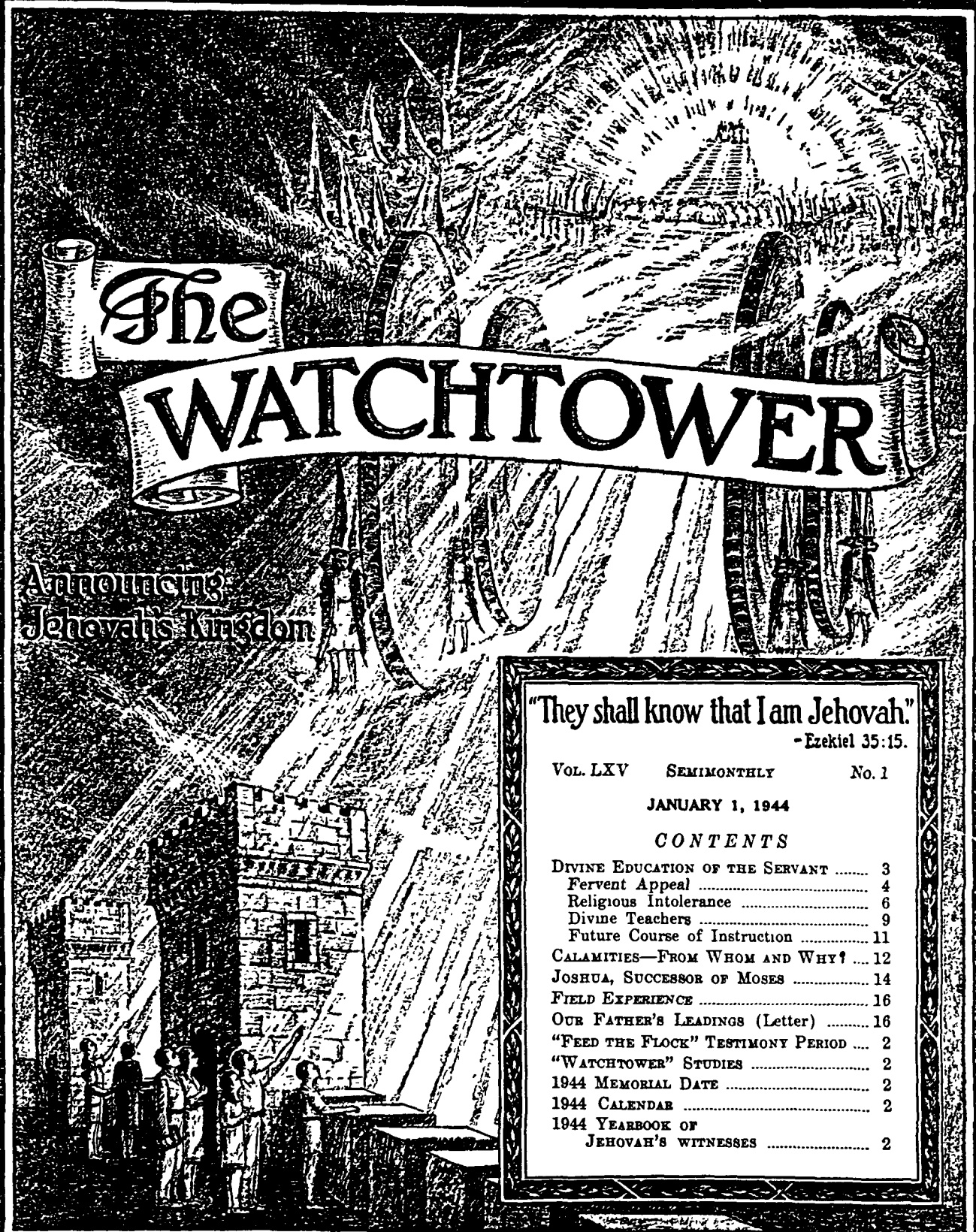
THE Watchtower

1944



"They shall know that I am Jehovah."
—Ezekiel 35:15.

VOL. LXV SEMIMONTHLY No. 1

JANUARY 1, 1944

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." —Isa. 43:12.

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.
OFFICERS
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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the Journal one month before the subscription expires.

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"FEED THE FLOCK" TESTIMONY PERIOD

February, expected to be the blackest month of the Northern winter for food supplies, will not want for spiritual nourishment. The month has been named "Feed the Flock" Testimony Period. Great effort to reach the scattered sheep with "meat in due season" will be made by Jehovah's witnesses and their companions. February will open a great three-month house-to-house campaign wherever the magazine is permitted circulation, to increase the subscription list of *The Watchtower*. A special offer will be authorized of a year's subscription for this journal, together with a copy of *"The Truth Shall Make You Free"* and *Freedom in the New World* as a premium, at the regular subscription rate of $1.00. For anyone's part in this special campaign considerable preparation will be required. Jehovah's witnesses and companions will accordingly begin planning and preparing now to launch out at the opening of the campaign fully equipped and instructed, eager to exceed anything that has been attained heretofore in such an effort for 100,000 new American subscribers.

"WATCHTOWER" STUDIES

Week of February 6: "Divine Education of the Servant," ¶ 1-22 inclusive, *The Watchtower* January 1, 1944.

Week of February 13: "Divine Education of the Servant," ¶ 23-47 inclusive, *The Watchtower* January 1, 1944.

1944 MEMORIAL DATE

Due to the interrupted or delayed communications with other countries under conditions of total war, the Memorial date for this year, namely Saturday, April 8, 1944, after 6 p. m., Standard Time, is here given early announcement.

1944 CALENDAR

The Watch Tower Society's 1944 calendar features the yeartext; namely, "Teach me to do thy will; for thou art my God." (Psalm 143:10) The up-to-date animated picture accompanying (in color) conforms to the text and illustrates how it is being carried out by those who now make the text their own. The calendar pad announces the bimonthly Testimony periods of 1944, and also the service themes and supporting scriptures of the alternating months. The calendar is now available, and will be mailed on a contribution of 25c a copy, or 5 copies to one address on a $1.00 contribution.

