us alive here today. Face to face Jehovah spoke with you in the mountain out of the middle of the fire." (Deut. 5:1-4; 29:1, *NW;* Ex. 19:1 to 24:8) They were now his covenant people, those who had voluntarily agreed to be his slaves whom he had redeemed. They were eyewitnesses of what Jehovah had done for them in Egypt,

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9, 10. Where did Jehovah then lead them and what did he make with them there as a nation? They were a nation of what respecting Jehovah, and what could he rightly say to them in prophecy?

at the Red sea and during the forty years of their wandering in the wilderness preparatory to entering the Promised Land. They were a nation of witnesses of Jehovah, a nation that he had brought into existence and shaped under the Law covenant. He could rightly say to them prophetically:

10 "Now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour."—Isa. 43:1, 10, 11, *AS*.

11 Israel was a national creation of God. His name was upon them, and they must bear that name in an honorable way, not in a worthless way. Assuring them of divine blessing if they did so, Moses said: "All the peoples of the earth will have to see that Jehovah's name has been called upon you and they will indeed be afraid of you." (Deut. 28:10, *NW*) God must now give his own created theocratic nation a territory in which to live and be a national witness of the universal sovereignty of their God Jehovah. By a miracle like that at the Red sea he brought them across the flooded river Jordan under the leadership of Moses' successor, Joshua. Jehovah did not make the land an outright handout to the Israelites. That would have been too easy for them; it would not have proved their faith and obedience to the God with

11. Whose name must the nations see was upon Israel? How were they brought into the Promised Land, and how must they act for God toward the land's inhabitants?

whom they had entered into a solemn covenant. In the terms of this covenant they had been instructed what to do when they entered the Promised Land. The then occupants were descendants of accursed Canaan and were condemned to death for their wickedness and unclean worship of false gods, demons. In taking possession of the land by a fight in which Jehovah God would help them the Israelites must act as his executioners and destroy the filthy demon worshipers who opposed the establishment of theocratic rule in the God-given land.

12 By thus cleansing the land they would uphold the sovereignty of Jehovah over all the earth and would safeguard themselves against getting infected with idolatrous worship in the future. When they showed their faith and proceeded with clearing out the accursed idolaters from the land, then "Jehovah the God of Israel it was who was fighting for Israel".—Josh. 10:14, 42; 23:3, 10, *NW*.

13 After six years of partially subduing the Promised Land the Israelites entered upon a period of rule by human judges as the visible representatives of God. God was actually their invisible Ruler, their King. "Jehovah is the one who will rule over you," said Judge Gideon. (Judg. 8:23, *NW*) And Judge Samuel reminded them: "Jehovah your God was your king." (1 Sam. 12:12, *AS;* Deut. 33:5) Samuel said that, because now, near the end of his life, they had requested a visible, mortal king to be set up over them, like those of the pagan nations all around them.

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12. By thus cleansing the land what would they uphold, and how would they safeguard themselves? Who fought for them, and when?

13. Upon a period of rule by whom did Israel first enter, and how did they afterward come to have a visible, mortal king? With which king did Jehovah start an important dynasty?

Samuel, Jehovah's prophet, anointed Saul as their first king. Thus the king of Israel was spoken of as "the anointed of Jehovah". Saul, after forsaking Jehovah his God and seeking advice from the spirit medium of En-dor, died in battle after a forty-year reign. Because of his unfaithfulness to God, Jehovah did not let Saul start a royal dynasty in Israel, but had David of Bethlehem-judah anointed as king at the Judean city of Hebron. With him Jehovah God began an important dynasty.

[14] King David proceeded to subdue all the remaining unconquered portions of the Promised Land. He assaulted the citadel of Jerusalem that was still held by the pagan Jebusites. (Josh. 15:63; Judg. 19:10-12) "And David and all Israel went to Jerusalem (the same is Jebus); and the Jebusites, the inhabitants of the land, were there. And the inhabitants of Jebus said to David, Thou shalt not come in hither. Nevertheless David took the stronghold of Zion; the same is the city of David.... And David dwelt in the stronghold; therefore they called it the city of David." (1 Chron. 11:4-7, *AS*) So it was that Jerusalem, which was a polluted pagan city to begin with, became the capital of the kingdom of Israel. The city's stronghold or citadel was called Zion, a name that came to be applied later to the whole city as it was enlarged.

[15] By his prophet Moses Jehovah had repeatedly spoken to the Israelites about choosing a special place in the Promised Land for the location of his name; it was to become the center of worship for the entire nation. "To the place that Jehovah

14. How did Jerusalem become Israel's capital, and what other name did it also come to be called?
15. According to God's covenant, to what place were all the tribes of Israel to come regularly, and how did Jerusalem become that place?

your God will choose out of all your tribes to place his name there, to have it reside, you will seek and there you must come." (Deut. 12:4, 5, 11, 21; 26:2, *NW*) Jerusalem, or Zion, proved to be the place Jehovah selected, for in due time King David had the sacred ark of the covenant, which represented Jehovah's presence in Israel, brought up and located near his palace in the city of David, Zion. At this event David composed a psalm and sang out: "Let the heavens be glad, and let the earth rejoice; and let them say among the nations, Jehovah reigneth." (1 Chron. 16:31, *AS*) Later Jehovah chose a location just to the north of Zion as a place for the temple that God had told King David that his son and successor Solomon would build, and it became part of the city. There in seven and a half years' time wise King Solomon built a magnificent temple. To Solomon God said: "I have hallowed this house, which thou hast built, to put my name there for ever." (1 Ki. 9:1-3, *AS*) Concerning Solomon's successor, his son Rehoboam, it is written: "He reigned seventeen years in Jerusalem, the city which Jehovah had chosen out of all the tribes of Israel, to put his name there." (1 Ki. 14:21, *AS*) It became the holy city, identified with God's own name.

[16] At a height of about 2,550 feet above the Mediterranean sea level, Jerusalem was higher than almost any other great capital in human history, it being also at the head of a slope that fell about 3,300 feet to the plain of the Jordan river at Jericho, or about 3,800 feet above the Dead sea level. How well the situation and the significance of the holy city were to symbolize the facts of something far higher and grander than the

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16. How was Jerusalem's elevation significant, and in what way was it "the city of the great King"?

mere earthly city! How appropriately the psalmist could use Jerusalem as a prophetic type and sing: "Great is Jehovah, and greatly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." (Ps. 48:1, 2, *AS*) Jehovah was the real King of Jerusalem during the days of his theocratic government over Israel. The human king of the line of David was merely his visible earthly representative on a material throne on Mount Zion. The throne was really Jehovah's. Hence it was written of David's successor: "Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him." (1 Chron. 29:23, *AS*) Thus Salem, the capital of ancient King Melchizedek, priest of the Most High God, became again the seat of a theocratic king and the center of His high priest.

[17] In Hebrew a city is feminine in gender and is spoken of as a woman. The city's residents or citizens are spoken of as its children. For example: "Praise Jehovah, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee." "Let Israel rejoice in him that made him: let the children of Zion be joyful in their King." (Ps. 147:12, 13; 149:2, *AS;* Isa. 54:1, 13; Joel 2:23; 3:6) From this standpoint faithful, theocratic Jerusalem was used to typify or picture Jehovah's holy invisible organization, his theocratic universal organization, his woman or wife who mothers the Seed that he promised in Eden after man's fall into sin. To this organization, which was long

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17. Why is a city spoken of as a woman and its citizens as her children? So to whom, really, was Isaiah 54:1-13 addressed?

reserved as the one to bring forth the woman's seed for bruising the Serpent in the head, were really addressed the prophetic words: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah. For thy Maker is thy husband; Jehovah of hosts is his name: . . . For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—Isa. 54:1, 5-7, 13, *AS*.

[18] Jehovah's wifely heavenly organization corresponds, not only with faithful, theocratic Jerusalem that accepted Jehovah's anointed King, but also with Abraham's free wife, Sarah, the mother of Isaac. This is not the private interpretation of the witnesses of Jehovah. It is the inspired interpretation by God's spirit. For the apostle Paul turns from the unfaithful, untheocratic Jerusalem of his day that had rejected Jehovah's anointed King and he says to his Christian brothers: "But the Jerusalem above is free, and she is our mother." After saying this, he quotes Isaiah 54:1, quoted in our preceding paragraph, and makes this comment: "Now we, brothers, are children belonging to the promise the same as Isaac was." Next Paul quotes the words of Abraham's free woman, Sarah, directed against her slave girl, and then he comments: "Wherefore, brothers, we are children, not of a servant girl, but of the free

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18. With whom does God's heavenly organization correspond, and how does Paul bear this out? So who is the woman meant at Genesis 3:15?

woman." (Gal. 4:21-31, *NW*) Hereby is proved that there is a "Jerusalem above", a heavenly Jerusalem, and that it is the mother of the promised seed pictured by Isaac for blessing all the families of the earth. The woman that Jehovah God designated in Eden, at Genesis 3:15, to be the mother of the Serpent-bruiser is the heavenly Jerusalem, his invisible, spiritual theocratic organization.

[19] At Eden God promised to put enmity between his woman and the great Serpent, and between her seed and that of the Serpent. By his law covenant with the nation of Israel he set Israel against the demon worship of the pagan nations and against any alliances with the nations of the Serpent's visible organization. The Serpent and his seed returned this hostility and worked persistently at corrupting Israel and subjugating it. King Solomon, builder of Jehovah's temple, became corrupted with idolatrous demon worship and died unfaithful to God. But the ruling dynasty was not taken from his line, for by a special kingdom covenant with faithful King David God had given his word that the royal line would remain in David's household till the arrival of the Seed of God's woman. (2 Sam. 7:1-17) So in the reign of Solomon's successor the kingdom was divided. Ten tribes of Israel seceded and formed a northerly kingdom of their own. Only the tribes of Judah and Benjamin and the sacred tribe of Levi with its priesthood remained faithful to the royal house of David and its capital Jerusalem, the seat of Jehovah's worship. In course of time the spirit prince over Assyria, represented by the second head of the Dragon's wild beast, became

19. What did God put between his woman and the Serpent and their seeds, and how did the Serpent and his seed express this? With what effect in 740 B. C.?

dominant and began attacking the northerly ten-tribe kingdom of Israel. In 740 B.C. Assyria subjugated it, destroyed its capital and deported the unfaithful Israelites to Assyria.

[20] Then the second head of the great Dragon tried striking at the kingdom of Judah and its capital Jerusalem. The Assyrian capital Nineveh became the great rival of the holy city. But when, in the days of faithful King Hezekiah, the Assyrian aggressor Sennacherib threatened Jerusalem and reproached her God, Jehovah's angel (doubtless the archangel Michael) sent the Assyrian seed of the Serpent back to Nineveh minus 185,000 of his soldiers, slain all in one night, in a vindication of Jehovah's universal sovereignty. After that the third head of the Dragon, which controlled the spirit prince over Babylon, became dominant, and Babylon became the great rival of Jerusalem. As represented by these two typical cities on earth, Satan's woman, who figuratively bore the name Babylon, and Jehovah's woman, the heavenly Jerusalem, now faced each other in open hostility. None of the kings who sat on the throne of Jehovah in earthly Jerusalem proved to be the seed of God's woman. In spite of the earnest efforts of some godly kings to save the situation, the reigning line of David's dynasty carried its corruption so far that Jehovah saw good to overturn that miniature theocratic kingdom. To do so, he let Satan's woman Babylon score an apparent triumph. In 607 B.C. her royal seed Nebuchadnezzar, king of earthly Babylon, succeeded in taking Jerusalem and its noble palaces and, to the shock of the Jews, their polluted temple. He

20. As represented by what cities on earth did Satan's woman and God's woman face each other in open hostility? How did Satan's woman score an apparent triumph in 607 B. C.?

carried off most of the surviving Jews, including King Zedekiah, captive to the province of Babylon. Shortly afterward the poor of the land who had been left there fled in fear down to Egypt, leaving behind Jerusalem a scene of ruins and the land of Judah a desolation without man or domestic beast.

[21] Although the prophet Jeremiah had foretold all this, he wept at its realization and uttered this lamentation: "How doth the city sit solitary, that was full of people! She is become as a widow, that was great among the nations! She that was a princess among the provinces is become tributary!... Her adversaries are become the head, her enemies prosper; for Jehovah hath afflicted her for the multitude of her transgressions: her young children are gone into captivity before the adversary. And from the daughter of Zion all her majesty is departed: ... Jerusalem hath grievously sinned; therefore she is become as an unclean thing; all that honored her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. Her filthiness was in her skirts; she remembered not her latter end; therefore is she come down wonderfully; she hath no comforter: ... The breath of our nostrils, the anointed of Jehovah, was taken in their pits; of whom we said, Under his shadow we shall live among the nations.... Thou, O Jehovah, abidest for ever; thy throne is from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Jehovah, and we shall be turned; renew our days as of old."—Lam. 1:1-9; 4:20; 5:1-21, *AS*.

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21. Who foretold all this desolation of Jerusalem and Judah, and what lamentation did he utter at its realization?

CHAPTER IX

The Holy City Revived and Cast Off

FOR seventy years earthly Jerusalem lay desolate with her children in a far-distant land, exiles from the location of the seat of Jehovah's worship. This was just as Jehovah had foretold. (Jer. 25:11, 12; 29:10) How Babylon, the earthly headquarters of the Devil's religion, gloated at this! How the Devil's woman, Satan's organization, with all her seed rejoiced! Her husband, Satan, shone within her organization like a glorious heavenly luminary, the "day-star, son of the morning". In destroying Jerusalem and laying her temple mountain waste he felt he had achieved his ambition: "I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." (Isa. 14:12-14, *AS*) In the face of this it appeared that God's woman, the heavenly Jerusalem, would never bring forth the promised seed that was to crush the Serpent's head and free mankind of his Babylonish organization. God's woman appeared like a widow, childless, forsaken.

1. In view of Jerusalem's desolation, what ambition did Satan think he had achieved, and what appearance did God's woman take on?

[2] But Jehovah's Edenic covenant with his woman concerning the Seed can never be broken or fail. He had foretold earthly Jerusalem's desolation for seventy years because of her pollutions. At the same time he had foretold her revival as a holy city and the restoration of his pure worship there and the reinstatement of his name in Zion. "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and shalt dwell in the field, and shalt come even unto Babylon: there shalt thou be rescued; there will Jehovah redeem thee from the hand of thine enemies." (Mic. 4:10, *AS*) However, there was a faithful minority or remnant among the captives that Babylon had carried away; and with faith in all the sure promises of Jehovah these could speak for their mother, the city of which they were the children, and they could say to Satan's woman Babylon: "But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy [*Hebrew,* feminine enemy]: though I fall, I shall arise; when I sit in darkness, Jehovah shall be a light unto me. I will bear the indignation of Jehovah—for I have sinned against him—until he plead my cause, and execute judgment for me: he will bring me forth to the light; I shall behold his righteousness. And mine enemy [feminine] shall see it, and shame shall cover her which said unto me, Where is Jehovah thy God? Mine eyes shall behold her; now shall she be trodden down, as the mire of the streets. In the day when thy walls shall be built, on that day

2. Besides foretelling Jerusalem's 70-year desolation, what also had Jehovah foretold about her? What could her faithful remnant with faith in God's promises say to Satan's woman Babylon?

shall the established limit recede."—Mic. 7:7-11, *Da.*

[3] At Babylon's beginning in Nimrod's day, over sixteen centuries before her rise to an imperial position, Jehovah God showed his omnipotent power over her by confusing the language of her builders and scattering them to the ends of the earth. Conqueror now though she was of polluted Jerusalem and at the height of her imperial glory and power, yet Jehovah God remained the universal sovereign. So he showed his almighty power over this third world power that was oppressing his people. He had her suddenly thrown down at his own appointed time, in 539 B.C., before the seventy years of Jerusalem's desolation were up. He even foretold the Persian prince who would invade Babylon's gate and bring her downfall as an imperial power—Cyrus. Because Cyrus served as an instrument in God's hand and because he foreshadowed the Seed of God's woman who would bring the downfall of Satan's woman Babylon, Jehovah spoke of the Persian conqueror as "his anointed". On the very night of Babylon's unexpected fall Jehovah engraved the handwriting of doom on the walls of Belshazzar's banquet hall and had his aged prophet Daniel pronounce the imminent execution of the doom. That same night Darius the Mede, the uncle of Cyrus, took the city with his detachment of troops and Belshazzar was killed. (Isa. 44:26 to 45:6; Dan. 5:5-31) It was a time for the heavens, God's woman, his heavenly universal organization, to rejoice, along with the faithful remnant of his people on earth, the captive children of earthly Jerusalem.—Jer. 51:48.

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3. How had Jehovah shown his power over Babylon at her beginning, and how did he show it over her again as the third world power? How had he foretold this?

[4] The faithful Jewish remnant in Babylon, especially Daniel, had been counting the years of Jerusalem's desolation. In the first year of Darius' rule over conquered Babylon Daniel understood from the prophetic book of Jeremiah that the revival of Jerusalem was at hand by Jehovah's restoration of a faithful remnant there. (Dan. 9:1, 2) The revival was due to be realized in 537 B.C., seventy years from 607 B.C. when Jerusalem fell to Babylon. Now Babylon had been conquered, and the Medo-Persian empire, the joint government of Darius the Mede and his nephew Cyrus the Persian, became the fourth world power, controlled by the fourth head of the great Dragon in heaven. That head put a spirit prince as a guardian over the Medo-Persian empire, which was the fourth head of the wild beast that came up out of the sea. Cyrus the Persian succeeded his uncle Darius to rulership over Babylon and over all the Persian empire. How to influence Cyrus to restore the Jewish remnant to the land of Judah for the rebuilding of Jehovah's temple at Jerusalem's old site was the big problem. Satan's spirit prince over Persia was strenuously opposed and tried to influence Cyrus against it. This occasioned a conflict in the heavens, to which Satan and his demons still had access. It was doubtless like what the glorious angel who appeared in an awe-inspiring vision said to Daniel: "I am come for thy words' sake. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days; for the

4. How did the remnant understand when Jerusalem was to be revived? Why was the influencing of Cyrus to restore the remnant the big problem?

vision is yet for many days.... and now will I return to fight with the prince of Persia."—Dan. 10:1, 12-20, *AS*.

[5] However, no princely spirits of Satan's organization could block the fulfillment of Jehovah's word exactly on time. In 537 B.C., Cyrus, conqueror of Babylon, yielded to God's irresistible power exercised upon him. He issued his famous decree for the loosing of the Israelites from Babylon and for helping them to go back to Jerusalem's desolate site to rebuild the temple of Jehovah at the place where He had chosen to put his holy name: "Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah the God of Israel—he is God—which is at Jerusalem." (Ezra 1:1-3, *Da*) In response, a congregation of 42,360 Israelites, along with 7,537 male and female servants and lay singers, journeyed to Jerusalem under the headship of the Judean prince Zerubbabel.—Ezra 2:64-67; Neh. 7:66-69.

[6] By the end of the seventieth year of Jerusalem's desolation a faithful Jewish remnant were back in the land living at former city sites. In the closing month of the desolation they had a big convention at Jerusalem's temple hill and there they set up a proper altar on its bases and the Levite priests, of the priestly family of Aaron, resumed the temple sacrifice to Jehovah. Then they kept the festival of booths, which was a seven-day festival of ingathering, one of the three great festivals of the year at which all Israelites were bound by their law covenant to assemble at Jerusalem.

5. To whose power did Cyrus yield, what decree did he issue, and who responded to it?
6. In the closing month of Jerusalem's desolation what did the restored remnant appropriately do, and when was the temple finally rebuilt?

How appropriate that was, since Jehovah had regathered them from Babylon to Jerusalem, not only genuine Israelites from all twelve tribes, but also thousands of men and women who were willing to serve the interests of Jehovah's theocratic organization! (Ezra 3:1-6) Arrangements for building a new temple to Jehovah proceeded, but it was not till 516 B.C., after years of delay due to opposition by the enemy, including doubtless the spirit prince of Persia, that the Judean governor Zerubbabel and the Levite high priest Jeshua completed this second temple.—Ezra 3:7 to 6:18.

[7] No, the pure worship of the true God could not be crushed out by all the power of the Devil and his Babylonish organization. Jehovah gloriously fulfilled his word that Jerusalem should live again and that a faithful remnant should return to his worship there. "A remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people, Israel, be as the sand of the sea, only a remnant of them shall return." (Isa. 10:21, 22, *AS*) "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel." (Mic. 2:12; Jer. 23:3) This was a prophetic drama with living actors in real life picturing greater and far more important things to come, even in our momentous days.

[8] Whereas the Jewish remnant did return to their homeland, it was not to set up an independent kingdom again, with a descendant of the royal house of David on the throne. The "seven times", mentioned at Daniel 4:16, 23, 25, 32, had begun

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7. Thus what worship had not been crushed out by enemy power and what prophetic word had Jehovah gloriously fulfilled?

8. On returning to the homeland, why did the remnant not set up an independent kingdom with a descendant of David on the throne?

with Nebuchadnezzar's destruction of Jerusalem in 607 B.C. They had a miniature fulfillment upon Nebuchadnezzar himself when he went mad like a beast for seven years; but they were completely fulfilled in seven *symbolic* times, 2,520* (or 7×360) years, from 607 B.C. to the autumn of A.D. 1914, during which non-Jewish or Gentile world powers dominated the earth unhindered. "The appointed times of the nations," Jesus called them. (Luke 21:24, *NW*) They correspond with the long period of time foretold by Jehovah's prophetic words through Ezekiel to Jerusalem's last king, Zedekiah: "Remove the mitre and take off the crown; what is shall be no more. Exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it! This also shall be no more, until he come whose right it is; and I will give it to him."—Ezek. 21:25-27, *Da.*

9 In harmony with this divine decree there would be no kingdom of God again with a son of David on the throne until God's heavenly woman, his theocratic universal organization, brought forth the Seed who has the right to the Kingdom. Then Jehovah God would give the Kingdom power to him. Hence when God restored the remnant in 537 B.C., he did not re-establish an earthly kingdom under the Judean prince Zerubbabel. This did not mean that God had abandoned his covenant for the kingdom made with faithful king David. (1 Chron. 17:1-15) It meant that God rec-

* 2,520 is a perfect number. It is the product obtained by multiplying the four perfect numbers 3, 7, 10, 12, and can be divided by all the digits from 1 to 10 without leaving any remainder, hence is their least common multiple.

9. So what did God's not restoring the kingdom in 537 B.C. mean as to his Kingdom covenant and the appointed times of the nations?

ognized his appointment of seven symbolic times for Gentile nations to control the earth without any typical kingdom of God in the way, thus to demonstrate what they could do toward bringing relief, peace and prosperity to people and to show the absolute need of God's kingdom.

10 God's angel told Daniel of the fight he had with the spirit prince of Persia and added: "When I go forth, behold, the prince of Greece shall come. However, . . . there is not one that sheweth himself strong with me against these, but Michael your prince." (Dan. 10:20, 21, *Da*) In fulfillment of this prophecy the Persian empire fell before the Grecian conqueror Alexander the Great and in 332 B.C. Alexander established himself over the Jewish remnant in Judah. The fifth head of the great Dragon in heaven now dictated to the Devil's world through the spirit prince of Greece, and the restored Jewish remnant had to endure this form of Gentile rule.

11 During the control of the Persian empire the entire canon of the Hebrew-Aramaic Scriptures, all thirty-nine books of them from Genesis to Malachi, had been completed at the revived holy city of Jerusalem. So the remnant of Israel had an inspired guide for the coming hundreds of years till the promised Seed of God's woman would come. But after Greece came to power, the Jews came under the influence of the Grecian culture and philosophy. Instead of giving God's written Word first place, the Jewish religious leaders built up a great system of human traditions handed down by word of mouth. These traditions glorified

10. In fulfillment of Daniel 10:20, 21, what became the fifth world power, and when and how?

11. When was the canon of the Hebrew-Aramaic Scriptures completed, and to what extent did the Jews come under the influence of Grecian culture and philosophy later?

Jewish rabbis and not God. These precepts of men set aside or got around God's commandments and superstitiously caused God's holy name to be shoved into a corner and forgotten, unknown to the mass of Jews. A system of religion known as Judaism developed, and it was marked by condemnable religious hypocrisy. Religious sects were formed and split the people and brought confusion. There was an attempt to fuse some of the Grecian philosophy with the traditions of Judaism, so that Jews got to believe in the pagan doctrine of the immortality of the human soul and in a life of subterranean torment for wicked souls after death and in a life in heaven for good souls.

12 The restored Jews did not relapse into pagan idolatry with material images, yet they came into a system of religious bondage that deprived them of theocratic freedom. They pursued a system of self-righteousness, imagining that they were justifying themselves to everlasting life by the traditional way of trying to do the works of the Law covenant, made at Mount Sinai. They came into a religious slavery described by the apostle Paul when he compared Abraham's free wife Sarah and his slave girl Hagar and said: "These things stand as a symbolic drama; for these women mean two covenants, the one from mount Sinai, which brings forth children for slavery, and which is Hagar. Now this Hagar means Sinai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children." (Gal. 4:21-25, *NW*) It was slavery, not to Gentile rule, but to Judaism.

13 It was in this slavery that the descendants

12. Thus the restored Jews came into what slavery, and how did the apostle Paul describe it?

13. Amid that slavery how did Zechariah 9:9 have a miniature fulfillment, and under whose domination were the Jews then?

of the restored Jewish remnant were in the year 33 (A.D.), when Jesus Christ rode in royal fashion into Jerusalem, offering himself to her as the Messiah, Jehovah's anointed King. This provided a miniature fulfillment of Jehovah's prophecy at Zechariah 9:9, as the apostle Matthew shows, saying: "This actually took place that it might be fulfilled what was spoken through the prophet, saying: 'Tell the daughter of Zion, "Look! your King is coming to you, mild-tempered, and mounted upon an ass, yes, upon a colt, the offspring of a beast of burden." '" (Matt. 21:4, 5, *NW;* John 12:14-16) By that time Jerusalem had passed out from under the control of the broken-up Grecian empire and had come under the domination of the Roman Empire, ever since 63 B.C. The sixth head of the fiery-red Dragon in heaven was then dictating, and the spirit prince of Rome was foremost in Satan's demon organization.

14 Those Jews who had in mind to kill Jesus were the children of the great Dragon, its earthly seed. Hence Jesus said: "You are from your father the Devil and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him." (John 8:44, *NW*) To their religious, sectarian leaders he said: "Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before mankind; for you yourselves do not go in, neither do you permit those on their way in to go in. Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (Matt. 23:13, 33, *NW*) When it came to choosing between Jesus Christ their proper king and Barabbas the mur-

14. As respects Jesus, how did certain Jews demonstrate they were earthly children or seed of the great Dragon or Serpent?

derous robber, they showed their devilish parentage, crying out to the Roman governor: "If you release this man [Jesus], you are not a friend of Caesar. Every man making himself a king speaks against Caesar.... We have no king but Caesar." (John 19:12-15, *NW*) They were willing to take the responsibility before God for Jesus' death, saying: "His blood come upon us and upon our children." (Matt. 27:25, *NW*) Thus they were serving the Dragon as its slaves.

[15] Jesus announced the rule: "Every doer of sin is a slave of sin. Moreover, the slave does not remain in the household forever; the son remains forever." (John 8:34, 35, *NW*) Willfully demonstrating themselves to be slaves of what was opposed to Jehovah God, the faithless Jews rejected God's only-begotten Son. So they were unfit to remain in God's household with his Son and were due, according to rule, to be cast out, just as the slave girl Hagar and her son Ishmael were cast out of Abraham's household, while his son by Sarah remained. (Gen. 21:8-14) Addressing the Jerusalem on earth and which was "in slavery with her children", Jesus said: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! your house is abandoned to you." (Matt. 23:37, 38, *NW*) "The days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children within you to the ground, and they will not

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15. What rule concerning a slave did Jesus announce, and how did he serve advance notice of the enforcement of this rule on Jewry?

leave a stone upon a stone in you, because you did not discern the time of your being inspected." (Luke 19:41-44, *NW*) With these words Jesus served advance notice of Jehovah's casting Jerusalem, her temple and her children away.

[16] Fulfillment of Jesus' prediction of the terrible destruction of Jerusalem, which defiled herself with his blood, came in the year 70 (A.D.), or 37 years and 5 months after his final prediction. This time it was the Roman legions under General Titus that executed the divine sentence of destruction. They bottled up all the city with their encircling rampart, and the city suffered horribly, not from a water shortage but from the famine. The hundreds of thousands of passover celebrators were trapped within the doomed city, and when the city fell by the end of the month of August 1,100,000 of them had perished. At the beginning of that month their temple, on which they had based their hopes like a charm, was fed to the flames by Roman arsonists, on the tenth day of the fifth Jewish month Ab, the same day of the month that Nebuchadnezzar had fired the temple of Solomon 676 years previous. (Jer. 52:12-23) Thousands of Jews were carried off captive, and great desolation was wrought by the Romans throughout Judea and Galilee. The Jewish capital fell, never to be restored again as Jehovah's holy city. When the next city was built on the site of Jerusalem in the following century, it was built, not by Jews, but by a pagan Roman emperor as a Gentile city. Such it continued to the end of the "appointed times of the nations", A.D. 1914. Today the Mohammedan "Dome of the Rock" stands where Jerusalem's former temple stood.

16. How did Jesus' prediction of Jerusalem's destruction come about, and as what did the city fall beyond restoration?

CHAPTER X

Foundation for the New World Laid

EVER since the first prophecy was made by the great Judge at Genesis 3:15, that God's woman would produce a seed and that it should bruise the Serpent at the head, a righteous new world was certain, for "God, who cannot lie", was the one that promised it. Since then that righteous new world is even more certain, for the foundation for it has been laid. Any world, in order to excite confidence and trust, must have a solid, firm, enduring foundation, to make sure of the stability of what is built upon it. It must be a right foundation, one that squares perfectly with absolute righteousness, in order to assure that the superstructure resting upon it will be upright, straight and true, with no crookedness and no dangerous leaning. Then no disappointment will ever result. Realization will fulfill, yes, exceed all expectation.

[2] The foundation and the superstructure of the new world come from the only possible right source, and that is God Almighty and Supreme, the Creator. To men who misruled earthly Jerusalem and polluted the typical Zion, weakening its foundations and hastening its fall, God's prophet Isaiah said: "Therefore thus saith the Lord Jehovah: Behold, I lay for foundation in Zion a stone, a tried stone, a precious corner-stone, a

1. Why is a righteous new world more certain now than at the pronouncing of Genesis 3:15, and why is the foundation of it so important?

2. What is the new world's foundation, where was it laid and when?

sure foundation: he that trusteth shall not make haste." (Isa. 28:16, *Da*) Earthly Zion, which was the capital of Jehovah's theocratic nation of Israel, was not the organization here meant. The earthly Zion, turning apostate to Jehovah, rejected the tried stone, the precious cornerstone, the sure foundation, when it was presented to her, A.D. 33. A higher Zion, a heavenly one, was meant, and God purposed it to be the capital organization of the universe, where he would place his holy name with never a change. That heavenly city or capital organization was the one that faithful Abraham was waiting for according to the divine promises: "For he was awaiting the city having real foundations and the builder and creator of which is God." (Heb. 11:10, *NW*) The sure foundation is Jehovah's only-begotten Son, Jesus Christ. Although rejected by the rulers of typical Jerusalem and Zion, with their false standards of measurement, he was chosen as precious and thoroughly tried out by the great Builder of the new world and was laid in the heavenly Zion A.D. 33. The capital for the new world is therefore certain.

[3] It is thus seen that the basis for the righteous new world is heavenly, not earthly, not human. Scripturally, a world is made up of a heavens and an earth, figuratively speaking. As the natural heavens are higher than the earth, so the heavenly organization must dominate and must determine of what quality the earthly organization beneath it will be. Righteous heavens guarantee a righteous earth, resulting in salvation. "Distil, ye heavens, from above, and let the skies pour down righteousness: let the earth open, that it may bring forth salvation, and let it cause right-

3. The new world's basis is of what kind? And what is the first and all-essential requirement for the righteous new world?

eousness to spring up together; I, Jehovah, have created it." (Isa. 45:8, *AS*) The first and all-essential requirement for the righteous new world is a perfect, upright, incorruptible government with ample power, backed by the Supreme Sovereign of the universe. To the creation of this Jehovah gave his first attention.

[4] How did God's only-begotten Son become the sure foundation laid in Zion A.D. 33? By first undergoing a thorough test. To be a sure foundation he must be like a tried or tested stone. At Eden the anointed covering cherub over mankind had raised a great issue that affected the entire organization of God from top to bottom. There at Eden God had established a righteous world, and the covering cherub had a prominent part in the spiritual heavens of that world under the only-begotten Son of God, the official Word. He held a fundamental position in those heavens, therefore, and was like a spiritual foundation of that world; and mankind, Adam and Eve, depended greatly upon him. They formed the earthly part of that righteous world; and the earthly part, being less powerful than the spiritual part of the world, rested upon it like a foundation. The spiritual part existed long before the earthly. But during the test of the spiritual part at Eden it weakened under the strain of selfishness, and the covering cherub became ambitious and tried to overturn Jehovah's theocratic world. He turned to unrighteousness by turning against the Most High God and planning to steal the worship and service of the earth from him. Then he lied against God who had laid him as a foundation and he deceived the woman. He turned her into an unrighteous course and used her to bring pressure

4. How did God's Son become the sure foundation laid in Zion A. D. 33? How was there a testing of the foundation of the first righteous world at Eden?

upon Adam to commit unrighteousness with her by sinning against their Creator and Lawgiver.

5 So the covering cherub proved unreliable. By his failing under the test he called into question the foundation of any future world that God might set up. In effect the unfaithful cherub said that Jehovah God could not establish a righteous world but what he could overturn it from its very foundation; that no spiritual foundation for any such world would prove any different from the anointed covering cherub; also that God could not build any earthly or human superstructure upon that spiritual foundation but what he could corrupt it and cause it to renounce God. Satan the Devil made this point very clear in the false charges he hurled against Jehovah's faithful servant Job. He argued that no righteous man could keep his integrity toward God under the test. All creatures are basically selfish, he contended. (Job 1:1 to 2:7) This put in doubt the continued loyalty of all Jehovah's theocratic organization to his universal sovereignty. It made the universal sovereignty of the Most High the foremost issue before all intelligent creation. It was a challenge to Jehovah to put the issue to a test. He did, determining to take time or allow time for it. To that end he had to allow Satan the Devil to live in order to show up that one's falsity.—Ex. 9:16 and Rom. 9:17, *NW*.

6 God was sure of the unswerving loyalty of his woman, his heavenly theocratic organization; he was certain she could produce one to be a sure foundation for a new righteous world. God stated

5. By the cherub's failure as a foundation what was called in question, and why did God permit Satan to live on?

6. As shown at Genesis 3:15, of what was Jehovah sure as respects his woman? Why did he not take his beloved Son and lay him then as the new world's spiritual foundation?

this to the Serpent. (Gen. 3:15) The one his woman would bring forth by God's selection was his only-begotten Son. But this Son was already a spirit in heaven and was older, higher and more powerful than the covering cherub. In fact, God had used him in creating the cherub. So why did not God take his beloved Son and lay him then and there as a spiritual foundation for a new world? Ah, because in that case he would not be a tried foundation stone, fully tested and perfected in his obedience to God's universal sovereignty; and that perfect test could not come to him while he was still up in heaven as a spirit Son loftier and more powerful than Satan the Devil. Furthermore, if he were to remain such a spirit and, as such, be laid directly as a spiritual foundation, it would leave the human family in their condemned, sinful and dying condition and in the long run they must all die out, even destroying themselves suicidally in extreme selfishness, as mankind threatens to do today. In that way God's original purpose to people this earth from the original pair in Eden would fail, and it would be an everlasting reproach to him.

7 To undergo the full test of perfect obedience the Son of God must come down to earth, becoming a perfect man as Adam had been, and must undergo pressure and temptation to unfaithfulness at the hands of the great Tempter, the original Serpent, Satan the Devil. Thus he could demonstrate that a human creature, who is a little lower than the angels like the covering cherub, can keep his integrity without compromise with the Devil. Thus whether he was the highest creature or the least creature, the Son of God was to be inflexible for righteousness, ab-

7. To undergo the full test of perfect obedience, where must the Son of God go? By proving faithful to death there, what could he accomplish?

solutely committed to vindicating Jehovah's universal sovereignty and word and name. By proving faithful to death as a man not only could he vindicate his heavenly Father and prove the Devil a base liar and an unworthy challenger of God Almighty, but he could also redeem or buy back all that unfaithful Adam had forfeited for his descendants by sinning and losing the right to perfect human life in a paradise. To redeem those perfect human privileges on a paradise earth for them, the Son of God must himself become a perfect man in actual fact, no more, no less, and must die as a sacrifice for all of Adam's offspring. Only by his becoming such a perfect man and being exposed to the assaults of the Serpent and his seed would the Serpent be able to bruise the Seed of God's woman in the heel.

[8] The eventual aim of the unfaithful covering cherub in Eden was to seize God's place in the universe. So as a starter he displaced Jehovah God in the lives of Eve and Adam. The beloved Son of God never considered such a thing for a moment. After the utterance of the prophecy at Genesis 3:15 Jehovah God selected his faithful Son to prove himself the woman's seed, which meant exposing himself to the Serpent's venomous hostility to the limit. The Son humbly and lovingly consented. Concerning his mental attitude and what happened to him as a result it is written: "Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man,

8. What was the covering cherub's eventual aim, and what was the mental attitude of God's faithful Son, as described at Philippians 2:5-11?

he humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father."—Phil. 2:5-11, *NW*.

[9] The Son was in God's form by being a spirit in his image and likeness and by being his creative agent. When he emptied himself of all that he was as a heavenly spirit, God miraculously transferred his life from heaven to the womb of a Jewish virgin, Mary of Bethlehem. That was before Joseph to whom she was engaged for marriage took her to his home. Mary was a descendant of King David. So her first-born son would be heir to King David as respects the covenant for the kingdom that God made with him. He would also be a descendant of faithful Abraham and could be directly his seed by means of whom all the families of the earth could bless themselves. Before Mary consented to becoming the child's mother the angel Gabriel said: "You will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, and he will be king over the house of Jacob forever, and there will be no end of his kingdom. . . . Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son." Before Joseph consented to taking Mary home as his legal wife above reproach, Jehovah's

9. How was this Son in God's form, and how did he empty himself and come to be in the likeness of men?

angel had to say to him: "That which has been begotten in her is by holy spirit." (Luke 1:30-35 and Matt. 1:20, *NW*) In the year 2 B.C., about October 1, Jesus the Son of God was born at David's home town Bethlehem, as foretold. In the transfer of his life from heaven he did not take a spirit body with him. He had emptied himself. He was born as a perfect human creature.

[10] That Jesus was born a perfect human like the "young children" of the prophet Isaiah and like the natural seed of Abraham, Hebrews 2:9-17 (*NW*) says: "We behold Jesus, who has been made a little lower than angels, crowned with glory and honor for having suffered death, that he by God's undeserved kindness might taste death for every man.... Therefore, since the 'young children' are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might destroy the one having the means to cause death, that is, the Devil, and might emancipate all those who for fear of death were subject to slavery all through their lives. For he is really not assisting angels at all, but he is assisting Abraham's seed. Consequently he was obliged to become like his 'brothers' in all respects, that he might become a merciful and faithful high priest in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people." To materialize as a man as angels had previously done was not enough. It was absolutely necessary for him to be born as a perfect man and be the absolute equivalent of the perfect man Adam in Eden. In balancing justice God's Law covenant to the Jews, of whom Jesus was now one, said: "Soul will be for soul [or, life], eye for eye, tooth for tooth, hand for hand, foot for

10. How does Hebrews 2:9-17 show Jesus was born a perfect human, and why was birth, and not materialization, absolutely necessary?

foot." (Deut. 19:21, *NW*) Like had to go for like. Hence as the human life privileges had been forfeited for the human race by its perfect father Adam, through sin, those life privileges had to be repurchased by the sacrifice of a perfect human life like Jesus'.

11 As a full-grown perfect human Jesus was in position to offer a perfect sacrifice to God, like the high priest of the nation of Israel. God his Father had foretold the making of him a high priest, not like Israel's first high priest Aaron or his natural descendants, for Jesus was not born of Aaron's family or tribe, but like the royal priest Melchizedek, king of Salem. In fact, God had sworn to make Jesus such a king-priest, at Psalm 110:4. When thirty years of age, the age at which Israel's priests entered in full upon their duties at the temple in Jerusalem, Jesus presented himself to God to do the divine will for which God had sent him into the earth. This dedication of himself to do what God would henceforth reveal as his will Jesus symbolized by John the Baptist's immersing him in the Jordan river. (Ps. 40:6-8; Heb. 10:5-10) His being submerged completely under the water pictured that he was willing to go to the point of death and burial in doing his heavenly Father's will.

12 God accepted Jesus' dedication. As Jesus was a perfect human fully equal to the perfect Adam in Eden, God appointed him to be sacrificed, doing himself what he had asked Abraham to do with his beloved son Isaac as a prophetic picture. Was the foundation of a new world laid in that human

11. As a full-grown man why was Jesus able to offer an acceptable sacrifice? Jehovah had sworn to make him what, and at what age did Jesus fittingly symbolize his dedication to God?

12. When God accepted Jesus' dedication, was the new world's foundation laid in his sacrifice? When did God make him a priest like Melchizedek?

sacrifice to which Jesus was then assigned? No! Remember that the foundation is not a human one, but must be a spiritual one. A perfect human could not serve as a foundation of a new world with new heavens as well as a new earth. Much less could such a perfect human when dead as a sacrifice serve as such a foundation. Such a perfect human sacrifice could only benefit the earthly or human part of a new world. What is more, Jesus could not be a mere human priest, for the Jewish nation of which he was a member already had Levite priests of Aaron's family; he must be a spiritual priest. Hence God must now act. He did. As God by his spirit overshadowing Mary transferred his Son's life from heaven to her womb, now God by that same spirit begot Jesus to become his spiritual son. John the Baptist saw the spirit visibly manifested as a dove descending upon the immersed Jesus and heard God's voice from heaven say: "This is my Son, the beloved, whom I have approved." (Matt. 3:13-17, *NW*) That Fatherly announcement served notice of Jesus' begettal as God's spiritual son. As such God made him his high priest like Melchizedek.