1944 YEARBOOK OF JEHOVAH'S WITNESSES

Despite the unfavorable conditions, the 1944 *Yearbook of Jehovah's witnesses* has been produced covering the world-wide accomplishments of these Bible educators during this past service year of 1942-1943. The stirring report thereof has been prepared by the president of the Watch Tower Bible and Tract Society, and it sets out also the key-features and objectives of the work immedi-

(*Continued on page 16*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV JANUARY 1, 1944 No. 1

DIVINE EDUCATION OF THE SERVANT

"Teach me to do thy will; for thou art my God."—Ps. 143:10.

JEHOVAH teaches His servant in the time of great stress and affliction at the hands of enemies. The servant is bound to do the good pleasure of his divine Master and Lord at all times, and at whatever cost. Under the pressure from the enemies the servant may cast about in his mind what is the course for him to take. The faithful and devoted servant does so, desiring to please his Lord and hence to do God's will in an approved manner.

2 Particularly since 1918 the great issue which confronts all the world is, Whom will you serve, Jehovah God and his kingdom or the great adversary and his organization? The servant has chosen to serve the God of truth and righteousness undividedly. For him there is no turning aside or back with divine approval. To show integrity he must keep fidelity and preserve unbreakable his attachment to the Lord of his choice. The enemy opposition simply furnishes the servant the opportunity to demonstrate obedience to the Lord under fire. By thus manifesting unquenchable love for Him, he honors the Lord as the Worthy One to whom service is due. It is not his own pleasure and will that he seeks to do, nor that of the enemies or any other creatures. It is his Lord's will and pleasure that are all-important to carry out. The Lord God backs up his servant, and deals with the enemies as deserving. He enlightens his servant as to His good pleasure, because He delights in his servant's willingness and loyalty and is glad to keep him in His service.

3 Psalm 143 is a melody of Jehovah's servant, and is entitled "A Psalm of David". It was inspired of God. The Lord God brought the psalmist into a setting that was prophetic. Also by the holy spirit God caused him to utter and write down things that are a prophecy. (2 Sam. 23:1-3) The psalm was composed by an individual, a prophet, but, aside from God's Chief Servant, Christ Jesus, it could have personal application to no individual. It applies to a *class* of persons of whom Christ Jesus is the Head, because these follow in his footsteps. Hence instead of having personal fulfillments many times in the lives of individuals walking in Christ's steps all down through the centuries, the psalm begins fulfilling at a certain point of time, and that upon a body or group of his faithful followers. That time is from and after A.D. 1914. At that date Jehovah set up his Theocratic Government under his Elect Servant, Christ Jesus, and then had him hurl the unfaithful servant Satan out of heaven.

4 Christ Jesus applied the psalms of David to himself. As concerns individuals, he is the only one typified singly by the psalmist. (Luke 24:44, 45; Acts 4:24-28) In a fleshly way he was related to David through the Jewish maiden Mary and was thereby of the tribe of Judah; but that was not the main reason why Jesus was called "the Son of David". His sonship was not simply to mark him as a human descendant of David, but was to identify Jesus as the heir to the divine Government as foreshadowed by the typical Theocratic government in which David reigned over the nation of Israel. Such was the reason why at his triumphal ride into Jerusalem the multitudes that hailed him cried out: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." (Matt. 21:9; Luke 19:38) According to fleshly descent he was David's son, but by his appointment from Jehovah God to be the King in Jehovah's government of universal domination he was David's Lord or Master.—Matt. 22:41-46.

5 About seven or eight years before David's birth the Lord God by his prophet Samuel said to disobedient King Saul: "Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his

1. When and why does Jehovah's servant cast about in his mind as to what course to take, and who teaches him?
2. Under what requirements and conditions does the servant show his position on the great issue of service since 1918? and why does his Lord back him up?
3 What is Psalm 143 in fact, under what circumstances was it written, to whom does it apply, and since when?
4. In what aspects was Jesus the "son of David", and how was he also David's Lord or Master?
5. In the light of Samuel's words to unfaithful King Saul, why was the psalmist well called "David", and why does the name specially befit Christ Jesus?

people." (1 Sam. 13:13, 14) No mere chance was it, then, that at the child's birth his father Jesse called him "David". The name means "beloved; dear". It was proper to call thus the one who would prove to be a "man after [God's] own heart". However, the name was also given for the stronger reason that David was to be a type or prophetic pattern of the One respecting whom God would speak from heaven at his baptism and his transfiguration, saying: "This is my *beloved* Son, in whom I am well pleased." (Matt. 3:17; 17:5) In a flawless and perfect sense Jesus on earth was the "man after [God's] own heart". (Acts 13:22, 23) He was the servant of the Most High God that never deflected from his Father's will in the shadow of a degree or for an instant. Such prophetic relationship of David to Christ Jesus makes the 143d Psalm, therefore, one of heightened importance and interest to us.

FERVENT APPEAL

6 The psalm breaks forth with an appeal to the Lord God Jehovah: "Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified." (Ps. 143:1, 2) Can such be the words of God's Elect Servant Christ Jesus from and after 1914, at which time he was crowned in the heavens to reign as King for Jehovah in The Theocratic Government, his first act then being to cast the unfaithful servants, Satan and his demons, out of heaven and down to the earth? How can such words have any relation to the reigning King triumphant over his foes? In the following way.