[13] Now that Jesus was begotten of God's spirit and was anointed with that spirit to be Jehovah's High Priest, was the foundation of the new world then laid? No! Jesus was available material for the foundation, but he must be tested first before he could be laid in the heavenly Zion as a sure foundation.

[14] However, the heavenly Father's woman, the "Jerusalem above", had brought forth the first of her seed, a spiritual seed. No longer did she appear like a wife forsaken by her husband because of

13. On his thus becoming High Priest, was the new world's foundation laid? Why?
14. What had God's woman now brought forth, and how must he now prove himself a sure foundation?

having no child to show for her marriage. But the question at this time was, Would her Seed prove capable of bruising the Serpent's head? To do so he would have to prove himself a sure and reliable foundation. To prove himself such he must demonstrate his complete obedience to the new world's Creator, even to the very death. He must in obedience to God's will let himself be bruised in the heel. Then he could be raised to glory in Zion and become the means for saving the other members of the woman's seed, God's other sons by her. That method of dealing with his only-begotten Son would answer Satan's challenge to God and would vindicate Jehovah's rightful sovereignty. Hence we read: "For it was fitting for the one for whose sake all things are and through whom all things are, in bringing many sons to glory, to make the Chief Agent of their salvation perfect through sufferings." If already a perfect Son of God, how could he yet be made perfect? What did he learn and prove by his sufferings at the hands of the Serpent and his seed? Obedience! "Although he was a Son, he learned obedience from the things he suffered, and after he had been made perfect he became responsible for everlasting salvation to all those obeying him, because he has been specifically called by God a high priest after the likeness of Melchizedek." (Heb. 2:10; 5:8-10, *NW*) So he was perfected in his obedience to God.

[15] Jesus was baptized in water, then begotten by God's spirit and anointed to be God's High Priest like Melchizedek, in the autumn of 29 (A.D.), according to the Bible timetable. For three and a half years after that he endured all

15. From what year on did he undergo the test, and when did he reach the climax of it? How was the Stone laid before the Jewish kingdom builders?

kinds of hardships, reproaches and persecution, particularly from the side of the religious leaders of the nation of Israel. The great Serpent was urging its seed to do all this and was waiting for the opportune time to sink its fangs into the heel of this Seed of God's woman. But none of such unjust things could move Jesus from his sacred service of God as High Priest and as Chief Witness to the kingdom of God. At the end of three and a half years, in 33 (A.D.), Jesus was quite tested out. He showed he could not be subverted in his complete loyalty to the Sovereign of the universe. But his obedience must be tested even to the limit, to a disgraceful death, a death upon the torture stake like a Roman slave and like a Jew cursed by God. (Deut. 21:22, 23; Gal. 3:13) Jesus foreknew this, but he was determined to meet this supreme test. Accordingly, he went to Jerusalem and, knowing he was the foundation stone or anointed King, he rode into Jerusalem as at the coronation of a king of Israel. By this act Jehovah God laid the all-important building stone before the Jews who wanted to build God's kingdom for him.—Matt. 21:42-44; Luke 20:17, 18; Ps. 118:22-24.

[16] After riding royally into the capital city, Jesus went to the temple and drove out its defilers. The people, by singing out Psalm 118:25, 26, were in effect hailing him as king, but the high priest of Israel did not come and anoint him as king at the temple and thus acknowledge him as the foundation stone, the basis of their hopes for God's kingdom of his Messiah. No, but four days later the religious leaders seized Jesus, tried and condemned him to death and handed him over to the Roman governor Pontius Pilate for execution by

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16. How did the Jewish builders completely reject the foundation Stone?

slow death on a torture stake. When Pilate asked: "Shall I impale your king?" then, as we read, "the chief priests answered: 'We have no king but Caesar.'" (*NW*) When Jesus did hang on the torture stake, the religious leaders gloated and taunted him. When his dead body was entombed, they had soldiers stationed at the memorial tomb to prevent what they thought would be a resurrection of his physical body. In this fashion the Jewish builders completely rejected the foundation of the righteous new world.—Mark 11:1-18; John 12:12-16; 18:28 to 19:22; Matt. 27:32-66.

[17] The foundation stone had now been subjected to all kinds of pressures, strains and stresses and came through the most gruelling test with perfect integrity, showing no weakness of sin. When Jesus died and was buried, was the foundation then laid in Zion? No! It was dead and lying on earth, near the polluted earthly Zion stained with innocent blood. The Zion where it must be laid is heavenly, in the capital position of the universe. The foundation must be a heavenly one, a spiritual one. The foundation had been rejected by religious men with their own ideas of God's kingdom, but it was chosen by God because of its tested preciousness. He alone could lay this foundation in heavenly Zion. To this end he raised his beloved Son from the dead on the third day, not to human life again—that had been sacrificed forever—but to the heavenly life to which this Son had been begotten after his water baptism. Forty days afterward on the Mount of Olives his watching disciples saw Jesus start his ascent to heaven, to his heavenly Father. Arriving there, he was seated by his Father at his right hand,

17. Why was the foundation Stone not laid in Zion at Jesus' death and burial? When was the new world's foundation laid?

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on the throne. Then the prophetic words of David concerning the Lord Jesus, at Psalm 110:1 (*AS*), received fulfillment: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Matt. 22:41-45) At this point of time the foundation for the righteous new world was laid in Zion above, A.D. 33, or three and a half years after his begetting as a spiritual Son and his anointing with the spirit to be the Messiah King.

[18] Jesus on earth had been slaughtered like an inoffensive, unresisting lamb. On presenting the value of his human sacrifice at his appearance before his Father on the heavenly throne, the resurrected Jesus Christ rightly became called "the Lamb who was slaughtered from the world's foundation". (Rev. 13:8, *NW*) But this was the laying of the foundation of the new world in a preliminary or first-stage way. The complete, final or full-scale laying would take place when his kingdom would be born and his enemies would be made his footstool. Till then he must wait, reigning over only his footstep followers. To this effect it is written concerning this King and High Priest like Melchizedek: "But this man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be made a stool for his feet." (Heb. 10:12, 13, *NW*) It is therefore in our day, after the close of the "appointed times of the nations" A.D. 1914, that we must look for the complete, full-scale laying of the tested, sure foundation of the divinely made new world.

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18. What did Jesus then rightly become called? When does the complete, final or full-scale laying of the foundation take place?

CHAPTER XI

The New Creation

BEFORE the foundation of the new world was laid in the year 33 (A.D.) the Creator of heaven and earth foreordained a "new creation". From the beginning of his prophecies, even at Genesis 3:15, he had declared this, showing in this manner his foreknowledge and his purpose: "declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." (Isa. 46:10, *AS*) According to his purpose he foreknew the chief one of this new creation long before this one was manifested as Jesus Christ at the end of the Jewish system of things. It is so stated in these words: "True, he was foreknown before the world's foundation, but he was made manifest at the end of the times for the sake of you who through him are believers in God, the one who raised him up from the dead and gave him glory, so that your faith and hope might be in God."—1 Pet. 1:19-21, *NW;* John 17:24.

[2] The great Creator did not purpose that Jesus Christ should be alone but chose others to be united with him in forming the new creation,

1. Before what and from when on had God foreordained a new creation? Whom of this new creation had he foreknown?

2. Before the new world's foundation did God choose others to be united with his Son in forming the new creation? What does Ephesians 1:3-6 show on this?

the supreme work of God's creative art. For this reason one of them writes to the others: "Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ, just as he chose us in union with him before the world's foundation, that we should be holy and without blemish before him in love. For he foreordained us to the adoption through Jesus Christ as sons to himself, according to the good pleasure of his will, in praise of his glorious undeserved kindness which he kindly conferred upon us by means of his loved one."—Eph. 1:3-6, *NW*.

[3] Only in the case of the chief member of the new creation did God foreordain and foreknow the individual, his only-begotten Son. In the case of the others he did not choose to predestinate the individuals, although he did foreordain the number of them and their nationality. But he left it open to those favored with the opportunity in his foreordained time to prove themselves worthy of being incorporated finally into the new creation. All together, they make up a new nation. Jesus referred to this new nation when he said to the Jewish religious leaders that rejected him as the foundation of the new world: "Did you never read in the Scriptures, 'The stone that the builders rejected is the one that has become the chief cornerstone. From Jehovah this has come to pass and it is marvelous in our eyes'? This is why I say to you, The kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 21:42, 43, *NW*) So it is God's kingdom class.

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3. What did God foreordain about these others, and what did he leave open to them individually? What kind of nation do they make up?

[4] This new nation to be created was foreshadowed in its origin by the nation of natural Israel, the descendants of the twelve sons of Jacob. Since the kingdom of God was taken away from natural Israel and given to the more worthy nation, it was really to this new nation (spiritual Jacob) that the prophetic words were addressed: "Thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine." "Yet now hear: O Jacob my servant, and Israel, whom I have chosen: Thus saith Jehovah that made thee, and formed thee from the womb, who will help thee: . . . Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any. Remember these things, O Jacob, and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me." (Isa. 43:1; 44:1, 2, 8, 21, *AS*) This new nation Jehovah makes his witnesses.

[5] Jehovah foreknew individually and by name the head or chief one of the new nation. (Matt. 1:20-25; Isa. 7:14; Luke 1:26-33; 2:21) Having used him previously in the creation of all other things, including the heavens and the earth, Jehovah now used him also in the forming of the new creation. By the sacrifice of him as High Priest, Jehovah redeems all the other members of this new nation to himself. For forty days after his baptism in the Jordan river and his anointing

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4. By whom was this new nation foreshadowed in its origin, and a nation of what does God make it?

5. Whom of that new nation did God foreknow individually and by name, and what did God use him in forming? How did this one begin choosing his followers?

with the holy spirit, Jesus was in the nearby wilderness, where he endured his first temptations or testings as the foundation stone at the hands of Satan the Devil. (Matt. 3:13 to 4:11) When he came out victorious he returned to John the Baptist, from whose disciples he began choosing his own disciples. John, on seeing him approach, said: "See, the Lamb of God that takes away the sin of the world!" At the announcement of the Lamb of God Andrew and John began to follow Jesus, and afterward Simon Peter.—John 1:29-51, *NW*.

[6] So the new nation began to develop and be formed. Natural Israel was developed from the twelve sons of Jacob. In the new nation Jesus corresponded to Jacob, the inheritor of the Abrahamic covenant; and for pillars or secondary foundations, like Jacob's twelve sons, Jesus chose and appointed twelve apostles, or envoys. (Luke 6:12-16) He said to them: "You did not choose me, but I chose you, and I appointed you to go on and keep bearing fruit and that your fruit should remain." (John 15:16, *NW*) Judas turned unfaithful and betrayed him to his enemies to be killed on the torture stake. Hence Jesus, after his resurrection from the dead, chose Saul of Tarsus to fill up the vacancy as the twelfth apostle, and this one became called the apostle Paul. (Acts 1:15-22; 9:1-22; Gal. 1:1; Rom. 1:1) In proof of Paul's apostleship he was inspired to write to the Christian congregation fourteen letters or epistles, comprising over a fourth of the Christian Greek Scriptures. Other apostles and disciples wrote the remainder of the twenty-seven books of these Scriptures; and these together with the Hebrew-

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6. How was the new nation like natural Israel in its development from Jacob? How was Paul's being chosen as one of the apostolic foundations shown by his writings?

Aramaic Scriptures make up the complete Holy Bible.—2 Pet. 3:15, 16.

7 Jesus' first disciples, including the twelve apostles, were all natural Jews. As descendants of faithful Abraham and being in Israel's law covenant with Jehovah God, they naturally had the first claim on the privilege of becoming part of the new nation, the seed of the Greater Abraham, Jehovah God. "Now the promises were spoken to Abraham and to his seed. It says, not, 'And to seeds,' as in the case of many such, but as in the case of one, 'And to your seed,' who is Christ. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." (Gal. 3:16, 29, *NW*) But Jesus Christ was spiritual and sinless, perfect; he was to be laid as a spiritual foundation in the heavenly Zion. His disciples were all human creatures, sinners, imperfect, unable to keep the law of God's covenant with Israel and unable to be justified or declared righteous by doing the works the Law required. How could they form part of the new nation, founded upon him the spiritual foundation in Zion? It must be by God's undeserved kindness through Christ.

8 Jesus too had been human, perfect flesh and blood; and yet he became a spiritual son of God by the begetting of God by his spirit or active force. This was for him a step toward heaven from where he had come. Jesus pointed out that the kingdom of God is a spiritual one in heaven, and concerning membership in that kingdom he laid down this rule: "Unless anyone is born again, he cannot see

7. Why, properly, were Jesus' first disciples natural Jews? How could imperfect, human disciples form part of the new nation founded on the spiritual foundation in Zion?

8. What rule did Jesus lay down for one's becoming a son of God and part of the Kingdom nation?

the kingdom of God. . . . Unless anyone is born from water and spirit, he cannot enter into the kingdom of God. What has been born from the flesh is flesh, and what has been born from the spirit is spirit." (John 3:3-6, *NW*) As in Jesus' case, begettal by the spirit was necessary for his disciples to become sons of God with him and thus become part of the Kingdom nation.

[9] God saw that the disciples were human sinners by heredity from Adam and that they could not justify themselves or get declared righteous by their own works in trying to keep the law given through Moses. So in his mercy and in righteous fulfillment of his purpose God arranged another way for them to be justified. That was by their exercising faith in God's redemptive work through the shed blood of the Lamb of God, Jesus Christ. "Through this One a forgiveness of sins is being published to you; and that from all the things from which you could not be declared guiltless by means of the law of Moses, everyone who believes is declared guiltless by means of this One." (Acts 13:38, 39, *NW*) "God is one, who will declare circumcised people righteous as a result of faith and uncircumcised people righteous by means of their faith." God's basis for declaring any believer righteous is the perfect human sacrifice of his High Priest Jesus Christ: "so as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus." "For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus."

9. How did God arrange for hereditary sinners to be declared righteous and thus exhibit his own righteousness?

"We have been declared righteous now by his blood."—Rom. 3:30, 26, 23, 24; 5:9, *NW*.

[10] Can God be righteous in declaring sinners righteous? Yes, when he is justified in doing so by their faith in Jesus' ransom sacrifice. But first those to be declared righteous must repent or feel sorry for their sins and must undergo a change of mind toward sin, taking no pleasure in it any more. Hence both John the Baptist and Jesus preached repentance first. (Matt. 3:1, 2, 8; 4:17; Mark 1:15; 6:12) Then in expression of their repentant heart and mind they must be converted or turned around from pursuing sin toward following righteousness. This conversion reaches its climax in a person's accepting God's way of gaining righteousness through faith in Jesus Christ, and not through egotistic attempts at self-righteousness. This means dedicating ourselves to God through Jesus Christ. On the basis of believing we will be accepted through Jesus' righteousness and be cleansed from sin by the purifying power of his blood. Each one so dedicating himself to God to do his will must start to do that divine will as it is revealed by Jesus Christ. This requires answering his call, "Be my follower," and following the steps he took, even at the cost of suffering. "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (Matt. 9:9; 16:24 and 1 Pet. 2:21, *NW*) To make a public confession of having dedicated himself to God to follow in Jesus' steps one must be baptized in water as Jesus was and in obedience to Jesus' own parting commandment.—Matt. 28:18-20.

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10. What are the steps the sinner takes toward being declared righteous by God?

[11] This is as far as the human believer can go at first toward the kingdom of God. It now lies with God whether to call and elect him for the Kingdom; "it depends, not upon the one wishing nor upon the one running, but upon God, who has mercy." (Rom. 9:16, *NW*) God must first decide to justify or declare righteous the believers that have gone so far. "God is the One who declares them righteous." (Rom. 8:33, *NW*) Declared righteous, they are now cleansed from sin in Jesus' blood and are reckoned or counted as being in the same condition that Jesus was in when he dedicated himself to God and gave outward evidence of it by water baptism. According to his own choice and will God may now beget them by his spirit to be his spiritual sons, the brothers of his Son Jesus Christ. To those whom God thus begets or brings forth as sons the disciple James says: "Because he willed it, he brought us forth by the word of truth, for us to be a certain firstfruits of his creatures." (Jas. 1:18, *NW*) Their becoming "firstfruits of his creatures" denotes they have become a new nation. The "word of truth" by which the heavenly Father has brought them forth is symbolized by clean, life-giving water, and by this means in addition to God's spirit or activating force they have met the requirement mentioned by Jesus for seeing and entering God's kingdom, namely, that of being born again, born from above, born from water (symbolic of Biblical truth) and spirit.

[12] These having the begettal by God's spirit have indeed the Fatherhood of God and the brother-

11. With whom does it now lie to make such one of the Kingdom class, and how does he do so, in harmony with the rule Jesus laid down?

12. Who is the mother of those begotten by God's spirit, and for what certain purpose does she bring them forth?

hood with Jesus Christ. God has adopted them through his Son Jesus Christ. Who is their "mother"? She is the heavenly universal organization of Jehovah God, his woman or wife. By bringing them forth as his spiritual sons with a heavenly destiny or inheritance God makes them a part of his heavenly theocratic organization. In this way they become its children, seeing that the members of the organization are called its children. But they are her children brought forth for a certain purpose, to form the new nation, the kingdom of God, the capital organization of God's universe. So the apostle Paul could say to these: "But the Jerusalem above is free, and she is our mother."—Gal. 4:26, *NW*.

[13] The "Jerusalem above", barren of the promised seed for over four thousand years since the giving of the Edenic promise at Genesis 3:15, had at last begun giving birth to the seed, beginning with Jesus Christ and then bringing forth the remaining ones of her royal seed by God's adoption of them. (Eph. 1:5) She can therefore respond to God's call to her: "Be glad, you barren woman who does not bear children; break out and cry aloud, you woman who does not have childbirth pains; because the children of the desolate woman number more than those of her who has the husband." (Gal. 4:26, 27, *NW;* Isa. 54:1) So there is no need for earthly Jerusalem ever to be revived again as it was in 537 B.C. The heavenly Jerusalem has her royal seed, and the throne for it is to be in the heavenly Zion, and not in an earthly city over in ancient Palestine.

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13. Why could God's woman now respond to his call at Isaiah 54:1, and why is there therefore no need for earthly Jerusalem to be revived again?

[14] Now that they are his spiritual sons, God calls or invites them to the kingdom of God with his Son and he elects or chooses them for it. But they must continue faithful to the death through sufferings in imitation of their model Jesus in order to make their calling and election sure. God gives them an assurance or testimony of his Fatherhood and of their sonship by his spirit or active force operating in their lives, to lead them. "For all who are led by God's spirit, these are God's sons. For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out, '*Abba,* Father!' The spirit itself bears witness with our spirit that we are God's children. If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together."—Rom. 8:14-17, *NW.*

[15] When God mentioned the seed of his woman at Eden, he gave first recognition to his royal spiritual sons, primarily Jesus Christ. All of them must be patterned after their Oldest Brother, God's only-begotten Son. That is what God foreordained concerning them. He makes all his arrangements for their good, their success in gaining the Kingdom. For their proving faithful imitators of his Son to the close of their earthly life, making their calling and their being chosen certain, Jehovah God will pronounce them righteous and will make them so in the spirit realm, glorifying them

14. To what does God call and elect his spiritual sons, and in this matter what do they have to make sure? What assurance of family relationship with him does God give them?

15. At Genesis 3:15 to whom did God give first recognition, and whom did he foreordain them to be patterned after? How does God finally justify them and glorify them?

in the heavens. The apostle says to them: "Now we know that God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose; because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son, that he might be the firstborn among many brothers. Moreover, those whom he foreordained are the ones he also called; and those whom he called are the ones he also declared to be righteous. Finally those whom he declared righteous are the ones he also glorified." (Rom. 8:28-30, *NW*) The Serpent cannot block God's purpose toward them.

[16] Another thing God foreordained was that the seed of his woman should be drawn not merely from the natural Jews or Israelites but also from the uncircumcised non-Jews, all Gentile people of whatever nationality. That was for long a mystery concerning the seed, but had been definitely foretold. (Rom. 15:8-12) "In other generations this secret was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by spirit, namely, that people of the nations should be joint heirs and fellow members of the body and partakers with us of the promise in union with Christ Jesus through the good news." —Eph. 3:4-6, *NW*.

[17] Both Jewish people and non-Jewish people can be declared righteous through a like faith in Jesus Christ. In that way both can be adopted as God's sons and be united with Jesus Christ as one body of which he is Head; one people, one nation of which he is King. "For he is our peace, he who

16. What had God also foreordained as to their national extraction, and what had this fact been for long?

17. How could Jews and Gentiles be declared righteous and united in one body? When did God begin taking uncircumcised Gentiles into this arrangement?

made the two parties one and destroyed the wall in between that fenced them off. By means of his flesh he abolished the hatred, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace, and that he might fully reconcile both peoples in one body to God through the torture stake, because he had killed off the hatred by means of himself." (Eph. 2:13-16, *NW*) God began taking non-Jews or Gentiles into the new spiritual nation when he sent the apostle Symeon Peter with the good news of salvation to the home of the Italian centurion at Caesarea. "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." This was as foretold. (Acts 10:1-48; 15:14-18, *NW*) So uncircumcised Gentiles were declared righteous.—Gal. 3:8.

[18] One other noteworthy point that God has foreordained about this new creation is its exact number. When completed, it is to be 144,000 members strong under the Head Jesus Christ; and on the heavenly Mount Zion, where he has been laid as the tested and sure foundation, they will stand up in power with him. Given a vision of this, the apostle John writes: "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. And they are singing as if a new song before the throne . . . and no one was able to master that song but the hundred and forty-four thousand, who have been purchased from the earth." (Rev. 14:1, 3, *NW*) When the natural Is-

18. What other noteworthy point did God foreordain about this new creation, and in harmony with that when did he turn to the uncircumcised Gentiles? Why does their former nationality not count with him?

raelites gave evidence of their not going to produce the foreordained 144,000, God turned to the uncircumcised non-Jews or Gentiles to take out of them this complete new nation, called by his name Jehovah. All citizens of that nation being begotten by his spirit as his sons, their former nationality does not count. They are a spiritual nation, such as has never existed before, and each member is a new creation. "Consequently, from now on we know no man according to the flesh. Even if we have known Christ according to the flesh, certainly we now know him so no more. Consequently, if anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence."—2 Cor. 5:16, 17, *NW*.

[19] To all these, whether Jews or whether Gentile people who had before not been Jehovah's people, Peter writes: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light. For you were once not a people, but are now God's people; you were those who had not been shown mercy, but are now those who have been shown mercy." (1 Pet. 2:9, 10, *NW*) The way Peter applies the words that he quotes from the Hebrew Scriptures shows that this "holy nation" is not natural Israel but is now the true Israel, the spiritual Israel. They have God's peace and mercy, in harmony with the apostle Paul's prayer: "Neither is circumcision anything nor is uncircumcision, but a new creation is something. And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of

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19. What is written to all these at 1 Peter 2:9, 10? Who, then, is now the "Israel of God"?

God." (Gal. 6:15, 16, *NW*) They rest on twelve apostolic pillars.

[20] Each member of this foreordained spiritual Israel is sealed with the stamp of God's authority to be a part in this new nation, with its twelve apostolic secondary foundations all laid upon the chief foundation in Zion, Christ Jesus. Referring to this spiritual Israel, John further writes: "And I heard the number of those who were sealed, a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel." Then he lists 12,000 for each of the twelve tribes he names, totaling 144,000 sealed ones. All are spiritual Israelites.—Rev. 7:4-8, *NW*.

[21] Jehovah's sabbath day of 7,000 years still continues to run, but his making of this new creation is no violation of this great day that he has blessed and made sacred. (John 5:17) It was only from a work of creating material things, earthly and stellar, that he bound himself to desist on this his seventh creative day or sabbath. His "new creation" is a spiritual creation the final realm of which is invisible and far beyond the material universe that earthly creatures can see. Furthermore, this spiritual new creation is brought into existence to do a highly urgent and necessary work of mercy toward fallen, dying mankind on God's creative sabbath day; and Jesus pronounced God's rule: "So it is lawful to do right on the sabbath." (Matt. 12:12, *NW*) The new creation will form the new heavens of the coming righteous world and it will serve to make this seventh creative day a blessed one for all.

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20. How is each member sealed? The number of sealed ones shows spiritual Israel to be of how many members?

21. Why is the making of this new creation no violation of Jehovah's 7,000-year sabbath day?

CHAPTER XII

The New Covenant

THE new creation, which is the spiritual "Israel of God", is not under the Law covenant that Jehovah God made with the nation of natural Israel. True to its new or different relationship with God, the new creation is under a "new covenant". Jesus Christ first called attention to this. On the night on which he was betrayed by his unfaithful apostle Judas, he first celebrated the annual passover supper with all his apostles, including the traitor. Then after the unworthy Judas had left, Jesus took some of the remaining unfermented bread and wine and set up a new institution for his disciples called "the Lord's supper" or "the Lord's evening meal". The apostle Matthew's account of it says: "As they continued eating [the passover], Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins.' " (Matt. 26:26-28, *NW*) The new covenant had been promised more than six centuries previously in Jeremiah's

1. Under what covenant is the new creation, and when did Jesus Christ first call attention to this? As a result of what sacrifice does it go into force?

prophecy, and by these last words Jesus informed his apostles that it was to go into force toward his disciples as a result of his sacrifice, the shedding of his blood.

[2] Jesus, by his use of the expression "blood of the covenant", was borrowing words that the prophet Moses had used when making the Law covenant with Israel at Mount Horeb in 1513 B.C. That Law covenant with its Ten Commandments and its priesthood, animal sacrifices, ceremonies and festivals had served its purpose. It was now time for it to be replaced with another covenant or solemn agreement with God. The use of the expression "new covenant" showed that the Law covenant had grown old. Hebrews 8:13 states that fact this way: "In his saying 'a new covenant' he has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away." (*NW*) The purpose of that old Law covenant was to set apart a people from the nations of this world and to put them under a different arrangement, a theocratic system of things; it was to prepare them for the coming of the promised seed of Abraham, the seed of God's woman, the Messiah.

[3] The Law covenant was made with Israel at Mount Horeb on the Sinai peninsula, for which reason the mountain is also called Mount Sinai. Said Moses to the Israelites: "Jehovah our God concluded a covenant with us in Horeb. It was not with our forefathers that Jehovah concluded this covenant, but with us, all those of us alive here today." And when making a covenant pledg-

2. From what was Jesus' expression "blood of the covenant" borrowed? What was the purpose of the Law covenant, and how had it now become?

3. Where was the old Law covenant made, and how do the two records of that show the use of the expression "blood of the covenant"?

ing faithfulness to God in the Promised Land, Moses notes that this was "aside from the covenant that he had concluded with them in Horeb". (Deut. 5:2, 3; 29:1, *NW*) Showing how the covenant was made at Horeb, the apostle Paul says: "Neither was the former covenant inaugurated without blood. For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book itself and all the people, saying: 'This is the blood of the covenant which God has laid as a charge upon you.' " (Heb. 9:18-20, *NW*) This agrees with the account of what took place at Horeb: "They offered up burnt offerings and sacrificed bulls as sacrifices, as communion offerings to Jehovah. Then Moses took half the blood and put it in bowls, and half the blood he sprinkled upon the altar. Finally he took the book of the covenant and read it in the ears of the people. Then they said: 'All that Jehovah has spoken we are willing to do and be obedient.' So Moses took the blood and sprinkled it upon the people and said: 'Here is the blood of the covenant that Jehovah has concluded with you as respects all these words.' " —Ex. 24:5-8, *NW*.

[4] True, the Israelites had celebrated their first passover down in Egypt, and at the miraculous giving of the manna as food for them in the wilderness they had commenced observing the weekly sabbath. True, also, the annual passover observance and the weekly sabbath observance were incorporated into the Law covenant with Israel. However, this did not mean that the Law covenant

4. Why did the celebration of the passover in Egypt and the starting of the weekly sabbath in the wilderness not mean the Law covenant had been made in Egypt? After whose agreement was it made?

had begun or had been made down in Egypt. God started circumcision with Abraham. Also Abraham gave the tenth part or tithe to Melchizedek, and Jacob vowed to give tithes. But the fact that circumcision and tithes were incorporated into the Law covenant did not mean that the Law covenant began with Abraham or Jacob. (Ex. 12:1-49; 16:11-30; Gen. 14:18-20; 17:9-27; 28:18-22) After the Israelites had heard the specific terms of the covenant at Horeb and had voluntarily agreed to be bound by them, then the Law covenant was made with them over the blood of sacrificial victims. Mount Horeb, from atop which Jehovah had spoken the Ten Commandments to Israel and where he made the covenant with them, symbolized his heavenly seat of government.—Heb. 12:18-25.

[5] Four hundred and thirty years before that, Jehovah had made his covenant with Abraham to bless all the families of the earth in his seed. What, then, was the purpose of making this Law covenant with his descendants? The apostle Paul explains: "Why, then, the Law? It was added to make transgressions manifest [among the Israelites], until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. Consequently, the Law has become our tutor leading to Christ, that we might be declared righteous due to faith." (Gal. 3:17-19, 24, *NW*) Now that Jesus Christ had come and now that Israelites under the Law covenant had had their transgressions made manifest to them and had repented and had been led to Christ, with faith in him, it was time for the Law covenant to be done away.

5. Why, 430 years after the Abrahamic covenant, did God make the Law covenant with Israel? Did its mediator finally cancel it? Is it in the mediator's power to cancel the new covenant?

How was it canceled or abolished and by whom? By Moses the mediator? No, he was long dead by then, and could do nothing about it. Moses as mediator offered the sacrifices for validating the Law covenant. Likewise Jesus, by shedding his blood in sacrifice, became the mediator of the new covenant, which was why he said: "This means my 'blood of the covenant'," and, "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf." (Matt. 26:28 and Luke 22:20, *NW*) But, though he made the new covenant valid by his blood, it was not within his right and power to blot out the old covenant. Jesus came to fulfill it.

[6] It is not the part of the mediator or go-between to cancel a covenant between two other parties; but it is the part of the originator of the covenant to do so for sound reasons. In the case of the Law covenant through the mediator Moses, this would be Jehovah God. The Law covenant made the sinfulness and trespasses of the Israelites manifest and condemned them to death. Concerning its removal Paul writes: "God made you alive together with him. He kindly forgave us all our trespasses and blotted out the handwritten document against us which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake."—Col. 2:13, 14, *NW*.

[7] Since God nailed the old covenant to the torture stake on which the perfect flesh of Jesus hung, Jesus was instrumental in abolishing the

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6. Whose part is it to cancel a covenant, and who, therefore, took the Law covenant out of the way and how?

7. Who, though, was instrumental in abolishing the Law covenant? So why is the new creation not split into Jewish and Gentile parts by the Law covenant, and who, appropriately, is its mother?

Law covenant that had fenced off the Israelites from the Gentile or non-Jewish people. To the latter it is written: "But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ. For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. By means of his flesh he abolished the hatred, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace." (Eph. 2:13-15, *NW*) For this reason the new creation, the new nation of spiritual Israel, is not under the old Law covenant of Moses and is not split into two groups by that covenant. The mother of this new nation is God's woman, "Jerusalem above," pictured by Abraham's wife Sarah. Their mother is not the temporary "woman" who was pictured by Abraham's slave girl Hagar, symbol of the Law covenant from Mount Sinai or Horeb.—Gal. 4:24-26.

[8] By Moses himself Jehovah God had promised a new Moses, a Greater Moses, as his prophet. (Deut. 18:15-18) Correspondingly, by the prophet Jeremiah God promised a new covenant. Speaking concerning the faithful remnant whom he would rescue from captivity in Babylon, he said: "Behold, days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day of my taking them by the hand, to lead them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, saith Jehovah. For this is the covenant that I will

8. By Moses what prophet had Jehovah promised, and correspondingly what did God promise by Jeremiah and in what terms?

make with the house of Israel, after those days, saith Jehovah: I will put my law in their inward parts, and will write it in their heart; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will pardon their iniquity, and their sin will I remember no more."—Jer. 31:31-34, *Da.*

[9] When was the new covenant made with spiritual Israel? Jesus, when introducing the Lord's evening meal or the memorial of his death on that last passover night, announced the "new covenant by virtue of my blood". But was the new covenant made that night? No! The blood for putting that covenant in force was still in Jesus' blood vessels; it must first be shed. Hebrews 9:15-17 (*NW*) says: "So that is why he is a mediator of a new covenant, in order that, because a death has occurred for their release by ransom from the transgressions under the former covenant, the ones who have been called might receive the promise of the everlasting inheritance. For where there is a covenant, the death of the human covenanter needs to be furnished. For a covenant is valid over dead victims, since it is not in force at any time while the human covenanter is living." Moreover, the new covenant promised that Jehovah would pardon iniquity and remember sin no more, and this must be on the basis of shed human blood, the mediator's blood. "Yes, nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place."—Heb. 9:22, *NW.*

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9. On what occasion did Jesus announce the new covenant, and why was it not made at that time?

[10] On the afternoon following that last passover night and the institution of the Lord's evening meal, Jesus hung bleeding on the torture stake, and his heart broke, so that when the Roman soldier jabbed his side with a spear "immediately blood and water came out". (John 19:33-37, *NW;* Ps. 22:14-16; Zech. 12:10) The new covenant's mediator was then dead. Was it then that the new covenant was made? No! For the mediator in his death condition could do nothing about it; he could not present the blood to the great Originator and Maker of the covenant, and all his then disciples who were to be brought into the new covenant were scattered and were in the bondage of fear and despondency. Amid this critical situation Almighty God, who had purposed and foretold the new covenant, intervened and raised his mediator from the dead on the third day, not as a human but as a glorious spirit creature. The resurrected Jesus then materialized fleshly bodies and appeared on various occasions to his disciples and proved himself alive from the dead to them by many positive proofs. (1 Pet. 3:18; Acts 1:1-3, *NW*) He thus gathered them together from their scattered condition and told them to wait in Jerusalem until they should become clothed with power from on high. On the fortieth day after his resurrection he left them and ascended on high, to appear in the presence of the Great Maker of the new covenant. He was then laid as the new world's foundation in the heavenly Mount Zion.—Luke 24:44-53.

[11] It was then that he presented to Jehovah God the value of his human blood, the equivalent of

10. Why was the new covenant not made at the death of Jesus on the tree? How was he enabled to appear in the presence of the Maker of the new covenant?

11. What did Jesus then and there do, and with what action at Mount Horeb did this correspond?

a perfect human life. This corresponded with Moses' sprinkling the blood of animal sacrifices upon the handwritten book of the covenant at Mount Horeb, to bring about a typical cleansing from sin for Israel. "Therefore it was necessary that the typical representations of the things in the heavens should be cleansed by these means, but the heavenly things themselves with sacrifices that are better than such sacrifices. For Christ entered, not into a holy place made with hands which is a copy of the reality, but into heaven itself, now to appear before the person of God for us."—Heb. 9:23, 24, *NW*.

[12] That may have been before or on the very day of Pentecost, fifty days after his resurrection from the dead. At any rate, on the day of Pentecost, A.D. 33, Jesus Christ the Mediator on Mount Zion acted as Jehovah's agent and poured out the holy spirit upon his faithful disciples gathered at Jerusalem. This denoted that they had been begotten by God's spirit as his spiritual sons and had been anointed with the spirit to serve as his witnesses and preach the good news. (Isa. 61:1-3) More than that, it denoted that first they had had their iniquity pardoned and that God remembered their sins no more and that he had justified them or declared them righteous. This was by virtue of Jesus' blood, his "blood of the covenant". Hence this Pentecostal event corresponded with Moses' sprinkling the Israelites with the sacrificial blood and saying: "Behold the blood of the covenant, which Jehovah hath made with you." It was then and in this way that the new covenant was made with spiritual Israel, God's firstfruits, God's first-

12. What did the Mediator do on the day of Pentecost, and with what action at Mount Horeb did this correspond? So when was the new covenant made with spiritual Israel?

born. It was a "covenant with [God] by sacrifice", Jesus' sacrifice.—Ps. 50:5.

13 The old Law covenant was made at Mount Horeb accompanied with terrifying sights and sounds. The new covenant was made at Mount Zion, where Jesus Christ, the Mediator, had been laid as the sure, tested foundation. Contrasting Mount Horeb with this, the apostle said to his fellow spiritual Israelites in the new covenant: "You have approached a mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, and the blood of sprinkling which speaks in a better way than Abel's blood." (Heb. 12:18-24, *NW*) Admission into the new covenant is not held down to the natural Jews but is open to men of all nationalities provided they have faith in Christ's ransom sacrifice and dedicate themselves to God through him the Mediator. "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all—this is what is to be witnessed to at its own particular times." (1 Tim. 2:5, 6, *NW*) So men of all kinds have been taken in.

14 According to the terms of the new covenant those taken into it receive more than an initial forgiveness of their sins and a justification or being declared righteous because of their faith in Jesus' blood. They also receive an accurate

13. In contrast with the Law covenant, where is the new covenant made? To whom is admission into the new covenant open, and so who have been taken in?

14. Besides forgiveness and justification, what do they also receive as children of God's woman, and where is God's law written and how?

knowledge of Jehovah, each and all of them. As children of God's woman, the Jerusalem above, they are taught by Jehovah. He, by means of his written Word and by the power of his spirit, writes his theocratic law in their hearts, "not on stone tablets, but on fleshly tablets." (2 Cor. 3:3-18, *NW*) They do God's will and carry out his law from within, from the heart, in love. The new covenant is therefore far superior to the old covenant based upon animal sacrifices.

[15] The old Law covenant had a priesthood and a sacred tabernacle or temple. So has the new covenant. However, Jesus Christ was not made High Priest by the new covenant, for he needed no forgiveness of sins and, as the covenant's Mediator and validating sacrifice, he preceded the new covenant. He was instrumental in God's making of it. Before the new covenant Jesus was made God's High Priest like Melchizedek by God's sworn oath recorded long before at Psalm 110:4: "Jehovah hath sworn, and will not repent: thou art a priest forever after the manner of Melchizedek." (*AS*, margin) He was made a spiritual priest, that he might serve as such in heaven itself in God's presence, there presenting the value of his human sacrifice and acting as an advocate or helper for his followers on earth. (Heb. 7:1-28, *NW*) However, the new covenant does produce the underpriesthood over which Jesus Christ is Chief. These underpriests are living stones and go to make up a spiritual temple in which God dwells by his spirit. To them it is written: "Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual

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15. Why was Jesus not made High Priest by the new covenant? How does the new covenant correspond with the Law covenant in having a temple and a priesthood?

house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:4, 5, *NW*) They are instructed to give attention to their Chief Priest: "Consequently, holy brothers, partakers of the heavenly calling, consider the apostle and high priest whom we confess—Jesus."—Heb. 3:1, *NW*.

[16] What did all these new things mean? This: That, when the resurrected, glorified High Priest Jesus Christ was laid as the foundation of the new world and the new covenant went into force toward his faithful followers on earth, a new system of things was introduced. The old systems of things prior to this had reached their consummation and those systems had to pass away, giving place to the new, the glorious realities that had been foreshadowed by God's past arrangements with mankind. So, bearing in mind that Jesus' human sacrifice was perfect and did not need to be repeated yearly like the animal sacrifices under the old Law covenant, we can appreciate the apostle's words: "Neither is it in order that he should offer himself often, as indeed the [Levite] high priest enters into the holy place from year to year with blood not his own. Otherwise, he [Jesus] would have to suffer often from the world's foundation. But now he has manifested himself once for all time at the consummation of the systems of things to put sin away through the sacrifice of himself." (Heb. 9:25, 26, *NW*) In keeping with the consummation of the old systems of things Jerusalem was destroyed A.D. 70, its temple was burned down, and the place of activity of the Levite priests of the family of Aaron was removed. Even the family records of these priests

16. What did all these new things mean? In keeping with the consummation of the old systems of things what happened to Jerusalem and its temple and priesthood?

were lost and destroyed, so that no Jew down to this day can be identified for sure as one of those priests qualified to serve.

[17] But only the unbelieving Jews of natural Israel are the ones without a priesthood based on the "law of a commandment depending upon the flesh", Aaron's flesh. (Heb. 7:16, *NW*) Jehovah's true priesthood was not destroyed with the firing of Jerusalem and its polluted temple A.D. 70. Jesus' sacrifice on the torture stake sealed Jerusalem's doom indeed, but it proved him worthy as God's true High Priest like the king-priest Melchizedek, and it provided for the making of the new covenant and for its underpriests and its spiritual temple. The Son of God, the Word, was thus used again in producing new systems of things: "God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets, has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things."—Heb. 1:1, 2, *NW;* John 1:1-4.

17. Who, then, are without a priesthood and who not so? By Jesus' activity and service like Melchizedek's, what was he used by God to produce?

CHAPTER XIII

The Desolating of Spiritual Israel

FROM Pentecost of A.D. 33 and on through the days of the "twelve apostles of the Lamb" the Christian congregation built upon Jesus Christ as the Rock flourished. (Rev. 21:14; Matt. 16:18) This Christian congregation visibly represented God's woman on earth, she being its heavenly mother and it being composed of her spiritual children, the sons of her husband, God. It was a free organization, its mother being God's "free woman". Said one of the twelve apostles: "Wherefore, brothers, we are children, not of a servant girl [like Abraham's female slave Hagar], but of the free woman [like Abraham's wife Sarah]." By Jesus Christ the Mediator, Jehovah God had brought it into a new covenant and made it free and separate from this world which "is lying in the power of the wicked one". (Gal. 4:31 and 1 John 5:19, *NW*) The faithful apostles were channels to impart to the Christian congregation miraculous gifts of the holy spirit, and under their surveillance the visible theocratic organization grew and spread like a garden of Eden, a paradise. Thus God's woman, "the Jerusalem above," was represented as a happy mother, flourishing with

1. To what was the condition of the Christian congregation likened during the days of the "twelve apostles of the Lamb", and why?

many happy spiritual children. The apostle Paul, being caught up in a vision as to the very height of heaven, beheld the "Jerusalem above" as in a paradise condition of beauty and growth, and so he describes his rapture as a being "caught away into paradise".—2 Cor. 12:2-4, *NW*.

2 How long would the "Jerusalem above", as represented by her daughter, the Christian congregation on earth, remain in that condition of paradise prosperity? Till the death or till shortly after the death of the twelve apostles, for they themselves as well as the Hebrew Scriptures warned of reverses to come. In the apostolic days the persecution upon the faithful Christians and the scattering of them merely served to spread the proclamation of the good news of God's kingdom and to build up new congregations in new fields. (Acts 8:1-4; 11:19, 20; Phil. 1:12-18) The living presence of the uncompromising, doctrinally sound apostles acted as a great restraining force against the blighting invasion of unchristian worldliness into the congregation.—2 Thess. 2:6, 7, *NW*.

3 But how would it be after this apostolic restraint was removed by death? Doubtless the same as with natural Israel under the old Law covenant after the death of Moses' successor Joshua and his faithful associates: "Israel continued to serve Jehovah all the days of Joshua and all the days of the older men who extended their days after Joshua and who had known all the work of Jehovah that he did for Israel." "And all that

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2. Till when was "Jerusalem above", as represented by the congregation, to continue in that paradisaic prosperity, and why?

3. What happened to Israel's worship after Joshua and his faithful associates died, and why could something similar be expected to befall the Christian congregation after the apostles died?

generation too were gathered to their fathers, and another generation began to rise after them that did not know Jehovah or the work that he had done for Israel. And the sons of Israel fell to doing what was bad in the eyes of Jehovah and serving the Baals. Thus they abandoned Jehovah the God of their fathers." (Josh. 24:31 and Judg. 2:10-12, *NW*) Something similar was to be expected to befall spiritual Israel, because the apostle Paul used natural Israel as a warning, saying: "Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived."—1 Cor. 10:11, *NW*.

4 The same apostle, making his last trip to Jerusalem and warning Christians to be on guard, said: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves. Therefore keep awake." (Acts 20:29-31, *NW*) The apostle Peter, also drawing a warning example from the history of the people of natural Israel, said in his second and last letter: "However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will turn out of the way and follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively. Also with covetous-

4. What final warning of this did the apostle Paul give, and also the apostle Peter?

ness they will exploit you with counterfeit words." —2 Pet. 2:1-3, *NW*.

[5] John, when nearing the end of his earthly life as the only surviving one of the twelve apostles, wrote, about A.D. 98: "Young children, it is the last hour, and, just as you have heard that antichrist is coming, even now there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour. They went out from us, but they were not of our kind; for if they had been of our kind, they would have remained with us. But they went out that it might be shown up that not all are of our kind." (1 John 2:18, 19, *NW*) Jesus Christ himself warned concerning the long interval till God's kingdom came: "Look out that nobody misleads you; for many will come on the basis of my name, saying: 'I am the Christ,' and will mislead many."—Matt. 24:4, 5, *NW*.

[6] Jesus told his disciples that he was going away as to a far-off country and that he would return with Kingdom power at an unannounced time. All his anointed followers were to keep watch and preserve themselves with virginlike purity in expectation of his return to take his faithful congregation to himself as his bride. Until his foes were to be made his footstool he must sit waiting at God's right hand in heaven, and during that waiting period the members of his bride, his congregation, were to be called out from this world. (Ps. 110:1; Heb. 10:12, 13) In view of that the apostle Paul said to believers from among the pagans: "You turned to God from your idols to be slaves to a living and true God, and to wait for

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5. What final warning did the apostle John write, and what did Jesus say of the long interval till God's kingdom came?

6. Till Jesus returned with Kingdom power, how were his followers to conduct themselves on earth, and with what hope?

his Son from the heavens, whom he raised up from the dead, namely, Jesus who delivers us from the wrath which is coming." (1 Thess. 1:9, 10, *NW*) They were no part of the world with which they were surrounded on earth, but their life as citizens was really in the heavenly Zion: "As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ, who will refashion our humiliated body to be conformed to his glorious body according to the operation of the power which he has, even to subject all things to himself." (Phil. 3:20, 21, *NW*) This was a sustaining hope!

7 After the death of the twelve apostles the flourishing paradise appearance of the "Jerusalem above" began to fade from earthly view. There was enmity between her and the Serpent and between her seed and his. He and his seed had the majority, the whole world, on their side, to work against the interests of the woman's seed on earth. Subject to persecution and to the world's attractions, opposition and pressures, many of those who professed to be her children, the sons of God, began to drop their eyes from heaven in expectation of Christ's return and the setting up of God's kingdom in his hands. Doing so, they yielded to this world and began to compromise with it and to violate their Christian virginity by spiritual adultery or unfaithful intercourse with this world and its political, commercial and religious systems.

8 God's Law covenant with natural Israel had

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7. By what course of professed Christians did the paradise appearance of the "Jerusalem above" begin to fade from earthly view?

8. By what warning to natural Israel did the Law covenant set a pattern for Christians? How must Christians stay clean?

set a pattern for Christians by warning against this: "Watch yourself that you do not conclude a covenant with the inhabitants of the land to which you are going, for fear it may prove itself a snare in your midst. But their altars you people are to pull down and their sacred pillars you are to shatter and their sacred poles you are to cut down. For you must not bow down to another god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion, so that you may not conclude a covenant with the inhabitants of the land, as they will certainly have unfaithful intercourse with their gods and sacrifice to their gods and someone will be certain to invite you and you will certainly eat some of his sacrifice. Then you will have to take some of their daughters for your sons, and their daughters will be certain to have unfaithful intercourse with their gods and make your sons unfaithfully have intercourse with their gods." (Ex. 34:12-16, *NW*) "Your eye must not feel sorry for them, and you must not serve their gods, because that will be a snare to you. The graven images of their gods you should burn in the fire. You must not desire the silver and the gold upon them, nor indeed take it for yourself, for fear you may be ensnared by it, for it is a thing detestable to Jehovah your God. And you must not bring a detestable thing into your house and actually become a thing devoted to destruction like it." (Deut. 7:16, 25, 26, *NW*) Christians are God's temple for the indwelling of his spirit. In their worship they have no place for idols: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? . . . And what agreement does God's temple have with idols? For we are the temple of the living God." (2 Cor. 6:14-16, *NW*) We must stay clean.

[9] If God's people curry friendship with this world by getting into an unequal yoke with it by compromise, it means spiritual immorality in God's sight. It means becoming his enemy. A religious organization indulging in such spiritual adultery he could never bless, but they would lose his spirit and could no longer bring forth the fruitage of godliness, "the fruitage of the spirit," to God's praise. (Jas. 4:4-8; Gal. 5:16-24, *NW*) Satan the Serpent, who was at enmity with God's woman, sought to degrade her children in this very way and to bring about this very loss of God's spirit and its fruitage, leading to the desolation of their visible earthly organization.

[10] Exactly as foretold, Satan's agents,, false prophets and oppressive wolves, sneaked in among the flock of spiritual Israel, the children of "Jerusalem above". They brought in with them pagan religious doctrines and unchristian, materialistic philosophies and man-made religious traditions, formalisms and ceremonies. They tried to draw Christians away from the "faith that was once for all time delivered to the holy ones" and to draw away followers after themselves and to set up divisive sects inside the Christian congregation. They made it their object to exalt themselves as lords over the flock and exploit them for selfish gain and use them for unclean, worldly purposes. (Acts 20:29, 30; Col. 2:8; Jude 3, *NW*) Thus history records how great religious systems in a compromising union with this world and infected with its ideas, practices and customs were built up. They had internal disagreements and split up to form new religious sects. At times efforts were made to reform the older, established systems.

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9. How would God's people commit spiritual immorality, and to what would loss of his spirit lead?

10. How did developments work out exactly as foretold, and how did a divided, pagan Christendom result?

This brought some measure of reformation but also produced further varieties of religious sects, all calling themselves by Christ's name. The realm where this held true came to be called "Christendom". But this title distinguished it from so-called "heathendom" only in name, and not really in the matter of teaching, practice and conduct. Christendom was unequally yoked with paganism and yet hypocritically posed as Christian, which is worse than outright paganism.

[11] The Devil's sowing of imitation Christians among the true ones Jesus foretold and illustrated by an enemy's sowing poisonous weeds among the wheat. This corrupting process did not wait until the religiously turbulent sixteenth century. It began, as Jesus predicted, right after the apostles fell asleep in death and professed Christians got drowsy spiritually. (Matt. 13:24-30, 36-43; 1 Cor. 11:30) The excuse given for compromising with paganism on doctrine and practices was that it would speed up the conversion of the world to Christianity. Instead, it has hastened the production of religious hypocrites and has sprung a deathtrap on Christendom. Instead of showing godly repentance and Christian conversion Christendom has shown itself to be wicked. The fruitage Christendom has borne shows it rotten to the core. God foretold this: "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron, forbidding to marry, commanding to abstain from foods which God created to be partaken of

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11. When did the corrupting process among the congregation begin, and what fruitage has it produced in these last days in Christendom?

with thanksgiving by those who have faith and accurately know the truth." "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power."—1 Tim. 4:1-3 and 2 Tim. 3:1-5, *NW*.

12 Christendom has long claimed to be the spiritual Zion or Jerusalem and has quoted and applied to itself the Bible promises that belong to the true Zion, the "Jerusalem above". But Christendom has had happen to her what happened to apostate Israel and its capital city Jerusalem. In Israel the religious leaders by their compromise with this world were responsible for the decline of godliness in the nation. So, too, the religious hierarchies and clergymen of Christendom are the real culprits responsible for the corruption and ungodliness in the land today after centuries of their control and influence. In harmony with this comes the admission by a German baroness speaking at a Sunday morning annual communion breakfast of the National Federation of Newman Clubs in a New York city hotel: "If our German Christians had not been weak, Hitler would never have come to power." (New York *Times*, Feb. 9, 1953) Emphasizing the responsibility of the religious clergy who are adulterously yoked with worldly institu-

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12, 13. As in apostate Israel, who are responsible for the corruption and ungodliness in the land today? How did Jeremiah point this out, and so whose fate will the people share?

tions and who prophesy their own religious dreams, Jeremiah 23:11, 14, 15, 22 (*AS*) bluntly says:

[13] "Both prophet and priest are profane; yea, in my house have I found their wickedness, saith Jehovah. In the prophets of Jerusalem also I have seen a horrible thing: they commit adultery, and walk in lies; and they strengthen the hands of evil-doers, so that none doth return from his wickedness: they are all of them become unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith Jehovah of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is ungodliness gone forth into all the land. But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings." So the religious flocks have become like their pastors. Hence they will share like fates: "it shall be, like people, like priest."—Hos. 4:9, *AS*.

[14] Because of having itching ears the imitation Christians have accumulated for themselves teachers who were willing to tickle their ears with popular pagan, traditional and philosophic teachings. As a result, Christendom has gone on an unclean pagan religious diet that is comparable with the things God forbade the Israelites of old to eat; and when the witnesses of Jehovah go out into public places and from house to house offering Christendom clean Bible food the people turn from God's outstretched arms and self-righteously claim to be more holy than his faithful witnesses. God says: "I have spread out my hands all the day

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14. How have the imitation Christians gone on an unclean religious diet, and how have they responded to God's outspread hands?

unto a rebellious people, that walk in a way that is not good, after their own thoughts; a people that provoke me to my face continually, sacrificing in gardens, and burning incense upon bricks; that sit among the graves, and lodge in the secret places [in ancestor worship]; that eat swine's flesh, and broth of abominable things is in their vessels; that say, Stand by thyself, come not near to me, for I am holier than thou." To the true God these are a source of irritation: "These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me: I will not keep silence, but will recompense, yea, I will recompense into their bosom, your own iniquities, and the iniquities of your fathers together, saith Jehovah, that have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I first measure their work into their bosom." "They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst [or, after the rites of the Only One*], eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, saith Jehovah."—Isa. 65:2-7; 66:17, *AS*.

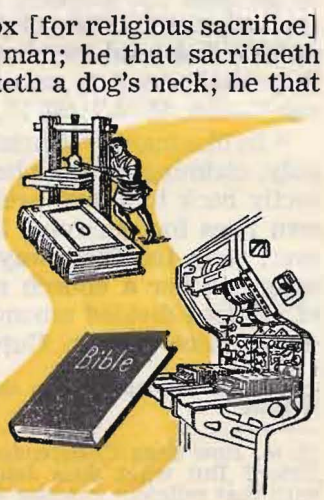
[15] In like manner, Christendom claims to be very holy, claiming to trace her religious hierarchy directly back to Jesus' twelve apostles. She has her own rites for purifying herself, differently, however, from the Bible way; and religious statistics assign to her a church membership of hundreds of millions divided among hundreds of denominations. Since Johann Gutenburg first produced a

* See *The Two Babylons*, by Alex. Hislop, page 16, paragraph 1, footnote ‡.

15, 16. How does Christendom have a great "holy" exterior? But what does Jehovah see behind or along with that religious exterior so that he did not accept it?

Bible printed on a movable-type press in 1452, more than two billion copies have been printed on Christendom's presses and circulated as the all-time "best seller"; and yet her millions do not "tremble" at God's Word to the extent of carefully studying it and obeying it. She has a form of godliness with many church buildings and many religious ceremonies, rites, holidays and customs; but the apostate Israelites also had these and God was disgusted with them. God sees the hypocrisy of such things, the double-dealing behind them, including the wanton bloodshed accompanying them, from the sanguinary crusades of the Middle Ages down to the first and second world wars climaxed by the atomic bomb that blasted out over 70,000 human lives at one flash, paving the way for the hydrogen bomb of vaster destructiveness. Expressing his disgust and his nonacceptance of such imitation Christians, the Most High God says:

16 "He that killeth an ox [for religious sacrifice] is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations: I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when



I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not. Hear the word of Jehovah, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let Jehovah be glorified, that we may see your joy; but it is they that shall be put to shame." —Isa. 66:3-5, *AS*.

17 Christendom offers many prayers for world peace now. God's refusal to answer such prayers should make her take to heart his words at Isaiah 1:15: "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." Christendom has therefore grossly misrepresented God's woman (his theocratic organization) to the universe, to angels and to men of heathendom. Yet she jealously holds to the claim of being God's spiritual Israel, the heir of his promises. She joins all her religious systems and sects in a united fight upon those who sincerely tremble at Jehovah's Word and whom he plainly favors as his true people, his new creation, his holy nation in the new covenant with him. Christendom's course of action shows that she has hated these witnesses of Jehovah and has denounced, renounced and cast out these witnesses for His name's sake. Resenting their being His witnesses and knowing that their hope is to see Jehovah glorified by the vindicating of his universal sovereignty, she has taunted them as a "small sect" and most unpopular minority by saying: "Let Jehovah be glorified, that we may see your joy." Along with saying these derisive words, she has heaped persecution upon these few, but true, children of "Jerusalem above", God's woman. By

17. Why do Christendom's peace prayers fail, and how has she treated those who tremble at God's Word?

every thinkable means she has tried to destroy them literally or corrupt them religiously and make them like herself. A world effort in this direction she made during World War I of 1914-1918, taking advantage of the war hysteria; and for a time she congratulated herself that she had succeeded. She has caused great confusion as to who are really God's Christian congregation, his spiritual children by his woman.

18 Viewed from the outward appearances visible among men on earth, spiritual Israel was reduced to desolation. For the long centuries of time since Jesus Christ ascended to heaven these children of God's woman had been expecting God's heavenly organization to produce the Kingdom, for which they continually prayed, "Let your kingdom come." In the decade of years beginning with 1870, a small band of these children of "Jerusalem above" began to point to the year 1914 as the Scripturally calculated date for the full establishment of that Kingdom. Till that date comparatively few joined them, and they were under great reproach and opposed upon all sides, by all the sects of Christendom, and their message of God's kingdom was ridiculed. Truly God's woman, "Jerusalem above," the heavenly Zion, was desolate as represented by her true loyal children on earth, while the earth was overrun with the mock Christians of Christendom. But the divine Husband of the heavenly Zion was jealous for his woman. He had heard the taunts hurled at her children on earth, "Let Jehovah be glorified, that we may see your joy!" To the chagrin of the taunters he made them see this very joy.

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18. As represented by her true children on earth, how was the "Jerusalem above" reduced to desolation? But how did God chagrin those who taunted them?

CHAPTER XIV

Kingdom of the New World Born

THE human birth of the one that was to be the long-promised King at Bethlehem-judah was an occasion for rejoicing. God's woman, his universal theocratic organization as represented by a "multitude of the heavenly host", rejoiced, glorifying God and predicting peace to men of good will. The shepherds that heard the angelic message and then verified it by visiting the newborn child, glorified and praised God for this important step toward introducing the divine kingdom of a righteous new world. Aged Simeon and old prophetess Anna at the temple blessed and thanked God, the heavenly Father of the child. (Luke 2:4-38, *NW*) Thirty years later the spiritual begetting and the anointing of Jesus to be the future King were cause for further joy to righteous creatures in heaven and on earth, for the Messiah, the Anointed One of God had appeared on earth. (John 1:15-51; Matt. 3:13 to 4:11) Three and a half years after that there were three days of intense grief at his arrest, unjust trial, sentence, execution and burial like that of a seditious, throne-seeking criminal; but the joy of God's loyal creatures became overwhelming when the Mes-

1. How was there joy over God's steps toward establishing the Kingdom, from the King's human birth down to his resurrection?

siah, the Son of God, was resurrected from the dead, reviving the hopes of all these respecting the earnestly desired kingdom.—Luke 24:33-53.

[2] The Scriptures speak of the King's resurrection from death as a birth to the perfection of spirit life. That is why he is called "Jesus Christ, 'the Faithful Witness,' 'The firstborn from the dead,' and 'The Ruler of the kings of the earth'." (Rev. 1:5, *NW;* Col. 1:18) God thus not only restored his only-begotten Son to the land of the living but also restored him to himself in heaven as a spiritual Son, so becoming his Father, his Life-giver in a way different from his original creation of him. By this stupendous miracle he fulfilled the promise he had made to the Israelite forefathers: "And so we are declaring to you the good news about the promise made to the forefathers, that God has entirely fulfilled it to us their children in that he resurrected Jesus; even as it is written in the second psalm, 'You are my son, I have become your Father this day.' " The second psalm refers to God's Anointed King, whom Jehovah God sets upon his holy hill of Zion despite all the opposition and objection of the kings and rulers of the earth.—Acts 13:32, 33, *NW;* Ps. 2:1-7, *AS.*

[3] Forty days after Jehovah became the heavenly Father of his resurrected Son, Jesus Christ ascended from the Mount of Olives to heaven to sit down in his Father's throne, at his right hand. This was in obedience to the divine invitation prophetically uttered at Psalm 110:1, 2: "Jehovah said unto my Lord, Sit at my right hand, until I put thine enemies as footstool of thy feet. Jehovah shall send the sceptre of thy might out of

2. As what do the Scriptures speak of the King's resurrection?

3. In response to the divine invitation, where did the resurrected Jesus go and seat himself?

Zion: rule in the midst of thine enemies." (*Da*) And the apostle Peter, who saw Jesus start his ascension back to God, adds: "Through the resurrection of Jesus Christ. He is at God's right hand, for he went his way to heaven, and angels and authorities and powers were made subject to him."—1 Pet. 3:21, 22, *NW;* Rev. 3:21; Matt. 22:41-45; Heb. 1:1-3; Acts 7:56.

[4] At Jesus Christ's miraculous resurrection Jehovah God became Father to a divine Son. At the same time his woman, the "Jerusalem above", the heavenly Zion, became mother to her first divine, immortal, royal Son. Here for the first time there was brought forth from her that promised fruitage of her marriage to the universal Sovereign, Jehovah God. In the garden of Eden, when pronouncing sentence upon the sinner man and the sinner woman, God announced his marriage to his own holy, sinless woman, his heavenly, spiritual organization, with a particular "seed" in view. This seed was to be a spiritual one, able to bruise the great, original Serpent in the head. But centuries passed, millenniums passed, and yet there was nothing to show for God's marriage to his woman in the way of the promised seed. There was no parenthood; and thus the climax of the marriage was not reached. The heavenly Zion, the "Jerusalem above", continued barren.

[5] The kingdom that God had established over the Jews at their request did not prove to be the promised kingdom, for God overturned it in 607 B.C. by the aggressive forces of Babylon. The men who sat upon the throne on the earthly Zion were the descendants of King David according to Je-

4. Thus when for the first time did God's woman bring forth the promised fruitage of her marriage to him?

5. From when on could Satan and his woman reproach God's woman for barrenness as regards a kingdom seed, and what was God's woman then like?

hovah's covenant with him for an everlasting kingdom, but that fact did not save that human kingdom from a violent overturning, with the destruction of its temple of worship. From then on the great Serpent Satan and his woman Babylon could reproach Jehovah's woman for her barrenness with respect to a kingdom seed, apparently to her grief. She was like a wife, taken thousands of years before, and yet seemingly forsaken by her husband, cast off with the casting off of the visible earthly kingdom of Jehovah's people. She had no seed. Her marriage seemed a failure; it had seemingly failed of its purpose.

6 Why did God's woman in heaven continue barren so long as regards the Edenic promise, which had guaranteed a seed? It was because, as in the case of Abraham's wife Sarah, God the Husband had closed her womb, as it were, for it was not his due time for her to bear. God knew when he wanted his seed. And because Jesus' human birth was tied in with the matter, Jesus could not be born as the son of a human virgin before a certain time, which God had foretold in his Holy Scriptures. To this effect it is written: "But when the full limit of the time arrived, God sent forth his Son, who was produced out of a woman and who came to be under law, that he might release by purchase those under law, that we in turn might receive the adoption as sons." (Gal. 4:4, 5, *NW*) However, when Jesus Christ was resurrected from the dead in order to ascend to where he was before and to sit at his Father's right hand in his throne, then the barrenness of God's woman in heaven was broken. She was no longer like a widow, desolate without a husband. She had fruit

6. Why did God's woman continue barren so long, and when did the charge against her of barrenness depart forever?

to show for her marriage, and the days of reproach upon her for her barrenness were gone forever.

[7] More than that, the fruitfulness of God's woman in heaven, the "Jerusalem above", did not terminate with her bringing forth her first-born. Jehovah God her Husband did not close her womb after that. Just ten days after Jesus' ascension to heaven, God used his heavenly Zion to bring forth other spiritual children. On the day of Pentecost he used his Son Jesus Christ to pour out the holy spirit upon his faithful Israelite followers on the earth, by this act begetting them as his spiritual sons, giving them the "spirit of adoption as sons, by which spirit we cry out, *'Abba,* Father!'"—Acts 2:1-38; Rom. 8:15, *NW;* Gal. 4:6, 7.

[8] About three and a half years later God by Jesus Christ sent the apostle Peter to preach the good news to the Italian centurion Cornelius. There God the Husband opened the womb of his heavenly Zion, his woman, to begin to bring forth many, many more sons from among the non-Jewish believers out of all families and nations of the earth. In symbol of this bearing of further children by the "Jerusalem above", the holy spirit began to be poured out upon the uncircumcised Gentile believers, accompanied by miraculous gifts of the spirit. (Acts 10:1 to 11:18) In this way the heavenly Zion's children began to spread to the ends of the earth, in all directions, and it became necessary for God's woman, prefigured by Abraham's wife Sarah who dwelt in tents in the Promised Land, to enlarge the covering of her motherly tent. Her Husband fulfilled the promise: "He

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7. At Pentecost how did God show that he had not closed the womb of his woman?

8. Three and a half years later how did Jehovah again open the womb of his woman and what promise did he fulfill toward her?

maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye Jehovah." (Ps. 113:9, *AS*) It was a time to cringe no more at reproach over barrenness and to mourn, but to be glad, break out into singing, cry out in praise to her heavenly Husband, and to do housekeeping in an expanding way, enlarging the place of the worship of her Husband. It was the time for her to obey her Husband's command through his prophet:

9 "Exult, thou barren, that didst not bear; break forth into singing, and shout for joy, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess nations, and they shall make desolate cities to be inhabited. Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband: Jehovah of hosts is his name, and thy Redeemer, the Holy One of Israel: the God of the whole earth shall he be called. For Jehovah hath called thee as a woman forsaken and grieved in spirit, and as a wife of youth, that hath been refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In the outpouring of wrath have I hid my face from thee for a moment; but with everlasting

9. What command of her Husband did it thus become time for her to obey? What sworn assurance did he give her?

loving-kindness will I have mercy on thee, saith Jehovah, thy Redeemer. For this is as the waters of Noah unto me, since I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I will no more be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my loving-kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah, that hath mercy on thee. And all thy children shall be taught of Jehovah, and great shall be the peace of thy children."—Isa. 54:1-10, 13, *Da.*

[10] Jesus began to apply the above prophecy in his day, and the apostle Paul under inspiration confirmed the time of its application, applying the prophecy to the Greater Sarah, the "Jerusalem above", the heavenly Zion, and declaring that her spiritual children were the anointed Christian believers from among the non-Jewish nations as well as the natural Israelites. (John 6:44, 45, *NW;* Gal. 4:22-31) There was thus unspeakable joy within God's theocratic universal organization, of which the congregation of anointed Christians on earth was a visible part.

[11] Despite all this cause for joy, there was still one crowning thing of universal importance that was wanting on the part of God's woman. She had spiritual children, these steadily increasing to her Husband's foreordained number of 144,000 besides her first-born Son Jesus Christ; but she did not have her first-born Son acting in the role of the Seed bruising the Serpent's head. True, at Jesus' ascension and taking his seat at Jehovah's right hand he began reigning over his anointed

10. How did Jesus apply the above prophecy, and also the apostle Paul? Hence what did God's organization experience?

11. Despite this, what did God's woman yet have to bring forth, and why did she have to wait for this?

followers on earth who were in the new covenant that he had mediated between God and them. In view of this the apostle Paul wrote nineteen centuries ago concerning Jehovah God: "He delivered us from the authority of the darkness and transplanted us into the kingdom of the Son of his love." (Col. 1:13, *NW*) Jesus Christ in heaven was thus reigning over those who were one day to sit with him in his heavenly throne and reign with him; but he was not yet reigning in the midst of his enemies. Almighty God had not yet put all his Son's enemies under his feet as a footstool, where he could bruise the head of the great Serpent and his seed. God had set up a bar to that till a certain time, and that bar was the "appointed times of the nations", which were due to run out in the year 1914. Till then Jesus Christ must wait, sitting at his Father's right hand, for it is written: "This man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be made a stool for his feet." "We do not yet see all things in subjection to him." (Heb. 10:12, 13; 2:8, 9, *NW*) Hence God's woman, the heavenly Zion, had yet to bring forth her First-born in the role of King acting with the iron rod for destroying his enemies. The Kingdom had yet to be born!

[12] For almost forty years in advance of A.D. 1914 the anointed children of the heavenly Zion looked for the full establishment then of God's kingdom. Already in 1877 the book *The Three Worlds,* which the first editor of the magazine *The Watch Tower* joined in producing, called attention to that date. For instance, on page 189 it said: "And as from where the harvest of the

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12. With what event in view, how was 1914 pointed forward to well in advance? In what way was God's woman suffering pain till then?

Jewish age began, to A.D. 70 was *forty* years, so this 2,520 years, or the 'times of the Gentiles', reach from B.C. 606 to A.D. 1914, or *forty* years beyond 1874." (See also pages 83, 165.) And in the third issue of *The Watch Tower,* September, 1879, page 2, the editor pointed to the same date (1914), writing: "We believe that the Word of God furnishes us with indubitable proof that we are now living in this 'Day of the Lord'; that it began in 1873, and is a day of forty years' duration." And in its sixth issue, December 1879, pages 3-5, the date A.D. 1914 is three times called to attention as important for Jehovah's New Jerusalem. Thus as the awaited date drew nearer the interest of God's woman, the heavenly Zion, heightened. Her yearning for the establishment of the kingdom of her Husband by his first-born Son increased, and she was getting mature for the occasion. She was suffering pain only because of the intense expectation and the sufferings and persecutions of her children on earth, who were pointing forward to the Kingdom's establishment. Revelation 12:1, 2 (*NW*) pictures her pregnant condition:

13 "And a great sign was seen in heaven, a woman arrayed with the sun, and the moon was beneath her feet, and on her head was a crown of twelve stars, and she was pregnant. And she cries out in her pains and in her agony to give birth." This could not apply to Mary the Jewish virgin, for she was not in heaven when she bore the human Jesus, and he was born a perfect child, evidently without the maternal pains and agony accompanying the birth of Eve's imperfect children. (Gen. 3:16) The woman in heaven is God's woman or the theocratic universal or-

13. Whom does the pregnant woman seen in heaven symbolize, and what do the celestial lights about her symbolize?

ganization above, and she is subject to Him as the Husband and Fecundator. She has the heavenly light of truth and righteousness, pictured by her being arrayed with the sun, and she walks in the pathway of divine light, pictured by her having the moon beneath her feet. Perfect organizational light brightens and adorns her mind, as pictured by the crown of twelve stars on her head, twelve being a number symbolic of organizational or governmental perfection, this being illustrated in Israel's twelve tribes, Jesus' twelve apostles, spiritual Israel's twelve tribes, New Jerusalem's twelve tribal gates and twelve apostolic foundations, etc. The woman is the spouse of the universal King of whom it is written, "God is light," and in her heavenly position she can worthily bring forth his royal heavenly creation.

[14] Anxiously waiting for the birth was also the woman's archenemy, the great Serpent. Since the flood of Noah's day the Serpent has expressed his headship through seven great world powers that have afflicted Jehovah's faithful witnesses, these being in their order (1) Egypt; (2) Assyria; (3) Babylon; (4) Persia; (5) Greece; (6) Rome; and, since the seventeenth century, (7) the Anglo-American imperial system, this world's mightiest empire. Even since 607 B.C., when Jerusalem and her temple were first destroyed by Babylon and the active reign of the house of King David's descendants was stopped, the great Serpent in heaven had been ruling as the unhindered "ruler of this world", "the god of this system of things." (John 12:31; 14:30 and 2 Cor. 4:4, *NW*) In the last quarter of the nineteenth century the great Serpent was being notified by Jehovah's witnesses

14, 15. Who also was awaiting the birth, and what do his seven symbolic heads mean? In the last quarter of the last century, of what was he notified by Jehovah's witnesses?

on earth that the time of his uninterrupted rulership, "the appointed times of the nations," was due to end A.D. 1914, or 2,520 years from 607 B.C. The religious clergy of Christendom ridiculed Jehovah's witnesses for their expectations concerning A.D. 1914; but, as that year was entered and the nations' appointed times neared their end, the great Serpent and his seven spirit princes that had been invisible guardians over the seven successive world powers watched God's woman in heaven, to see what she would bring forth. We read:

15 "And another sign was seen in heaven, and look! a great fiery-colored dragon, with seven heads and ten horns and upon its heads seven diadems; and its tail draws a third of the stars of heaven, and it hurled them down to the earth. And the dragon kept standing before the woman who was about to give birth, that, when she did give birth, it might devour her child."—Rev. 12:3, 4, *NW*.

16 A.D. 1914 did not produce God's kingdom on earth at the site of King David's ancient capital. Jesus Christ the Son of David said, "My kingdom is no part of this world. . . . my kingdom is not from this source." Repeatedly he stated that his kingdom would be heavenly. It would not have its source in this old world, but it would be brought forth from God's woman in heaven and so would be born in heaven, not at earthly Jerusalem or Zion. Consequently, with 1914 as the birth date, God's Word says: "And she gave birth to a son, a male, who is destined to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne." (Rev. 12:5; John

16. Where was the Kingdom born in 1914? What does the woman's "son, a male", picture in effect, and how could there be a catching up of such to Jehovah's throne?

18:36, *NW*) The book of The Revelation being written largely in symbolic language, the woman's "son, a male", pictured God's kingdom promised in his covenant with King David for the kingdom. In order to exist, a kingdom must have someone to exercise the kingdom power. So the woman's son, a male, symbolized in effect Jesus Christ now empowered to rule amidst his enemies as Jehovah's royal representative on the throne. Jehovah accepted the woman's newborn son; and as Jehovah is higher than his universal organization, he caught away her son up to him and his supreme throne, so enthroning him as the theocratic King upon the heavenly "throne of Jehovah".—1 Chron. 29:23, *AS*.

[17] However, if the resurrected Jesus Christ had, since ascending to heaven, been sitting at his Father's right hand, how could he be pictured as being caught up to God and his throne? He was caught away from the greedy jaws of the fiery-colored Dragon that was hungering to snap at the Kingdom at its birth and swallow it up. So Jesus Christ was caught away to God's throne in that he was then given the divine right to rule with destructive power toward his enemies and to enforce the closing of the nations' appointed times from 1914 onward. Pointing to the beginning of those times in 607 B.C., Ezekiel 21:26, 27 (*Da*) announced: "Thus saith the Lord Jehovah: Remove the mitre and take off the crown; what is shall be no more [on earth]. Exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it! This also shall be no more, until he come whose right it is; and I will give it to him." In 1914, at the close of the seven "ap-

17. How could Jesus Christ, already seated at his Father's right hand, properly be pictured as caught up to him and his throne?

pointed times of the nations", it was the divinely fixed time for Jesus Christ to come to his Father and receive what was due him by right as the Heir of Jehovah's kingdom covenant with David. Then it was the time for him to act on Jehovah's invitation: "Ask of me, and I will give the nations for thy possession, and the ends of the earth for thy property; thou shalt break them with a rod of iron; thou shalt shatter them like a potter's vessel."—Ps. 2:8, 9, *Wr*.

[18] Daniel's prophecy fills out what the symbolic picture in Revelation, chapter twelve, does not show. It describes God's first-born Son, who on earth was called "the Son of man", in his coming to Jehovah's throne to be empowered and put in office: "I beheld till thrones were set [one for Jehovah and one for the King to be], and the Ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was flames of fire, and its wheels burning fire. A stream of fire issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand [all these hundreds of millions of spirit creatures representing his woman, the heavenly Zion] stood before him: the judgment [involving the appointed times of the nations] was set, and the books were opened.... I saw in the night visions, and behold, there came with the clouds of heaven one like a son of man, and he came up even to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall

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18. How does Daniel 7:9-14 show what Revelation 12 does not as regards the empowering of God's Son as king?

not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:9-14, *Da.*

[19] Empowered to rule with an iron rod amidst his enemies since God's time had come to put them under his King's feet as a footstool, the enthroned Jesus Christ immediately made war upon the enemies in heaven. Remember that he is also the archangel Michael, who once helped one of his angels to fight against the spirit prince of Persia. But now, as the one whose commission it is to bruise the Serpent's head, he begins a fight, not merely against the spirit prince of Persia, but against all seven spirit princes and their head himself, Satan the Serpent. "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him."—Rev. 12:7-9, *NW.*

[20] Never again will Satan and his seven princes and other angels be permitted to find a place for themselves up in heaven. They are under the feet of the King of the newborn Kingdom to stay. Inside a short time they will be bruised in the head under his heel.

[21] How the war in heaven was fought, and how long it took for the Seed of God's woman, the reigning King, to hurl the Serpent and his demonic seed out of heaven, Revelation, chapter 12, does

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19. Immediately after being empowered, what did Jesus Christ do in heaven?
20. Why is place found no longer for Satan and his angels in heaven?
21. How was the war in heaven fought, how long did it last, and of what was victory in it a proof?

not clearly say. Daniel 10:5-21 informs us that long ago in the days of the Persian king Cyrus the holy angel that appeared to Daniel fought with the spirit prince of Persia twenty-one days until finally Michael the archangel came to help him gain the victory in behalf of Jehovah's people. The war in heaven, beginning in 1914, was a real fight, in which the enthroned Son of God, spoken of by his ancient title "Michael", proved his integrity toward Jehovah's universal sovereignty. The Scripture indications are that the fight was over in at most 1,260 days, with the satanic forces outlawed and completely ousted from heaven by then. (Rev. 12:6, 14; 11:1-3) The triumphant fight was a proof of the end of the "appointed times of the nations" and of the successful birth of God's kingdom by putting his Son into royal authority, secure against all opposition. This is proved by the heavenly testimony that followed:

[22] "And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! And they conquered him because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even despite the danger of death. On this account be glad, you heavens and you who reside in them! Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—Rev. 12:10-12, *NW*.

[23] That God's kingdom by his promised Seed was born A.D. 1914 remains an established fact, from which great consequences flow.

22. How is the foregoing proved by the heavenly testimony that followed?

23. So what remains a fact of great consequence?

CHAPTER XV

The Healing of the "Jerusalem Above"

THE greatest miracle of healing is the spiritual healing, not the physical healing of human creatures. Jehovah's grandest act of healing is the healing of his theocratic organization, resulting in an astounding transformation of her from a sickly appearance of great weakness and dullness to the most attractive beauty of glowing health. Already this has begun to radiate blessings of opportunities for perfectly healthy, happy, prosperous living in a righteous new world for all men of good will.

[2] By the glorious birth of God's kingdom in the heavens A.D. 1914 as witnessed by hundreds of millions of angelic servants round about the divine throne, Jehovah the great Husband and Physician healed his woman, his heavenly universal organization. He healed her of her barrenness as a kingdom producer. There was great joy in heaven, like that over a royal male child's birth, over which there was always more joy than over that of a female. Without any violent revolution among God's creatures up there, without any real travail or painful efforts like those of human childbirth, the theocratic capital government of the

1. What is Jehovah's grandest act of healing, and in what has it resulted?
2. How was God's woman healed in 1914, what difficulty followed, and how was this foretold by Isaiah?

universe was created by God Almighty from the ranks of his subordinate universal organization, the heavenly Zion. The real difficulty came immediately afterward. It was the "war in heaven" to transform the sacred realms of heaven by purging out the demonic rebels with their unhealthy influence. This was just as Jehovah had foretold long before the seven "appointed times of the nations" had begun: "Hear the word of Jehovah, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let Jehovah be glorified, and let us see your joy! but they shall be ashamed. . . . Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things?"—Isa. 66:5-8, *Da.*

[3] But on earth there was no visible evidence at once to prove that blessed event, aside from a Bible-marked date; and even Jehovah's witnesses did not fully discern and appreciate that event. They were a hated and despised minority of around thirteen thousand, for whose blood the fiery-colored Dragon was lusting. There was no so-called visible "earthly phase" of the Kingdom to show; and the religionists who thought that a visible kingdom with its seat at earthly Jerusalem was the thing to be expected taunted the witnesses of Jehovah. They pointed to the occupation of Jerusalem's old site by a non-Jewish, non-Christian power with its mosque "The Dome of the Rock". The earthly Jerusalem was still trampled on by the Gentile nations, and there was no restoration of the kingdom of David's descendants there. (Luke 21:24, *NW*) Nor had so-called heathendom

3. How were Jehovah's witnesses then subject to being taunted, how were they considered religiously, and how was the sword-holding arm of the state brought against them?

been wiped out and all the world been made a Christendom by being converted to Christ, an accomplishment that Christendom thought was to be brought about before God's kingdom could come or in order for it to come by such religious conversion. So Jehovah's witnesses, who were Bible students that trembled at his Word, were considered dangerous to Christendom and a religious plague that needed to be stamped out by ruthless methods, this end seeming to justify the foulest means. To bring in the sword-holding arm of the political state, the enemies imitated their father the Devil, "the accuser of our brothers." They accused Jehovah's witnesses, his spiritual sons by his woman, of being politically dangerous to whatever human government they lived under, especially the governments engaged in World War I.

[4] Thus popular religion was joined by her adulterous lover, the war-maddened political state, in persecuting and restraining the Bible-preaching witnesses of Zion's Husband, Jehovah. They were mobbed, boycotted, ostracized, banished, imprisoned, forced into military establishments, yes, killed, roasted at the stake by flaming false propaganda, denied fair trials, equal justice and God-given rights and privileges, their premises being invaded without due warrant, their literature banned as seditious, and their means of communication with one another in foreign lands broken up. Everything was done to shatter their organization, control or stop their public activities, and make them the captive slaves of the totally mobilized state and its religious paramours. This is not an exaggerated report; it is a matter of public

4. How was religion joined by the state in mistreating Jehovah's witnesses during World War I, and why were these taken captive?

record of that time.* At the time, too, these sincere Christians were still soiled and contaminated with a number of religious doctrines, attitudes and arrangements of apostate Christendom, and they became victims of paralyzing fear. "The fear of man bringeth a snare; but whoso putteth his confidence in Jehovah is protected." (Prov. 29:25, *Da*) Under the influence of fear of man more than fear of Jehovah they were ensnared, taken captive and made prisoners of this Babylonish world of Satan the Devil. Their captive state then was like that of the Israelites deported to Babylon in 607 B.C.

[5] Consequently the public testimony to Jehovah's newborn kingdom was very faint and timid in those days of spiritual captivity, both by word of mouth and printed page, especially so at the climax of the persecution in the spring of 1918. The captives mourned and were in a spiritually unhealthy condition. The prophecy picturing that time likens them to lifeless corpses: "'And I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth.' And when they have finished their witnessing, the wild beast that ascends out of the abyss [the deep sea of men raging against God] will make war with them and conquer them and kill them. And their corpses will be on the broad way of the great city which is in a spiritual sense called Sodom and Egypt, where their Lord was also impaled." (Rev. 11:3, 7, 8; 13:1-7, *NW;* Dan.

* See *The Golden Age,* issue No. 27 of September 29, 1920, circulated to about two million copies.