7 The great Theocrat Jehovah purposed to give Christ Jesus a body of associates, 144,000 in number. Christ Jesus would be their Head. As these would sit down in the throne with him and reign with him, he would be "Lord of lords, and King of kings", or "Prince of the kings of the earth". (Rev. 7:4-8; 14:1, 3; 17:14; 1:5; Ps. 89:27) At his coming in the flesh about two thousand years ago he began selecting these body members. The first ones thereof were his faithful apostles. Only a minority of the Jewish nation believed and accepted him and became members of the "body of Christ". Hence to complete the "body" Jehovah God in due time "did visit the Gentiles [non-Jewish nations], to take out of them a people for his name". The selecting of the body members and fitting them for the Kingdom has continued from that time till this. It appears that the majority of the members of the "body of Christ" have been taken from among the Gentiles.—Acts 15:14; 13:45-48; Rom. 12:4, 5; 1 Cor. 12:12, 13, 18, 27.

8 In 1918 came the time for the Lord to come to the temple for the judgment of the house of God. Those elect body-members who had died faithful to him and who were in the graves awaiting his coming into his kingdom he raised from the sleep of death. These, having been judged as worthy, were given the reward of bearing his heavenly likeness, being raised to life in the spirit, immortal, and were united to him at the temple. There were still living on earth a remnant, who are candidates to be members of his glorious heavenly "body". These are children of God by his "woman", Zion, his organization. Concerning such of Zion's children Revelation 12:9, 13, 17 reads: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

9 The remnant of body-members "have the testimony of Jesus Christ" and represent him, their Head. Persecution upon them is as though done to the King himself. The apostle Paul testifies that when he, as Saul of Tarsus, was tracking down the body-members of Christ then the Lord miraculously appeared to him and said: "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest." (Acts 26:14, 15) Moreover, Jesus told in advance of the time when he should reign on the throne, and concerning those who at that time should do anything to his last body-members or spiritual brethren he said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:31-40) Such statement must be because the King is represented on earth by his last body-members, the remnant.

10 Persecution by the dragon organization against the faithful remnant causes Psalm 143 to undergo its complete and final fulfillment. Unquestionably, then, David of old was used to picture the faithful remnant of Christ's followers at the end of the world, where we have been since A. D. 1914. His footstep followers are also beloved of God; for it is written to them: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not,

6. With what appeal does Psalm 143 break forth? and what questions as to application thereof arise, and why?
7. How did Jehovah purpose to make Christ Jesus a "Lord of lords and King of kings"? and when did the needed work of selection begin, and from among whom?
8. At his coming to the temple in 1918, how were the faithful body-members then in death rewarded, and what action did the Devil take toward the remnant thereof yet on earth?
9. Why was such persecution done to Christ Jesus, in effect?
10. Whom, then, does David, as expressing himself in Psalm 143, picture, and why, too, is his name appropriate?

because it knew him not. Beloved, now are we the sons of God."—1 John 3:1, 2.

[11] God's time of sufferance of the treacherous servants, Satan and his demons, to operate in heaven expired in 1914. Then, in faithfulness to His promise, God brought forth his Elect Servant as King, set up the Theocratic Government with him, and banished Satan's crowd from heaven. Having been unable to devour the new Theocratic Government at its birth, the dragon, Satan and his crowd, went after the ones on earth in line for the Kingdom, Jehovah's servants, who were following the steps of his Chief Servant, Christ Jesus. Both through the Bible and through the epoch-making events fulfilling Bible prophecies concerning the Kingdom God informed this servant company of the Kingdom's establishment in 1914. So now God's commandments to announce the Kingdom's beginning to all the nations of the earth applied to them, and they must obey. The "testimony of Jesus Christ" was always and is regarding the kingdom of God, and they must keep it by bearing witness to all peoples.

[12] Satan purposed to censor the news that should go to the people whom he had deceived. Lest any of the people should forsake his own world organization and choose Kingdom service he tried to obscure the fact of the Kingdom's establishment. He tried to stamp out all proclamation of the good news by destroying or muzzling Jehovah's servants, who were active to keep God's commandments. He caused them to be hated of all nations, using World War I as a goad to the nations to suppress the Kingdom proclamation. In the vicious persecution that followed some were killed and others were put in grisly prisons. The rest were put in an effective condition of restraint by mobs, raids, martial law and legislative bans and proscriptions. The hounding and afflicting of Jehovah's consecrated people reached its climax in the United States in 1918.

[13] Thus the year that marked the halting of World War I also witnessed the beloved David class of Jehovah God lying inactive, hemmed in on all sides by the enemy, and under sore bonds restraining them from their accustomed Kingdom proclamation. The worldly element that caused such sincere followers of Christ to be driven out from their freedom of worship was the same as caused Jesus' own Kingdom proclamation to be silenced by murder, namely, the religious clergy, who chose worldly rulers as king instead of Christ. Such religious clergy are the chief visible representatives of the Dragon organization. In dogging the steps of the remnant of the seed of God's "woman" Zion, the dragon uses the religious clergy as chief persecutors and instigators of persecution. In 1918, and for some time afterward, the restrained and outcast servant class of Jehovah raised the appeal: "O Jehovah, hear my prayer, give ear unto my supplication, in Thy faithfulness answer me—in Thy righteousness. And enter not into judgment with Thy servant, for no one living is justified before Thee." (Ps. 143:1, 2, *Young*) Being viewed and treated as the filth and offscouring of all the world, they could pray and look only to Jehovah God for help and deliverance.—1 Cor. 4:13.

[14] That appeal is not the voice of complaint or faultfinding toward God. It is an earnest entreaty that the most high and holy God should account them worthy to have their prayer and supplications heard and answered in due time. It expresses belief in God's faithfulness and that He will do the right thing. He has given his Word; and these in trouble put confidence in his Word and call upon him to fulfill his reliable promises, and not their desires. They cry to him out of no unrighteous motives, but that the answer of God may be in right keeping with the servant's relationship to his Lord. Rather than cast off all his ties and spoil his reliability and integrity toward his Lord; rather than quit His service because of the suffering to which it leads, the servant cleaves unshakably to his Lord and asks for some helpful recognition from the Lord that he is still retained as His servant.