5. How did Revelation 11:3, 7, 8 picture them then, what did they seriously need, and how was the condition then of their mother foreshadowed by that of ancient Jerusalem?

7:2, 3, 7) They were sickly-looking children of the heavenly Zion, the "Jerusalem above". They seriously needed spiritual healing to restore them to a free and active life in God's service and within Jehovah's theocratic organization. Viewed from the appearance of these visible representatives of hers, the heavenly Zion or "Jerusalem above" was languishing under enemy captivity, in exile from her Husband's place of worship and sorely in need of restoration and spiritual cure. Her deplorable state in regard to her spiritual children on earth was accurately foreshadowed by that of ancient earthly Jerusalem lying desolated for seventy years with her children far away in Babylonish captivity.

[6] For the comfort of heavenly Zion it had been prophesied and recorded at Micah 4:9-12 (*Da*): "Now why dost thou cry out aloud? Is there no king in thee? is thy counsellor perished, that pangs have seized thee as a woman in travail? Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered; there Jehovah will redeem thee from the hand of thine enemies. And now many nations are assembled against thee, that say, Let her be profaned, and let our eye look upon Zion. But they know not the thoughts of Jehovah, neither understand they his counsel." The captive children of the heavenly Zion gradually came to understand Jehovah's thoughts and counsel as expressed in his prophecies, and with growing confidence they said to Satan's woman, his adulterous organization Babylon: "Rejoice not

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6. For her comfort what did Jehovah say at Micah 4:9-12, and what did his captive children, with his thoughts in mind, say to Satan's woman?

against me, O mine enemy: though I fall, I shall arise; when I sit in darkness, Jehovah shall be a light unto me. I will bear the indignation of Jehovah—for I have sinned against him—until he plead my cause, and execute judgment for me: he will bring me forth to the light; I shall behold his righteousness. And mine enemy [Babylon] shall see it, and shame shall cover her which said unto me, Where is Jehovah thy God? Mine eyes shall behold her; now shall she be trodden down, as the mire of the streets."—Mic. 7:8-10, *Da.*

7 The things of God's woman on earth must be brought into harmony and agreement with her things in heaven. Up there she had given birth to the man child, the kingdom of God with its authority delegated to Christ. So, as regards her captive, spiritually sick children on earth, Jehovah her Husband purposed and promised to take up her case and do justice for her against her enemies among whom God's kingdom was to rule with an iron rod. He must redeem her from Satan's woman, Babylon, and bring her forth to the light in the radiance of spiritual health and beauty, thus showing that she is his organization Zion and he is her Husband and God.

8 It was as in the case of earthly Zion or Jerusalem of old. With her Israelite children in exile and prison in far-off Babylon, the nation did not exist, it being without its own government, its own national worship and temple, and its own capital city. Also with the city and its realm completely desolated for seventy years without human or domestic animal and turned to a wilderness or jungle wildness, the haunt of wild beasts, it was not a

7. What did Jehovah purpose and promise to do for his woman as regards her captive, sick children?

8. In the case of desolated Jerusalem of old, how did the Israelite nation take on organic form and a national land get reborn?

land sustaining human life. It was not a cultivated, well-ordered and well-kept land, not the "glory of all lands" such as God's Promised Land of milk and honey should be, something approaching the paradise of Eden. Instead, it was "formless and waste", without distinguishing features, and a dreary-looking void, like our earth when it was covered with surging waters and before God said: "Let light come to be." (Jer. 4:23-31) So in 537 B.C. Jehovah God brought about the overthrow of Babylon and delivered his people from their prison and restored the faithful remnant of them to Jerusalem and its domain. Again the land began to teem with people and their domestic animals. Government was reorganized, the temple rebuilt, Jehovah's worship resumed at the place where he had put his name. The nation took on organic form and a national land was reborn.

[9] That was but a prefiguring of what must happen to the things belonging to God's woman, the heavenly Zion, on earth. As concerns her spiritual children on earth, she had travailed as with childbirth pains during 1914 to 1918, amid World War I. Was all this pain of persecution, reproach and oppression to be for nothing, productive of nothing to Jehovah's glory and vindication? He had opened the womb of his woman in 1914, so that she brought forth the royal male child, the heavenly theocratic kingdom. She was capable of *further* fertility. Would he now, because of the violent enemy efforts to prevent all Kingdom development, close Zion's womb against any further births? No, a thousand times No! As her Husband he had not gone sterile, and her age had not deadened her womb. Her miraculous birth

9, 10. How had heavenly Zion travailed during World War I, and what questions about her were now fitting? What must be brought forth in one day, and what born at one stroke?

of the governmental male child in 1914 was but the start of a series of births of other children. These births must follow the opening of her womb at the birth of her royal First-born. It was now Jehovah's day since the Kingdom's birth in 1914. Now after his woman's travail he must do for her what he had done for ancient earthly Zion in 537 B.C. Now in this His day a land must be brought forth in this one day as a follow-up of the childbirth pains. A nation must be born at one stroke.

10 "Who hath heard such a thing? who hath seen such things? Shall a land be born [or, brought forth with childbirth pains] in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith Jehovah: shall I that cause to bring forth shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her."—Isa. 66:8-10, *AS*.

11 Before the skeptical, anti-Jehovah nations of earth who had not heard or seen such things, Jehovah brought forth a land and a nation by his woman in vindication of this prophecy. Unlike the Israelis who travailed amid bloodshed and violence to bring forth their untheocratic republic in a part of Palestine in May of 1948, Jehovah's woman in heaven brought forth her male child, her theocratic Messianic government, "before she travailed, . . . before her pain came." (Isa. 66:7) Quite interestingly, the Aramaic *Targum* of Isaiah reads at this verse: ". . . before trembling shall come upon her, as pangs upon a woman with child, her king shall be revealed." The war in heaven to

11. How did the Israelis bring forth their republic in 1948, and how did Jehovah bring forth his kingdom? When did Zion travail, and to what end?

eject Satan and his demons followed the Kingdom's birth, as did also the travail of persecution and suffering of Zion's spiritual children, Jehovah's witnesses, on earth. Therefore, let all earthly, man-made governments be put on notice that God's kingdom is not established by any seditious, revolutionary movement of Jehovah's witnesses on earth. Nor is it established by the efforts of men to convert the world to Christianity. God's kingdom was not born or produced as a result of the painful travail of Jehovah's witnesses from 1914 to 1918; it was born before that, at the end of the seven "appointed times of the nations" in 1914. That theocratic government is heavenly. It is of God. He is its Father. His woman Zion is its mother. In its birth to active power God is not dependent upon any creatures on earth. Its birth is without any painful effort on his part. *After* its birth his woman Zion travails with regard to her remnant of spiritual children on earth. She does so in order that Jehovah her Husband may bring them forth as a theocratic nation in an organized land or earthly condition, to make His a day of marvelous things.

12 In 1918 the land or earthly condition of Zion's children, who were called by her Husband Jehovah's name, looked very desolate, indeed, plagued. But long ago, for their sakes, Jehovah said to King Solomon after the dedicating of the temple at Jerusalem: "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron.

12. In 1918 how did the "land" of her children look, and how did they proceed to act in harmony with Jehovah's words to the temple-builder Solomon?

7:14, *AS*)* Seeing the desolation of their earthly condition as a Christian organization, the witnesses who bore Jehovah's name humbled themselves before him, prayed for his forgiveness and began sincere efforts to cleanse themselves of any Babylonish soils and ways of which they were guilty and to be thoroughly theocratic.

13 History shows that Jehovah God did hear them from heaven and in 1919 did begin to heal them, sending to them curative spiritual food to free them from fear of men and from bondage to human systems and institutions. Officials of the Watch Tower Society were released from unjust imprisonment in the spring of 1919 and the organization of the remnant of Zion's spiritual children was reconstructed and its Kingdom proclamation work was boldly resumed. As a world-notifying symbol of the restoration of Jehovah's name-people as an organized "holy nation", an eight-day international assembly of this remnant took place at Cedar Point, Ohio, U. S. A., September 1-8, 1919, with fully 6,000 of them, the public address on Sunday, September 7, by the Society's president on "The Hope of Distressed Humanity" being attended by 7,000 persons.

14 Thus to the astonishment of the nations of hostile Christendom a theocratic nation was born and a land was brought forth with theocratic inhabitants, marking this as the glorious "day of Jehovah" long foretold. To the organization divine

* Incidentally, with his left hand upon the Holy Bible opened at this verse the United States president was inaugurated January 20, 1953, at Washington, D.C.

13. How did Jehovah answer their prayer in 1919, and what world-notifying symbol was given that same year?

14. Thus how did spiritual healing come in major fulfillment of Jeremiah 33:4-9?

healing came by its reconstruction; to the land of its operation and action a spiritual healing from God came by banishing its desolate, barren, unproductive, depopulated condition and by purging it from the traces of the Babylonish enemy invaders with their false religious doctrines, traditions, philosophies, ceremonies and practices. To the earthly organization of Zion's remnant came the major fulfillment of this prophecy: "For thus saith Jehovah the God of Israel concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down because of the mounds and because of the sword: ... Behold, I will apply a healing dressing to it and cure, and I will heal them, and will reveal unto them an abundance of peace and truth. And I will turn the captivity of Judah and the captivity of Israel, and will build them, as at the beginning. And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and a glory before all the nations of the earth, which shall hear of all the good that I do unto them; and they shall fear and tremble for all the good and for all the prosperity that I procure unto it."—Jer. 33:4-9, *Da.*

[15] Jehovah's kingdom with Jesus Christ, the Son of David, on the throne had been born to God's woman, the heavenly Zion, and the devilish accusers of her children had been hurled down from heaven. So it was out of harmony with the proper order of things for her children on earth to lie spiritually sick, exiled, captive, under the

15. How must visible evidence be offered of the Son of David's occupancy of the heavenly throne, in fulfillment of Jeremiah 33:14-18?

feet of Zion's foe, Babylon. The visible evidence of the Son of David's occupancy of the throne in the heavens must be offered to mankind by the just and righteous release of Zion's children, the spiritual Israelites, from their oppressors. This evidence was given, from 1919 on, as foretold at Jeremiah 33:14-18 (*Da*): "Behold, the days come, saith Jehovah, that I will perform the good word which I have spoken unto the house of Israel and unto the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell in safety. And this is the name wherewith she [the Jerusalem above] shall be called: Jehovah our Righteousness. For thus saith Jehovah: There shall never fail to David a man to sit upon the throne of the house of Israel; neither shall there fail to the priests the Levites a man before me to offer up burnt-offerings, and to burn oblations, and to do sacrifice continually."

[16] In the summer of 1922, at the second international convention of Jehovah's people at Cedar Point, Ohio, September 5-13, the coming of the Son of David into his heavenly kingdom was discerned more clearly, so that the listeners shouted after the Society's president concluded his convention discourse on the text, "The kingdom of heaven is at hand" (Matt. 4:17), with these thrilling words: "Since 1914 the King of glory has taken his power and reigns. He has cleansed the lips of the temple class and sends them forth with the message.... Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige

16. On what did clearer discernment come in 1922, and with what effect, and to what were their eyes opened in 1925?

of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom." To add to the spiritual thrills that stirred Zion's remnant with greater vitality and to greater liveliness in Jehovah's service, in 1925 he opened their eyes to see the "great sign" in heaven, that is, the birth of the heavenly kingdom from God's woman, by the publication in the issue of March 1, 1925, of *The Watch Tower* the article "Birth of the Nation", in explanation of Revelation, chapter twelve.

17 The sight was reviving, health-giving. It showed that the heavenly Zion was God's woman, and that she was like a strong, fixed city that would never again be invaded and trampled on with disastrous results by the seed of the great Serpent, for she had given birth to the Kingdom. (Luke 21:24) In the Kingdom throne her Husband had placed the glorified Son of David, Jesus Christ; and Jehovah the eternal, universal King reigned by him. No more could those on earth who dwelt in the theocratic land or condition complain of being made spiritually sick by the enemies' doctrines and aggressive actions or by sinning through compromise with the enemy. No more would the death-dealing enemies have success over Zion and her representatives on earth, wrecking their spirituality. No, but here to the remnant of Zion's children was the fulfillment of the prophecy:

18 "Thine eyes shall see the king in his beauty:

17, 18. What did the sight they saw show? Of what could they no more complain, and thus what prophecy of Isaiah was fulfilled to them?

they shall behold a land that reacheth afar. Thy heart shall muse on the [previous] terror: Where is he that counted [for the enemy], where is he that weighed the tribute? where is he that counted the towers [with selfish purposes against Zion]? Thou shalt not see the fierce people, a people of a deep speech that thou canst not comprehend, of a strange tongue that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there Jehovah will be with us in majesty, a [protective] place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us. Thy tacklings [O aggressor ship] are loosed; they could not strengthen the foot of their mast, they could not spread the sail: then was the prey of a great spoil divided; the lame took the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." —Isa. 33:17-24, *AS*.

[19] God remembered his new covenant with Zion's children, particularly that part that said, "I will forgive their iniquity, and their sin will I remember no more." So on their repentance and return to their God, he healed them, forgiving their iniquity. Never again was the desolating sin-sick condition to overtake them.

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19. What covenant did God remember toward them, and so their healing followed as a result of what?

CHAPTER XVI

New World Society Forming

THE birth of the Kingdom in 1914 (A.D.) denoted the introduction of new heavens, not merely with regard to our planet earth, but with regard to all creation. Never before had God's universe had such heavens, that is to say, such a new heavenly power, for it was to be the capital organization, even above his heavenly universal organization of holy angels. The superior position of its King made this so, for "God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father". (Phil. 2:9-11, *NW*) "He raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come." (Eph. 1:20, 21, *NW*) For the time being, until the head of the great Serpent is bruised in the near future, Satan and his demons, who have been cast out of the heavens, continue as the invisible wicked heavens over the visible earthly organization, the symbolic

1. What did the Kingdom's birth in 1914 denote for all creation, and as what did Satan and his demons continue, although cast out of the heavens?

old earth. Together, they form the "heavens and the earth that are now", which 2 Peter 3:7 (*NW*) says are doomed to destruction shortly. But the "new heavens" of God's creation made their entry A.D. 1914 to remain forever.

[2] But another soul-stirring fact! The birth of a land in one day, Jehovah's day, and the bringing forth of a holy nation at one stroke, when God's woman Zion had travailed (1914-1918) and then brought forth the remnant of her spiritual children on earth (beginning in 1919), this had a glorious meaning also. It meant that a New World society was being formed; yes, the foundation was being laid for a "new earth", and that before Satan's old earth or his old-world human society was wiped out. This is not an overstatement, nor is it an oversanguine dream, but Almighty God promised this for the day on which he restored his woman's children from the enemy's power. "For, behold," says Jehovah God, "I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying."—Isa. 65:17-19, *AS*.

[3] It would be contrary to reason and the sense of the Holy Scriptures to fit into the fulfillment of the above prophecy the earthly Jerusalem of today. That city is a case of international squab-

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2. What did the birth of a land in one day and the bringing forth of a nation at one stroke mean as to something new, and when was this to happen according to God's promise?

3. Which is the Jerusalem meant in the prophecy here, and who are her people in whom Jehovah joys?

bling and of interreligious friction and which the United Nations has wanted to internationalize. "Jerusalem above," or God's woman, is the city the prophecy meant. It is she who has borne the Kingdom, in whom Jehovah her Husband rejoices, and it is in her restored children that he joys. The present earthly Jerusalem was built for the most part by the Romans, the Moslems and the Jews, but the Jerusalem that, with her people, becomes a joy and rejoicing is the "Jerusalem above" that Jehovah God creates to be a Kingdom bearer and a mother of God's "holy nation". (Gal. 4:26-31; 1 Pet. 2:9) God's only-begotten Son, the "righteous Branch" of King David, reigns as a king at her Husband's right hand; and the remnant of her spiritual children on earth, whom she has brought forth from 1919 onward, Jehovah has freed and led back from the modern great Babylon to their theocratic land or earthly position.

[4] As it is written: "Behold, the days come, saith Jehovah, when I will raise unto David a righteous Branch, who shall reign as king, and act wisely, and shall execute judgment and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell in safety; and this is his name whereby he shall be called, Jehovah our Righteousness. Therefore behold, days are coming, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, who brought up and who led back the seed of the house of Israel out of the north country [Babylon], and from all countries whither I had driven them. And they shall dwell in their own land." —Jer. 23:5-8, *Da.*

4. By what name does Jeremiah 23:5-8 prophesy her king would be called, and from what countries are her children led back?

5 The name by which her king is called is the same as the name by which the "Jerusalem above" is called, that is to say, "Jehovah our righteousness." (Jer. 33:16, *AS; Da*) The fact that the King is called by this name does not prove that the King is Jehovah God himself or is a member of a so-called "triune God" of "one God in three Persons", any more than it proves that Jerusalem is such because she is called by that same name. This is like a new name for God's woman, his universal theocratic organization. Satan the Devil has tried to put apart from God this heavenly woman that he has yoked to himself, but because of the mutual love between them the wicked would-be marriage breaker has not succeeded. Never will he force a reason for Jehovah her Husband to divorce her. (Matt. 19:6) But because Jehovah leads her children back from the north country, antitypical Babylon, and they joyfully come back to her, unite themselves with her, populate her visible theocratic organization and become married to her land or visible society, another name, a new name befits her, a name that God himself composes.

6 In harmony with this new system of things the prophecy long ago said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not be still, until her righteousness go forth as brightness, and her salvation as a torch that burneth. And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah will name. And thou shalt be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God. Thou shalt no more be

5. What does her being called by the same name as her king indicate, and because of the action of her children toward her what now befits her?
6. In harmony with this what did Isaiah 62:1-5, 12 say?

termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called, My delight is in her [*Hebrew,* Heph'zi-bah], and thy land, Married [*Hebrew,* Beu'lah]; for Jehovah delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, shall thy sons marry thee; and with the joy of the bridegroom over the bride, shall thy God rejoice over thee. And they shall call them, The holy people, The redeemed of Jehovah; and thou shalt be called, The sought out, The city not forsaken." —Isa. 62:1-5, 12, *Da; AS.*

[7] The change of name describes her changed condition, especially as respects her earthly things that have to do with her spiritual sons on earth. This is all because of God's healing measures toward his devoted witnesses on earth, her children. "For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah; because they have called thee an outcast, saying, It is Zion, whom no man seeketh after."—Jer. 30:17, *AS.*

[8] In agreement with God's changing the name of his woman, his spiritual organization, to correspond with her gloriously transformed condition, her spiritual children on earth likewise come under a change of name, for they seek after her in order to identify themselves with her, and they are promised in marriage to her first-born Son, the King, as the "bride" of Jesus Christ. Contrasting these with the religionists of Christendom who forsake Jehovah, who forget his holy mountain of his kingdom and his pure worship, and who throw in their lot with the fortunes and destiny of this old world under Satan, the prophet says: "Therefore thus saith the Lord GOD: Behold, My

7. What does her change of name describe, and of what is this all a result?

8. In view of her change of name, who also come under such a change, and that in contrast with whom?

servants shall eat, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed; behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall wail for vexation of spirit. And ye shall leave your name for a curse unto Mine elect: 'So may the Lord GOD slay thee'; but He shall call His servants by another name; so that he who blesseth himself in the earth shall bless himself by the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from Mine eyes. For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind."—Isa. 65:11-17, *So.*

[9] The name of the forsakers of Jehovah God becomes one by which his faithful people pronounce a curse, using their name or reputation as a symbol or illustration of a terrible punishment at God's hand. Far otherwise will be the name or reputation of Jehovah's chosen ones, Zion's spiritual children. These elect sons of his who serve him he calls by a name different from that of the evil, apostate servants. It is a name or reputation representing the divine favor and blessing upon one and denoting membership in his universal theocratic organization with honorable privileges of service to God. To all eternity it will be a blessed name or reputation, a name honoring the God of truth and faithfulness and causing people in the righteous new world to bless themselves and swear by the God of truth. Harmonizing with the new name or new relationship by which Jehovah God had called the remnant of Zion's children since 1919 by the altering of their

9. What does the name of the forsakers of God become, but what the name of his elect sons? In harmony with this what did the latter do in 1931?

earthly condition, this remnant met in international assembly at Columbus, Ohio, U. S. A., and Sunday afternoon, July 26, 1931, they embraced a new name by which they wished to be distinguished from apostate Christendom and its nominal "Christians".

10 This they did by adopting a resolution, entitled "A New Name", and the sixth paragraph of which resolved: "That, having been bought with the precious blood of Jesus Christ our Lord and Redeemer, justified and begotten by Jehovah God and called to his kingdom, we unhesitatingly declare our entire allegiance and devotion to Jehovah God and his kingdom; that we are servants of Jehovah God commissioned to do a work in his name, and, in obedience to his commandment, to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and Almighty God; therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, *Jehovah's witnesses*.—Isa. 43:10-12; 62:2; Rev. 2:17."

11 This chosen name was Scripturally well founded. It did not glorify any man or religious sect or cult, but was based on the scripture above cited, Isaiah 43:10-12 (*AS*), which reads, in part: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: ... I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God." (See also Isaiah 44:8, *AS*.) This Resolution on "The New Name" was circulated

10. How did they do this, and what specific name did they embrace?

11. How was this name Scripturally well founded, and what action was later taken with this Resolution?

throughout Christendom by the millions of copies in many languages, notifying her. Congregations of Jehovah's people all over the earth adopted the Resolution locally, thereby confessing before God and before men their responsibility to be Jehovah's witnesses, like that "so great a cloud of witnesses" from the first martyr Abel down to martyred John the Baptist.—Heb. 11:4 to 12:1, *NW*.

12 Religious critics were displeased and said disparagingly, 'Who asked these people to be Jehovah's witnesses? Where did Jehovah ask them to be his witnesses?' And worldly skeptics thought or declared that the name would not stick. Political dictators like Hitler, Mussolini, Stalin, etc., have tried to destroy the name by banning, suppressing and trying to destroy the bearers of the name. But to this day the name has stuck, it being found now in all kinds of public records and documents, and being known to the highest rulers and judges of the land and the lowliest peon among the common people. Almighty God has manifested his blessing upon the name, for the sons of his woman Zion are his name-people, "a people for his name." The designation "Jehovah's witnesses" has become the symbol of a concrete message and testimony concerning God's new world of righteousness; it has become the emblem of a New World society that is now forming. Jehovah's witnesses have ever since co-operated with the nonprofit Christian corporation, Watch Tower Bible and Tract Society, using it as their administrative and publishing agency and legal representative.

13 The remnant of anointed witnesses of Jeho-

12. How have critics and opposers reacted toward the name and its bearers, but of what has the name become a symbol? With whom have its bearers co-operated?

13. At what were the remnant of anointed witnesses consoled, and how did Naomi once call for a change of name?

vah were filled with unrestrainable joy at the sharper discernment of their relationship to God and to his universal organization, and they were fired with greater zeal for their world-wide work as his witnesses. They saw that his universal organization was his woman and that she was their mother and they were her children. They loved her very dearly and so were immensely consoled at the change of her condition from what it was before that black year of 1918, yes, before that world-disquieting year of 1914. The change of condition caused a change in the way others spoke of her, how they would call her, that is, a change of name by the giving of new names. It was now the opposite with her from Naomi, who long ago returned widowed to Bethlehem in Judah and said to her old friends there: "Do not call me Naomi [meaning 'My pleasantness']. Call me Mara [meaning 'Bitter']. . . . Why should you call me Naomi, when it is Jehovah that has humiliated me and the Almighty that has caused me calamity?"—Ruth 1:20, 21, *NW*.

[14] In 1918 the anointed remnant felt like Naomi. But when in 1919 and afterward Jehovah the faithful Husband opened their eyes to behold the transformed condition of his beloved woman, their grief vanished and they drew comfort from the "God of all comfort". By causing her to give birth to the Kingdom in 1914 Jehovah showed to all the universe who his woman was and proved that he delighted in her. Besides that, in 1919 he caused her to bring forth her anointed children on earth as a free people and as bold witnesses to the established Kingdom. No longer did the appellations "Forsaken", "Outcast," "Unsought," and "Desolate" befit her. Now the names "Hephzibah

14. When and why did the anointed remnant begin to feel different from Naomi?

['My delight is in her']", "Sought out, A city not forsaken," described her honorable estate as wife of the royal Sovereign of the universe. And now that her visible organization on earth, her "land", figuratively speaking, was no longer robbed of its rightful inhabitants by marauding enemies who carried her children off captive, but now that her "land" was sought out and returned to by her children liberated from captivity and was now beginning to teem with them, her "land" could no longer be called "Desolate". It no longer deserved to be hissed at, cursed, reproached, and be astonished at; but the name "Beulah [Married]" suggested itself to the observer as he saw her children occupying her "land", the place of her earthly organization, and getting attached to it, settled in it and beautifying it. There, as it were, she 'dandled them upon her knees' and nursed them. Regardless of how the enemies, the Serpent's seed, viewed God's woman, her seed or children truly loved "Jerusalem above", their heavenly mother, and they could not help but respond to God's prophetic encouragement:

15 "Rejoice with Jerusalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn over her: because ye shall suck, and be satisfied with the breasts of her consolations; because ye shall drink out, and be delighted with the abundance of her glory. For thus saith Jehovah: Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing torrent; and ye shall suck, ye shall be carried upon the side, and be dandled upon the knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And ye shall see this, and your heart

15. To what encouraging prophecy of Isaiah could they not help but respond?

shall rejoice, and your bones shall flourish like the grass; and the hand of Jehovah shall be known toward his servants, and he will have indignation toward his enemies."—Isa. 66:10-14, *Da; AS.*

[16] Note the correspondency in fulfillments: When, in 537 B.C., Babylon's conqueror, King Cyrus of Persia, released Jerusalem's children from Babylon, over 40,000 of the remnant of Israelites returned and rebuilt Jehovah's temple at Jerusalem and restored the city. The Jews who loved the holy city drew great comfort from her restoration. The revived city and the worship of Jehovah there acted as a magnet to draw there faithful Israelites from all parts of the inhabited earth. It was a sign of Jehovah's supremacy, his deity, his theocratic sovereignty. Correspondingly, in 1919 (A.D.), when God's woman Zion began to bring forth her anointed remnant upon earth in Beulah land, so to speak, there were only a few thousand that first came to light. The international assembly of them that year in Cedar Point, Ohio, drew 6,000 of them, other thousands being unable to come. Those who had gone apostate amid the troubles of Zion's children during World War I she did not bring forth as her remnant in her theocratic land. They were an "evil slave" class, the name of which became marked by God's curse, his disapproval, the withholding of his blessing.—Matt. 24:48-51, *NW.*

[17] Zion's faithful children were then comparatively few. But their escape from Satan's Babylonish organization and their being reorganized as announcers of Jehovah's kingdom were a challenging sign, a hopeful sign for other prisoners

16. What correspondency was there in the fulfillments of the prophecy in 537 B.C. and A.D. 1919? Who failed to be brought forth as Zion's children?

17. Who must be notified of Zion's changed condition, and by whom?

of Babylon, Satan's woman. There were still thousands of others of Zion's children to be brought forth in Beulah land. These must be notified of Zion's changed condition, of the reviving of her organization and of its beautification, and of the revival there of the worship of her Husband, Jehovah God. They must see the sign of this. The children already escaped from Babylon must do the notifying of those yet imprisoned. They must stand forth as living signs in behalf of Jehovah God and his woman Zion, as Isaiah (8:18, *Da*), speaking prophetically for Jesus Christ, had long ago said: "Behold, I and the children that Jehovah hath given me are for signs and for wonders in Israel, from Jehovah of hosts, who dwelleth in mount Zion."—Heb. 2:13, *NW*.

[18] Accordingly the heavenly Father began preparing the small original remnant to go out regularly into the field of activity, not just a few hundred full-time "colporteurs" or "pioneers", but *all* the remnant going from house to house giving out the message of the Kingdom by word of mouth and by books and booklets as well as magazines. To *The Watchtower* there was also added, in 1919, a new magazine then entitled "The Golden Age" but today entitled "Awake!" The remnant were to be in fact a "society of ministers", every member of the anointed remnant to be an active, vocal preacher, proclaimer or announcer, and not merely those who had the privilege of mounting the public platform. To that ministry of preaching they had been anointed with Jehovah's spirit, the same as his Son Jesus had been anointed. (Isa. 61:1-3; Luke 4:16-22) They must not confine themselves to merely their own home territory, as home missionaries, but be willing to be sent to other lands and territories as foreign missionaries.

18. For what did Jehovah begin to prepare the remnant and with what equipment and where?

Not a land was to be left untouched that might harbor any of Zion's children, if it could be reached. They must see Jehovah's sign. In this way Jehovah prepared to fulfill on time his promise, his declared purpose:

19 "The time cometh for the gathering of all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow; to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory: and they shall declare my glory among the nations. And they shall bring all your brethren out of all the nations as an oblation unto Jehovah, upon horses, and in chariots, and in covered waggons, and upon mules, and upon dromedaries, to my holy mountain, to Jerusalem, saith Jehovah, as the children of Israel bring an oblation in a clean vessel into the house of Jehovah. And I will also take of them for priests and for Levites, saith Jehovah."—Isa. 66:18-21, *Da; AS.*

20 In harmony with this Jehovah opened the delighted eyes of his children by his woman, "Jerusalem above," to see the world-wide scope of the Kingdom witness they had to give. They had to be a royal sign to all nations, whether African like ancient Pul and Lud, whether European like Tarshish (in Spain) and Javan (or, Greece), whether Asiatic like Tubal, or insular like "the isles afar off", including the great island continent of Australia. All must be notified that Jehovah had made his woman fruitful; that she had given birth to the kingdom of God's Son Jesus

19. What promise in Isaiah's prophecy did Jehovah thus prepare to fulfill?

20. To whom did Jehovah's children have to be a royal sign, and how did the remnant respond to the vision of the work?

Christ, which is the sole hope of all mankind; and that Almighty God had delivered his anointed remnant of spiritual children from Babylonish captivity and there was now a free organization for the worship of the living and true God. Challenged by the vision, the remnant showed themselves willing to work anywhere in the field ("the field is the world") and they responded with Isaiah's theocratic phrase: "Here am I; send me." (Isa. 6:8) Then Jehovah sent them out as 'bringers of good tidings, publishers of peace, publishers of salvation, saying to Zion, Your God reigns'.—Isa. 52:7; Rom. 10:14, 15.

[21] Away went the beautiful feet of his Kingdom publicity agents, seeking everywhere those who yearned for relationship with Jehovah's woman, his universal organization. Concordantly with the onward tramp of those beautiful feet, the number of branch offices of their legal and publishing agency, the Watch Tower Bible and Tract Society with headquarters at Brooklyn, New York, U. S. A., increased from a few such in 1919 to thirty-eight in 1931, a matter of twelve years' expansion work. With the taking of the Scriptural name "Jehovah's witnesses" in this latter year by the congregations of Zion's children throughout the earth, that name became world-known.

[22] The increase in number of branch agencies indicated that the children of Zion were being brought to her organization in Beulah land, from all the nations and lands reached and among which Jehovah's sign-people appeared. Those who rejoiced in his theocratic organization and its people increased by tens of thousands, just as the Crea-

21. What resulted by 1931 with the legal and publishing agency with which they were associated?

22. From those gathered to the theocratic organization what did Jehovah take some to be, and to what unity did he bring them earth-wide?

tor had said: "Be glad and rejoice for ever in that which I create. For behold, I create Jerusalem a rejoicing, and her people a joy." (Isa. 65:18, *Da*) From these Jehovah, who does the calling and the choosing of his "little flock" of Kingdom heirs with Jesus Christ, took sufficient and added them to his original remnant of spiritual children, "for priests and for Levites." That is, together they formed the last members on earth of Jehovah's temple class, his "chosen race", his "holy nation", his "royal priesthood", to be associated with their High Priest Jesus Christ, who is a "priest forever after the likeness of Melchizedek". (1 Pet. 2:5, 9 and Heb. 7:17, *NW*) By the one Kingdom message that he gave and entrusted to them, the one God brought them all to a unity earth-wide, regardless of natural race, color, nationality, language or social level. So in them has been attained the ideal of Galatians 3:28 (*NW*): "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus." And Colossians 3:11 (*NW*): "There is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all."

[23] Here now was the germ of a New World society, the focal point around which could be gathered all those of the generation since World War I who wanted to become part of a righteous human society subject to God's new heavens. They are in truth a New World society. To them Jesus' words apply: "You are no part of the world, but I have chosen you out of the world." "They are no part of the world just as I am no part of the world."—John 15:19; 17:14, 16, *NW*.

23, 24. Of what society were they now the germ, in what respects are they manifestly not of this old world, and how are they held together?

[24] They do not have the spirit of this old world that moves men to take part in the selfish pursuits, systems, religious practices, customs, philosophies, and controversies of this old world, which is under Satan's domination. Said the apostle Paul to them: "Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God." (1 Cor. 2:12, *NW*) Their message is not one of trust in the corrupt old world and its proposals for perpetuating its unworkable, selfish, untheocratic system of things; but it is one of hope in an upright, incorruptible new world from the great Creator's hands. Particularly since 1938 they have recognized that God's organization is and must be theocratic, God-ruled, and not democratic, not people-ruled. Since October 1, 1938, they have organized and endeavored to operate theocratically. Their mode of life is in anticipation of this new world, and their undivided loyalty is to its theocratic Creator and his kingdom for governing that new world. (Acts 5:29) Although they are spread earth-wide and sent out on preaching service, they are held together as one by that "perfect bond of union", love, the love of Jehovah God and the love of their neighbors, their fellows who with them are striving for life in God's new world under his King Jesus Christ.—Col. 3:14, *NW*.

[25] The Creator having caused this New World society of his people to form at this His due time, it will never be wiped out by anything that this old world can do. It will survive the end of this old world and enjoy fulfillment of its blessed hope when, under divine protection, it moves on into the complete new world.

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25. What assurance of continuance is there for this New World society?

CHAPTER XVII

Sure Evidences of the End's Approach

WITH the theocratic New World society already functioning and preparing to move out of this old world, and with the God-given message of "new heavens and a new earth" ringing louder and louder in our ears, the end of the corrupt, Devil-controlled old world is nothing for lovers of truth, right and godliness to fear or regret. Jesus taught his disciples to pray for its end in these words to God: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth."—Matt. 6:9, 10, *NW*.

[2] The glorified Jesus Christ will be present in that kingdom as Jehovah's anointed and installed King for the new world. That royal theocratic government will not divide power with the political rulerships and governments of this old world, either demonic or human. It will be the *universal* government of the new world. Hence it must be the only government ruling, established not by Devil or by man but by Jehovah God, the Source of all rightful government. That divine government did not wait for the governments of this

1. Why is the end of the old world nothing for Jesus' disciples to fear or regret?

2. Why must the Kingdom be the only government of the new world, and why was the King given an iron rod in 1914?

world to move out at the close of the "appointed times of the nations" A.D. 1914; but at that time God's universal organization in heaven gave birth to the Kingdom while the political systems of the "god of this system of things" were still going concerns on earth. The newborn Kingdom caught up to God's invisible heavenly throne was handed an "iron rod" with which to shepherd these earthly nations, dashing them to pieces like a potter's vessels of clay and protecting and preserving God's sheep who are in the old world but not part of it. To his King Jesus Christ, Psalm 110:2 says: "Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." (*AS*) So this world's end is inevitable!

[3] The nations of earth have given proof before everybody that they merit destruction from Jehovah God by means of his enthroned King Jesus Christ. Not even the so-called "Christian" nations and communities that make up Christendom showed any pleasure over the advance news that God's kingdom would be established in full power A.D. 1914. They rejected that message carried by Jehovah's witnesses prior to that decisive year. They have since scorned and ignored the evidence that has piled up since that year in proof of the Kingdom's birth in the heavens in 1914. Desiring the old world and its make-up and striving with might and main and brain to preserve it, they have stood with the great adversary in opposition to Jehovah's King and the new world. From the Bible prophecies Jesus foreknew this, and correspondingly he added to them his own inspired prophecies on the end of this old world. Particularly since Christendom was to be de-

3. How have the nations given proof that they merit destruction by Jehovah's King, and with what did Jesus compare Christendom's destruction? Why?

stroyed along with this world because she has insisted on being a part of it, Jesus compared the end of this world with the destruction of Jerusalem and its temple in 70 (A.D.), bringing the end of its religious system of things. This induced four of his apostles to ask him privately on the Mount of Olives: "Tell us, When will these things be, and what will be the sign of your presence and of the consummation of the system of things?" —Matt. 24:3, *NW*.

[4] Jesus' reply showed that the nations would not be Christianized by Christendom's clergy and missionaries when the time came for God's kingdom with his Son Jesus Christ present in the throne. The nations would not cease from their sanguinary warfare that has characterized their existence, even following the days of the Roman emperor Constantine. Jesus said: "Look out that nobody misleads you; for many will come on the basis of my name, saying: 'I am the Christ,' and will mislead many. You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the accomplished end is not yet." (Matt. 24:4-6, *NW*) Such wars during the centuries prior to 1914 were mere wars against human nations, human governments; but the wars that the nations, including those of Christendom, were to fight at the consummation of the system of things were to be against God's kingdom and its King Jesus Christ, on the issue of world domination.

[5] Guided by the time schedule set forth in the Holy Bible, Jehovah's witnesses for decades in ad-

4. How did Jesus' reply show the nations would not be Christianized by 1914, and what is the difference between the wars before that date and those after it?

5. With what warfare did the times of the nations begin, with what warfare were they to end, and so of what did 1914 mark the beginning?

vance kept looking forward toward the crucial year 1914, when the "seven times" of God's permission of complete, uninterrupted domination of the earth by the beastly Gentile nations would end. Did the evidence proving the establishment or birth of God's kingdom that year fail? No! The Gentile times of world domination had begun 2,520 years earlier, that is, in 607 B.C., at the climax of Gentile war against the typical kingdom of God at Jerusalem, the typical "throne of Jehovah" being then overturned by the capture and deportation of King Zedekiah and the destruction of Jerusalem and its temple and the disappearance of the temple's Ark of the covenant. Likewise, the "seven times" of Gentile domination were prophesied to end with war by the Gentile nations against the newly born kingdom of God, this kingdom being established in the heavens by the installing of Christ Jesus in the "throne of Jehovah" on the heavenly Zion. The end of the "appointed times of the nations" in 1914 would therefore mark the beginning of the "time of the end" for this old world, the beginning of the "consummation of the system of things". The Kingdom's birth in 1914 made a difference throughout all God's universe. Things could never be the same after 1914 as they were before, not only among the nations of earth but also throughout the heavens. The crucial year 1914 was a universal turning point. From that date on the nations of earth would march on steadily and inexorably to the violent end to which they were doomed by their own course of faithless opposition to the kingdom of Jehovah and his Christ.

[6] Exactly on time as scheduled in the Bible, events moved swiftly in 1914. While Jehovah's

6. How did Jesus' words on the beginning of the "time of the end" of this system of things begin fulfilling?

witnesses were peacefully assembled by the thousands in general conventions, they were deeply stirred by the assassination on June 28, 1914, of the Austrian archduke at Sarajevo, Serbia, the spark that was struck to ignite the great conflagration of World War I. The invisible demons fanned the flames and at the end of a month war was on between the most Catholic country of Austria-Hungary and Serbia. With the passing of days more countries of Christendom gave way to the heat of the passions of war. Heathendom first got involved in the world war by Japan's declaration of war against Germany on August 23 and by Russia's declaration against Turkey on October 30, followed by Britain's and France's declaration against Turkey on November 5. By the end of October, 1914, or 2,520 years to the month from the complete desolation of Jerusalem and the land of Judah, ten nations and empires were making the soil of Christendom reek with the blood of those slain over the issue of world domination. In patriotic fashion the religious clergy of Christendom took sides over the issue. Was this a rejoicing by "Christian" nations at the birth of God's kingdom in the heavens and yielding their sovereignty to the Kingdom? Not at all. It was a fulfillment of Jesus' prophetic words on the evidence of the beginning of the "time of the end" of the old world's system of things: "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. All these things are a beginning of pangs of distress." —Matt. 24:7, 8, *NW*.

[7] This world war, the cost of which in lives,

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7. What was specially noteworthy about World War I, and with what was it accompanied, in faithful fulfillment of Jesus' forecast?

money and property exceeded the cost of all wars during the preceding eighteen centuries, marked the start of total war, the whole nation being mobilized, the entire kingdom and empire being integrated for a fight to win. Food needed to be rationed; men were drawn from the productive occupations by the millions; selfish hoarding and food shortages or famines followed, as more and more nations got sucked into the widening eddy of global conflict during the four years and three months of its devastating course. Epidemics broke out, culminating in the ghastly pestilence of the "Spanish influenza" in the winter of 1918-1919, which in a few months laid low in death 20,000,000 lives from the equatorial to the Arctic regions, or more lives than were killed in battle during the four years of war. To add to the din of war, the victims of violence, famine and pestilence, and the mourning of the bereaved, earthquakes rumbled and roared, shook down millions of dollars' worth of property and claimed the lives of thousands, like the temblor of January 13, 1915, at Avezzano, Italy, that took a toll of 29,978 human lives. It was a faithful fulfillment of Jesus' forecast of world developments at the beginning of his presence on the throne of Jehovah's kingdom: "Nation will rise against nation, and kingdom against kingdom, and there will be great earthquakes and in one place after another pestilences and food shortages, and there will be fearful sights and from heaven great signs."—Luke 21:10, 11, *NW*.

[8] Satan the Devil visibly proved he was the "ruler of this world", "the god of this system of things." He stirred up the nations, first of Chris-

8. How did Satan prove he was god and ruler of this old world, unworthy of being allowed in heaven, and what interpretation does the coming of World War I in 1914 have?

tendom and then of heathendom, to engage in war against the universal sovereignty of Jehovah God as expressed in his newborn kingdom of the Messiah, the Christ. (John 12:31 and 2 Cor. 4:4, *NW*) All the more reason this was for Satan the great Dragon to be cast out of heaven after the installation of Jehovah's King up there. The coming of the first world war of history in 1914, and that at the close of the "seven times" of the untheocratic Gentile nations, has but one interpretation, the Bible's interpretation. It signifies the establishment of Jehovah's promised kingdom, the presence of his Son Jesus Christ in the throne as ruler over earth, and the start of the "time of the end" of this worldly system of things. Hence the book of Revelation of "things that must shortly take place" said: "And the seventh angel blew his trumpet. And loud voices occurred in heaven saying: 'The kingdom of the world [the new world] has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.' And the twenty-four persons of advanced age who were seated before God upon their thrones fell upon their faces and worshiped God, saying: 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth.' " (Rev. 11:15-18, *NW*) According to prophecy, Jehovah's enthroned King, Jesus Christ, had to begin reigning in the midst of his enemies in heaven and on earth. He did—in 1914.

[9] If the nations of Christendom and their clergy and religious sects would not hail the Kingdom's

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9. Besides predicting world war, what persecution did Jesus foretell, and of what was it to be a proof?

birth in joyful acceptance, neither would they accept the ambassadors and announcers of the Kingdom. In further proof of the opposition of the political nations to God's kingdom after its birth, Jesus added these warning words to his prediction of World War I: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name. Then, also, many will be stumbled and will betray one another and will hate one another. And many false prophets will arise and mislead many; and because of the increasing of lawlessness the love of the greater number will cool off." (Matt. 24:9-12, *NW*) Back of all this was the Devil, "the accuser of our brothers." He instigated his seed on earth to engage in cruel persecution of the children of the Kingdom's mother, "the remaining ones of her seed." This international persecution during World War I was not the mere result of the hysteria of war, but was a coolly calculated policy fomented by the long-restrained hatred Christendom's religionists had for Jehovah's witnesses.

[10] The drawing of the United States of America into World War I in its third year furnished the opportunity at last for the religious clergy and the principal ones of their flocks to strike at the headquarters of the legal servant of Jehovah's witnesses, the Watch Tower Bible and Tract Society, at Brooklyn, N. Y. False accusation served the Devil's cause well, and in short order eight officials and prominent members of the headquarters family were railroaded to Federal penitentiary by a mock trial. Under the pressure that followed, the Society's headquarters were moved

10. How was the headquarters of the legal servant of Jehovah's witnesses affected by the persecution, and how was the Kingdom proclamation affected by the persecution in general?

from Brooklyn to Pittsburgh, Pa., where it had originally been chartered in 1884. While selfish traitors worked within the organization to try to disrupt it, other arrests and imprisonments of Jehovah's witnesses occurred over all the earth, accompanied by mobbings, bans on their Bibles and literature, violent despoiling of their properties, and killings literally and in the propaganda that bombarded the people. Little wonder that the voice of Jehovah's witnesses in free, uncensored proclamation of God's kingdom became subdued and restricted. For the time it seemed as if Jehovah's witnesses had finished their witnessing. The enemies rejoiced and congratulated themselves. (Rev. 11:7-10) All this added to the evidence that the "time of the end" had begun in 1914 and that the nations were irreversibly doomed. It was all a part of the great "sign" that Jesus foretold showing the "consummation of the system of things" and his invisible presence.

[11] But the antichristian suppressing of Jehovah's witnesses to deathlike inactivity at the climax of World War I served a purpose. It emphasized how great the miracle had to be that Almighty God would perform toward them for the sake of his own name and in his compassion and forgiveness toward his repentant remnant of Zion's children. Jesus predicted this divine miracle. In his prophecy on the sign of his second presence he followed up his prediction of the persecution of his faithful followers with these meaningful words: "But he that has endured to the finish is the one that will be saved. And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then

11. What miracle did this suppressing of Jehovah's witnesses serve to emphasize, and how did Jesus foretell it in his prophecy?

the accomplished end will come." (Matt. 24:13, 14, *NW*) "Also in all the nations the good news has to be preached first." (Mark 13:10, *NW*) Yes, a final international witness must first be given concerning the Kingdom before the total end of the nations is accomplished at the close of the "time of the end". The nations tried to prevent this witness from being given to the rightful universal Government of the earth, but they failed, just as



the Jewish chief priests and Pharisees tried by use of the arm of the state and of the military to prevent Jesus' resurrection and its proclamation and failed.—Matt. 27:62 to 28:15, *NW*.

12 When Jesus gave this prophecy on the final preaching of "this good news of the kingdom", he was there present and the good news that was then being preached was, "The kingdom of the heavens has drawn near." (Matt. 4:17; 10:7, *NW*) "The appointed time has been fulfilled and the kingdom of God has drawn near." (Mark 1:15, *NW*) He had been anointed to the Kingdom and was present in the midst of the people, friends and enemies; and he could correctly say therefore: "Look! the kingdom of God is in your midst." "The kingdom of God has come near to you." (Luke 17:21; 10:9, *NW*) That was "this good news of the kingdom" at that time, at the consummation of the Jewish system of things in Judea. Hence Jesus' prophetic expression "this good news of the kingdom" for the present "consummation of the system of things", the "time of the end" of this world, must be the good news, not of a kingdom yet to come in the far-off, indefinite future, but of God's kingdom born, set up, and with the anointed Jesus in the heavenly throne, invisibly present there and with his attention and the "rod of [his] strength" directed toward this earth. Such good news the facts prove it to be.

13 However, for such good news to be preached there must be preachers. For the good news to be preached in "all the inhabited earth", preachers must be sent, and that in great numbers. For the good news to be preached for a "witness to all the

12. What was meant by Jesus' expression "this good news of the kingdom", and why?

13. For such good news to be preached in all the inhabited earth what was necessary, and how was provision for this begun?

nations", it had to be preached in scores of languages. (Rom. 10:14, 15) In his day Jesus sent forth his apostles and other disciples to preach the Kingdom news. In 1919 Jehovah by this reigning Jesus sent forth preachers to proclaim "this good news of the kingdom" for a final witness before the world's complete end. Whom did Jehovah send forth? His own witnesses, the remnant of his woman's children.

14 To do this Jehovah had to remove them from under his temporary displeasure, which could have meant their death. By the miraculous power of his spirit he had to raise them out of their death-like condition into which their enemy assailants, oppressors and captors had forced them. In joyful response to Jehovah's call for them to rise and come up to his lofty service, their corpselike organization became enlivened by his spirit and they rose to their high privilege of delivering the Kingdom witness world-wide. At the sight of this their astounded enemies felt, as it were, a terrifying earthquake. Foretelling this, Revelation 11:11-13 (*NW*) said concerning these temporarily inactivated witnesses: "After the three and a half days spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those beholding them. And they heard a loud voice out of heaven say to them: 'Come on up here.' And they went up into heaven in the cloud, and their enemies beheld them. And in that hour a great earthquake occurred, and a tenth of the city fell, and seven thousand persons were killed by the earthquake, and the rest became terrified and gave glory to the God of heaven."

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14. To do that, what miracle did Jehovah perform and with what effect on the enemies, as foretold in The Revelation?

15 To date this final witness to God's established kingdom earth-wide has proved to be one of the marvels of this "time of the end", a spiritual miracle indeed. Think of it: From a few thousand preachers in 1919, internationally hated and viciously persecuted, to half a million dauntless preachers by 1953. As the obedient and fearless remnant of the children of God's woman went forth wherever he sent them and preached the Kingdom news, tens of thousands and, in time, hundreds of thousands, of people of good will accepted this final witness. They saw that the field was the world and that the laborers were relatively few. So they joined the remnant of Kingdom ambassadors in delivering the good news and thus themselves became witnesses, Jehovah's witnesses, like His witnesses before the Christian era. In proportion to the spread of the witness, more of these witnesses of good will have volunteered their service to Jehovah God from all nations, peoples and tongues.

16 Like a mighty tide, moved irresistibly by the spirit of Almighty God, this final witness to the Kingdom has swept over the globe since 1919 in close to a billion books, booklets, free tracts, magazines, in now more than a hundred languages, in addition to millions of verbal testimonies delivered to the people from door to door and house to house and from the public platform or speaking stand and by radio. World War II and localized wars and mighty dictators have not halted the spread and the acceptance of the witness. Iron curtains, bamboo curtains, cowhide curtains and red-tape curtains have not kept it out. Until the literal end of Satan's world comes at God's un-

15. How has this final witness to the Kingdom proved to be a marvel?

16. How has this final witness swept over the globe, and till when must it go on?

changeable time the witness must go on, and as it goes it must and does increase. This final Kingdom witness is one of the most monumental features of the "sign" that God's kingdom was established in the heaven in 1914 and that his King reigns in full control amidst his enemies.

17 In harmony with the known and recorded facts it must be said that Jehovah's witnesses are the only ones that have been favored and equipped with "this good news of the kingdom". No others are preaching it; all others are opposing it. This calls attention to another strong evidence of the presence of God's Son in the Kingdom and of the approaching end of Satan's world. What is it? It is the gathering of God's remnant of spiritual children, his "chosen ones", from wherever they have been scattered under heaven, and then his integrating them into one service group and constituting them his visible slave class entrusted with the Kingdom message and interests. By them the second but invisible presence of Jesus Christ as King has not been kept secret but has been flashed from horizon to horizon like a brilliant streak of lightning piercing a dark sky. Satan and his demons have deceptively tried to show themselves as heavenly lights, like the sun, moon and stars in the spiritual heavens of Satan's world, "transforming himself into an angel of light." (2 Cor. 11:14, *NW*) But these "wicked spirit forces in the heavenly places" have suddenly failed to give effective "light" to their dupes on earth to meet the world crisis. So the situation darkens for mankind. The reason is that those spiritual governments, authorities and world-rulers of this darkness have been cast down from heaven by Jehovah's all-conquering King; they have been

17. In this connection what other strong evidence of the King's invisible presence is called to our attention? But what "lights" have failed the people, and why?

shaken loose and down from their celestial orbits and stellar stations. (Eph. 6:11, 12, *NW*) The activity of the glorified "Son of man" behind the clouds of heaven is forcibly felt in its painful effect upon Satan's organization, and the tribes of the earth are wailing everywhere.

[18] Note with what expressive description this was foretold in the further words of Jesus' prophecy on our day: "For just as the lightning comes out of eastern parts and shines over to western parts, so the presence of the Son of man will be. Wherever the carcass [this world's coming condition] is, there the eagles [the far-sighted, swift-moving witnesses who foresee this] will flock together. Immediately after the tribulation of those days [1914-1918] the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will go to wailing and they will see the Son of man coming on the clouds of heaven with power and great glory. And he will send forth his angels with a great trumpet-sound and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity."—Matt. 24:27-31, *NW*.

[19] The invisible demons used their visible agencies to scatter the remnant of the spiritual sons of God's woman, his "chosen ones" in line for the heavenly Kingdom. But from 1919 onward God's reigning King, by his invisible angels who fought under him in heaven to victory, gathered these chosen ones into theocratic unity for the final wit-

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18. How did Jesus foretell such gathering and the failure of the lights of Satan's heavens?

19. How and to what were the chosen ones gathered, what sign were they granted to see, and what trumpet sound was given?

ness. Jehovah unveiled to their eyes of understanding the "sign of the Son of man" in heaven as pictorially foretold at Revelation 12:1-12, and this drew them together to the established Kingdom. The great "trumpet-sound" of their witness to the Kingdom began in order to reach the ears of all the chosen ones and call them together for the final witness in united service to God and his King. They must serve as one man in Christ.

[20] It is to this remnant of regathered "chosen ones" that Jehovah's King has committed the earthly assets and interests of the Kingdom in this "time of the end". Before 1919 the original remnant of this class of "chosen ones" were trying to dispense the Bible truth that was present with them to others who were spiritually hungry. They were grieved at the interruption of their service by the enemies of the truth during World War I, and they longed for further privileges of service, freer and larger privileges. They showed a willingness to be sent into the field of activity in 1919, when the regathering of them by the angels began, and they launched off into the postwar work unitedly, full of faith and courage. They had not expected such a postwar service; it came quite unexpectedly and as a joyful surprise to them. But by this renewed privilege of witnessing they knew that their King had visited them and had judged them faithful and worthy to be entrusted with Kingdom interests. Their King appointed this reunited body of "chosen ones" as his "faithful and discreet slave" over all his belongings on earth. This was just as he had foretold in his great prophecy, saying: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the

20. With what did the King entrust the regathered remnant, and in what capacity were they appointed to serve unitedly?

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, *NW*.

[21] It is not unusual for God's Word to speak of a people or a nation or a united group as a servant or slave, as if but one man. For instance: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen"; and, "Yet now hear, O Jacob my servant, and Israel, whom I have chosen." (Isa. 43:10; 44:1, *AS*) So with the "faithful and discreet slave". It is not an individual man, but is a class entrusted with Kingdom assets and interests. It is not the Watch Tower Bible and Tract Society and all its branches, a legal agency incorporated according to the laws of a worldly political state. The "slave" is rather the united company of Jehovah's regathered "chosen ones", the yet remaining ones of God's spiritual children by his woman. His King has selected just one "slave" class and put it over all his belongings. The religious clergy of Christendom and the rebellious "evil slave" class show themselves up as not having been entrusted with these Kingdom belongings. The one "faithful and discreet slave" company is proved to be the only group administering these Kingdom interests, and Jehovah has prospered them in this loving, obedient service. Under all conditions since this promotion in the divine service this company have kept on giving his "domestics", the fellow members, the spiritual food at the proper time. They have widened out their service to feed this life-sustaining spiritual food, or the Kingdom message, to a constantly enlarging crowd of loyal people of good will that have attached themselves to God's household. The

21. Why is the remnant appropriately spoken of as the "discreet slave" class, and how has this slave acquitted himself and widened out his service?

well-known presence and activity of this "faithful and discreet slave" class fulfills Jesus' prophecy. It adds to the certain evidence that he now reigns and the old world's end nears.

[22] The "beginning of pangs of distress" of World War I ended in an armistice in November, 1918. But the distress of nations has not lessened. World leaders and peacemakers, with whom the clergy of Christendom patriotically fell in line, spoke of a postwar world and of making it a new world of lasting peace and of democratic rule. All in vain! Peace has proved to be very broken and uncertain. Democracy has come under assault by newly rising dictators backed by the religious clergy. Their new world has failed to materialize. It has remained the old world, increasing its hostility to God's kingdom and sinking deeper in moral corruption. Earthquakes, famines and pestilences have kept occurring, besides other calamities and horrors. Great disillusionment has taken place! The dissatisfaction and restlessness of the people over the failure of their rulers in power mount and spread. New and worse troubles threaten. The distracted rulers are at their wits' end, and the religious clergy ignore God's Word and offer no life-giving counsel to either rulers or people. The prediction of Jesus for this time gets continuing confirmation: "Also there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a cloud

22. Since the end of World War I has distress of nations lessened, and how has Jesus' prophecy on this received confirmation?

with power and great glory."—Luke 21:25-27, *NW*.

[23] Not so, however, with the King's "faithful and discreet slave" class and the people of good will whom the slave class feeds with spiritual food from Jehovah's storehouse of truth, "food at the proper time." They are not pierced by the anguish of the nations, nor do they become faint out of fear and expectation of the things coming upon the worldly inhabitants of the earth. Instead of slumping helplessly and giving way to desperation, they are courageous, they are happy. They are the biggest optimists for the future, for by attending to God's prophetic Word they understand what is taking place. They know that everlasting deliverance of Jehovah's faithful people is getting nearer all the time, yes, is due within this generation. They heed Jesus' encouragement to his followers: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near.... Note the fig tree and all the other trees: When they are already in the bud, by observing it you know for yourselves that now the summer is near. In this way you also, when you see these things occurring, know that the kingdom of God is near. Truly I say to you, This generation will by no means pass away until all things occur. Heaven and earth will pass away, but my words will by no means pass away." (Luke 21:28-33, *NW*) Deliverance from the heaven and earth of Satan's world is what lovers of righteousness and truth want. So we rejoice at the sure evidence that their end approaches.

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23. In comparison, how has it been with the "discreet slave" class and their companions, and what encouraging words of Jesus do they heed?

CHAPTER XVIII

The Great Gathering for Survival

THE prophet of Jehovah, looking ahead to the great trouble at the world's end, told the effect of the vision upon him: "Rottenness entereth into my bones, and I tremble in my place." (Hab. 3:16, *AS*) Since the close of this "time of the end" will be so disastrous to this world, will any creatures on earth survive it, that is, survive on earth and live on into the new world of God's promise? Yes, for the earth will never be desolate of inhabitants. God's Word gives many assurances of marvelous preservation of survivors at the end of this world and shows the requirements for being among the survivors. In his prophecy on the end of this system of things Jesus plainly stated that the terrific destruction then due to take place would threaten to snuff out all creature life on the globe, but that Almighty God in his great mercy and for his name's sake would protect those taking refuge in him. Jesus said to his followers: "Keep praying that your flight may not occur in wintertime nor on the sabbath day; for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short,

1. What question arises in view of the world's disastrous end, and what assurance did Jesus give the chosen ones in his prophecy?

no flesh would be saved; but on account of the chosen ones those days will be cut short."—Matt. 24:20-22, *NW*.

[2] In the year 1914, right after the birth of the Kingdom by God's woman, great tribulation began upon Satan's world, its heavens and its earth. The war in heaven broke out that deposed Satan and his wicked angels from heaven and this was accompanied by the "beginning of pangs of distress" on earth. Had that tribulation continued without interruption to the immediate destruction of Satan's heavenly and earthly structure, no flesh would have been saved. Not even God's "chosen ones" yet on earth in the flesh? No; for at that time they were under divine displeasure for having succumbed to the fear of man and the pressures of this world, which led to their being taken captive by Satan's Babylonish organization and carried away from their proper activity in God's organization. So they might have been destroyed with Satan's organization under which they were lying. But had that taken place, it would have left incomplete God's foreordained number of 144,000 chosen ones who are to reign with Jesus Christ; it would have cut off the remnant of that elect company before they could render their calling and choosing for the Kingdom firm.—2 Pet. 1:10, *NW*.

[3] This would have suited the Devil's fiendish purpose well, to drag all creatures on earth down into destruction with him, but it would have run counter to Jehovah's purpose for the vindication of his Word, his name and his universal sovereignty. The situation called for Jehovah's exercise of mercy, forgiveness and deliverance accord-

2, 3. How were those days of tribulation cut short on account of God's chosen ones?

ing to the terms of his new covenant with his "holy nation", his "people for special possession"; and Jehovah God exercised it through his King Jesus Christ. Like King Cyrus of old who conquered ancient Babylon and released Jehovah's captive people to resume their free worship of their God in their homeland, the King Jesus Christ delivered the captive remnant of his followers from 1919 onward from the Greater Babylon of our day. In this behalf he did not carry through the war begun in heaven and which had dislodged and toppled the invisible gods and rulers of modern Babylon. He suspended the war until Jehovah's appointed "day and hour" when it must be resumed and finished with the total destruction of Satan's Babylonish world. In this way "those days" of tribulation upon Satan's organization were "cut short" on account of Jehovah's "chosen ones" who were yet in the flesh.

[4] Jehovah by his prophet had foretold this merciful sparing of his elect or chosen ones and his deliverance of them from the power of the enemy and restoration of them to their homeland of activity. Referring to those who had yielded to the enemy's influence, he said: "Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together, saith Jehovah, who have burned incense upon the mountains, and outraged me upon the hills; and I will measure their former work into their bosom. Thus saith Jehovah: As the new wine is found in the cluster, and it is said, Destroy it not, for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed [a

4. How did Jehovah foretell this sparing of his chosen ones, at Isaiah 65:6-10?

faithful remnant] out of Jacob [spiritual Israel], and out of Judah [the Kingdom nation] a possessor of my mountains; and mine elect [chosen ones] shall possess it, and my servants shall dwell there. And the Sharon [plain] shall be a fold for flocks, and the valley of Achor a couching-place of the herds, for my people that have sought me." (Isa. 65:6-10, *Da*) Interestingly, the Jews' Aramaic *Targum* paraphrase of verse 8 above reads: "Thus saith Jehovah: As Noah was found righteous in the generation of the flood, and I promised not to destroy him in order to establish the world from him; so will I do for the sake of my righteous servants, that I may not destroy them all."

5 Because the loyal remnant of his captive elect or chosen ones were like a lone cluster of grapes with a bit of new wine in it, Jehovah God spared it out of the whole vineyard of people who professed to be Christians. He took it for making, as it were, "new wine that gladdens God and men." (Judg. 9:13, *NW*) During the interval of God's patience and forbearance by which the days of the tribulation would be cut short their service was to be devoted to making glad both Jehovah and also hundreds of thousands of people of good will. With this gladsome end in view Jehovah spared his people in the flesh; and by his King now reigning in the midst of his enemies he restored them to the place of his visible organization on earth pictured by the land of Judah with its Mount Zion and other mountains and its fertile plain of Sharon and valley of Achor.

6 In this theocratic organization the remnant

5. During the interval for cutting short the tribulation what was the remnant's service to be for, and hence what did Jehovah do for them?

6. Thus what were the remnant able to renew, by whom could they be assisted, and how did they speak in appreciation?

were able to renew their proper worship of Jehovah and carry on their spiritual shepherding activities. In this activity they could be assisted by the strangers and foreigners of good will, as the work of witnessing and shepherding grew. This very thing was foretold to these spiritual Israelites: "And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers. But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves." (Isa. 61:5, 6, *AS*) Thus a spiritual land was "born in one day", in Jehovah's day, and a spiritual nation was "brought forth at once" as represented by the remnant of His chosen ones. (Isa. 66:8, *AS*) In appreciation the forgiven, spared and restored remnant spoke, just as the prophecy foretold they would: "And there shall be a highway for the remnant of his people, that shall remain, from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt. And in that day thou shalt say, I will give thanks unto thee, O Jehovah; for though thou wast angry with me, thine anger is turned away, and thou comfortest me.... Jehovah, even Jehovah, is my strength and song; and he is become my salvation."—Isa. 11:16 to 12:2, *AS*.

7 This regathering of the loyal spiritual remnant has taken place in fulfillment of Jesus' prophecy at Matthew 24:31 and Mark 13:27. But the time for their regathering and for gathering those strangers and foreigners who will assist them in the theocratic organization is limited; it is a period of divine patience and undeserved kindness. While

7. Despite the cutting short of the tribulation, what remains to be faced, and so how does Satan conduct himself?

it cuts short the days of tribulation on Satan's organization, it still leaves to be faced the terrible end of those days of tribulation, the climax of this "time of the end". Definitely and unchangeably timed by Jehovah God, it approaches ever nearer. One sure day it will be upon all who are upon the face of the earth and in its vicinity. Satan, cast down with his demons to the vicinity of this earth, knows the time interval constantly grows shorter. So he vents his spitefulness by bringing woes upon the people to interfere with and possibly stop the ever-increasing work of Jehovah's witnesses. Significantly, at the time of Satan's ousting from heaven a "loud voice in heaven" said: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." —Rev. 12:10, 12, *NW*.

8 It is now a race with time for those who want to seek safety and survive the final, fatal spasm of the tribulation. In God's matchless patience "this good news of the kingdom" has been preached as a witness for now close onto forty years. Now no further time should be lost to make an escape from the doomed system of things. With sharp discernment Jesus' followers see the abominable, detestable, disgusting thing that causes desolation to this old world, at the sight of which in the holy place Jesus urgently warned his followers to flee posthaste, saying:

9 "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come. Therefore, when you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet,

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8, 9. Why is it now a race with time for safety's sake, and what sight foretold by Jesus indicates this?

standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains. Let the man on the housetop not come down to take the goods out of his house; and let the man in the field not return to the house to pick up his outer garment. Woe to the pregnant women and those suckling a baby in those days! Keep praying that your flight may not occur in wintertime nor on the sabbath day; for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Matt. 24:14-21, *NW*.

[10] Jesus had just foretold an appalling end to Jerusalem's temple. Hence he used the above language because he was taking the city of Jerusalem as a model of the great organization that was to be destroyed. This fact becomes clearer from Luke's account of Jesus' same prophecy in slightly different terms: "Furthermore, when you see Jerusalem surrounded by encamped armies, then understand that the desolating of her has drawn near. Then let those in Judea [of which Jerusalem was the Jewish capital] begin fleeing to the mountains, and let those in the midst of her [Jerusalem] withdraw, and let those in the nearby regions not enter into her, because these are days for meting out justice that all the things written may be fulfilled. Woe to the pregnant women and the ones suckling a baby in those days! For there will be great necessity upon the land and wrath on this people, and they will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."—Luke 21:20-24, *NW*.

10. Why did Jesus use the above language involving Jerusalem, and how does Luke's version of the prophecy show this?

[11] This then unparalleled tribulation upon Jerusalem began thirty-seven years from when Jesus spoke, or A.D. 70. It was a terrifying illustration of the "great tribulation" to come at the old world's end. The complete, final fulfillment of Jesus' prophecy was not accomplished upon Jerusalem and her territory back there, for certainly "this good news of the kingdom" had not been preached in all the inhabited earth as a witness to all the nations before the end came upon Jerusalem in 70. The good news of God's kingdom born A.D. 1914 is only fully preached in all the inhabited earth as an international witness before the accomplished end befalls Christendom and all the rest of this old world.

[12] A few days after Jesus uttered the above prophecy from the top of the Mount of Olives overlooking Jerusalem an abominable, disgusting thing did occur. It sealed the prophecies of a just destruction for earthly Jerusalem, and it could be used as an illustration of the "disgusting thing that causes desolation" in the present "time of the end". That loathsome thing occurred when the religious, mob-inciting clergy of the holy city of Jerusalem led Jesus Christ to the palace before Imperial Rome's governor and accused him, insisting that he was a blasphemer deserving death according to their own law and also a seditionist against Caesar! Their malicious purpose was to have Jesus disgracefully executed like an accursed Jew and a cheap criminal Roman slave. When Pontius Pilate, detecting their malice and hypocrisy, made attempts to release Jesus, the Jewish clergy rejected him as their rightful, God-sent

11. Why was the tribulation upon Jerusalem A. D. 70 only an illustration of that to come upon the old world?
12. A few days after Jesus' prophecy how was an abominable, disgusting thing set up as an illustration of the one now?

King. They declared themselves Caesar's friends in objecting to Jesus' release. Finally they flatly abandoned him to impalement with the climactic words: "We have no king but Caesar." All right, then, let them have pagan Caesar as king! Let them go the limit in rejoicing in Caesar as their king till their false words have turned to teeth-breaking gravel in their mouths! (John 18:28 to 19:15, *NW*) Thus "both Herod and Pontius Pilate with men of nations and with peoples of Israel" combined in a conspiracy against Jehovah and his Christ. There at the holy city of Jerusalem they unitedly set up an image of pagan sovereignty of the world and they called for the earth's domination by the anti-Jehovah Gentiles to go on. A thing most disgusting to Jehovah God and indeed meriting Jerusalem's desolation by his executioners! —Acts 4:24-28, *NW*.

[13] The apostate, hypocritical, publicly proclaimed friendship of the Jewish clergy and flock with Caesar did not pay in the long run. After Jesus' cruel death, resurrection, and ascension to heaven, the holy spirit was poured out upon the disciples at Jerusalem on Pentecost. For years afterward the governing body of the entire Christian congregation, including the twelve apostles of the Lamb, continued at the doomed city of Jerusalem, even during the persecution conducted by the rabid Pharisee, Saul of Tarsus. James, the fleshly half brother of Jesus, became a member of the governing body and even presided over a special conference at Jerusalem. And when the apostle Paul made his last visit to Jerusalem A.D. 56, James was there as a pillar of the congregation and joined in giving organization instructions. Years later the governing body still had

13. Till a late date what did Jerusalem continue as for the Christian congregation? What are the facts?

its headquarters at Jerusalem, for the Jewish historian Josephus tells us in his *Antiquities*, Book 20, chapter 9, paragraph 1, that James and other Christians were stoned to death at Jerusalem A.D. 62. Thus till a late date Jerusalem served not only as the center of the old Jewish worship at the temple but also as the headquarters city of the entire Christian congregation.

[14] But the time came for the Christians to move out of Jerusalem, not because of Jewish persecution but according to Jesus' instruction. In 66 (A.D.) the Jews revolted against their chosen friend and king, Caesar. Cestius Gallus, the Roman president over Syria, led an army against Jerusalem and drove the Jews into its upper part and its temple precincts. But without finishing the war at once, he soon withdrew his forces for some unaccountable reason, and Caesar Nero appointed Vespasian, father of Titus, to conduct the war. The Christians in Jerusalem, bottled up in the city by the Romans, recalled Jesus' direction, "When you see Jerusalem surrounded by encamped armies, then understand that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her [Jerusalem] withdraw." They must also have recalled Jesus' words when he wept over Jerusalem while on his triumphant ride toward it: "If you, even you, had discerned in this day the things having to do with peace —but now they have been hid from your eyes. Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children [Jerusalem's citizens] within you to

14. When did the time come for the Christians to move out of Jerusalem, and what must they have then recalled?



the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected."—Luke 21:20, 21; 19:41-44, *NW*.

[15] So after the withdrawal of Gallus' army the Christian headquarters and disciples moved out with haste, and headed for the mountains. They did not abide in Judea but crossed the Jordan and took up residence in the mountains of Gilead, principally at Pella, one of the cities of the Decapolis, according to the report. Here they were spared the horrors of the siege and destruction of Jerusalem A.D. 70, when, reportedly, 1,100,000 were killed and 97,000 were led away captive by the Roman legions under Titus, who went on to ravage all Judea. The Christians did not flee in the wintertime nor on the sabbath day of the Jews, which would have made their flight difficult. Jerusalem was not besieged and destroyed in the wintertime, but its siege began suddenly while the Jews were gathered in enormous numbers in the

15. What did the Christians then do, and what great tribulation befell the Jews?

city for the celebration of the passover in their first spring month Nisan. Thus the great tribulation that then befell the Jews that had entered the abominable, disgusting arrangement with the Roman governor A.D. 33 was not wintertime nor sabbath day. It was the terrible siege and destruction of their holy city and temple, which destruction was accomplished by the end of August, A.D. 70. By this the Jewish system of things ended completely, and Daniel's prophecy was fulfilled: "And upon the wing of abominations shall come one [the Roman general Titus] that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate."—Dan. 9:27, *AS*.

16 That frightful destruction, without duplication till now, was but a small-scale prefiguring of the "great tribulation" that is to come upon antitypical Jerusalem, the modern Christendom, for her setting up of the "disgusting thing that causes desolation", making it stand "in a holy place". That abominable thing was foretold at Daniel 11:31 (*Da*) in these words: "And forces shall stand on his part [the part of the totalitarian 'king of the north'], and they shall profane the sanctuary, the fortress, and shall take away the continual sacrifice, and they shall place the abomination that maketh desolate." During World War I both sides profaned Jehovah's "sanctuary, the fortress". How? By assaulting the remnant of his spiritual children who are part of the "temple of God" in which he dwells by his spirit to fortify and strengthen them. Both sides of the first total war took part in taking away the "continual sacrifice" by trying to suppress the worship

16. What did Jerusalem's tribulation prefigure? How was Jehovah's sanctuary profaned, the continual sacrifice taken away, and the move made toward setting up the desolating abomination?

of Jehovah's witnesses and by causing them to refrain for a time from 'offering to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name'. (1 Cor. 3:16; Eph. 2:21, 22; Heb. 13:15, *NW*) Then the so-called "democratic" powers that had won the war joined in setting up the League of Nations, which was provided for in the peace treaty. As soon as the League was proposed, the clergy of Christendom came out in favor of it, in traitorous rejection of God's newborn kingdom. Before the peace conference convened on January 18, 1919, at Paris, France, the Federal Council of the Churches of Christ in America urged the adoption of the League and blasphemously called it the "political expression of the kingdom of God on earth".

17 The adoption of the League of Nations after the "seven times" of the Gentile nations had ended in 1914 was a rejection of Jehovah's universal sovereignty. The hypocritical calling of it the earthly political expression of God's kingdom—the very opposite of what it actually was—made it a "disgusting thing" in God's sight. This called for desolation to come from God's hand upon the nations and religious systems of Christendom that had thus rejected Jehovah's reigning King and hailed Caesar as their friend and only king, like the Jews of Jesus' day. On January 10, 1920, the League of Nations began its existence with the signing of the peace treaty, and the "disgusting thing that causes desolation" began standing in the holy place, as a substitute for God's kingdom by his Son. Revelation 13:14, 15; 19:20 (*NW*) pictures the League of Nations as an "image of the wild beast" made for idolatrous worship, something disgusting to Jehovah God. Revelation 17:3-

17. When did the League of Nations begin, what makes it the "disgusting thing", and to what does it lead?

17 (*NW*) caricatures it as a scarlet-colored wild beast with seven heads and ten horns, something abominable to God. Verses 9-11 declare it to be the successor to the preceding seven world powers and hence to be the eighth world power. As the eighth it *could* begin a new series of world powers, but it does not. All anti-Jehovah world powers end with this eighth one, this wild beast that is labeled by Christendom's clergy with blasphemous names. It is operating on borrowed time in defiance of the end of the "appointed times of the nations" in 1914. The idea of it is Babélic, Babylonish, in opposition to Jehovah's kingdom by Christ. It leads its dupes only one way: "it goes off into destruction."

18 By rejecting earth's rightful King and by adopting, supporting and depending upon this international conspiracy against God's kingdom Christendom's clergy and religious systems bring upon themselves sure desolation. (Isa. 8:9-12) That desolation will come at the hands of those same worldly powers the leaguing of which they approved, sanctimoniously praying to God for his blessing upon their League. Their adulterous friendship with this doomed world will eventually backfire. Although men back there in 1920 set up the "disgusting thing that causes desolation", yet the surrounding of antitypical Jerusalem (Christendom) with armies, betokening her near desolation by her worldly friends and supporters, did not then take place. The United States showed itself capable of turning against that which professes to represent God by persecuting Jehovah's witnesses amid World War I and then before and

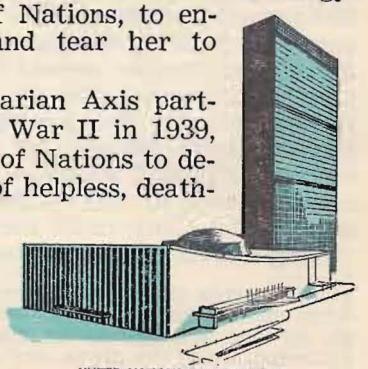
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18, 19. By their part in this what do Christendom's religious systems bring upon themselves? Despite setting up the disgusting thing, how was antitypical Jerusalem not yet surrounded with armies?

during World War II letting violent mob action against them run riot through forty-four of its forty-eight States. But the United States did not do this as a League member. As for Soviet Russia, it disestablished the State Church, confiscated certain classes of church properties, abused and insulted clergymen of all ranks and denominations, and hoisted a flaming banner in Red Square, Moscow, proclaiming that "Religion Is the Opium of the People". But Russia was not then in the League, Russia first being accepted into it on September 18, 1934. At that time the League of Nations had begun to disintegrate.

[19] Shortly after seizing dictatorial power in Germany Adolf Hitler banned the Watch Tower Society and Jehovah's witnesses on April 4, 1933, and threw them into prison and concentration camps and even guillotined them. But, then, Germany quit the League of Nations that same year, on October 19, just as Japan had done on March 27; the third Axis partner, Mussolini's Italy, doing so on December 11, 1937. So the future desolating powers had not yet risen up against Christendom from among the ranks of her own clergy-sanctioned League of Nations, to encamp against her and tear her to pieces.

[20] When the totalitarian Axis partners launched World War II in 1939, it caused the League of Nations to descend into the abyss of helpless, deathlike inactivity, like



UNITED NATIONS HEADQUARTERS

20. When did the disgusting thing cease to be visible as a signal for people to flee speedily out of Christendom?

the scarlet-colored wild beast at Revelation 17:8. As long as the wild beast, the League of Nations, was in the abyss, hence out of sight, the disgusting thing that causes desolation was not visibly in operation. It had no armies. The sight of the disgusting thing in the holy place was therefore interrupted, blacked out, as a warning signal for men to flee out of Christendom, and that with the utmost speed.—Matt. 24:15-21, *NW*.

[21] But before World War II was over, the revival of the League of Nations was proposed and arranged for in 1945, again by the United States of America; and in the month following the end of the second world conflict the United Nations organization was founded, on October 24, 1945, by its ratification by the sufficient number of Charter members, including Russia. By 1953 the United Nations had become established in its own capital on the west bank of the East river in New York city and it had expanded to 60 members, including Poland, Czechoslovakia, Yugoslavia and member republics of the Soviet Union, with Communist China claiming the right over Nationalist China to a seat in the United Nations. All these last-named countries have openly pitched their camps in hostility against Christendom, although the United Nations gained its first real army for police warfare in 1950 by the outbreak then of the Korean war, in the middle of the pope's Holy Year with its prayers for peace and the "great return". By 1953 nineteen nations were fighting in the army of the United Nations in Korea, against the Communist menace.

[22] By the emergence of the revived international

21. When was the international league revived, and to what extent has it pitched camp against Christendom?
22. By the emergence of the revived league what ascended out of the abyss, and how have Christendom's clergy come out with respect to it?

league in the form of the United Nations in 1945 the scarlet-colored, seven-headed, ten-horned wild beast ascended out of the abyss. The beast that was, and that then temporarily was not, is definitely now present again. Certain of its horns are now turning their piercing points ominously toward the religious woman, "Babylon the Great, the mother of the harlots and of the disgusting things of the earth," who rides upon the back of the wild beast. Again the clergy of Christendom have come out in favor of the revived league, the United Nations, as the best means for world peace. They pray for its success and offer church masses in its behalf. Even Vatican City's pope, as of October 28, 1947, called upon the world to keep faith in the young United Nations and not renounce it, "even though many indications seem to demonstrate that its motives will not be more, for a longer or shorter time, than a 'voice crying in the wilderness.'" That is, like the voice of John the Baptist. (New York *Times,* Oct. 29, 1947) The Vatican even believed it would be a good idea if a spokesman for the religious systems of Christendom could receive a sort of honorary nonvoting membership in the United Nations, each denomination being permitted to assign a spokesman on a rotation basis. Early in 1953 a proposal was under consideration at the United Nations for a World Parliament of Religions, the purpose of which would be to increase understanding among representatives of the various faiths and formulate a peace program that all could vigorously promote. (The magazine *See* of May, 1953, page 12) In behalf of this religious parliament to work with the U.N. the World Parliament of Religions, Inc., was formed in New York in 1952.*

* See *What Has Religion Done for Mankind?* pages 12-15, ¶¶ 8-12. The Certificate of Incorporation of WORLD PARLIAMENT

[23] Despite the approval and blessing of the clergy and religious flocks of Christendom, the United Nations wild beast of seven heads and ten horns is exposed by God's Word as being absolutely against the kingdom of his Son: "The ten horns that you saw mean ten kings, who have not yet received a kingdom, but they do receive authority as kings one hour with the wild beast. These have one purpose, and so they give their power and authority to the wild beast. These will battle with the Lamb [Jesus Christ], but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also those called and chosen and faithful with him will do so."—Rev. 17:12-14, *NW*.

OF RELIGIONS, INC., approved on February 18, 1952, by a Justice of the Supreme Court of the State of New York, says: "2. The purposes for which this corporation is formed are: (1) To affiliate the religions of the world in a united and co-operative effort to abolish war and extend the more abundant life, spiritual and material, among all peoples of the earth. (2) To stress the essential harmony of all religions in the Natural, Moral, and Spiritual Laws of the Creator; in the Fatherhood of One God, in the Brotherhood of all Men, in the Golden Rule of Conduct, and in the Natural, Divine, and Universal Rights and Aspirations of all men and women everywhere. (3) To establish a permanent World Parliament of Religions to work with the UNITED NATIONS in the attainment of world peace and understanding among all peoples; to invite men and women of all races, colors, nations, and religions, to become members and participants in such World Parliament, including clergy and laity, as individuals, and to welcome accredited delegates from churches, synagogues, temples, mosques, and other religious groups and organizations, thereby to inaugurate a Godward movement for a practical world way of life, inspired by the Natural Laws of God—Truth, Justice, and Love. (4) To encourage and voluntarily assist the organization of national, regional, sectional, and state parliaments of religions, within and among all countries of the world, and to invite them to send individuals, men and women of all races, colors, nations, and religions, clergy and laymen, as well as accredited delegates of the different churches and religions, clergy and laymen, to participate in the establishment of a permanent World Parliament of Religions. . . . " Signed by the board of twelve directors, February 11, 1952, and notarized the same day.

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23. Despite clergy approval, how is the United Nations exposed as being?

24 This adulterous friendship with the United Nations wild beast will not prove any more felicitous for the Babylonish religious woman, including Christendom, than the disgusting friendship and conspiracy of the Jewish clergy with Caesar against the anointed Jesus. Revolt against the religious harlot will spread to all ten symbolic "horns", and that will mean the desolation of Christendom, antitypical apostate Jerusalem. The prophecy will not fail, cannot fail: "And the ten horns that you saw, and the wild beast, these 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. For God put it into their hearts to carry out his purpose, even to carry out their one purpose by giving their kingdom to the wild beast, until the words of God will have been accomplished. And the woman that you saw means the great city that has a kingdom over the kings of the earth."—Rev. 17:16-18, *NW*.