[15] The world does not recognize the Lord's servant as such, but the religionists scoff at him, because esteeming themselves to be God's favorites due to the success of their conspiracy against Jehovah's servant. They condemn the servant class as unpatriotic, as seditious conspirators, and unbearable nuisances, and costly parasites on human society, and exceptionally unworthy of freedom of worship. The servant class confess that they are not perfect, being born like others in sin and shapen in iniquity as descendants of rebellious Adam. On the basis of human perfection they could no more justify themselves before God than the religionists or any other human creatures. But they know that their inborn sinfulness and physical imperfections are not the deciding thing or reason for their restraints and persecutions, inasmuch as they have access to the blood of Jesus Christ to have their unwilling sins forgiven and washed away. Hence they ask God not to enter into judgment with them as to perfectness of conduct. They say: "If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is

11. Why did Satan and his demons go after these Kingdom representatives on earth? and why must these bear testimony concerning the Kingdom?
12. How did Satan try to censor the Kingdom news to the people, and, as a consequence, what experiences were thrust upon God's consecrated people down to 1918?
13 Hence the year 1918 witnessed them in what condition, and due particularly to whom of the Devil's agents, and therefore what appeal did God's servant class raise to him?
14. If not complaint or faultfinding, what does this appeal express, and why does the servant want some recognition from the Lord?
15 How does the world view and speak of the servant class? and why do they ask God not to enter into judgment with them on the basis of perfectness of conduct as being the deciding factor?

forgiveness with thee, that thou mayest be feared." —Ps. 130: 3, 4; Rom. 3: 9, 10.

16 The real issue and cause for judgment is whether the servant is in a covenant or sacred contract with God to serve him, and whether in his heart the servant is denying that covenant and willingly breaking or failing to carry it out. The vital question is one of covenant-keeping, the fulfilling of one's consecration to do the will of the Lord and Master. "Christendom" is made up of religionists guilty of not living up to their implied covenant with God, whom they profess to worship. Their wicked effort toward the servant class is to force them to be covenant-breakers like themselves. Yielding to this enemy effort would mean everlasting destruction to Jehovah's covenant people. (Rom. 1: 31, 32) Due to the heavy combined onslaught of the enemy in 1918, God's consecrated servants on earth became affected with 'iniquity of lip', like when the prophet Isaiah confessed to being a "man of unclean lips" because the seraphim of God at the temple were declaring His holiness and glory but the prophet's lips were silent because of the people among whom he dwelt. Continued silence and iniquity of lip would finally be fatal for God's servants. So they desired from him, not adverse judgment, but a purging of lip to declare again his Kingdom truth. Only by being faithful to their covenant obligations as His servant could they properly beseech him to answer them in faithfulness and righteousness. To deny him would lead him to deny them.—2 Tim. 2: 12, 13.

RELIGIOUS INTOLERANCE

17 Well realizing it is not the time to justify themselves before God or men, but is the time to justify and honor the Lord, the servant class state the reason for asking his answer to their pleadings. "For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate." (Ps. 143: 3, 4) The intent of enemy persecution is to heap reproach upon Jehovah, to whom the servant class are consecrated and whose name they bear.

18 When David uttered the above words of the psalm he was an outlaw in Israel. He was such, not according to the law of the Most High God, but according to the arbitrary decree and mischievous law framed by King Saul. David was no lawbreaker or disorderly person, nor a conspirator against the interests and the highest welfare of the nation. It was Saul's jealousy and his obsession by demons that drove him to hate and persecute David. Because of Saul's presumptuousness and his disregard of God's commandments, even before David's birth, God canceled the continuance of the kingdom in Saul's family, and later sent the prophet Samuel to anoint David as king-elect. With David's anointing the Lord's spirit came upon him, and the Lord removed his spirit from Saul. Thereafter David, using but a stone in a sling, went forth in Jehovah's name and slew the Philistine champion, the giant Goliath. For his military exploits in Saul's service that followed David received superior praise from the people. Saul then tried to bring about David's death at Philistine hands, and himself made two personal attempts at David's life. David escaped and fled for his life. He finally took refuge in the darksome bowels of the earth, in the cave Adullam, located in the mountainous Judean wilderness toward the Dead sea. In this retreat 400 men, including David's father's household, joined him.—1 Sam. 22: 1, 2.

19 Doubtless, like Psalm 142, this succeeding psalm now under study was composed by David at the cave. Separated from free intercourse with the rest of God's covenant people and living in a hole in the earth, Jehovah's anointed servant felt like a dead man, long interred and forgotten. But there was one in Israel who did not forget and who was noteworthy for standing up against King Saul in behalf of David. That man of good-will was Saul's own son, Jonathan. For acting in good-will he put his life in danger at Saul's hand; and he helped David escape. While David was in the cave Jonathan's sympathies and thoughts were with God's anointed servant, and after David's whereabouts were reported Jonathan secretly hunted him up. "And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the LORD." (1 Sam. 23: 16-18) Truly Jonathan, whose name means "Gift of Jehovah", was like a gift of God to David for help and comfort.