25 The course now to be taken by those whose powers of discernment are enlightened by God's Word is clear. Jesus in his prophecy on the world's catastrophic end said: "When you catch sight of the disgusting thing that causes desolation standing where it ought not (let the reader [of Daniel's prophecy] use discernment), then let those in Judea [Christendom's realm today] begin fleeing to the mountains.... for those days will be days of a tribulation such as has not occurred from the beginning of the creation which God created until that time and will not occur again. In fact, unless Jehovah had cut short the days, no flesh

24. Will adulterous friendship with the United Nations prove a fortunate one, and on this what prophecy will not fail?

25. So, according to Jesus' prophecy, what course is now clear for those with enlightened powers of discernment?

would be saved. But on account of the chosen ones that he has chosen he has cut short the days." (Mark 13:14-20, *NW*) The course now is, Flee without delay from doomed Christendom to where Jesus Christ directs. Flee to Jehovah God's provided place of safety during the terrific finale of tribulation! There is no time to lose to make one's flight there with a margin of safety and to prepare to meet the crisis of crises. The time interval of God's patience and self-restraint for the sake of his chosen ones steadily lessens. Do not tempt God too long with delay. "Boast not of tomorrow; for you know not what a day may bring forth." —Prov. 27:1, *AT*.

[26] To advocate and depend upon the United Nations for lasting peace and security means to stay with Christendom and to share in her desolation as a result of the "disgusting thing". Seen as antichristian, that wild beast in sheep's clothing has no real beauty to deserve our worship. Turn your eyes to the mountains where God's kingdom by his reigning King offers sure refuge under divine approval. There His kingdom stands like a glorious signal that beckons and guides life seekers to safety. The remnant of God's chosen ones, for whom the days of tribulation were cut short, are calling attention world-wide to that Kingdom signal, in obedience to the Lord Jehovah's command: "Pass through, pass through the gates [of the doomed organization], prepare the way of the people; grade up, grade up the highway, clear it of stones; raise a signal over the peoples. See! the LORD has made proclamation to the end of the earth: 'Say to the daughter of Zion, "See! your salvation has come; see! his reward is with him,

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26. What does advocating and depending upon the United Nations mean? What signal has been raised up, and why?

and his recompense before him." ' "—Isa. 62:10, 11, *AT.*

27 The Kingdom is in the hands of this One who comes as the "root of Jesse", the heir of the Kingdom covenant with David. It is the signal foretold and promised for this day of Jehovah: "It shall come to pass on that day that the root of Jesse, who will be standing as a signal to the peoples—to him will the nations resort, and his resting-place will be glorious. On that day will the LORD . . . raise a signal to the nations, and will gather the outcasts of Israel; and the scattered daughters of Judah will he assemble from the four corners of the earth."—Isa. 11:10-12, *AT.*

28 The Lord Jehovah by his angels under the King Jesus Christ has gathered to the Kingdom signal all the outcast, scattered ones of spiritual Israel out of all nations. Time has also allowed for the gathering of a great crowd of people of good will to the Signal raised and held aloft by the remnant of spiritual Israelites. Already a great crowd of hundreds of thousands of these have been gathered and they are ascribing the power of salvation to the Right Ones, in fulfillment of the prophetic vision: "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.' "—Rev. 7:9, 10, *NW.*

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27. In whose hands is the Kingdom, and how is he identified with the Signal?

28. Whom has Jehovah by his angels gathered to the Kingdom signal, and to whom is salvation being ascribed?

CHAPTER XIX

End of the Heavens and Earth That Are Now

THE establishing of God's kingdom in the heavens in 1914 makes it impossible for the heavens and the earth that are now to continue long afterward. God cannot long bear the sight of them now that his day has arrived for ushering in the new world. They must go into oblivion: "And I saw a great white throne and the one seated on it. From before him the earth and the heaven fled away, and no place was found for them." (Rev. 20:11, *NW*) The first move to put them to flight was when Jehovah's newly installed King with his angels launched the war in heaven that thrust the Dragon, Satan the Devil, and his angels down from the sacred courts of heaven and cooped them up here in earth's vicinity. Satan and his demon angels form the invisible superior powers, the "heavens", of Satan's world and in which he dwells as the "god of this system of things". By this defeat in the war in heaven the altitude of Satan's heavens suffered a terrific drop, but they were not destroyed. World War I, which accompanied the war in heaven, radically changed but did not destroy the visible part of Satan's world, the "earth", that is, human society organized and operated "accord-

1. Since the establishment of God's kingdom in 1914, what has happened to the heavens and earth that are now, and for what are they still reserved?

ing to the system of things of this world" and over which Satan still tries to rule as the "ruler of the authority of the air, the spirit that now operates in the sons of disobedience". (2 Cor. 4:4 and Eph. 2:2, *NW*) God cut short the days of the tribulation by reserving Satan's heavens and earth to the close of the "time of the end" to be destroyed, till after he accomplishes his lifesaving purpose on the earth.—Mark 13:19, 20.

[2] Satan, "the original Serpent," senses that the time is short till the awful moment for the seed of God's woman to bruise him at the head. Forever barred now from heaven, the place of Jehovah God's throne, Satan the Serpent knew he could no longer get at God's woman and her reigning Seed up there, but he could belch out torrents of destruction at the remnant of her spiritual children on earth, the "nation" that was brought forth at once to inhabit the "land" that was born in one day. (Isa. 66:8, *AS*) In that way he could carry on a persecution of God's woman still. "Now when the dragon saw it was hurled down to the earth, it persecuted the woman that gave birth to the male child.... And the serpent disgorged water like a river from its mouth after the woman, to cause her to be carried to her death by the river. But the earth came to the woman's help, and the earth opened its mouth and swallowed up the river that the dragon disgorged from its mouth. And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus." (Rev. 12:13-17, *NW*) This explains the "cold war" that has been carried on since 1919 against Jehovah's

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2. How has the ousted Satan still carried on the persecution of God's woman?

witnesses. It explains the flood of violence that the totalitarian dictators have let loose against them but which the "democratic" earth has absorbed with some temporary relief to Jehovah's witnesses. It explains the mounting opposition to them in all nations where they are objects of hatred by all misguided people. In this warfare, however, the Dragon will not gain the victory. Watch!

[3] Even by Jehovah's witnesses on earth Satan the Devil has been served with notice from the Bible that he faces abysmal defeat at the decisive conflict, the battle of Armageddon, in the near future. Thousands of lectures have been delivered and tons of literature has been distributed on that subject, world-wide. Whatever may be the realignment of his spirit forces, Satan the Serpent has realigned his earthly forces, human society, for more effective opposition against the established kingdom of God. This realignment has been mainly behind the international conspiracy against the Kingdom, the league of world powers now known as the United Nations. How fragile, though, is the selfish tie that holds them together temporarily! See the dividing up of members of the United Nations into East and West blocs, engaging in a cold war when not in a hot one! But whether united together by a written covenant and an international capital within New York city or not, there is one genuine common interest that binds and moves them together more effectively than anything else. What? Their common rejection of the universal sovereignty of Jehovah God and their sanctimoniously concealed opposition to the established Government of his Son. The United Nations combine is no visible expression of God's kingdom

3. Behind what has Satan realigned his earthly forces, and what common interest binds them together?

on earth and is not patterned after that theocratic government. It is prophetically described as an "image of the wild beast", an image of Satan's visible organization, the symbolic "wild beast" that ascended out of the sea of untheocratic mankind. Revelation 12:13 to 13:15 definitely shows it was set up after Satan's ouster from heaven.

[4] Writing history of mankind more than eighteen centuries in advance, Revelation 13:11-15 (*NW*) showed that the two-horned seventh world-power, the Anglo-American empire system, would lead in proposing the League of Nations and its successor, the United Nations, and would really give life and substance to this "image of the wild beast": "And it misleads those who dwell on the earth, because of the signs that were granted it to perform in the sight of the wild beast, while it tells those who dwell on the earth to make an image to the wild beast that had the sword-stroke [by the sword of World War I] and yet revived. And there was granted it to give breath to the image of the wild beast, so that the image of the wild beast should both speak and cause to be killed all those who would not in any way worship the image of the wild beast." The two-horned "wild beast" that ascended out of the earth of Satan's world was loud in its claims of what the democratic system and the League of Nations would do for all mankind. So it put itself forward as a prophet. But the League of Nations failed. The two-horned beast then took the lead in the false worship of the League's *alter ego,* the United Nations. This exposes the two-horned "wild beast" as a system of false aims, false hopes and false prophecy, a "false prophet". From then on Revela-

4. What did Revelation 13:11-15 show the seventh world power would do, and why does it thus play the role of a false prophet?

tion 16:13; 19:20; 20:10 speak of the two-horned "wild beast" as a pseudo prophet. Jesus warned of the coming of false prophets after the "beginning of pangs of distress" and after the "disgusting thing that causes desolation" appeared. He added: "Look! I have forewarned you."—Matt. 24:8, 11, 15-25, *NW*.

5 The apostle Paul, too, warned that in the last period of time men without faith in God's kingdom would pay attention to "misleading inspired utterances and teachings of demons". (1 Tim. 4:1, *NW*) This is what has been taking place in this time of the end. Men who lean away from God's Word to their own understanding imagine they are uttering messages of righteousness and enlightenment. They will resent the bare suggestion that they are voicing the expressions inspired by demons, all because they do not realize or admit that "Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness". (2 Cor. 11:14, 15, *NW*) But when men and institutions refuse to be witnesses for Jehovah and the kingdom of his Christ, they can do nothing else but lay themselves open as channels for utterances inspired by demons. They pick these utterances up from all the worldly agencies that God's great adversary uses. Unveiling by what means the demon-inspired utterances would come and the disastrous end to which they would unavoidably lead, Jesus the Revelator said:

6 "And the sixth [angel] poured out his bowl

5. What did Paul warn that men would pay attention to in the last period of time? And why do men become channels for demon-inspired utterances?
6. What symbols did Jesus the Revelator use to describe by what means the demon-inspired utterances would come?

upon the great river Euphrates, and its water was dried up, that the way might be prepared for the kings from the rising of the sun. And I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and people look upon his parts of shame. And they [the demon-inspired utterances] gathered them together to the place that is called in Hebrew Har-Magedon."—Rev. 16:12-16, *NW*.

7 The inspired expressions from Satan the Dragon and through his visible organizations, the wild beast and the false prophet, are unclean in God's sight like slimy frogs. With big mouths they croak swelling words of peace and security. They produce signs such as the League of Nations and the United Nations and regional treaty organizations

7. What signs do the inspired expressions produce, where do they lead the world rulers, and what does that place spell for such rulers?



and ideological blocs. But where they really are leading the "kings" (the rulers) of the entire inhabited earth is to the greatest war of all times, not a mere World War III with hydrogen bombs, but a universal war involving heaven and earth, the invisible and the visible. It is "the war of the great day of God the Almighty"! This will spell mournful defeat and disaster for Christendom and the rest of the demon-worshiping world. That is ominously indicated. How so? In that where the demon-inspired expressions gather the fighting forces of all mankind is to the battlefield of Har-Magedon, or "Mountain of Megiddo". According to Bible history Megiddo in the valley of Esdraelon was blood-saturated ground. There the forces of paganism suffered resounding defeats because Jehovah fought for his name-people, and there the war-meddling forces of Jerusalem in the last forty years of her decline met a grief-bringing defeat that led to foreign interference and domination of her.* At Armageddon the nations and the demon powers invisibly behind them will meet up with the Invincibles, the "kings from the rising of the sun", namely, Jehovah God and his Son Jesus Christ. These were prefigured by King Darius and King Cyrus, the joint conquerors of ancient Babylon on the Euphrates river.

8 In his description of the gathering for the war at Armageddon the divine speaker injects the warning to alertness on the part of those who walk in the garments of Christian identification: "Look! I am coming as a thief." Other scriptures there are that sound the same warning of the arrival of the day and hour for battle with a

* Josh. 12:21; 17:11; Judg. 1:27; 5:19; 2 Ki. 9:27; 23:29, 30; 2 Chron. 35:22.

8. What warning did Jesus here inject, and in what will failure to heed it result?

stealthy suddenness. When on earth, Jesus himself, though Son of God, did not know Jehovah's set time for the battle, for he said: "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. For as people were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Matt. 24:36-39, *NW*) That was why he advised his followers, particularly those today: "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth. Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and to hold your position before the Son of man." (Luke 21:34-36, *NW*) Not to keep watching and praying means to lose one's garments of Christian identification and to become shamefully naked like the self-engrossed world.

[9] Not that this world has not been given and will not be given sufficient warning in advance. Recall how in August of 1952 the United Nations army served notice on seventy-eight North Korean cities and towns that they were destined for destruction by bombing. After this warning to get out of the "danger areas", many of the populations of the doomed cities and towns acted wisely and escaped before the bombings by planes began.

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9. What illustration is there to show that sufficient warning would be given to the world in advance?

(New York *Times,* Aug. 5, 1952) The Bible shows that the merciful God always gave sufficient advance notice before bringing his great judgment catastrophes. While Noah was building the ark over a period of years, this witness of Jehovah preached righteousness. When at the unannounced day and hour the flood poured in all of a sudden, the "world of that time", the "world of ungodly people", had been duly warned. (2 Pet. 2:5; 3:5, 6, *NW*) So, too, the world has been warned today.

10 Since 1919 Jehovah has revived his witnesses and made them his watchmen to cry out the warning of the sword of Armageddon's war. But till now, except for some hundreds of thousands of people of good will, the vast majority of mankind has turned a deaf ear to the warning but turned an open ear to the froglike expressions inspired by demons and that have poured out of the mouths of the dragon, the wild beast and the false prophet. Therefore, to apostate Christendom God directs this sobering word: "But ye that forsake Jehovah, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but ye did that which was evil in mine eyes, and chose that wherein I delighted not." (Isa. 65:11, 12; 66:4, *AS*) They do not believe the Bible-interpreted evidences of the approach of the world's end. They turn to the devices of frantic rulers and statesmen and militarists to keep the old world going, till finally they will get lulled to sleep by the deceitful cry, "Peace and security!" They will not be able to say that Jeho-

10. How has Jehovah given warning of Armageddon, what has been the response, and why will those overtaken by Armageddon not be able to charge unfairness?

vah God took unfair advantage of them when sudden destruction is instantly upon them like stabbing pains of a woman about to give birth. They could have known beforehand the times and the seasons the same as Jehovah's witnesses, who kept dinning in their ears that Jehovah's day was coming exactly like a thief in the night and that it was coming within this generation. —1 Thess. 5:1-5, *NW*.

11 Christendom must take the deserved consequences of her own willing ignorance and preferred darkness. The apostle foretold the ridicule she would heap upon Jehovah's witnesses of Noah-like faith: "For you know this first, that 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? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.' For, according to their wish, this fact escapes their notice, that there were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." (2 Pet. 3:3-7, *NW*) Christendom's religious ridicule is therefore to be expected. In due time her ridicule will change into consternation. "It is they that shall be put to shame. A voice of tumult from the city [antitypical Jerusalem, or, Christendom], a voice from the temple, a voice of Jehovah that rendereth recompense to his enemies."—Isa. 66:5, 6, *AS*.

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11. What has Christendom heaped upon the givers of warning, and what will be the consequences to her?

12 The fire for which the heavens and earth that are now are stored up is not necessarily or altogether literal fire. It does not refer to the searing explosion of hydrogen and atomic bombs and fiery corrosion of chemical warfare. These latter means of mass destruction are man's fiendish, demon-inspired invention. True, the Noachian flood was of literal water. But fire is a *different* element and the use of it as a symbol denotes that God will use a means *different* from a global inundation for the "destruction of ungodly men" at Armageddon's battlefield. It will be more destructive than all the hydrogen and atomic bombs that the possessors of such have stock-piled in their atomic arms race, than all the forest fires that have raged, than all the conflagrations that have ravaged cities. Even with the millions of degrees of heat of their fusion and fission bombs the nations cannot dissolve the invisible realms of Satan and the demons. But God's destructive forces, like consuming fire, will reach and envelop the Devil's invisible organization penned up at the earth as well as his visible organization of human society.

13 Using fire as a symbol of destruction to Satan's heaven and earth that are now, the prophet Isaiah said long before Peter: "The hand of Jehovah shall be known toward his servants, and he will have indignation toward his enemies. For behold, Jehovah will come with fire, and his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will Jehovah enter into judg-

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12. Since the Noachian flood was of literal water, how do we know whether the fire at this world's end will be literal or not?

13. How do Isaiah, Moses and Paul use fire as a symbol of destruction, and what did Lot's escape with his daughters from a fiery death picture?

ment with all flesh: and the slain of Jehovah shall be many. They that sanctify themselves, and purify themselves in the gardens behind one in the midst; that eat swine's flesh, and the abomination, and the mouse, shall perish together, saith Jehovah." (Isa. 66:14-17, *Da*) That fiery destruction was foreshadowed by the fire and sulphur that rained down from heaven upon the cities of Sodom, Gomorrah, Admah and Zeboiim. From their destruction only righteous Lot and his two daughters escaped under angelic guidance, making a fine prophetic picture of how the people of good will who are companions of the remnant of Abraham's seed today will escape the fiery destruction of the world at Armageddon. (Luke 17:28-30; Gen. 19:1-29) Illustrating further how fire is a symbol of the complete destruction of those against whom Jehovah has indignation and upon whom he executes his judgment of destruction, Moses said in warning: "For Jehovah your God is a consuming fire"; and the apostle Paul repeated this warning to Christians.—Deut. 4:24, *NW;* Heb. 12:29.

[14] Many persons may think that Jehovah of hosts is slow about beginning the battle of Armageddon; but He is thinking not just of the destruction of his enemies but also of the salvation of those who, like the Ninevites of Jonah's day, could repent at the warning of coming destruction. Eventually, however, the day and hour, which Jehovah God has now doubtless disclosed to his Son, arrives, and the gathering of the rulers of their earth with their armies to the battle site pictured by Armageddon is completed under the influence of the spurring expressions inspired by the invisible demons. Revelation 16:14-16 describes that gather-

14. At what time and under what circumstances will Armageddon begin, and do Jehovah's witnesses on earth take part in it?

ing, but not the battle that follows. In the battle and its destructive operations the remaining ones of the seed of God's woman and the "great crowd" of their theocratic companions, all of them Jehovah's witnesses, have no part. Revelation 19:11 to 20:3 (*NW*) describes the battle and those who take an active part in it, in dramatic symbols:

15 "And I saw the heaven opened, and, look! a white horse. And one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. His eyes are a fiery flame [not literally, but because looking to the enemy's destruction], and upon his head are many diadems. He has a name written that no one knows but he himself, and he is arrayed with an outer garment sprinkled with blood, and the name he is called is The Word of God. Also the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. And out of his mouth there protrudes a sharp long sword, that he may smite the nations with it, and he will shepherd them with a rod of iron. He treads, too, the press of the wine of the anger of the wrath of God the Almighty. And upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords."

16 Tremendous is the slaughter promised for birds of carrion to gorge themselves on, of kings, military commanders, strong men, war horses and cavalrymen, freemen, slaves, small personages and great ones; after which the vivid revelatory account goes on to show that the wild beast and the false prophet and all the political rulers and the worshipers of the Devil's beastly organization

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15. Who take part in it for Jehovah's side?
16. Who take part in Armageddon against God's kingdom, and what does the promise to the birds of carrion indicate?

are in the anti-Kingdom line-up, saying: "And I saw the wild beast and the kings of the earth and their armies gathered together to wage the war with the one seated on the horse and with his army. And the wild beast was caught, and along with it the false prophet that performed in front of it the signs with which he misled those who received the mark of the wild beast and those who render worship to its image [now the United Nations]. While still alive, they both were hurled into the fiery lake that burns with sulphur. But the rest were killed off with the long sword of the one seated on the horse and which proceeded out of his mouth. And all the birds were filled from the fleshy parts of them."

17 The wild beast and the false prophet that proposed the image of the wild beast will never get out of that sulphurous, fiery lake, symbolizing annihilation or second death. They are still in it at the end of the thousand-year reign of the victorious King Jesus Christ, at which time they receive even Satan the Devil himself as their everlasting companion.—Rev. 20:10, 14, 15; 21:8, *CB; NW.*

18 But the destruction of these visible organizations of Satan and of all the visible seed of the Serpent will merely do away with the earth that is now, human society organized in support of Satan's world. That still leaves the heavens of this old world, "the wicked spirit forces in the heavenly places." However, after proving to be false gods incapable of preserving their visible earthly organization of worshipers, Satan and his demon angels are reached by the fiery judgments of Je-

17. What happens there to the wild beast and the false prophet?

18, 19. Destruction of the symbolic earth at Armageddon still leaves what to be attended to, and what will Jehovah's angel do to it?

hovah God. His most mighty angel, Jesus Christ, now proceeds to fulfill his prophetic role as the woman's Seed who must bruise the Serpent at its head. The common grave, Ha'des or She'ol, being in the material earth and Satan and his demons being, not human, but spirit, Jehovah's royal angel does not cast Satan and his demons into mankind's common grave; he hurls them into the "abyss", a confined, deathlike condition.

19 "And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended. After these things he must be let loose for a little while." —Rev. 20:1-3, *NW*.

20 This confinement of Satan and his demons in the prisonlike abyss completes the fiery destruction of this old world, "the heavens and the earth that are now." For their failure to heed the warning of the Holy Scriptures and Jehovah's witnesses the day of destruction comes upon them as a thief upon a sleeping, unrepentant world: "Yet Jehovah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered." (2 Pet. 3:10, *NW*) Things will hiss in the intense heat of that world-consuming day; and the earth, or human society, and its works will be seared bare of all disguise and be exposed as being pagan

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20. What will confinement of Satan and his demons finish up, how will the day of destruction come, and in what way will the earth and the works in it be discovered?

and against God's kingdom. The destruction of all the elements and parts of this ungodly world will clear the universe for the triumphant entry of a righteous world of new heavens and a new earth.

[21] Those who honestly desire to withstand the consuming heat that will blaze against the old heavens and earth and who want to be considered worthy of being preserved into the new world have their present course clearly laid out for them in the Scriptures: "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, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt! But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell. Hence, beloved ones, since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace."—2 Pet. 3:11-14, *NW*.

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21. What course does Peter lay out for those who want to be preserved through Armageddon into the new world?

CHAPTER XX

Baptism for Life in the New World

THERE will be a baptism of fire at the coming battle of Armageddon. That will be a baptism in destruction for the old world and all this generation who are a part of it. It was foreshadowed centuries ago by the fiery destruction that was poured out upon Jerusalem, both in 607 B.C. and A.D. 70. The prophet Jeremiah bemoaned the lamentable destruction of the apostate city of his day in these words: "He hath cut off in fierce anger all the horn of Israel; he hath drawn back his right hand from before the enemy: and he hath burned up Jacob like a flaming fire, which devoureth round about.... in the tent of the daughter of Zion he hath poured out his wrath like fire." "Jehovah hath accomplished his wrath, he hath poured out his fierce anger; and he hath kindled a fire in Zion, which hath devoured the foundations thereof." (Lam. 2:3, 4; 4:11, *AS*) John the Baptist, at the sight of Pharisees and Sadducees coming to his baptism in water, warned that rebuilt Jerusalem would be destroyed in a baptism of fire in these words: "Every tree, then, that does not produce fine fruit is to be cut down and thrown into the fire. I, on the one hand, baptize you with water because of your repentance; but the one coming after me is stronger than I am, whose

1. Where will there be a baptism of fire, and by what was it foreshadowed according to the words of Jeremiah and John the Baptist?

sandals I am not fit to take off. That one will baptize you people with holy spirit and with fire. His winnowing shovel is in his hand, and he will completely clean up his threshing-floor, and will gather his wheat into the storehouse, but the chaff he will burn up with fire that cannot be put out."—Matt. 3:7-12, *NW;* Luke 3:7-9, 16, 17.

[2] Millions in Christendom today have had a water rite performed upon them by priest or pastor. But this will not ensure them against destruction in the baptism of fire at Armageddon. Why not? Because they have not understood and received the true baptism for life, nor have those understood and given it who administered a water rite, like the Roman Catholic priest that baptized seven condemned Mau Mau men in Kenya, Africa, who had wrecked their specially built death cell, just a few minutes before they were hanged. (New York *Times,* Feb. 27, 1953) Such a water rite may put one upon the register or membership role of a religious system of Christendom, but it will not asbestinize anyone against the fiery baptism of Christendom in the "war of the great day of God the Almighty". The ungodly world of Noah's day were baptized just in deep water, but it proved to be their destruction.

[3] It is according to God's express command by Jesus Christ that those who receive the true baptism for life should symbolize or give a public sign of it by total immersion in water. In this respect the one to copy is Jesus Christ himself, not the sinner Jews that came to John the Baptist. John said to them: "I am baptizing you in water to

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2. Why will millions who went through a water rite by priest or pastor not be ensured against fire baptism at Armageddon?

3, 4. In being baptized, why should one copy Jesus instead of those sinner Jews that came to John the Baptist?

picture your repentance." (Matt. 3:11, *Ws*) Those Jews were born under the Law covenant that God had made with their forefathers through the mediator Moses. They had sinned against that national covenant and needed to repent of such transgression of God's law in order to prepare themselves for the coming of the Greater Moses, the Mediator of a new covenant, Jesus Christ. Jesus was in harmony with the Mosaic Law. He came, not to destroy it, but to fulfill it by introducing the realities that the Mosaic law prophetically foreshadowed. Hence to appreciate Jesus and his purpose those Jews must repent and come into harmony with the Law. They must symbolize their repentance by water baptism.

[4] Jesus, the perfect man and Son of God, did not need to repent. He was without sin even when in the flesh subject to temptation by Satan and his world. Yet he went to John the Baptist to be dipped beneath the Jordan river. Why? John did not understand, but "tried to prevent him, saying: 'I am the one needing to be baptized by you, and are you coming to me?' In reply Jesus said to him: 'Let it be, this time, for in that way it is suitable for us to carry out all that is righteous.' " Then John baptized him. But still, why? It was to symbolize Jesus' coming as a full-grown man to do his heavenly Father's will; it was to symbolize his dedicating of himself to serve God's purpose, whatever it was God's will for him to do from then on.

[5] The apostle Paul applies to Jesus at this particular time the words of Psalm 40:6-8 and writes: "It is not possible for the blood of bulls and of goats to take sins away. Hence when he comes into the world he says: 'You did not desire sacrifice and offering, but you prepared a body for me.

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5. How does the apostle Paul apply to Jesus Psalm 40:6-8?

You did not approve of whole burnt-offerings and sin offering.' Then I said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.' " On this the apostle Paul then makes the comment: "After first saying, 'You did not desire nor did you approve of [animal] sacrifices and offerings and whole burnt-offerings and sin offering'—sacrifices which are offered according to the Law—then he actually says, 'Look! I am come to do your will.' He does away with what is first [animal sacrifices under the Law] that he may establish what is second [the ransom sacrifice according to God's will]. By the said 'will' we have been sanctified through the offering of the body of Jesus Christ once for all time."—Heb. 10:4-10, *NW*.

[6] Jesus thus dedicated himself to do God's will, which will was for him to be bruised at the heel by the Serpent and to offer his perfect human body as a ransom sacrifice for believing mankind. This meant death for Jesus. Therefore his dedicating himself to the purpose of God meant the burying of his own will as dead in that of God his Father: "Let, not my will, but yours take place." (Luke 22:42, *NW*) Very appropriately Jesus was completely immersed in water to symbolize a dedication that meant all this. But when John raised him out of the water, it was for Jesus to enter upon a new life according to God's will. "After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, and he saw descending like a dove God's spirit coming upon him. Look! also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.' " (Matt. 3:16, 17, *NW*) There Jesus became a spiritual son of God

6. Why was it fitting for Jesus to be immersed in water, and how was he baptized immediately after that?

again, and that by God's woman, for Jesus was there taken into the *spiritual* universal organization of God again. That was what God meant by saying, "This is my Son." God then sent down his holy spirit or active force upon Jesus, anointing him with it. (Acts 10:38) God his Father thus baptized his spiritual Son Jesus with the holy spirit, this enveloping him, activating him and empowering him for his new duties according to God's will. So, besides first a water baptism to symbolize his dedication to God, there was a baptism of him with God's spirit to do God's will as a spiritual Son.

[7] However, in the last year of his public service Jesus said to his disciples: "Indeed, I have a baptism with which to be baptized, and how I am being distressed until it is finished!" (Luke 12:50, *NW*) He meant his baptism into death, the offering of his human body once for all time in vindication of his God and Father and in sacrifice for obedient mankind. His baptism or complete immersion into death for the vindicating of his heavenly Father as the universal Sovereign whose will is to be done by creatures—this was what he meant when he asked James and John who wanted to be in the Kingdom with him: "Are you able to drink the cup which I am drinking, or to be baptized with the baptism with which I am being baptized?" When they answered Yes, Jesus said: "The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized." (Mark 10:35-39, *NW*) Consequently the apostles and all other followers of Jesus that will reign with him in his heavenly kingdom must share the same cup of God's will with him. They must be baptized with him into death for the vindication of Jehovah's universal

7. What was the baptism with which Jesus yet had to be baptized, and when was it fully achieved?

sovereignty, proving their unbreakable loyalty and allegiance to the bitter death. Jesus' baptism into death was fully achieved when God Almighty raised him out of death as a spirit Son to immortal life in heaven.

[8] Water baptism alone is not sufficient for Christians to gain the heavenly kingdom. There must be baptism into Christ's death, a submitting to his kind of death. The apostle Paul realized this and expressed it, when he wrote: "On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ and be found in union with him, having, not my own righteousness which results from law, but that which is through faith in Christ, the righteousness which issues from God on the basis of faith, so as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to his kind of death, to see if I may by any means attain to the earlier resurrection from the dead." —Phil. 3:8-11, *NW*.

[9] But Jesus was also baptized with the holy spirit. So what about his followers? Those who are to be spiritual sons of God's woman, the "Jerusalem above", must also be baptized with the holy spirit. John the Baptist said that Jesus would do more than the water baptism that mere men could administer: "he will baptize you with holy spirit." (Mark 1:8, *NW; ED*) Just before ascending to heaven Jesus said to his disciples: "Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; because John, indeed, baptized with water, but you will be baptized in holy spirit not

8. In harmony with that, what must there be besides water baptism for Christians to gain the heavenly kingdom?

9. Like Jesus, with what else must they be baptized, and when did they begin to be thus baptized?

many days after this." True enough, just ten days later, on the day of Pentecost, the holy spirit was poured out upon the waiting disciples at Jerusalem and they were baptized with it. God used his exalted Son to baptize them with it. The apostle Peter explained it this way: "Therefore because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out this which you see and hear." Peter told the listening multitude that if they believed the message, repented and were baptized in water in the name of Jesus Christ, they too would be baptized with the holy spirit, receiving it as a free gift.—Acts 1:4, 5; 2:33, 38, *NW*.

[10] A believer may be baptized in water in symbol of his unconditional dedication to Jehovah God, yet if he does not get the baptism with the holy spirit from God and through Christ, he will never enter the kingdom of the heavens to reign with Christ. He will never be baptized into Christ's death that he may live in the heavenly kingdom with him in the new world. "Trustworthy is the saying: Certainly if we died together, we shall also live together; if we go on enduring, we shall also rule together as kings." (2 Tim. 2:11, 12, *NW*) If a believer does not receive the baptism with the holy spirit he is not a member and does not become a member of the "body of Christ", of which Jesus is the Head. "For just as the body is one thing but has many members, and all the members of that body, although being many, are one body, so also is the Christ. For truly by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit. Now you are Christ's body, and members individually. And God has set

10. Why is baptism with the holy spirit necessary for one to enter God's kingdom, and who can administer this?

the respective ones in the congregation." (1 Cor. 12:12, 13, 27, 28, *NW*) Not man, but only God by Jesus Christ can baptize with holy spirit the ones He chooses.

[11] Jesus Christ and the body or congregation of which he is the Head are made a "royal priesthood" to God. That means they are to be kings and priests of God. The High Priest is Jesus Christ and he is also the Head King. Ancient Israel's high priests and kings were anointed with holy oil to fulfill their priestly and royal office. God's royal priesthood under Jesus Christ are anointed with the holy spirit and they receive it through God's High Priest. To them exclusively it is written: "You have an anointing from the holy one; all of you have knowledge. And as for you, the anointing that you received from him remains in you, and you do not need anyone to be teaching you; but, as the anointing from him is teaching you about all things, and is true and is no lie, and just as it has taught you, remain in union with him." (1 John 2:20, 27, *NW*) This anointing with Jehovah's spirit authorizes them to preach the good news of the Kingdom of deliverance and peace. (Isa. 61:1-3; Luke 4:16-21) They must keep this anointing of the spirit faithfully until their baptism into death with Christ is consummated.

[12] As these members of Christ's body are being baptized into his death, they must reckon themselves now while amidst this sinful world as dead toward sin, not willfully and enjoyably engaging in sin as a practice. Paul says to them: "Seeing that we died with reference to sin, how shall we keep

11. As a "royal priesthood" what is it appropriate for them to receive, what does this authorize them to do, and how long must they keep it?

12. While being baptized into death, to what must they reckon themselves dead? In what must they walk as pictured by their being raised out of the baptismal waters?

on living any longer in it? Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death? Therefore we were buried with him through our baptism into his death, in order that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise walk in a newness of life. For if we have become united with him in the likeness of his death, we shall certainly also be united with him in the likeness of his resurrection; because we know that our old personality was impaled with him, that our sinful body might be made inactive, that we should no longer go on being slaves to sin." (Rom. 6:2-6, *NW*) Their walking in newness of life now, a righteous life by the power of God's spirit, was symbolized by their being raised up out of the baptismal waters when they symbolized their dedication to God. If they faithfully do this till they go down into death, obediently carrying out the preaching commission to which they were anointed with Jehovah's spirit, they will attain to life in the new world.

IMMERSION NOW INTO THE GREATER NOAH

[13] Those who are baptized with Jehovah's spirit and thus baptized into Christ's body number finally only 144,000 faithful believers. Particularly since the year 1931 hundreds of thousands of others have been receiving water baptism and have joined the anointed remnant in preaching "this good news of the kingdom". Does that have God's approval? Yes. One of the last things his Son Jesus Christ said to his disciples was: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of

13. Has the water baptism of hundreds of thousands besides the remnant had God's approval, what has been its purpose, and what special baptism do they also now enjoy besides?

the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28:19, 20, *NW*) These hundreds of thousands have by their water baptism symbolized their dedication to God through Christ to do the divine will and to take whatever assignment to future life in the new world God wills for them. As the facts show, they do not have a baptism and anointing with God's spirit along with a baptism into Christ's body and into his kind of death, a death that parts with all prospect of perfect human life in the new world. Nonetheless, they do enjoy a measure of God's spirit and they do enjoy a special baptism besides their immersion in water. That baptism today is into the Greater Noah.

[14] The apostle Peter argues that Noah in his lifesaving arrangement typified or prefigured Jesus Christ. He says: "Even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit. In this state also he went his way and preached to the spirits in prison, which had once been disobedient when the patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water. That which corresponds to this is also now saving you, namely, baptism, (not the putting away of the filth of the flesh, but the request made to God for a good conscience,) through the resurrection of Jesus Christ. He is at God's right hand, for he went his way to heaven, and angels and authorities and powers were made subject to him."—1 Pet. 3:18-22, *NW*.

14. As shown by Peter, whom did Noah in his lifesaving arrangement prefigure?

15 The eight human souls "carried safely through the water" were Noah, his wife, their three sons Japheth, Shem and Ham and the three wives of these. Since Noah pictured Jesus Christ, through whom obedient mankind will gain eternal life on earth in the new world, then Noah's wife pictured Christ's "bride", the Christian congregation of 144,000 anointed members, and she is represented on earth now in this "time of the end" by the remaining last members of "Christ's body". Correspondingly, Noah's three sons and three daughters-in-law pictured the "great crowd" from all nations, tribes, peoples and tongues, who take their stand for God's universal sovereignty and publicly ascribe their salvation to him and his Lamb Jesus Christ. (Rev. 21:9; 19:7-9; 7:9-17) By following Jesus Christ in company with the remnant of his Bride class, this great crowd are immersed or baptized into the Greater Noah.

16 This is not lacking a parallel. Jesus Christ was also foreshadowed by the prophet Moses. When Moses led the Israelites out of Egypt and through the Red sea, not only the natural Israelites followed him between those walls of water with the protecting cloud overhead, but a "mixed company", a "mixed crowd", of many friendly non-Israelites did too. (Ex. 12:37, 38; Num. 11:4, *NW*) They were thus baptized into Moses as leader on the way to life and liberty, according to the apostle's words at 1 Corinthians 10:1-4 (*NW*): "Our forefathers were all under the cloud and all passed through the sea, and all got baptized into Moses by means of the cloud and of the sea; and all ate the same spiritual food and

15. Whom did the eight human souls in the ark picture? How are the antitypical sons and daughters-in-law baptized into the Greater Noah?

16. How does this find a parallel in the passing alive through the Red sea under Moses?

all drank the same spiritual drink. For they used to drink from the spiritual rock-mass which followed them, and that rock-mass meant the Christ." In like manner the "great crowd" of dedicated believers today can be baptized into the Greater Noah within the ark of safety and preservation, the same as the remnant of spiritual Israelites, the last on earth of Christ's "bride".

17 The ark pictures the new system of things according to the new covenant mediated by Jesus Christ. By that new covenant forgiveness of sins and a good, clean conscience before God are gained through Jesus. Into that ark or lifesaving system of things Jehovah's royal theocratic organization, the "bride" of Christ, moves, following the Greater Noah. The "bride" is not a system of things but is an organization. Today the remnant of that bridal organization find themselves within the ark system of things. Into this "ark" the "great crowd" also now moves to be baptized into the Greater Noah, God's builder of the new system of things. (Heb. 1:1, 2, *NW*) They do so, not through the "putting away of the filth of the flesh" by various formal rites and ceremonies of the religious systems of Christendom, but by making a request to God for a good conscience. How? By faith in the resurrected Jesus, who presented his sin-removing sacrifice to God in heaven.

18 This baptism into the Greater Noah is what will save now and during the destructive fiery baptism of this condemned old world, provided the ones baptized into him within the ark abide in him, keeping their good conscience through faith and loyal service to God. To survive Armageddon they must stay in the New World society.

17. What does the ark picture, and how do the "great crowd" enter it today along with the bridal remnant?
18. On what condition will this baptism into the Greater Noah save them now and during Armageddon?

CHAPTER XXI

Creation of New Heavens and a New Earth

THOSE who are living on earth today as members of the theocratic New World society are not terrified at the mounting evidence that the violent end of the present wicked heavens and earth of Satan's world is getting closer. Strong in their faith in God's promise, they joyously say with the apostle Peter: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:13, *NW*) Their faith and joy are enhanced by the evidences that the creating of the righteous new heavens and new earth is already under way in fulfillment of God's promise, "Behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. 65:17, 18, *AS*.

[2] The new heavens means the righteous, new spiritual governing powers that will rule the theocratic new world. God's preparation for the new heavens really began when he begot his dedicated,

1. What is the reaction of members of the New World society at the mounting evidence that the world's end is getting closer?

2. In connection with his Son, what steps did Jehovah take in preparing for new heavens, and how did the Son become the First and the Last?

baptized Son Jesus with his spirit at the Jordan river. Thus he constituted him a spiritual son, anointed with the spirit to be the King of kings in the heavens of the new world. To prove his worthiness of that royal position in the heavens, Jesus kept his integrity and loyalty to Jehovah's universal sovereignty though he had to die for it in a cruel, disgraceful way. At the same time he proved his worthiness to be Jehovah's High Priest by laying down his human life in its perfectness as a ransom sacrifice for all believing, obedient ones on earth. As a further step in preparing for new heavens, Jehovah himself directly resurrected his tested and worthy Son from the dead. Accepting the perfect human sacrifice of his High Priest, Jehovah God could not raise his Son to life as a human again, with the same mutilated fleshly body. In harmony with his begetting of Jesus with his holy spirit to spiritual sonship, Almighty God revived Jesus to spirit life in the invisible heavens, to life immortal, divine. Being the first and the last one to be resurrected by Jehovah God without the agency or co-operation of anyone else, the glorified Jesus could rightly say: "I am the First and the Last, and the living one; and I became dead, but, look! I am living for ever and ever, and I have the keys of death and of Ha'des." (Rev. 1:17, 18, *NW; AS; Da*) This is a personal testimony to his deathlessness.

[3] "Christ, now that he has been raised up from the dead, dies no more; death is master over him no more." (Rom. 6:9, *NW*) Because of being beyond reach of death now by any creature, he can carry through his service as God's High Priest till he has accomplished the cleansing of believing mankind from sin and their reconciliation to God:

3. What makes possible his thoroughly cleansing and reconciling mankind and his being like Melchizedek forever?

"He because of continuing alive forever has his priesthood without any successors. Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them." (Heb. 7:24, 25, *NW*) The Most High God swore that he should be a King and Priest like Melchizedek for all time, and this Jehovah God made possible by vesting him with immortality and the divine nature at his resurrection from the dead. His manifestation as immortal King is now in progress: "The manifestation of our Lord Jesus Christ. This manifestation the happy and only Potentate will show in its own appointed times, he the King of those who rule as kings and Lord of those who rule as lords, the one alone having immortality, who dwells in unapproachable light, whom not one of men has seen or can see. To him be honor and might everlasting. Amen."—1 Tim. 6:14-16, *NW*.

[4] Many have been the kings of ancient times that have been deified and called "god" or "divinity", like Antiochus II and Antiochus (IV) Epiphanes of Syria, both of whom were called *theos'*, "god," and like the Roman emperors and the "prince of Tyre". (Ezek. 28:1, 2, 9, 10, *AS*) Men have also tried to cloak modern dictators with the mantle of divinity, assigning to them the position of immortals by attributing to them immortality after human death. They have tried to render these inaccessible to the common people, sometimes even to the point of invisibility, as when some ancient monarchs would screen themselves from the public eye and address the people through a spokesman officially called "The Word". But among all creatures who have ruled as kings or as lords, and who have had divinity and immortality ascribed

4. Why was he spoken of as "the one alone having immortality" and dwelling as the happy and only Potentate in inaccessible light?

to them, Jesus Christ is the only King and Lord that truly has immortality, and this as a reward from the incorruptible God Jehovah. Among all such rulers he remains the happy and only Potentate, with all God-given power in heaven and in earth. That is why he can defeat them all at the battle of Armageddon. He is the best King, the best Lord, among them all. When the last of them have perished in Armageddon he remains alone, without successor, the best King, the best Lord, King among kings and Lord among lords. No creature on earth has seen or can see him directly since his resurrection to heavenly glory, so unapproachable by frail humans is the light in which he dwells. He is the one to whom to ascribe honor and might according to God's will. Such is Jehovah's King for the heavens of the new world. —Rev. 17:14, *NW*.