20 King Saul, David's persecutor, pictures "Christendom's" religious clergy and those who are the "evil servant" class toward God. All such together make up the "man of sin" or "son of perdition" class. This class are the enemies and persecutors of Jehovah's consecrated servant who proclaims God's kingdom as the rightful rule of the earth and as mankind's only hope. The spirit of the Lord God is upon

16. What is the real issue or cause for judgment respecting the servant? and why did they need the Lord to answer them in faithfulness and righteousness?
17. What reason does the servant class give for asking God's answer to their plea?
18. On what basis was David an outlaw in Israel, what caused him to come into that status, and where in Judah did he take refuge?
19. (a) Why did David speak of himself as made to "dwell in darkness" and as "those that have been long dead"? (b) To whom, however, was David not as dead and out of mind, and how was this shown?
20. (a) Whom does King Saul picture, and what spirit is upon such? (b) What does that class attempt respecting God's servant class, so that these speak in the language of Psalm 143: 4?

the servant class, but the spirit of the demons is upon the religious "man of sin" class. The servant class, begotten of God's spirit, are in line for a place in the Theocratic kingdom and are his commissioned publishers of that kingdom. For this reason the envious religious leaders, who now try to rule as spiritual lords and kings on earth and who claim superior rights to the kingdom of heaven, hate Jehovah's servant class and persecute them. They seek thus to cause destruction to their soul. Thereby the clergy seek to prevent their own fraudulent claims of being God's ordained representatives and anointed heirs of the Kingdom from being exposed. They cause Jehovah's servant to be outlawed, banned, and their literature to be proscribed by the political governments, and thus drive them underground. They hope to keep them in the darkness, out of the limelight and out of the public eye and mind, and so to suppress the Kingdom message. They try to quench Jehovah's spirit in them and to desolate their hearts of all love for God. This they apparently succeeded in doing during World War I, and especially during 1918. Then Jehovah's consecrated people were like the valley of dry bones seen in the vision of Ezekiel. (37:1-14) In that condition they said, like David: "And my spirit hath fainted upon me, in the midst of me astounded is my heart."—Ps. 143:4, *Rotherham Pss.*

[21] David's state of confinement provided time for meditation, and meditation led to hope. "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah." (Ps. 143:5, 6) David was familiar with God's Word, that is, the books thereof written by Moses, and Joshua, and the Judges. He was a man of faith and therefore believed in that sacred Record of Jehovah's deliverances of his faithful people by his mighty acts of old. Meditating upon such acts stirred up the hope that the same Almighty God would work like acts of deliverance for the servant now in distress. In entreaty David stretched forth his hands to God, the God of deliverances, because David was like a land weary of waiting for rain and needing refreshment in order to bring forth fruitage to God's glory. He thirsted for this visible expression of God's mercy and goodness to him, in order that he might come to life again in the free and active service in behalf of Jehovah's Theocratic rule over his covenant people.

[22] Such was the yearning attitude of the servant class of the Lord God in 1918 and for a short time thereafter. Time for reflection was afforded them by their restrained condition. Their hearts were on God's work, but their lack of understanding of his Word had caused them perplexity. It had let them submit to being unrighteously deprived of their liberty and privileges of serving the Lord. So they meditated on God's Word, particularly his prophecies that had forecast His work for these days. They refreshed themselves with the record of God's acts of liberation in ancient time and hoped for an antitypical or modern-day fulfillment of such toward themselves. They got an understanding of the prophetic meaning of Elijah's relationship to Elisha, and of Elisha's becoming prophet in the room of his predecessor Elijah. (See *The Watchtower* August 1 and 15, 1919.) This led them to see that the Lord God had a further work to do, like Elisha's, and that he would use his faithful servant class in His hand to do it. They were weary of idleness as to the Kingdom proclamation, idleness resulting in no bearing of the Kingdom fruits to God's praise or for the nourishment of those seeking life eternal. They stretched forth their hands to God that he might rescue them from this barren condition, like Jerusalem's seventy years of desolation, and make them fruitful again in His service.

[23] "Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O LORD, from mine enemies: I flee unto thee to hide me." (Ps. 143:7-9) The time seemed long to David. For speedy deliverance he asked, because he felt as if the spirit within that was sustaining him to fortitude and endurance could not hold out much longer. He needed to see the face of Jehovah's favor again, that he might not be like one hopelessly trapped in a deep pit which the enemy had dug. This severe disciplining from God at the hands of the malicious enemy was like a night of darkness, and David longed for the blackness to break and for the morning of God's evident lovingkindness to dawn. He was "perplexed, but not in despair". (2 Cor. 4:8) He was anxious to make a move and get away from being holed up; but what way should he take? Should he retreat, or should he boldly advance into the open and engage in a battle of wits with the enemy as to strategy of movement? If he took the offensive defiant of the enemy and fearless of what they might do to him, Almighty God could even then deliver him.—1 Sam. 23:25-28.

[24] The servant needs not retreat into a literal cave and hole up for safety if he flees to Jehovah to hide

21. In his confinement, upon what did David meditate, what did this awaken in him, and for what did he thirst?
22. How was the like true regarding the servant class in 1918 and for a short time thereafter?
23 Why did David pray God to hear him speedily, lest he be as in a pit? and why ask God to cause him to know the way wherein he should walk?
24. Why does one fleeing to God to hide him not need to hole up unseen to secure safety?

him. Even while active in the open and surrounded by watchful enemies, yet God can cover him in the shadow of his hand and preserve him.—Pss. 91:1; 31:23; Isa. 51:16.

25 The situation of Jehovah's servant class in A.D. 1918-1919 was like that. They knew their outcast and outlawed position before human society was due to the religious leaders like King Saul. The enemies thought they had driven them out for good, and that henceforth they could divide and conquer them in their unfortunate condition and destroy them in such pockets. If ever these tried to stage a comeback, the enemies aimed to be quick to fly at them and hold them under repression. The servant class desired the Lord to manifest his favor by not letting the enemies triumph over them permanently: "By this I know that thou favourest me, because mine enemy doth not triumph over me. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever."—Ps. 41:11, 12.

26 The servant class were looking for a way out of their barren, inactive condition, but which way to move was the burning question. Hence the prayer: "Let me know the way wherein I should walk, for unto thee have I uplifted my soul." (Ps. 143:8, *Roth. Pss.*) They were willing to go forth and resume God's service. They prayed that, when so doing, the Lord God should snatch them from the enveloping movement by the enemy and be their hiding-place and refuge. They discerned that it was a lack of faith in his protection and guidance for anyone to hole up in the ground in fear, slacking the hand from his service and letting the enemies boast themselves against their God Jehovah. Their prayer was: "Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me." (Ps. 142:7) They uplifted their souls, that is, they presented their bodies a living sacrifice, to the Lord for his reasonable service.—Rom. 12:1.