[5] It was first when God's woman gave birth to the Kingdom A.D. 1914 and God caught it up to his throne that God planted or put the new heavens in power. Till then the King Jesus Christ had to keep seated at his heavenly Father's right hand until God's due time to make his enemies a stool for his feet, to be trampled upon and ruled with a shattering iron rod. So 1914 marks the proper date for the creating of the new heavens. Jesus Christ the invincible King was alone in those heavens when he waged the war in heaven, although he was attended by his holy angels, for he is the prehuman archangel Michael, who begins the great trouble upon Satan's organization. "And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at

5. What is the proper date for the creating of the new heavens, and what feature of the dream of the image and the stone was then fulfilled?

that time thy people [for whom the archangel Michael stands] shall be delivered, every one that shall be found written in the book." (Dan. 12:1, *AS*) At that time the royal stone was "cut out" of the mountain of God's universal organization and it was hurled against the idolatrous image, Satan's world organization, to pulverize it: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." —Dan. 2:34, 35, 44, 45, *AS*.

[6] Thus none of Jesus' faithful followers, the other spiritual children of God's woman, the heavenly Zion, were associated with the newly installed King in the war in heaven. Those that had died faithful to the end were still sleeping in death, awaiting God's appointed time to use him in raising them up to heavenly life. A parallelism of events helps us to determine when he did raise "those who are dead in union with Christ" and who were predicted to "rise first".—1 Thess. 4:13-16, *NW*.

[7] In Jesus' own case, he was baptized and anointed with God's spirit to be King in early autumn, A.D. 29. Three and a half years later, at the end of March, A.D. 33, he rode into Jerusalem, offering himself as King to the typical Zion. He proceeded to the temple and cleansed it of those who made it a "cave of robbers" and "house of merchandise", but was rejected as King by the national leaders. Friday, April 1, he died, Jerusalem being rocked with an earthquake and the cur-

6. Why were Jesus' faithful followers not associated with him in the war in heaven?

7. What parallelism of events helps us to determine when he began to raise those who died in union with himself?

tain of the temple sanctuary being rent down the middle, to signify that the way into the most holy place, heaven itself, was being opened up. (Luke 19:45; 23:44-46; John 2:13-16, *NW;* Matt. 27:50, 51; Heb. 9:7, 8; 6:19, 20; 10:19-21) In a time parallel, Jesus Christ was installed as King in heaven at the close of the "appointed times of the nations", about October 1, 1914. Three and a half years later would be the due time for him to come to God's spiritual temple, worthy of being accepted as King by those on earth who claimed to be his followers. World events loudly accuse Christendom of then rejecting him as her rightful Ruler, for in the spring of 1918 she in effect killed the work of Jehovah's witnesses concerning the Kingdom. While she was permitted to do this to betray her rejection of the King, she could not prevent him from raising his faithful followers who were sleeping in death.

[8] That the world trouble then was the due time for the King to come to the temple and to resurrect his dead faithful followers, Revelation 11:18, 19 (*NW*) indicates in these words: " 'But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth.' And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary." It was before the ark of the covenant that Jehovah's high priest had to appear in ancient times. So the wrath of the nations against God's kingdom, then the opening of the temple to the King's entrance, and the resurrection of those in union with Christ who are to "rise first" are events that are

8. What connecting of events together at Revelation 11:18, 19 confirms the spring of 1918 as the due time?

here closely connected together. This confirms the spring of 1918.

[9] It was at that time, then, that Jehovah the Creator began to enlarge the new heavens by admitting to his royal Son's presence at the temple his followers that had been sleeping in death. They were "united with him in the likeness of his resurrection"; they got to "know him and the power of his resurrection" and thus attained to the "earlier resurrection from the dead" and they shared in the "first resurrection": "Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years." (Rom. 6:5 and Phil. 3:10, 11 and Rev. 20:6, *NW*) It is this resurrection that is first in time and importance that the apostle Paul discusses and describes at 1 Corinthians 15:42-54 (*NW*) with the words:

[10] "So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power. It is sown a physical body, it is raised up a spiritual body. . . . The last Adam became a life-giving spirit. . . . the second man is out of heaven. . . . And just as we have borne the image of the one made of dust [the first Adam], we shall bear also the image of the heavenly one. However, this I say, brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. Look! I tell you a sacred secret: We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during

9. At that time what did Jehovah begin to enlarge, and by what means?
10. What resurrection does Paul discuss at 1 Corinthians 15:42-54, and with what description?

the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed. For this which is corruptible must put on incorruption, and this which is mortal must put on immortality. But when this which is corruptible puts on incorruption and this which is mortal puts on immortality, then the saying will take place that is written: 'Death is swallowed up forever.' "

[11] The faithful followers who conquer this world are by such a spiritual, heavenly resurrection granted to sit with Jesus Christ in his throne, even as he conquered this old world and sat down with his Father in His throne. (Rev. 3:21) However, those followers of his that are alive on earth at his coming to the temple and that are left here temporarily for the final witness work do not receive any seat in a throne yet. They are the "nation" that is brought forth at once, brought forth in a "land" that is "born in one day", in the "day of Jehovah". They are visible representatives of the new heavens; they are anointed "ambassadors substituting for Christ". But they are ambassadors to a hostile world the people of which need reconciliation with God, and they do not sit on any episcopal or political thrones in this world, cheap material thrones. (2 Cor. 5:20, *NW*) Neither do they sit on any material thrones in the newborn "land", in the theocratic New World society. They do not pretend to reign now with Jesus Christ. To reign with him they must endure as he endured on earth and must conquer the world as he did, proving faithful to the death.—2 Tim. 2:11, 12; Rev. 2:10.

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11. What privilege is granted to those having part in that resurrection, but, in contrast, what is the privilege of the remnant yet left on earth?

[12] Their admission into the new heavens and to a place on Jesus' throne follows immediately after each one dies faithful. They are the ones the apostle Paul meant by saying to his fellow disciples, "We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet." They must die as humans as Jesus did, becoming "united with him in the likeness of his death" and undergoing a full "baptism into his death", for in flesh and blood they cannot inherit God's heavenly kingdom. (Rom. 6:3-5 and 1 Cor. 15:50-52, *NW*) But they do not fall asleep in death as did those dying before 1918 and who had to wait in death till the King's coming to the spiritual temple. At most their experience with actual death is but a wink of sleep, for at death they are changed from human to divine, incorruptible, immortal, spiritual, in but a moment or twinkling of an eye, and that is fast. For the ones faithful to the death since the King's invisible coming to the temple in 1918 it is a happy period, though it calls for endurance on their part to observe God's commandments and hold fast the faith of Jesus in the face of the raging "wild beast" and its "image": "Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus. And I heard a voice out of heaven say: 'Write: Happy are the dead who die in union with the Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them.' " (Rev. 14:11-13, *NW*) Death halts their blessed work but a moment.

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12. When are those of the remnant admitted into the new heavens, and why since 1918 is it a happy period for them, though also one calling for endurance?

[13] When the last of the remnant of the spiritual children of God's woman dies as a human and experiences an instantaneous resurrection change, then the creation of the new heavens will be complete in its membership. Since a number of this remnant will survive the battle of Armageddon just as Noah's wife survived the flood together with her sons and daughters-in-law, they will be on earth for a while after the thousand-year reign of Jesus Christ begins. The thousand-year reign does not have to wait until they are glorified in the heavens, because they are not really essential up there to help Jesus rule. He fought and cast Satan out of heaven without their help and he will fight and win the battle of Armageddon and bind Satan for a thousand years without their help, and so he can begin his millennial reign without their personal presence in heaven. During their temporary stay on earth after Armageddon they will visibly represent him and his bride, and thus are associated with the King in his reign from its start.

[14] Their eventual resurrection change and entry into the invisible heavens will complete the vision at Revelation 20:4, 5 (*NW*): "And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with

13. When will the new heavens be complete in its membership, where will the remnant be associated with the King in his reign from its start, and how so?
14. How will the vision at Revelation 20:4, 5 be completed, and also the marriage of the Lamb? What will the Kingdom's earthly subjects receive therefore?

the Christ for a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection." It will also complete the marriage of Jesus Christ, the Lamb of God, to his bride, the 144,000 spiritual children of God's woman who were espoused to him as to "one husband". Heaven will then overflow with joy and with praise to Jehovah God. "Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself. Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones. . . . Happy are those invited to the evening meal of the Lamb's marriage." (Rev. 19:7-9, *NW*) That means the earthly subjects of the Kingdom will receive parental care.

FOUNDING OF THE NEW EARTH

15 The creating of the new heavens at the Kingdom's birth A.D. 1914 was not accompanied by the creating of the promised new earth, for Jehovah's witnesses on earth were desolated during the world war that then began. According to the appearance of them by 1918 God's woman, the heavenly Zion, their mother, was desolate and a rag-covered captive in the dust at Babylon's feet. But in 1919 Jehovah had husbandly compassion on his woman and rescued the remaining ones of her spiritual children on earth. She brought them forth at once as a new nation, and their land, or theocratic place on earth, was born in one day, Jehovah's day, and it became Beulah land. (Isa. 66:8; 62:4, 5, *AS; Da*) With this event there begins the formation of a new-world society on earth. For this reason the

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15. What shows whether the new earth was created in 1914? When was the new earth founded, and how?

founding of the righteous new earth took place there and it has flourished under the blessing of the new heavens and attained to great spiritual beauty and prosperity, to the great comfort of Jehovah God's woman Zion. Her children he confesses as his people. With grandeur of language he foretold the new earth's founding:

[16] "For Jehovah hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody.... Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. ...And the ransomed of Jehovah shall return [from Babylon], and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away.... The captive exile shall speedily be loosed; and he shall not die and go down into the pit [in Babylon], neither shall his bread fail. For I am Jehovah thy God, who stirreth up the sea, so that the waves thereof roar: Jehovah of hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people. Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of Jehovah the cup of his wrath; thou hast drunken the bowl of the cup of staggering, and drained it.... Awake, awake, put on thy strength, O Zion; put

16. In what sort of context or in connection with what events did Jehovah foretell the founding of the new earth?

on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion."—Isa. 51:3 to 52:2, *AS*.

17 The Kingdom has been born and the new heavens planted and they are over us to stay and shower down righteousness and blessing upon us! In the realization of this there is endless joy for the remnant of Zion's children whom Jehovah by his King the Greater Cyrus ransomed from Babylon's power in 1919. And not only for their few thousands, but for additional hundreds of thousands of people of good will who continue forsaking modern Babylon and flocking to the side of the remnant to join them in worshiping and serving the living and true God. These fulfill the prophetic picture of the non-Israelite temple servants, the Nethinim and children of Solomon's servants, who loyally returned with the Israelites from exile and captivity in Babylon in order to build a new temple to Jehovah at Jerusalem. (Ezra 2:43-58, 70; Neh. 7:46-60, 73; 1 Chron. 9:2; Josh. 9:17-27; 1 Ki. 5:15-18) For these there is no reason now to look back and to sorrow over the former things, but there is every reason to look forward and realistically rejoice in the new things that the Creator of the righteous new world is creating. In that way they share in Jehovah's own joy, and this is a strength to them: "For the joy of Jehovah is your strength."—Neh. 8:10, *AS;* Isa. 65:17-19.

18 The Creator told prophetically of the marvel-

17. In what realization and view of things is there endless joy, and that for whom? What is this joy to them?
18. At Isaiah 65:19-25 what reasons does the Creator tell prophetically why the New World society should not weep now?

ous reasons why the New World society should not weep now. Do we discern these reasons for us to weep no more now fulfilled? Let us see. The Creator says: "And I will rejoice over Jerusalem, and will joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thenceforth an infant of days, nor an old man that hath not completed his days; for the youth shall die a hundred years old, and the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit thereof: they shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and mine elect [my chosen ones] shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for terror; for they are the seed of the blessed [ones] of Jehovah, and their offspring with them. And it shall come to pass, that before they call, I will answer; while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith Jehovah."—Isa. 65:19-25, *Da.*

[19] Since the founding of the "new earth" really begins with the restoring of the spiritual remnant from antitypical Babylon from 1919 forward, the first application of the above reasons to weep no more is to these children of the "Jerusalem above" while they are yet in the flesh. The spiritual meaning of these reasons is this:

[20] The remnant will now, since the Kingdom's

19. To whom is the first application of the above-given reasons, and why to them?

20. As respects the remnant, in what way has the infant not been cut off underdeveloped?

birth, see and enjoy the fruitage of their labors. As to the number of their years of living yet on the earth, few, if any, of the members of the spiritual remnant have lived or may ever live to the age of one hundred years in the flesh. But as a class or company, the remnant has remained on earth many, many years longer than they had expected at the time of their release in 1919 from Babylon. Instead of being cut off as infants in understanding and Christian growth due to any curse of Jehovah, the remnant have really grown to maturity in knowledge, understanding, ministerial ability and theocratic organization. Back in 1919 there were so many Bible doctrines that they needed to be straightened out on; there were so many Bible prophecies that had to undergo fulfillment in this "time of the end"; they did not clearly appreciate the supreme issue of the universe and why Almighty God had permitted wickedness to go unrestrained for so long; and they did not understand or rightly appreciate theocratic organization. Their being organized democratically rather than theocratically proved this.

[21] It was in 1938 that theocratic organization first went intelligently into operation among them. So it required many years for them to grow up into this mature theocratic knowledge, understanding, viewpoint, capability and organization. Repeatedly by various vicious means, including political dictators, religious persecution and World War II, the great Serpent and his seed have tried to destroy them and prevent this coming to unity and manhood under Jesus Christ their Head; but the enemy has failed. The true Christian congregation of Jehovah's witnesses, although associated

21. What shows it required many years to grow up to mature knowledge and organization? How will it be true of the remnant that there will be no "old man that hath not completed his days"?

with the Watch Tower Bible and Tract Society since its incorporation in 1884 and therefore reputed to be a "new religion" and "one of the youngest sects", is no longer in infancy. It does not need now the things of the Christian congregation's infancy, such as the spirit's miraculous gift of tongues, physical healings, etc. It is now really in its old age and it dignifiedly shows all the development, soundness of mind, stability and integrity of full maturity. It proclaims Jehovah's might and strength to the generation to come, praising him yet more and more to this rising generation of the New World society. (Ps. 71:12-18, *AS; Da; AT*) By the time the remnant of the Christian congregation have reached the faithful close of their activity on earth they will by no means be an "old man that hath not completed his days".

[22] Another thing: When the members of the remnant finish their earthly course in death they are changed in the twinkling of an eye into incorruptible, powerful, glorious spirits clothed with immortality, and the things they did go right with them into the new heavens. Consequently, their life and activity will go on forever, far beyond the age of any tree on earth. Why, then, should there be heard the voice of weeping and of crying when a member of the remnant ends his earthly days in the 'likeness of Christ's death'? Those who turn apostate and become the "evil slave" class leave their name for a curse and are cast out to have their part with the hypocrites who are executed finally at Armageddon. So their death occasions no sorrow among God's new-world society. By taking advantage of God's spiritual pro-

22. What change also extends their age beyond that of any tree? Why should there be no sorrow over the death of any of the remnant, and for what other reason is there none over the "evil slave" class?

visions and arrangements in this "time of the end", they too could have attained to endless life in the new world. It is because of being accursed for their hypocrisy, rebellion and disobedience that they are cut off from all future life. No matter what their age when they die, be it a hundred years old, it would be mere youth in comparison with the eternity of life that the faithful will inherit. But respecting the remnant class, the "faithful and discreet slave" class, it is written: "And no more will there be any curse. But the throne of God and of the Lamb will be in it [the New Jerusalem], and his slaves will render him sacred service, and they will see his face, and his name will be on their foreheads."—Rev. 22:3, 4, *NW;* Isa. 65:13-15; Matt. 24:45-51.

[23] On earth today the New World society is the only group that is doing true constructive work. All others, being a part of this world and joining in its schemes, programs and works, are sharing with "those ruining the earth". They are pursuing activities that are out of harmony with God's established kingdom and that bring ruin and destruction upon themselves in the day of God's wrath at Armageddon. The restored spiritual remnant are indeed building that which will endure into the endless new world and are planting that which produces joy of heart like vineyards planted for the production of wine. The joy-yielding organizational work that they are building will never be uprooted or overturned or be taken over and misused by enemy invaders. In a world combine the enemy will try to invade and take over the control of the New World society and despoil and plunder it, as foreshadowed by the final assault of Gog of Magog and all his greedy hordes. But this

23. Who only today are doing true constructive work, and why? Also, why will these "long enjoy the work of their hands"?

final assault of the enemy will merely provoke the surprise outbreak of the battle of Armageddon. Jehovah God will then give a demonstration of his power in a supernatural way such as Satan's world has never before experienced, bringing inglorious defeat and ruin upon all the enemy and rescuing the New World society and vindicating his own universal sovereignty and holy name. "And my holy name will I make known in the midst of my people [spiritual] Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am Jehovah, the Holy One in Israel." (Ezek. 38:1 to 39:7, *AS*) Jehovah has given his word that the uncircumcised and unclean enemy hordes shall never again successfully invade and overrun the theocratic organization of the children of "Jerusalem above", but her children on earth "shall long enjoy the work of their hands" without interruption by foes. —Isa. 52:1.

[24] The spiritual remnant, the "faithful and discreet slave" class, are therefore not laboring in vain as is this materialistic old world. Neither are they bringing forth for terror, that is, bringing forth children for sudden terror and calamity, as is the case with the world. This very expression from Isaiah 65:23 (Greek *Septuagint Version*) the apostle Paul quotes and applies to his own work of preaching the good news and building up Christian congregations, like a father begetting children by the power of God's life-giving good news. (Phil. 2:16; Gal. 4:19) Not only has the hard work by the original remnant from 1919 onward resulted in bringing forth other spiritual children for completing the membership of "Christ's body", but the entire remnant's labor

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24. In what sense do the remnant not "bring forth for terror"?

with the good news has resulted in a rising earthly generation for the new world, the generation to come, made up of the "great crowd" out of all nations, tribes, peoples and languages who take their stand for Jehovah God and the Lamb Jesus Christ.—Rev. 7:9-17, *NW*.

[25] The spiritual remnant know that the "war of the great day of God the Almighty" is ahead and will be a "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again". (Matt. 24:21, *NW;* Dan. 12:1) But knowing the times and the seasons of God's purposes as they do, that battle will not come upon them as a thief, as a sudden terror and inescapable calamity for those outside the only place of security and preservation. They know too that the final, all-out assault upon the New World society by the prophetic Gog of Magog and his polyglot, multinational army will immediately precede and provoke the battle of Armageddon. They know and are fully assured from God's unbreakable Word that neither Gog's murderous marauders nor Jehovah's executioners under Christ the King will destroy the New World society. They are under the new system of things with the Greater Noah, Jesus Christ. There they will survive the overwhelming inundation of tribulation and destruction upon Satan's world just as really as Noah and his fellow ark-mates survived the global flood that spelt *finis* to the ungodly world of that time. The New World society will be still here on earth after Armageddon has purged the earth, just as Noah's ark grounded safely and then disembarked its full passenger list on one of Ararat's mountains for refilling the earth with man and beast.

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25. Why will there be no sudden terror for them, and what assurance do they draw from Noah's experience?

[26] Thus God's woman by her spiritual remnant on earth will not bring forth children for calamity and sudden terror. Besides that, in a most literal sense after Armageddon and during the millennial rule of Christ there will be no infant of few days born to the survivors of the end of this old world. Being born of still imperfect parents, children will not be born perfect. However, they will be born of righteous parents and under the new heavens, and so they will be born in the way of righteousness that leads to eternal life on the cleansed earth. Jesus, in his prophecy on the old world's end, said: "Just as it occurred in the days of Noah, so it will be also in the days of the Son of man." (Luke 17:26, *NW*) This doubtless applies not only to what immediately preceded the Noachian deluge but also to what immediately followed its subsidence.

[27] After the eight human survivors came out of the ark and Noah offered up a satisfying sacrifice to God, God restated a part of his Edenic blessing. "And God went on to bless Noah and his sons and to say to them: 'Be fruitful and become many and fill the earth. And as for you men, be fruitful and become many, make the earth swarm with you and become many in it.'" (Gen. 9:1, 7, *NW*) In response, not the aged Noah and his wife, but their three sons and three daughters-in-law produced children. Within their lifetime they accomplished a typical or token filling of the earth as represented by the seventy families listed in Genesis, chapter ten. Likewise after Armageddon the survivors, who were baptized into the Greater Noah, may expect a mandate from God

26. Besides the foregoing, how and when will there be no infant of days in a most literal sense?

27. How, "just as it occurred in the days of Noah," will Armageddon survivors give force and effect to the mandate to Adam and Eve?

through Jesus Christ to reproduce their kind and thus give real force and effect to the Edenic mandate to Adam and Eve: "Be fruitful and become many and fill the earth and subdue it." (Gen. 1:28, *NW*) In response they will reproduce children in righteousness and carry out a token filling of the earth, so vindicating God's mandate.

[28] The new heavens of Jesus Christ, the "life-giving spirit", and his "bride", the glorified congregation, will then be in complete control over the earth. So there is nothing to hinder such children in attaining to a hundred years of age and eternity. And a man who attains to a hundred years of age need not then die as if he had lived his normal span of life. It is now, because of the curse upon the sinners Adam and Eve, and the effects of which all their offspring inherited, that "the days of our years are threescore years and ten, or even by reason of strength fourscore years". (Ps. 90:10, *AS;* Rom. 5:12) But then the opportunity to live forever lies before the "great crowd" of survivors and their post-Armageddon children, by faith and obedience to Jesus Christ the King. His words at the time of raising his friend Lazarus from the dead are very pertinent here: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life [by resurrection], and everyone that is living and exercises faith in me will never die at all." (John 11:25, 26, *NW*) Hence if anyone then lived a hundred years and was executed for willful disobedience to the "new heavens" King, he would be dying relatively a mere youth or child in view of the endless eternity he might have lived. If he did die at a hundred years of age, it would

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28. Why will it then not be necessary for people on earth to die at a hundred years of age? Anyone then dying that old would be comparatively what in age?

not be then because of extreme old age and decrepitude.

29 One does not then have to die under a hundred years of age, as the majority now do because of the curse on Adam. Adam's curse will not then be the determining thing. If one then dies either under or at the age of a hundred years, it will be because of the curse that one may bring upon himself because of steady, willful insubordination to the King. At such an age, now considered extreme, this accursed sinner would be dying a comparative youth, for, as concerning the faithful and obedient earthly subjects of the King, the principle will apply: "As the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands." (Isa. 65:22, *AS*) How many days a tree will endure then, when even in this evil world some have endured since the Flood, or over 4,300 years, we do not know. But the King's faithful subjects may live an eternity of days.

PRINCES

30 Great internal peace, harmony and harmlessness were predicted to obtain within the New World society. This was symbolized by the delightsome description, seemingly impossible of realization: "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah." (Isa. 65:25, *AS*) This pictures first the transforming effect that the Kingdom good news and God's

29. What will be the determining thing in the case of one that dies a hundred or less years old? How may one's day of life then be like or even better than a tree's?

30. Does Isaiah 65:25 have a present application, and, if so, where and in what way?

holy spirit and the theocratic reorganization have upon those who are now brought into the New World society, which is at God's holy mountain, the "Jerusalem above", the heavenly Zion. (Isa. 66:22) Isaiah foretold that on the highway of escape from Babylon and of return to Zion the unclean were not to be admitted, because it was to be a way of holiness. Hence none were to be allowed upon it and admitted to Zion's realm who tried to exercise an injurious, beastly disposition: "And there shall be there a raised way—even a high road, and the Highroad of Holiness shall it be called, there shall not pass over it one who is unclean; but He [Jehovah] Himself shall be one of them, travelling the road, and the perverse shall not stray thereinto. There shall be there no lion, nor shall ravenous beast go up thereon. It shall not be found there,—thus shall travel the redeemed." (Isa. 35:8, 9, *Ro*) Beastliness, animalism and all vicious disposition to be wild and hurtful to their fellow man must be abolished from the New World society. The influence of the great Serpent among them must be killed; dust must be the serpent's food.

[31] The King Jesus Christ, reigning since A.D. 1914, brings this about through his just rule, reorganizing his restored remnant on earth in a theocratic setup. Over his sheep he appoints faithful spiritual shepherds in a theocratic way, these being ordered to serve in justice and to safeguard the interest of the flock of the Chief Shepherd, the King. Isaiah 32:1-3 (*AT*) speaks of these spiritual shepherds as *sarim,* this Hebrew word often being translated "princes"; and it says: "Behold! a king will reign in righteousness, and princes will rule with justice; and each of them will be like

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31. How does the King Jesus Christ bring this about, as suggested at Isaiah 32:1-3?

a hiding-place from the wind, and a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a wearisome land. Then the eyes of those who see will not be closed, and the ears of those who hear will be attentive."

32 Here *prince* is not to be understood in a political sense, for those here called "princes", or *sarim,* have no part in the old-world society and its doomed political systems. In the theocratic New World society *sarim* is understood, according to the sense of the word in Hebrew, to mean the principal one in a group or company, the chief one among such. According to the Hebrew the principal baker or the principal cupbearer would be a *sar,* or chief; so would a man in charge of a group of a thousand or of a hundred or of fifty or of even ten. Among the theocratic organization of Jehovah's witnesses today there are brothers who are in charge of congregations and groups of them, even of service groups of ten, and having proportionate responsibilities. According to the Scriptural definition these act in the capacity of *sarim,* although they are not called "princes" but are called "servants". Thus the fulfillment of Isaiah 32:1-3 quoted above has already gone into effect.

33 Those who are selected as *sarim* within the theocratic organization on earth now are not only from the remnant of the spiritual children of God's woman but also from the "great crowd" of their loyal earthly companions. These latter are from the Chief Shepherd's other sheep, whom he has now begun to gather. Addressing his early disciples, Jesus said: "Seek continually his kingdom,

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32. How is the term "prince" here to be understood, and why does the use of the term "servant" not deny the existence of "princes"?

33. From whom living on earth today are such *sarim* selected, and why?

and these things will be added to you. Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:31, 32, *NW*) But when describing himself as the Right Shepherd and after telling of the "little flock" of Kingdom heirs, Jesus said: "I surrender my soul in behalf of the sheep. And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:15, 16, *NW*) These other sheep include all the rest of obedient mankind for whom Jesus the Right Shepherd surrendered his human soul or laid down his earthly life. The majority of the other sheep are now in the graves, the memorial tombs, awaiting a resurrection from the dead. But now from among living mankind the King, the Right Shepherd, is gathering a "great crowd" of such other sheep who are to live in the new earth. These he is bringing into the New World society in company with the remnant of the "little flock" of Kingdom heirs. So he makes them "one flock" under "one shepherd". Because of the world-wide expansion of the New World society, more of the capable ones of the other sheep are obliged to serve as *sarim* than there are members of the "little flock" available for such responsible service.

[34] But princes or *sarim* will also be drawn from those of the other sheep who are now dead, awaiting a resurrection, particularly Jehovah's faithful witnesses of pre-Christian times. These include the faithful forefathers of Jesus according to the flesh, such as Enoch, Noah, Shem, Abraham, Isaac, Jacob, and kings David, Hezekiah and Josiah. By receiving a resurrection through the life-giving Spirit, Christ the King, they will be-

34. From whom else will *sarim* be drawn, and how will Psalm 45:16 be fulfilled in their case?

come his direct children and he their "new heavens" Father. And since by his ransom sacrifice and his thousand-year reign they may inhabit the new earth everlastingly, he will become their "Everlasting Father" or "Father of Eternity", and not theirs only but that of all mankind who are saved. "And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." (Isa. 9:6, *AS; Da*) In view of his becoming then the father of his own earthly forefather King David, he becomes "the root and the offspring of David, and the bright morning star". (Rev. 22:16, *NW*) Since he today makes *sarim,* or principal men of responsibility throughout the land, of the qualified men of the other sheep already gathered, it is only right to expect that the King Father would make his faithful forefathers when resurrected also princes, or *sarim,* in the new earth. This was foretold in the psalm prophetically addressed to the King Father in these words: "Instead of your fathers shall be your sons; you shall make them princes throughout the land."—Ps. 45:16, *AT.*

[35] Such forefathers' being made princes in all the earth does not depend upon their earthly, fleshly connection with Jesus' human birth. It is because of their having been faithful witnesses of Jehovah in positions of responsibility. Hence other faithful witnesses of Jehovah in old time who were not the King's fleshly forefathers will also be elevated to *sarim,* or princes, in all the new earth. Because of being resurrected to life on earth under the new heavens and with no necessity to die again because of their forefather Adam's curse,

35. Does their being made *sarim* depend upon their earthly connection with Jesus, and for that reason why will other resurrected ones be made *sarim* and with whom will they loyally co-operate?

the resurrection of all the faithful witnesses of pre-Christian times, men and women alike, will be a "better resurrection". It will be better than the resurrection of those sons whom the prophets Elijah and Elisha raised by God's power and restored to their mothers who had faith. (Heb. 11:35, *NW*) The faithful witnesses of old that are made princely representatives of the invisible, heavenly King, their Father, will loyally cooperate with those of the "great crowd" of today who will prove themselves worthy of princely office after Armageddon.

[36] For as long as Jehovah God wills it after the battle of Armageddon, the remnant of the "little flock" will continue serving him on earth in behalf of the other sheep. Indeed, they look forward to meeting the faithful witnesses of old who will be resurrected and made princes throughout the land. The New World society on earth really started with the remnant when restored from Babylon in 1919. Since they will continue co-operating after Armageddon with the heirs of the "new earth" and will turn over the affairs of the new earth to those heirs when the time arrives for their change from earth to the kingdom of the heavens, the new earth can rightly be said to have been founded in this remnant, for the New World society continues on for eternity on earth. But Jehovah God is the One that founded this new earth as well as the One that planted the new heavens. After Armageddon he will create it entirely of the other sheep that have an everlasting earthly destiny. It will then be human society organized theocratically, and operating under and in faithful obedience to the kingdom of God's Son.

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36. Why can it rightly be said that the new earth was founded in the remnant? Who founded the new earth, and of what will the new earth be created?

[37] The restless sea of humankind roaring and lashing against the universal sovereignty of the Most High God Jehovah will be a thing of the horrible past, dried up by the fierylike battle of Armageddon. (Jer. 50:38; Rev. 17:15) The captivating vision of the apostle John will then be a present reality: "And I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, and the sea is no more. I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. With that I heard a loud voice from the throne say: 'Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away.' And the one seated on the throne said: 'Look! I am making all things new.' Also he says: 'Write, because these words are trustworthy and true.' And he said to me: 'They have come to pass!' "—Rev. 21:1-6, *NW*.

[38] Jehovah God seated on the throne of universal sovereignty is the One who creates all these shining new things. The holy city, New Jerusalem, that descends in bridal loveliness out of heaven from him is not Jehovah's woman, not his *universal* organization of holy heavenly creatures. She is rather his daughter, made up of the spiritual children of his woman, the "Jerusalem above", the heavenly Zion. As such the New Jerusalem is destined to be the bride of Jehovah's sacrificed Son, the Lamb. An angel verified this fact to

37. In fulfillment of what vision will there be no more "sea", and how so?

38. What is the New Jerusalem, why is there no temple in it, and what position does it occupy in the universe?

John: "He spoke with me and said: 'Come here, I will show you the bride, the Lamb's wife.' So he carried me away under the spirit's power to a great and lofty mountain, and he showed me the holy city Jerusalem coming down out of heaven from God and having the glory of God. . . . And I did not see a temple in it, for Jehovah God the Almighty is its temple, also the Lamb is." (Rev. 21:9-22, *NW*) What need of a temple there to symbolize God's presence when God himself and his High Priest Jesus Christ are personally there amidst the city? As the earthly Jerusalem was the capital of the nation of Jehovah's chosen people, likewise the holy city, New Jerusalem, with its King Jesus Christ, becomes the capital organization of all the universe. God Most High creates it to be the new heavens not only over the earth but over all the universal creation, visible and invisible. (Phil. 2:5-11) By it and in it Jehovah God rules forever over all else.

[39] Reference to the holy city, New Jerusalem, as being the daughter of Jehovah God the universal King is made at the afore-quoted Psalm 45. The New Jerusalem is now represented on earth by the remnant of God's spiritual children who are promised in marriage to his heavenly Son. Those who are now accompanying the remnant of this bridal company are the "great crowd" of earthly companions, who rejoice with her in her marriage prospects and who follow her as an escort, glad to be of assistance to her. Just as those promised in marriage to the King Jesus Christ must keep virgin purity respecting this world, so these companions keep themselves virgins from this world, forming no compromising defiling alliances with it but holding true and undividedly

39. In what condition must the companions of Christ's bride keep themselves, and how far do they accompany her?

to the New World society. Continuing in this course of virginity, this "great crowd" of companions will escort the remnant of the engaged virgin class through the cataclysm of Armageddon, yes, and on to the time for their passing from this earth to be really united with their heavenly Bridegroom in the abode of his Father's house. The psalmist writes effervescently of this association of the remnant of the bridal company and the "great crowd" of virgin companions till the consummation of the marriage: "All glorious is the king's daughter within; her clothing is embroidered with gold. In brilliant colors she is brought to the king; the virgins in her train, her companions, are brought to you. With gladness and joy are they brought in; they enter the palace of the king." (Ps. 45:13-15, *AT*) This helps the virgin companions to be faithful.

[40] As the holy city, New Jerusalem, the Lamb's wife, turns its motherly attention and newly acquired heavenly powers down toward the new earth, it is said to be coming down out of heaven from God in bridal glory. By it God resides with mankind. Since he is personally the temple of this city by his residence in it with his Son the Lamb, the holy city is compared to a tent, the tabernacle that Moses built in the wilderness of Sinai and in which Jehovah's presence was pictured by the golden ark with its cherub-adorned lid. By that ancient tent the Israelites approached their God. But now by means of the new heavens in which Christ is High Priest and King mankind may approach God and eventually become his earthly children, the earthly members of his universal organization. Thus they will be his peoples, and that forevermore.

40. In what way does the New Jerusalem come down, how does God tent with mankind, and how will they become his peoples?

CHAPTER XXII

The Enduring Quality of the New World

BY MEANS of the Kingdom, the new heavens, the great Creator of the new world vindicates his name and his universal sovereignty. By it he re-establishes his sovereignty even over all creatures on the hotbed of the great rebellion, this tiny planet earth. The inhabited earth to come will be in subjection, not to angels, but to his beloved royal Son who tasted death on earth for every man. "For it is not to angels that he has subjected the inhabited earth to come, about which we are speaking." But it is to Jesus, one of whose honorable titles is "the Son of man". (Heb. 2:5-9, *NW*) By means of this kingdom of his Son Jesus Christ Jehovah God will remove all that has caused all lovers of him to grieve at the blasphemous reproaching of his holy name and at the wicked flouting of his rightful universal sovereignty. Yes, by the Kingdom he will remove all conditions mental, physical, and social that have wracked the human family with pain and forced rivers of tears to flow and filled this earth with horrifying sounds of war and tumult and the sad moaning and sobbing of the bereaved ones and ruined the face of this globe. Every trace of the mournful consequences of Satan's rebellion and of the first man's

1. To whom will the inhabited earth to come be subjected, and what in general will be removed from it?

sinful disobedience must be erased. Even death must give way to the new world, passing away with all those former things.

[2] The righteous world with which mankind began life on this earth must be re-created, and it will be. In assurance of this Jesus said to his twelve apostles who were called to his new-world kingdom: "Truly I say to you, In the re-creation, when the Son of man sits down upon his glorious throne, you who have followed me will also yourselves sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28, *NW*) All the unworthy old things must be removed and new things must be made, even righteous heavens and a righteous new earth. Only by this will the Creator vindicate his original purpose to have an enduring righteous world here. Now he rejoices because his new world is at the doors.

[3] The "war of the great day of God the Almighty" with which he will righteously remove the old world will leave much desolation in the earth. (Ps. 46:6-11) This desolation must be removed in order to have earth become the global paradise that the great Gardener Jehovah God purposed when he planted the garden of Eden as the beauty spot from which the paradise of God should spread out and robe all the earth with grandeur, a praise to the Creator and a suitable home for perfect man and his animal companions. The survivors of Almighty God's victorious war will step out as pioneers into the new earth. Although spread all over the earth according to their pre-Armageddon location, they will promptly cooperate together as a new-world society in har-

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2. What must be re-created, and in vindication of what?

3. After the war of God's great day, what will the Armageddon survivors do for beautifying the earth?

mony with the theocratic organization already established among them. The reigning King will manifest his will, and his *sarím* or princes on the earth will carry out his royal decrees. There will doubtless be a distribution of land or an assignment to working areas, to correspond with the distribution of the land to the twelve tribes of Israel after they had crossed the Jordan river and entered the Promised Land and gained dominance in it while Jehovah fought for them. With unrestrainable eagerness, with courage and with a loving desire to vindicate God's purpose further, the Armageddon survivors will tackle the reconstructive work of everywhere beautifying the earth, subduing it in fulfillment of God's original mandate to Adam and Eve.

[4] Opposite to being expelled from Paradise like Adam and Eve, they will really be entering Paradise, the garden of God. The earth will not be under any curse so as to run wild with thorns and thistles. But as God promised the Israelites in the Promised Land that their soil would have his fructifying blessing if they worshiped him and kept his commandments, so the whole earth will have the divine blessing as the Armageddon survivors proceed with subduing it with theocratic methods. Hence the bringing of the globe to a paradise loveliness and fruitfulness should not take too long. Be it remembered that about 425 years after the global deluge when Abraham and his nephew Lot looked over the whole basin of the Jordan river it was well watered and "like the garden of Jehovah", and this despite the occupancy of that region by demon-worshiping pagans. (Gen. 13:8-10, *NW*) So the restoration and extension of paradise on this earth will proceed apace,

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4. Why will the restoration of paradise and its extension on earth proceed apace and not take too long?

with proper climatic conditions, without drought, blights and pests, but all nature being brought to a perfect balance.

[5] Human marriage will then be what it should be, a happy and fruitful union of righteous man and woman. The original paradise of Eden had the single-wife standard for man. Noah and his sons followed the Edenic standard by having each one wife before, during and after the flood, as a pattern for those who survive Armageddon. Nineteen centuries ago Jesus restored human marriage to its Edenic standard for his disciples. So Armageddon survivors entering paradise restored will follow that standard in the "new earth". The prophet Moses, because of the hardheartedness of the fallen Israelites, was allowed to grant them the provisions for divorce. But the Greater Moses, Jesus Christ the King, will be lifting up fallen mankind to human perfection and he will make no allowance for divorce in the new earth. He himself has but the one wife, the Christian congregation of 144,000 members, "Christ's body." As he is Head over but the one wife, the one congregation, not two or more such, so he the Everlasting Father will arrange and marry his earthly children each to but one marriage mate, no divorce provisions being attached. (Matt. 19:3-9, *NW*) The spirit of God will have softened the human hearts to a loving condition.

[6] The children that will be born to the Armageddon survivors and to their offspring will be a blessing from God. He promised to bless the wombs of the Israelites in the Promised Land if they remained faithful to him, and for the Armageddon

5. What will the marriage standard and arrangements be then?

6. What will be the condition of the children born to Armageddon survivors, and how far will childbearing proceed?

survivors it will likewise be true: "Lo, children are a heritage of Jehovah; and the fruit of the womb is his reward." (Ps. 127:3, *AS*) There will be no stillbirths, no abortions, no cripples from birth, no babes dying after a few days, nor any children dying before attaining to the age of responsibility where they can choose their own course for themselves and take the recompense. Being born of not yet perfect although righteous parents, these children will not be born any more perfect than their parents then. Consequently they too will be dependent upon the provisions for salvation that Jehovah God makes through his sacrificed Son Jesus Christ; they will have to exercise faith and prove their faith by their loving, obedient works. Eventually the childbearing will cease, for it is not the Kingdom's purpose to fill the paradise earth with the offspring of the Armageddon survivors to the saturation point. Childbearing will proceed to the point where the demonstration has been made how it would have proceeded in Eden for filling the earth, and thus God's original mandate will have a vindicative illustration in this respect. Allowance must be made, room must be reserved for those who will be resurrected from death for life on earth.

[7] However, animal life will teem in the earth from those family kinds that will survive the "war of the great day of God the Almighty". They will produce their kind and live their normal life span in their appropriate habitats, but even those loving the open fields, the mountainous regions and the forests will become tame and completely subject to man. The spirit of the Creator who made birds, fish, land animals and creeping things will restore them to the state they had at the time

7. What will be the state of lower animal life then, and to whom will it be in subjection?

that he gave the perfect pair in Eden the mandate: "Have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth." (Gen. 1:28, *NW*) Jehovah God has put all these creatures under the feet of the Son of man Jesus Christ the King, and the King will subdue the spirits of all these creatures to be in harmless subjection to his righteous, obedient children on earth. (Ps. 8:4-8; Heb. 2:5-9) Already, in a symbolic or figurative way, Almighty God has removed the ferocious, vicious, predatory animals from among the New World society of his spiritual remnant and their good-will companions, that is, as regards such dispositions to be found in this selfish, beastly world and its systems. But this miracle he will produce in a literal way with the lower creature life in the new world. Righteous mankind will then be enraptured by beholding the Kingdom prophecy fulfilled with literalness:

[8] "And there shall come forth a shoot out of the stock of Jes'se [the human forefather of Jesus Christ the King], and a branch out of his roots shall bear fruit. And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

8, 9. With beholding what Kingdom prophecy fulfilled literally will righteous mankind be enraptured?

9 "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isa. 11:1-9, *AS*.

RESURRECTION OF THE REST OF THE DEAD

10 The King Jesus Christ can benefit not only the living but also all those who are dead in the memorial tombs. Almighty God will use him to raise the dead and has therefore given him the "keys of death and of Ha'des", that is, the power to release men from the processes of death and from mankind's common grave in the earth. Jesus said: "For just as the Father has in himself the gift of life, so he has granted to the Son to have also in himself the gift of life. And he has given him authority to do judging, because Son of man he is. Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:26-29 and Rev. 1:18, *NW*) On this basis the apostle Paul could say: "There is going to be a resurrection of both the righteous and the unrighteous."—Acts 24:15, *NW*.

10. What keys has God given the King Jesus Christ, and hence what marvelous thing will take place by their use?

[11] The faithful witnesses of Jehovah, from the martyred Abel down to those of this day, have done good. The 144,000 of the Christian congregation have part in the "first resurrection" to immortal life in the spiritual "new heavens". The other witnesses that died come out of the memorial tombs as righteous persons in full tune with the "new earth", many of them to be chosen and installed as *sarim,* or "princes", in all the earth. They being in the way of life from the time of their resuscitation, life eternal as perfect human creatures on a paradise earth will be what they will work for. They will hope to attain the right to this glorious prize by the end of the thousand years' reign of their Everlasting Father.

[12] The resurrection of the unjust that have practiced vile things will doubtless take place when paradise adorns the earth and can sustain all those billions of mankind in general that will be raised to an opportunity for life in the new world. This is indicated by Jesus' words to the evildoer that said while hanging beside him on Calvary: "Jesus, remember me when you get into your kingdom." "And he said to him: 'Truly I tell you today, You will be with me in Paradise.'" (Luke 23:42, 43, *NW; Ro; Lamsa; Cureton*) The way these will choose to go will be shown by their works during this thousand-year day of judgment. (2 Pet. 3:7, 8) Like books, God's will for them and for all others on earth will be opened or disclosed to them by the King. What each and all do under the established Kingdom will determine whether their names will be entered on the book

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11. Who are the righteous, the doers of good, that come forth from the memorial tombs, and to what will they come out?

12, 13. What indicates when the resurrection of the unjust will begin, according to what will they be judged, and how will worthiness of endless life be determined?

of life as of humans worthy of being gifted with endless life on the paradise earth. John writes:

13 "And I saw a great white throne and the one seated on it. From before him the earth and the heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. And the sea gave up those dead in it, and death and Ha'des gave up those dead in them, and they were judged individually according to their deeds. And death and Ha'des were hurled into the lake of fire. This means the second death, the lake of fire. Furthermore, whoever was not found written in the book of life was hurled into the lake of fire."—Rev. 20:11-15, *NW*.

14 Those who died at sea will be brought back to life. Those who were buried in Ha'des, or mankind's common grave in the dry land, will be brought back to human life. When the last of these has been restored from the memorial tomb, then Ha'des, mankind's common grave, will have been totally emptied and will cease for all time. In this way it will be hurled into the lake of fire, which symbolizes second death, a death without reversal. All, of course, will come out of the sea or Ha'des in an imperfect human condition and will require healing to attain to human perfection. Their healing and uplift will depend upon and be commensurate with their continued obedience to the Kingdom. Jesus Christ is Jehovah's King and High Priest. In Israel the priests inspected houses and persons that were infected with disease, quaran-

14. How will Ha'des be hurled into the lake of fire, and how will the healing and uplifting of mankind proceed under Jehovah's High Priest?

tined them and afterward pronounced them clean or unclean according to God's instruction. (Lev. 13:1 to 14:54) On earth Jesus Christ the High Priest performed marvelous cures on the blind, deaf, dumb, crippled, sick and leprous, even raising the dead. In applying the benefits of his ransom sacrifice for obedient mankind, he as High Priest will not tolerate the continued existence of sin's infection among his subjects. He will clear out sin together with all the marks of imperfection that it has produced mentally, morally and physically.

15 By the end of the thousand-year reign the royal High Priest will be able to pronounce all obedient humankind clean, for all trace of death due to Adam will be eradicated. Thus death, that is, the death inherited by descent from Adam, will be completely counteracted and will cease, so being hurled into the lake of fire, the "second death". Adamic death will never be able to be revived or be pleaded as the reason for the slightest sin. "For he must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed."—1 Cor. 15:25, 26, *NW*.

THE FINAL TEST

16 The perfect Adam and Eve in the paradise of Eden were tested as to their willing obedience to their Creator and Universal Sovereign. Obedient mankind, uplifted to human perfection in the restored earthly paradise, must likewise finally be tested as individuals and as a new-world society. The great controversy that has raged throughout the universe has made Jehovah's universal sovereignty the chief issue before all crea-

15. How and when will death be hurled into the lake of fire?

16. On what great issue will uplifted mankind be tested, and by means of whom? For what reason is this final test appropriate?

tion; it must now be permanently settled with regard to the new earth. God is not afraid to test the stability and enduring quality of each part of his new world of righteousness. The test on earth will not be by any replanted "tree of the knowledge of good and bad". By the close of the millennium perfected humankind will have gone through good and bad by actual experience. The test will be by means of the same one that led mankind astray at the beginning of their history, Satan the Devil, together with his demons. Can he do it again? He is confident that he can. He would not be satisfied unless he could try it. Will he be able to do so? The universe would like to know by actual demonstration for a final settlement of the great issue to Jehovah's everlasting, indisputable vindication. To this end Jehovah God voluntarily has his King release Satan and his demons from the abyss after the thousand years.

17 "Now as soon as the thousand years have been ended, Satan will be let loose out of his prison, and he will go out to mislead those nations in the four quarters of the earth, Gog and Magog, to gather them together for the war. The number of these is as the sand of the sea. And they advanced over the breadth of the earth and encircled the camp of the holy ones and the beloved city. But fire came down out of heaven and devoured them. And the Devil who was misleading them was hurled into the lake of fire and sulphur, where both the wild beast and the false prophet already were; and they will be tormented day and night for ever and ever."—Rev. 20:7-10, *NW*.

18 None of mankind will be privileged to escape

17. How does Revelation 20:7-10 describe the progress of the test?

18. To what areas of earth and to whom will this test extend, and how will the demons try to appeal to humankind?

this test, whether princes (*sarim*) or perfected mankind in general, in whatever quarter of the earth. To the farthest reaches of paradise the test will extend, as represented by the region that in the apostle John's day or in the prophet Ezekiel's day was inhabited by Gog, the prince of Magog, a region to the then extreme north. The test will be very searching. Satan and his demons, unreformed by their imprisonment in the abyss for a millennium, will apply their usual subtlety toward perfect mankind. It will appeal to selfishness, which may be camouflaged as an enlightened selfishness; that is the way it was presented to Eve. Consideration of it for a brief moment will subject perfect humans to being drawn out and enticed by their own desire. Such egocentric desire if given time and cultivation to become fertile will give birth to sin, and sin will mean rebellion against the universal sovereignty of the great Theocrat, Jehovah God. (Jas. 1:13-15, *NW*) The kingdom of God's dear Son and his bride will not interfere with this final test, although Satan and his demons have been cast down and made the footstool of the King's feet. Having accomplished the perfecting of mankind and the removal of inherited sin and Adamic death, the King steps aside for the Supreme Judge, Jehovah God, to make the test.

[19] "Next, the accomplished end, when he hands over the kingdom to his God and Father, when he has destroyed all government and all authority and power. For he must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed. For God 'subjected all things under his feet'. But when he [David at Psalms 8 and 110] says that 'all things

19. To show what will the King step aside for God to make the test?

have been subjected', it is evident that it is with the exception of the one who subjected all things to him. But when all things will have been subjected to him, then the Son himself will also subject himself to the one who subjected all things to him, that God may be all things to everyone." —1 Cor. 15:24-28, *NW*.

[20] In Ezekiel's prophecy Gog's assault was against the restored people of Jehovah God in order to plunder them and wreck their condition of prosperity and heap reproach upon the name of their God Jehovah. Because the many who yield to Satan's misleading influence at the end of the millennium will band together in conspiracy and make an assault from all quarters against God's loyal people and their theocratic organization in the restored paradise, these rebellious hordes are likened to Gog and his realm, Magog. Against the "camp of the holy ones," made up of the integrity-keeping ones of perfect humanity, and against the "beloved city", represented by the princes (*sarim*) that visibly represent the New Jerusalem above, the rebellious ones misled by Satan and his demons march to the assault. This is now the last time that Jehovah's universal sovereignty is challenged. While the faithful "new earth" stands stable, loyal and up in spiritual arms, Jehovah by his King rains down destruction upon the visible seed of the great Serpent. They show themselves undeserving of getting their names written in the book of life. There is no memorial tomb or any Ha'des or She'ol for them to go to, for these are now things of the forever past. Therefore the rebels are consigned to the lake of fire and sulphur, Gehenna, where death and Ha'des have been cast. That is,

20. To whom are the rebels on earth likened, against what do they make an assault, and what happens to them?

they are disintegrated, annihilated, as if they had never existed before. Their cursed name will rot.

21 As for Satan the Devil, the original Serpent, and his demons, they also are cast into that lethal lake of fire where the old-world "wild beast" and the Anglo-American "false prophet" were plunged at the battle of Armageddon. That spells absolute and endless destruction for them. Thus in a final and lasting sense the Seed of God's woman will bruise the Serpent at his head. Satan and his visible agencies, such as the "wild beast" and the "false prophet", have been a challenge to Jehovah's supremacy and all-power, a test-stone by which to prove his universal sovereignty and display his irresistible power over the challengers and opposers. For all time, then, when the question of Jehovah's universal sovereignty comes up, reference to the test-stone in the great controversy will always work to the torment or embarrassment and squelching of Satan's side of the issue. The issue will have been settled for good to Jehovah's vindication.

22 By this final test the "camp of the holy ones" and their "princes" (*sarím*) will prove their inflexible integrity to Jehovah God and his "new heavens". All these tried and tested ones of perfected humanity Jehovah will reward with writing their names in his book of life. That means their justification to life without end upon the paradise earth. "God is the One who declares them righteous." (Rom. 8:33, *NW*) The "new earth" will have endured the concluding, determinative test and come through to the vindication of Jehovah's

21. Where will Satan and his demons be cast, and in what way will they be tormented there forever and ever?

22. What will be the reward of those who will stand the test, and into what relationship with God and his woman will they be brought?

rightful sovereignty over all creation. Though the "second death" is always within Almighty God's power to administer to possible rebels, no creature will be able or empowered to destroy the faithful members of the "new earth" in the endless new world. No creature can cancel God's justifying of them to eternal life. (Luke 20:34-36) They will remain forever as the justified human sons of Jehovah God, now adopted as the visible children of his woman and thus made a part of his theocratic universal organization. They will always serve him on earth as those who under test had a part in vindicating God Most High.

[23] Forever the new earth and the new heavens will remain in tune in the unifying worship of the only true God and in the unswerving love of righteousness. Perfect mankind's home and its radiant sun and silvery moon will endure as long as God's kingdom by Christ Jesus, the great Son and Seed of David, and that is forever. In assurance of this God says: "Once have I sworn by my holiness: I will not lie unto David: His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as the faithful witness in the sky." (Ps. 89:35-37, *AS*) Materialistic scientists of this "present wicked system of things", in utter ignorance or stubborn disbelief of the Creator's purpose, reason out that such a thing will be impossible according to their godless conception of the universe. Leaning to their own understanding, the Creator God not being in any of their thoughts, they reason that the earth will come to a flaming end. They fancy that the sun, which is a huge hydrogen bomb in permanent explosion, will reach an old age where it will undergo a series of wild explosions, becom-

23. How long will the new earth and new heavens remain in tune, and against what philosophies respecting earth's destiny are Christians warned?

ing a super-nova, perhaps three to ten billion years from today. This will increase the sun's radiance a million times. What chance will creature life on earth have under such a sun, with the earth's side toward the sun becoming ablaze, and then the gases shooting out from the sun's exploded exterior baptizing the earth in fire? By these death throes of the sun the earth will be reduced to a cinder, without form and beauty and life-sustaining atmosphere, circling round its dying sun until some unpredictable greater catastrophe renders it to a great cloud of dust, which the scientists think it originally was. Christians are warned against such philosophies, such "falsely called 'knowledge' ".—1 Tim. 6:20, 21, *NW*.

[24] The new earth and new heavens make up the righteous new world for which Jehovah God has expressed love in an unusual way. "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16, *NW*) His Son died on earth that he might ransom believers who will become his bride and compose the "new heavens" with him. He laid down his earthly life that he might also redeem those believing humans who will become his loyal subjects and compose the "new earth". Is it reasonable, not to say, Scriptural, to expect that eventually, in the dim, far-distant future, God will destroy what he has loved so much and what he has produced at the cost of his most-loved Son? Having filled the earth with a perfect human race in his image and likeness and having transformed their earthly home into a paradise, will God ever let cosmic forces reduce it to an ugly,

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24. What world was it that God loved so much, and how does this argue that he will never destroy it? In testimony of what would he preserve it?

uninhabitable cinder or shapeless cloud of dust mingled with gases? Having fulfilled his original purpose by the end of his great sabbath day, his seven-thousand-year day of resting from earthly creation, will he then stultify himself by destroying all his work that he has pronounced very good? Forever No to that! Instead, he will make it remain forever. With undying love he will preserve it, to be an eternal monument testifying to the vindication of his universal sovereignty and holy name, this earthly site where the paramount issue of all the universe was settled to his honor.

25 Never fear, then, you who hope to live in peace and happiness on a paradise earth. Jehovah God, who can never lie, has given his own Word that the much-loved new world will endure without an end. In words addressed to spiritual Israel of which his beloved Son is the Chief One, he says: "For as the new heavens and the new earth which I will make shall remain before me, saith Jehovah, so shall your seed and your name remain. And it shall come to pass from new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, saith Jehovah. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence unto all flesh."—Isa. 66:22-24, *Da; AS*.

26 The new heavens and the new earth, being all righteous, will remain before Jehovah their Creator, who has exhaustless power to renew his creation and perpetuate it in its glorious perfec-

25. In view of whose statement and what statement need those who hope to live on the paradise earth never fear?

26. Why will the new heavens and the name of its members remain before Jehovah, and why also the new earth?

tion. Just so, too, the name of his spiritual Israel, the people taken out for his name and who have not borne his name in vain, will remain before him; it shall not rot like the name of the wicked. By the power of the Kingdom the lovable inhabitants of the "new earth" will become the seed or offspring of spiritual Israel, and they will be brought forth for no calamity or sudden terror; they, too, will remain before Jehovah, their great Father and eternal Provider. "Jehovah preserveth all them that love him; but all the wicked will he destroy." (Ps. 145:20, *AS*) At the battle of Armageddon he will destroy all the wicked of this modern generation.

[27] The survivors of this "war of the great day of God the Almighty" will be his lovers, the New World society. After the battle they will go forth and look upon the carcasses of those whom Jehovah has slain, unburied, the food of worms that will not die or cease from swarming over the odious carcasses until they have eaten the bones clean, the food of fire mixed with sulphur that will not be extinguished until it has completed the consumption of all remnants of the carcasses. This will be their fate, because they will be objects of abhorrence to all righteous surviving flesh, who will not commit them to memorial tombs but will let them perish in Gehenna, second death. (Matt. 10:28, *Mo; NW;* Mark 9:43-48) Likewise those who make an uprising against Jehovah's new world at the end of Christ's millennial reign will be devoured with destruction from heaven, so being hurled into the symbolic "lake of fire", the "second death".—Rev. 20:9, 14, 15; 21:8, *AS; NW.*

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27. What will happen to the carcasses of those who have transgressed against Jehovah at Armageddon, and how will the rebels at the end of Christ's reign be correspondingly treated?

28 During the thousand-year reign of the "new heavens" for mankind's uplift and perfecting, all human flesh will learn and know of Jehovah, "for the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." (Hab. 2:14, *AS*) Throughout all seasons of the year, from month to month, from week to week, they will worship Him, the praiseworthy God of the new world. They will enter into his great sabbath of rest by their faith proved by obedience. Christ's millennial reign being the seventh and last millennium of Jehovah's great sabbath day, what a day it will be for believing mankind! A day of cessation from attempts at self-justification; a day of rest in God's provisions through Christ; and a day of mental, moral and physical recuperation and upbuilding to the grand ideal of human perfection in God's image and likeness, in paradise restored! Faithfully enduring the final test at the close of Christ's millennial day and of Jehovah's great sabbath day, those who have chosen to serve the living and true God for all time will enter upon an eternity of paradisaic happiness in the ever-abiding new earth.

29 God will not need to transport them to other planets for any reason or to people heaven with them. He is not interested in having a continual turnover of untried workers coming and then going from the earth, but wants his children here to become proficient in attending to this planetary gem of creation. He will forever retain them on earth as expert gardeners to maintain it as a glorious paradise to His praise. Never will their ceaseless existence in peace on the same earth

28. How will the Armageddon survivors and obedient mankind worship Jehovah from new moon to new moon and from sabbath to sabbath?

29. Why will living forever on the paradise earth never grow dull and monotonous?

grow mechanical, dull and monotonous, like mere aimless existence in a mythical Shangri-la. Living will be perpetually warmed with love from God and his King and from fellow man. Eternal life will be a continual perfect expression of love for others that finds more happiness in giving than in receiving. Perfect life in God's image and likeness will be a daily delight, filled with admiration of God's beauteous creation and with gratitude for the joyous privilege of being alive and with new, thrilling wonderment as mankind with perfect capacities constantly inquire and learn of the unfathomable Creator, their great heavenly Father. Life in his beloved new world will always have an inspiring purpose, that of unselfishly serving one's fellow creatures and worshiping and magnifying the adorable God who created the new heavens and new earth by his Son Jesus Christ.

YOUR PREPARATION NOW TO ABIDE FOREVER

30 What an inviting prospect, what a blessed opportunity, the loving Creator of the new world has set before us of this generation! What an uplifting hope it inspires in us for the future! How it makes us want to live to enter into the enjoyment of all these blissful things that Jehovah God has promised in vindication of his love, his devotion to righteousness, his faithfulness to purpose, and his all-power and supremacy! Delighting to make his creatures forever happy, he prepared all the blessings of the new world for us to enjoy. It is properly our part to express our faith, our thankfulness, our appreciation now by seeking to prove worthy of sharing in all the good things that he has in reservation for those who love him. This every sincere heart that longs to worship God

30. How is every sincere heart affected by this vision of the future, and what will it now do in response to this which God has set before us?

with spirit and truth will do. In his forethought the heavenly Father has provided for us every help and advantage to do so, with assurance of good success.

[31] First of all, God has provided us with his written Word. This is most vital to our living forever in his new world. "For 'all flesh is as vegetation, and all its glory is as a flower of the vegetation; the vegetation becomes withered, and the flower falls off, but the word spoken by Jehovah endures forever'. Well, this is the 'word spoken', this which has been declared to you as good news." (1 Pet. 1:24, 25, *NW*) We sincerely desire to endure forever with that divine word, and to do so we must feed upon it, study it, obey it, make it our guide, for it is not by material food which perishes that man will gain life but by every utterance coming through the mouth of the one Life-giver. He has thoughtfully had his word written down and made available for us despite all the enemies' efforts to destroy that indestructible Word. Today that Word still lives whereas its foes perish. By the message of the living Word we can lay firm hold on the eternal life promised. We may not, we will not, if we are wise, neglect God's Word. As we read and study it, we must pray to him for his spirit to enlighten us.

[32] It is necessary not only to make a private study of God's Word but also to associate oneself with those who worship him with spirit and truth, to advance in knowledge and understanding by studying with them, if possible. This means seeking the company of the New World society that Jehovah God has now formed by Jesus Christ. This very book that you have just read was provided

31. What is most vital to our living forever in God's new world, and why? Hence what must we do with it?
32. Besides a private study of the Bible, what else is necessary for us to do?

for you through that New World society to enable you better to understand your copy of the Bible and to find its jewels of truth that God by his spirit has made to gleam forth light in our dark day.

[33] To company with the New World society of Jehovah's witnesses may require you to break company with the old world. But what of that? It is a doomed world, and God's Word of life says: "If anyone loves the world, the love of the Father is not in him; because everything in the world —the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:15-17, *NW*) It is solely in brotherly association with the New World society that we can possibly survive when this old world passes away. The New World society is dedicated to doing the will of God, and his promise is that only those who do this will remain forever. It will strengthen and encourage you to do the good and perfect will of God by regularly meeting with those of his New World society, and none of us may neglect doing this: "Let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25, *NW*) How rapidly that desired day is drawing nearer!

[34] Help others to learn to know and do God's will. Share the knowledge of this book with them, starting a home Bible study with them. Aid them, aid yourself thus, to endure forever in happiness.

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33. Though causing a break with the old world, why is it necessary to company with the New World society?
34. How may we aid others to endure forever?

CHART OF OUTSTANDING HISTORICAL DATES

As followed by *"New Heavens and a New Earth"*

Symbols: "a" for "after"; "b" for "before"; "c" for "circa or about"

DATE	EVENT	REFERENCE
4025 B.C.	Adam's creation (in the fall)	Gen. 2 :7
a4025 B.C.	Adam writes Doc. No. I, Gen. 1 :1–2 :4	Gen. 2 :4
a4025 B.C.	Edenic covenant made, first prophecy	Gen. 3 :15
b3895 B.C.	Cain slays Abel	Gen. 4 :8
3403 B.C.	Birth of righteous Enoch	Gen. 5 :18
3338 B.C.	Birth of Methuselah	Gen. 5 :21
3151 B.C.	Birth of Lamech	Gen. 5 :25
b3096 B.C.	Adam writes Doc. No. II, Gen. 2 :5–5 :2	Gen. 5 :1
3096 B.C.	Death of Adam, within his 930th year	Gen. 5 :5
3039 B.C.	Transference of Enoch	Gen. 5 :24
	Ends his period of prophesying	Jude 14
2969 B.C.	Birth of Noah	Gen. 5 :28, 29
2490 B.C.	God's pronouncement as to mankind	Gen. 6 :3
2469 B.C.	Birth of Japheth	Gen. 5 :32 ; 9 :24 ; 10 :21
2468 B.C.	Birth of Shem	Gen. 7 :11 ; 11 :10
c2420-	Noah begins to build the ark	Gen. 6 :14
2410 B.C.	Noah's preaching of righteousness begins	2 Pet. 2 :5
2370 B.C.	Methuselah dies, within his 969th year	Gen. 5 :27
2370 B.C.	Flood waters begin to fall (in Nov.)	Gen. 7 :11
	Noah 599 years old or in his 600th year	
c2370 B.C.	Noah writes Doc. III, Gen. 5 :3–6 :9	Gen. 6 :9
2369 B.C.	Flood on earth—Noah 600 years old	Gen. 7 :6
2369 B.C.	Making of the covenant after the flood	Gen. 8 :13 ; 9 :16
2368 B.C.	Birth of Arpachshad	Gen. 11 :10
a2239 B.C.	Building of the Tower of Babel	Gen. 11 :4
2020 B.C.	Death of Noah, within his 950th year	Gen. 9 :28, 29
a2020 B.C.	Shem, Ham, Japheth write Document IV, Gen. 6 :9–10 :1	Gen. 10 :1
2018 B.C.	Birth of Abraham	Gen. 11 :26
a1978 B.C.	Terah writes Doc. No. VI, Gen. 11 :10-27	Gen. 11 :32 ; 12 : 4
1943 B.C.	Abraham enters Canaan. Abrahamic covenant made	Gen. 12 :4, 7
	Beginning of the 430-year period	Ex. 12 :40 ; Gal. 3 :17
b1933 B.C.	Lot rescued. Abraham visits Melchizedek	Gen. 14 :16, 18 ; 16 :3
1932 B.C.	Ishmael born	Gen. 16 :15, 16
1919 B.C.	Covenant of circumcision made	Gen. 17 :1, 10, 24
a1919 B.C.	Judgment of Sodom and Gomorrah	Gen. 19 :24
1918 B.C.	Birth of Isaac the true heir	Gen. 21 :2, 5
	Beginning of the "about 450 years"	Acts 13 :17-20, *NW*
1913 B.C.	Weaning of Isaac. Ishmael sent away	Gen. 21 :8 ; 15 :13
	Beginning of the 400-year oppression	Acts 7 :6
c1893 B.C.	Isaac offered up. God adds oath	Gen. 22 :2, 16
1881 B.C.	Death of Sarah, age 127	Gen. 17 :17 ; 23 :1
1878 B.C.	Marriage of Isaac and Rebekah	Gen. 25 :20
b1869 B.C.	Shem writes Doc. V, Gen. 10 :2–11 :10	Gen. 11 :10
1869 B.C.	Death of Shem, in 600th year	Gen. 11 :11
1858 B.C.	Birth of Esau and Jacob	Gen. 25 :26
1844 B.C.	Death of Abraham, in 175th year	Gen. 25 :7
a1843 B.C.	Ishmael (and Isaac) writes Document No. VII, Gen. 11 :27–25 :12	Gen. 25 :12
1818 B.C.	Esau marries Judith, the Hittitess	Gen. 26 :34
1796 B.C.	Death of Ishmael, within his 137th yr.	Gen. 25 :17

DATE	EVENT	REFERENCE
a1796 B.C.	Isaac writes Document No. VIII, Gen. 25 :13-19	Gen. 25 :19
1781 B.C.	Jacob flees to Haran ; his vision at Bethel	Gen. 28 :2, 13, 19 ; 30 :25, 26 ; 31 :41
1774 B.C.	Jacob marries Leah and Rachel	Gen. 29 :23-30
1767 B.C.	Birth of Joseph	Gen. 30 :23, 24
1761 B.C.	Jacob returns to Canaan from Haran	Gen. 31 :18, 41
c1761 B.C.	Jacob wrestles angel, is named Israel	Gen. 32 :24-28
1750 B.C.	Joseph sold as a slave by his brothers	Gen. 37 :2
1739 B.C.	Death of Isaac, within his 180th year	Gen. 35 :28, 29
a1739 B.C.	Esau writes Doc. No. IX, Gen. 25 :19-36 :1	Gen. 36 :1
a1739 B.C.	Esau writes Doc. X, Gen. 36 :2-9	Gen. 36 :9
1737 B.C.	Joseph made prime minister of Egypt	Gen. 41 :40, 46
b1728 B.C.	Jacob writes Doc. XI, Gen. 36 :10–37 :2	Gen. 37 :2
1728 B.C.	Jacob with his whole family enters Egypt	Gen. 45 :6 ; 46 :26 ; 47 :9
1712 B.C.	Death of Jacob, within his 147th year	Gen. 47 :28
1657 B.C.	Death of Joseph, age 110	Gen. 50 :26
b1613 B.C.	Job's trial	Job 1 :8 ; 42 :16
c1600 B.C.	Egypt begins growth as 1st world power	Ex. 1 :8
1593 B.C.	Birth of Moses	Ex. 2 :2
1553 B.C.	Moses offers himself as a deliverer ; flees to Midian	Ex. 2 :11, 14, 15 Acts 7 :23
c1514 B.C.	Moses at the burning thornbush	Ex. 3 :2
1513 B.C.	Passover ; Egypt's power shaken ; Red Sea disaster ; Israelites leave Egypt ; end of 400-year period of affliction	Ex. 12 :12 ; 14 :27 Ex. 14 :29, 30 Gen. 15 :13, 14
	Giving of the Law at Mt. Sinai	Ex. 19 :3-8
	End of the 430-year period	Gal. 3 :17 ; Ex. 12 :40 ; John 5 :46
	Moses compiles Genesis in wilderness	
1512 B.C.	Tabernacle construction completed	Ex. 40 :17
	Consecration of the Aaronic priesthood	Lev. 8 :34-36
	Moses writes most of Exodus and Leviticus	Lev. 27 :34 ; Num. 1:1 ; Ex. 16 :35
c1490 B.C.	Moses writes the book of Job	
1473 B.C.	Moses completes Numbers in Moab	Num. 35 :1 ; 36 :13
	Covenant of faithfulness in Moab	Deut. 29 :1
	Moses writes Deuteronomy	Deut. 1 :1, 3
	Moses dies on Nebo in Moab, age 120	Deut. 34 :5, 7
	Israel enters Canaan under Joshua	Jos. 4 :19
1467 B.C.	End of Joshua's war operations in Canaan	Jos. 11 :23 ; 14 :7, 10-15
	End of the "about 450 years"	Acts 13 :17-20, *NW*
b1454 B.C.	Joshua writes the book of Joshua	Jos. 1 :1 ; 24 :26
c1454 B.C.	Death of Joshua, age 110	Jos. 24 :29
c1192 B.C.	Birth of Samuel	1 Sam. 1 :20
c1173 B.C.	Jephthah's victory over Ammon	Judg. 11 :26, 33
b1137 B.C.	Ark removed from Shiloh	1 Sam. 4 :3, 11
	Eli's judgeship ends	1 Sam. 4 :18
	Samuel continues judging	1 Sam. 6 :1, 21 ; 7 :1, 2, 15
c1137 B.C.	Jonathan, son of Saul, born	1 Sam. 13 :1, 2
1117 B.C.	Samuel anoints Saul as king of Israel	1 Sam. 10 :24 ; Acts 13 :21

DATE	EVENT	REFERENCE
1107 B.C.	Birth of David at Bethlehem	1 Sam. 16 :1 ; 2 Sam. 5 :4
c1100 B.C.	Samuel writes Judges	Judg. 21 :25
c1097 B.C.	Samuel anoints David as king designate	1 Sam. 16 :13
c1097 to 1037 B.C.	David writes his many Psalms	Ps. 72 :20
c1090 B.C.	Samuel writes the book of Ruth	Ruth 4 :18-22
b1082 B.C.	Samuel writes 1 Samuel 1 :1–24 :22	1 Sam. 25 :1
1077 B.C.	Death of King Saul	1 Sam. 31 :7
	David anointed king of Judah at Hebron	2 Sam. 2 :4
1070 B.C.	David's 3d anointing, over all Israel	2 Sam. 5 :3-5
1069 B.C.	David takes Jerusalem ; makes it capital	2 Sam. 5 :6, 7
a1069 B.C.	The Ark brought into Jerusalem	2 Sam. 6 :15
	Kingdom covenant made with David	2 Sam. 7 :12-16
c1040 B.C.	Gad and Nathan write 1 Samuel 25 :1 to 2 Samuel 24 :25	2 Sam. 24 :18
1037 B.C.	Death of King David, age 70	1 Ki. 2 :10, 11
	Solomon anointed as king of Israel	1 Ki. 1 :39 ; 2 :12
1034 B.C.	Construction of Solomon's temple begun	1 Ki. 6 :1
1027 B.C.	Solomon's temple in Jerusalem completed	1 Ki. 6 :38
c1010 B.C.	Solomon writes most of Proverbs	Prov. 1 :1 ; 10 :1 ; 25 :1 ; Eccl. 12 :9
c1010 B.C.	Solomon writes Song of Solomon	Ca. 1 :1
c1000 B.C.	Solomon writes Ecclesiastes	Eccl. 1 :1
997 B.C.	Rehoboam succeeds Solomon, kingdom split	1 Ki. 11 :43 ; 12 :19
980 B.C.	Abijam succeeds Rehoboam	1 Ki. 15 :1, 2
978 B.C.	Asa succeeds Abijam	1 Ki. 15 :9, 10
938 B.C.	Jehoshaphat succeeds Asa	1 Ki. 22 :41, 42
917 B.C.	Jehoram succeeds Jehoshaphat	2 Ki. 8 :16, 17
c917 B.C.	Joel writes the book of Joel	Joel 1 :1
910 B.C.	Ahaziah succeeds Jehoram	2 Chron. 22 :1, 2
909 B.C.	Queen Athaliah usurps throne	2 Ki. 11 :1-3
903 B.C.	Jehoash succeeds Ahaziah	2 Ki. 12 :1
866 B.C.	Amaziah succeeds Jehoash	2 Ki. 14 :1, 2
c852 B.C.	Jonah writes the book of Jonah	Jonah 1 :1, 2
837 B.C.	An interregnum begins in Judah	2 Ki. 14 :1, 2 ;15 :1
826 B.C.	Uzziah becomes king	2 Chron. 26 :1-3
c811 B.C.	Amos writes the book of Amos	Amos 1 :1
c782 B.C.	Assyria, second world power, begins to dominate Israel	2 Ki. 15 :19
774 B.C.	Jotham succeeds Uzziah	2 Chron. 27 :1
759 B.C.	Ahaz succeeds Jotham	2 Chron. 28 :1
745 B.C.	Hezekiah succeeds Ahaz	2 Chron. 29 :1
c742 B.C.	Hosea writes the book of Hosea	Hosea 1 :1
740 B.C.	Assyria subjugates Israel, takes Samaria	2 Ki. 17 :6, 13, 18
a732 B.C.	Isaiah writes the book of Isaiah	Isa. 1 :1
c716 B.C.	Manasseh succeeds Hezekiah	2 Ki. 21 :1
c716 B.C.	Micah writes the book of Micah	Micah 1 :1
661 B.C.	Amon succeeds Manasseh	2 Ki. 21 :19
659 B.C.	Josiah succeeds Amon	2 Ki. 22 :1
c655 B.C.	Zephaniah writes the book of Zephaniah	Zeph. 1 :1
b633 B.C.	Nahum writes the book of Nahum	Nah. 1 :1

DATE	EVENT	REFERENCE
c633 B.C.	Nineveh falls to Chaldeans and Medes	Nah. 3 :7
628 B.C.	Jehoahaz succeeds Josiah	2 Ki. 23 :31
628 B.C.	Jehoakim succeeds Jehoahaz	2 Ki. 23 :36
c628 B.C.	Habakkuk writes the book of Habakkuk	Hab. 1 :1
626 B.C.	Nebuchadnezzar defeats Neco of Egypt at Carchemish	Jer. 46 :2
625 B.C.	Nebuchadnezzar rules as king of Babylon	Jer. 25 :1
620 B.C.	Nebuchadnezzar makes Jehoiakim tributary king	2 Ki. 24 :1
618 B.C.	Jehoiachin becomes king after Jehoiakim	2 Ki. 24 :6
	Nebuchadnezzar takes first Jewish captives to Babylon	Dan. 1 :1-4 2 Chron. 36 :6, 7
617 B.C.	Zedekiah is made king	2 Chron. 36 :10
609 B.C.	Nebuchadnezzar attacks Judah 3d time	2 Ki. 25 :1
	He begins 3-year siege of Jerusalem	2 Ki. 25 :2
607 B.C.	Fifth month (Ab 7-10) temple razed	2 Ki. 25 :8-10
	Jerusalem destroyed	Jer. 52 :12-14
607 B.C.	Seventh month. Jews abandon Judah	2 Ki. 25 :25, 26
	Babylon becomes the third world power	
	Jeremiah writes Lamentations	Lam. preamble, *LXX*
c607 B.C.	Obadiah writes the book of Obadiah	Obadiah 1
591 B.C.	Ezekiel writes the book of Ezekiel	Ezek. 40 :1 ; 29 :17
a581 B.C.	Jeremiah writes the books 1 and 2 Kings and Jeremiah	Jer. 52 :31 2 Ki. 25 :27
539 B.C.	Babylon falls to the Medes and Persians	Dan. 5 :30, 31
	Medo-Persia becomes 4th world power	
537 B.C.	Cyrus, the Persian, issues decree permitting Jews to return to Jerusalem. Jerusalem's 70-year desolation ends	2 Chron. 36 :22, 23 Ezek. 1 :1-3 ; 3 :1 Jer. 25 :12 ; 29 :10
520 B.C.	Haggai writes the book of Haggai	Hag. 1 :1
518 B.C.	Zechariah writes the book of Zechariah	Zech. 1 :1
516 B.C.	Zerubbabel completes second temple	Ezra 6 :14, 15
474 B.C.	Mordecai writes the book of Esther	Esth. 3 :7 ; 9 :32
468 B.C.	Ezra and priests return to Jerusalem	Ezra 7 :7
c460 B.C.	Ezra writes the books 1 and 2 Chronicles and Ezra	2 Chron. 36 :22 Ezra 1 :1
455 B.C.	Jerusalem's walls rebuilt by Nehemiah	Neh. 1 :1 ; 2 :1, 11 ; 6 :15
	Prophecy of 70 weeks begins fulfillment	Dan. 9 :24
443 B.C.	Nehemiah writes the book of Nehemiah	Neh. 5 : 14
c442 B.C.	Malachi writes the book of Malachi	Mal. 1 :1
406 B.C.	Jerusalem fully rebuilt to ancient glory	Dan. 9 :25
332 B.C.	Greece, 5th world power, rules Judea	Dan. 8 :21
c280 B.C.	The Greek Septuagint translation begun	Deut. 32 :43
165 B.C.	Renewal of temple after desecration by Greek idolatry. Feast of Dedication	John 10 :22

DATE	EVENT	REFERENCE
63 B.C.	Rome, 6th world power, rules Jerusalem	John 19 :15 Rev. 17 :10
37 B.C.	Herod (appointed king by Rome) takes Jerusalem by storm	
17 B.C.	Herod begins building the third temple	John 2 :20
2 B.C.	Birth of John the Baptist and of Jesus	Luke 1 :60 ; 2 :7
A.D. 29	John and Jesus begin their ministries	Luke 3 :1, 2, 23
A.D. 32	John the Baptist beheaded	Matt. 14 :10
A.D. 33	Nisan 14. Jesus provides sacrifice for the new covenant. Is impaled	Luke 22 :20 ; 23 :33
A.D. 33	Nisan 16. The resurrection of Jesus	Matt. 28 :1-10
A.D. 33	Sivan 6, Pentecost. Outpouring of spirit	Acts 2 :1-17
	Peter opens the way for Jews to Christian congregation, uses 1st key	Matt. 16 :19 Acts 2 :38
A.D. 36	End of the 70 weeks of years	Dan. 9 :24-27
	Peter uses 2d key, uncircumcised people of the nations enter Christian congregation	Acts 10 :1, 45
cA.D. 41-50	Matthew writes "Matthew"	Matt. 28 :15
A.D. 49	Governing body rule against circumcision for the believers from the nations	Acts 15 :28
A.D. 50	Paul writes 1 and 2 Thessalonians from Corinth	Acts 18 :11, 12 1 Thess. 1 :1
A.D. 51	Paul writes his letter to the Galatians from Antioch	Gal. 1 :1 Acts 18 :22, 23
A.D. 55	Paul writes 1 Corinthians from Ephesus	1 Cor. 15 : 32 Acts 19 :1
A.D. 55	Paul writes 2 Corinthians from Philippi	2 Cor. 2 :12, 13 Acts 20 :1
A.D. 56	Paul writes his letter to the Romans from Corinth	Rom. 16 :1 Acts 20 :2
A.D. 56-58	Luke writes his history entitled "Luke" from Caesarea	Acts 23 :33 Luke 1 :1, 2
A.D. 60	From Rome Paul writes : Ephesians Philippians Colossians Philemon	Eph. 3 :1 Phil. 4 : 22 Col. 4 :18 Phm. 1
cA.D. 60	James, Jesus' brother, writes "The Letter of James" from Jerusalem	Jas. 1 :1 Gal. 1 :18, 19
A.D. 60-65	Mark writes his history entitled "Mark"	Col. 4 :10 ; 1 Pet. 5 :13 ; 2 Tim. 4 :11
A.D. 61	Paul writes "Hebrews" from Rome	Heb. 13 :24 ;10 :34
A.D. 61	Luke completes writing Acts in Rome	Acts 28 :30
A.D. 61-64	Paul writes Timothy from Macedonia Paul writes Titus from Ephesus	1 Tim. 1 :3 Titus 1 :5
A.D. 62-64	Peter writes 1 Peter from Babylon	1 Pet. 1 :1 ; 5 :13
cA.D. 64	Peter writes 2 Peter from Babylon	2 Pet. 3 :15, 16
A.D. 65	Paul writes 2 Timothy from Rome	2 Tim. 4 :16-18
cA.D. 65	Jude, Jesus' brother, writes "Jude"	Jude 1, 17, 18
A.D. 70	Jerusalem and its temple destroyed by the Romans	Dan. 9 :27 Matt. 23 :37, 38 Luke 19 :42-44

DATE	EVENT	REFERENCE
cA.D. 96	John on Patmos writes Revelation	Rev. 1 :9
cA.D. 98	John writes history entitled "John" and his letters 1, 2 and 3 John	John 21 :22, 23
A.D. 1600	British Empire begins rise of 7th world power; charters East India Company	Dan. 7 :8; Rev. 13 :11; 16 :13
A.D. 1914	End of the "appointed times of the nations", about October 1 Birth of God's kingdom by enthronement of Jesus Christ 2,520 years from 607 B.C.	Luke 21 :24; Rev. 12 :1-10; Isa. 66 :7
A.D. 1919	January, Church Council calls proposed League of Nations the political expression of God's kingdom	
A.D. 1919	March 27, work of Jehovah's witnesses begins to be reorganized September 1-8, first international convention of Jehovah's witnesses at Cedar Point, Ohio, U.S.A.	Isa. 66 :8, 9
A.D. 1920	January 10, League of Nations is declared existent	Matt. 24 :15
A.D. 1939	September 1, Germans invade Poland, precipitating World War II League of Nations is abyssed	Rev. 17 :8
A.D. 1945	October 24, United Nations comes into existence; 8th world power	Luke 21 :20; Rev. 17 :8, 11

[It should be noted by the reader that many early Biblical events occurred within years that ran from fall to fall. The Jews even today have a "civil year" that runs from fall to fall. After the Exodus in 1513 B.C. "sacred years" were inaugurated which counted from spring to spring. "Regnal years" of the kings of Israel, Babylon and Persia, it appears, ran from spring to spring. Where a king died before he completed his last "regnal year" his successor completed his term as an "accession year". However, the successor did not reckon the beginning of his own first "regnal year" until the next spring.]

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