27 David, having thus prayed for guidance as to his way, did not stay holed up in the cave of Adullam. He moved out to a natural fastness or stronghold. "And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth." Later Jonathan came to him. (1 Sam. 22:5; 23:15-18) Thus Jehovah answered David's prayer and disclosed that he was guiding the way of his anointed servant. Though now David was at large and more exposed to successful pursuit by the enemy, his God could now show He was the Deliverer and Preserver of his servant and that the servant's real refuge is in the Most High God, the "Rock of ages".—Prov. 18:10.

28 In A.D. 1919 Jehovah answered the prayer of his faithful remnant. He had sent his Elect Servant, Christ Jesus, to the temple to judge his consecrated ones, to purge the faithful ones from religious uncleanness and iniquity of lip, and to show them the way to go. (Mal. 3:1-4) Stay holed up? No! Retreat then? No, again! God's pleasure for them, as he caused them to know it through his unfolding Word, was and is for them to go forward and push through the waters of the peoples, as Elisha passed through the smitten waters of the Jordan river and took up the work of the prophet Elijah. In March, 1919, the officers of the Watch Tower Bible and Tract Society were released from penitentiary, being admitted to bail. Then immediately, long before the enemy's trumped-up case against them was thrown out of court and their conviction reversed (May 5, 1920), the servant class began their preparations to move forward with the fearlessness of Elisha.

29 Such bold offensive meant by no means that henceforth they would be immune from attack and persecution by the foe, no more than in David's case. David knew that if he left the hide-out of Adullam while King Saul still lived and held the reins of government he would be spotted by Saul's spies and be more subject to pursuit than theretofore. Hence David petitioned the Lord further: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness." Or: "Teach me to do thy pleasure, for thou art my God, let thy good spirit lead me in a level land." (Ps. 143:10; *Roth. Pss.*) The Lord's anointed king-elect looked up to Jehovah God as his Teacher. He was not bent on pleasing himself, but desirous of doing the divine good pleasure. He did not seek to wreak any personal vengeance against his persecutor, King Saul. Should the Lord's maneuvering of events bring Saul into David's power, yet David would refuse to lift sword or spear against him, but would abide God's time to take Saul out of the way. (1 Sam. 24:1-12; 26:1-12) That was the good spirit of the Lord upon his servant David.

30 David trusted in the guidance of the good spirit of the Lord God and prayed that it would lead him into the right land, a plain country, a level land, wherein he would be certain his course was upright. Shortly afterward Abiathar escaped destruction at Saul's hands and fled to David. Abiathar came with a priest's ephod used in ascertaining God's will.

25 In 1918-1919 what were the enemy's future plans against the outlawed servant class, and what kind of manifest expression of favor did the servant class desire from God?
26 Why did the servant class pray to be let known the way in which to walk, and how did they uplift their souls unto God?
27 Having prayed, what move did David make, and how did Jehovah answer his prayer and show himself David's preserver?
28. When did Jehovah answer the prayer of the servant class what did he show was the way to go, and when did they prepare to take it?
29. What did such bold move mean as to exposure to attack and persecution, and why did David pray to be taught to do God's will and to have God's good spirit?
30 Whither did David trust God's spirit to guide him, and what special provision did God then make to teach David his will?

David inquired from him as a priestly representative of Jehovah God and received instruction as to the way he should go pleasing to his divine Master. (1 Sam. 22:17-23; 23:1-12; 30:6, 7, 8) Jehovah was his Teacher, and His spirit did not forsake David. His spirit was even in David's tongue and spake by him and caused him to speak God's inspired message, like Psalm 143.

[31] David was then only about twenty-five years old. In later life he said: "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works." (Ps. 71:17) In his psalms he asked for God's continual teaching: "Shew me thy ways, O LORD; teach my thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. The meek will he guide in judgment: and the meek will he teach his way." (Ps. 25:4, 5, 9) Repeatedly he prays God: "Teach my thy statutes." (Ps. 119:12, 26, 64, 68, 124, 135) "Teach me good judgment and knowledge: for I have believed thy commandments. Before I was afflicted I went astray: but now have I kept thy word. . . . O LORD, and teach me thy judgments." (Ps. 119:66, 67, 108) Concerning the benefits of such divine education he says: "Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my [human] teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." (Ps. 119:98-100) Jehovah's course of instruction does not fail his servant in the midst of the fight: "He teacheth my hands to war, so that a bow of steel is broken by mine arms." "Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight." (Ps. 18:34; 2 Sam. 22:35; Ps. 144:1) Only by such education from God, and taking heed thereto, was David able to remain a "man after [God's] own heart", free from religion.

DIVINE TEACHERS

[32] He who prays to God to teach him to do the divine good-pleasure or will shows the spirit to learn and obey. While praying thus, he must search the written Word of God, wherein the divine will is recorded, trusting God by his spirit to reveal His will through those sacred pages. (2 Tim. 2:15) Keep in mind, however, that it is the servant class, not an individual person, that prays to be taught to do God's will. Hence the revelation of God's will must therefore be, not for an individual, but for the entire company of his faithful remnant. It is not an individual student of God's Word that reveals His will, nor is it for an individual to presume to interpret God's Word to make plain His will. "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]."—2 Pet. 1:20, 21.

[33] Jehovah God is the sole Interpreter of his Word and is the Teacher of highest education. That his teaching would not be for an individual who imagines himself to have direct personal dealings with God, but is for the entire company of God's people, Jesus showed when he quoted Isaiah 54:13 and said: "It is written in the prophets, And they shall be ALL taught of God." Isaiah's prophecy was addressed to God's "woman", the Theocratic organization, Zion, and says to such organization: "And all thy children shall be taught of the LORD [Jehovah]; and great shall be the peace of thy children."

[34] Consequently, Jehovah's teaching comes now through no individual on earth, but through his organization which He uses as his servant. It is for the education of the entire organization, in order that all members thereof may do the divine will in unity and harmony. The Head of that servant organization is Jehovah's Chief Servant, Christ Jesus, and in teaching his visible organization on earth Jehovah associates this beloved Son with him. David of old approached Jehovah God through the priestly organization represented by Abiathar, who had the ephod; and a servant of Jehovah today must likewise look to God's visible organization to learn His will.

[35] When Jehovah's Messenger and Teacher came to the temple in 1918 he observed a remnant of consecrated, spirit-begotten ones sincerely praying to be taught to do the will of God. He gathered them together into unity and organized them as God's servants at the temple to render sacrifice to Him and to speak of his glory. Jehovah anointed them with his spirit, and thus he constituted this approved and cleansed remnant as his visible organization, or The Society. Under Christ Jesus it became the class foretold to appear at the end of the world, the "faithful and wise servant". "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Matt. 24:45-47) Multiplied facts disclose that Jehovah God by Christ Jesus has used this servant body or Society as his visible organization through which to teach his people to do His good pleasure. Wisely, that con-

31 (a) From when on had God been teaching David, and what prayers did David continually make for God to teach him? (b) What are the benefits of such divine education in peace and war?

32 (a) Praying to be taught to do God's will shows what spirit? and what action must accompany such prayer? (b) Who is it that prays such recorded prayer? and what does this show as to the revelation and interpretation of God's will?

33. Who is the interpreter and teacher, and for whom is the teaching?
34. Through what channel does the teaching come, for whose education is it, and who is associated with God in the teaching?
35 At his coming to the temple, whom or what did Christ Jesus deal with as God's visible organization? and what agency has such organization used as its servant in the doing of God's will as taught?

secrated Society of the anointed remnant have used as their agency or legal servant the WATCH TOWER BIBLE AND TRACT SOCIETY for publishing the will of God as He taught it and for directing His people in the doing of it unitedly throughout the earth.

[36] As a reproof to any religionists who object at this positive identification of God's visible organization today, the Lord says this parable: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my [professed] people doth not consider." (Isa. 1:3) During the years since 1918 the wise have looked to Jehovah God and Christ Jesus as their Teachers in Zion. They now know that Jehovah has answered their prayer, "Teach me to do thy will; for thou art my God," through his organization of the anointed remnant, these using the legally constituted WATCH TOWER Society. This is because The Society teaches no religion, serves none, and is devoted to no religious organization. That is proved by the fact that it is persecuted by all religious organizations (King Saul) for serving Jehovah and for being chosen and anointed to serve Him.

[37] When the officers of the Watch Tower Society were released from prison cells in 1919 by God's marvelous overruling of religious opposition, what did he teach his faithful remnant to do as his will and good pleasure? This: To be his witnesses by proclaiming as never before his Word, fearlessly, asking of no man first for permission to preach God's Word at His command. (*The Watchtower* August 1 and 15, and September 15, 1919) Fearlessness was specially required because they must "declare the day of vengeance of our God" against "Christendom" and all the world. They must proclaim the message of the Kingdom to all nations, as foretold and commanded at Matthew 24:14, and that message must be of the Kingdom as having been established in A. D. 1914. This must be done before the final end comes on the world at Armageddon.—See *The Watchtower* July 1, 1920.

[38] Before the great Teacher came to the temple in 1918 Jehovah's consecrated people had thought that all their work before the final end was to be devoted exclusively to the spiritual ones, namely, those consecrated to God and begotten by his spirit to heavenly life. Now, however, beginning in 1923, the Teacher at the temple began to reveal that there is an earthly class who become the Lord's "sheep" and whom he gathers now before Armageddon's war to the right side of His throne. From then on, step by step, the heavenly Teacher opened the understanding of the spiritual remnant to see that such "other sheep" must be witnessed to and served with the Kingdom message and thereby enabled to take their stand for God's kingdom. So doing, these may pass alive through Armageddon into the New World. They are the ones who were pictured by David's devoted lover and fellow warrior, Jonathan, and they become the companions of the faithful remnant in this time of persecution by the King Saul class.

[39] This wonderful course of education by the Wise Counselor and Teacher at the temple continued, and now his "other sheep" as well as the remnant of the "little flock" were privileged to attend the Lord's schooling and receive education for everlasting life, which entails the doing of God's will now. It was a sublime revelation when the perfect Educator opened the Textbook, the Bible, and in 1925 revealed that the name of Jehovah must have its proper place; that his Kingdom was born in 1914 and Jehovah's purpose by it is to 'make a great and lasting name for himself' at the battle of Armageddon; and that such battle is not a fight between capital and labor, conservatives and radicals, or any human parties and nations, but is GOD'S FIGHT against the entire Devil's organization invisible and visible; and that his servant class on earth have no part in that fight, but must only warn of its coming.—2 Sam. 7:23; Isa. 63:14.

[40] The teaching on this subject continued. In 1929 it was revealed that Jehovah's purpose primarily is the vindication of his name, and hence the greatest Bible doctrine is that of the Kingdom, because the Kingdom is His instrument to effect that vindication. The privilege of the remnant of those anointed ones in the covenant for the Kingdom is to have a part in that vindication, and their obligation now is to honor and publish His name. This was made very plain as being God's good pleasure for them to fulfill faithfully.

[41] Parallel in time with the above instruction, Zion's Teachers, Jehovah God and Christ Jesus, progressively taught the remnant and their increasing number of companions what the Kingdom really is, and also the kind of visible organization by which the Kingdom must be advertised world-wide. In that organization Jehovah God and his King are "the Higher Powers". (Rom. 13:1) The organization is not a loose-jointed one, of self-governing units or companies whose local activities are to be decided upon and supervised by so-called "elective elders". It must have a centralized control and direction; and by 1938 this fact was fully appreciated when the

36. What Scriptural reproof is given to objectors to such identification of the servant? and through what channel do the remnant now know Jehovah has answered their prayer, and why through it?
37. From and after 1919 what did God teach the faithful remnant as being his will for them to do?
38. Beyond what had been believed before 1918, what did Jehovah God reveal to the remnant from 1923 on as to those to whom to minister, and by what friend of David were such ones pictured?
39 Who also were then privileged to attend the Lord's schooling, and what sublime revelation was made by the perfect Educator in 1925?
40. What teaching of primary importance was given in 1929?
41. What teaching, reaching a climax in 1938, was also given as to the kind of organization Jehovah God and his King use to accomplish the divine will?

great Teachers taught the servant class that God's organization is Theocratic. It obeys God rather than men, and hence must be governed and operated from the Supreme One, Jehovah, down, and not from the servants on earth upward *à la démocratie*. How patiently and wisely Jehovah God was developing the understanding of his servant class to do his will according to Theocratic instructions through his visible organization!

42 Jehovah gave them practical training. He appointed world-wide Testimony periods at regular intervals through the year and taught them unity of action under a unified command. After years of stupendous radio broadcasting by them in the face of religious opposition he provided them with portable phonographs with recorded Bible lectures and taught them to make back-calls on hungry "other sheep" and to conduct home Bible studies. He let them be brought before rulers, courts, police, and law-and-order authorities and trained and developed them to give effective witness in such places. He taught them how "every man shall bear his own burden" and how to endure the most rabid persecution and defeat it by faithfulness. He provided them with magazines and showed them how to publish the Kingdom message on street corners and pavements and on routes. He has made them know their commission (Isa. 63:1-3), that they are ordained ministers of the Kingdom gospel and that their sole mission on earth now is to be "Jehovah's witnesses". Their chief obligation is to be a Kingdom publisher. In this they are not on the defensive nor beating a retreat, but must follow God's King in his offensive against religion. To aid them thereto he has established among them schools of "advanced course in Theocratic ministry" and also established the Watch Tower Bible College of Gilead to train special publishers to push the offensive on weak fronts or on untouched foreign fields. Thus has he answered the prayer of his servant in a most marvelous manner that could be only "the Lord's doing", and not the wisdom and ingenuity of any man-built organization.

FUTURE COURSE OF INSTRUCTION

43 It is God's spirit, his invisible energy, upon his people that has helped them to accomplish his work thus far. As they have followed its leadings through his Word, the servant class have been led into the "land of uprightness", the condition of willingly and lovingly doing His will according to Theocratic rule. The Theocratic instruction makes the "land" a plain and level one, where there need be no stumbling over what to do and how to do it, though in the midst of the enemies of God's kingdom, The Theocracy.

42. What practical training as to doing his will has Jehovah God given us down to this very year?
43. By what has God worked through them and led them, and in what sense have they been led into "the land of uprightness"?

44 The "strange work" which precedes God's "strange act" at Armageddon is not yet done. So many of the "other sheep" are yet scattered and in danger of perishing, and need to be fed. We stand at the threshold of 1944. It is certain to be a crucial year. Whether it brings either sudden or speedy close to the conflict between "the king of the north" and "the king of the south" is immaterial. The postwar era must come with its human efforts and machinery for global peace. That will bring its own tests of the faith and faithful endurance of Jehovah's servant class and their companions, because Satan and his demons will be relentlessly marching all nations to the climax at Armageddon. The fervent prayer that went up in 1918, "Teach me to do thy will; for thou art my God," needs to be continued by the servant class. In view of the momentous period ahead, with its steadily broadening regimentation of all peoples to carry out the will of "both these kings" as a certain prospect, the words of the above prayer, of Psalm 143:10, have been provided as the yeartext for 1944. They appear on the Society's service calendar.

45 The anointed David not only prayed to be taught God's will, but also asked for the strength to do it because of the opposers. He prayed: "Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant." (Ps. 143:11, 12) In faithfulness and according to righteousness Jehovah responded to the prayer of his anointed servant, not for mere David's sake, but for His name's sake. His anointing to the kingdom was put upon David not in vain; it must mean a right-hearted man must come to Israel's throne that the Theocratic rule might be carried out to the glory of Jehovah's name. Though it took some thirteen years to cut off all enemy interferers with God's purpose, Almighty God brought his disciplined servant David to the throne of the typical Theocracy, so foreshadowing glorious things to come.

46 In 1919 the "valley of dry bones", seen in Ezekiel's vision, God quickened into living organisms in his Holy Land by power of His spirit. (Ezek. 37:3-14) The intense activity of Jehovah's witnesses now in the midst of global war and under totalitarian aggressions and encroachments is self-evident proof that Almighty God revived his servant class, raising them from the pit of 1918. They had pleaded that, for His own name's sake, he enliven them again to his service and open the way to it. He did so, because

44 Why, at the threshold of 1944, does the prayer of Psalm 143:10 need to continue as the prayer of God's servant class? and what visible aid has been provided thereto?
45 Besides to be taught, for what did David also pray as respects himself and his enemies, and how did God work out the answer?
46. How did Jehovah quicken his servant class for His name's sake? and how is it true that they have been brought out of trouble?

it was his purpose to have his name declared throughout all the earth before he shows his power over all enemies at Armageddon. So the Lord God made the servant class his witnesses and put his name upon them. He called them by the foretold "new name", that is, "Jehovah's witnesses." All inward trouble and perplexity that they felt back in 1918, well, the Lord God has lifted them up out of that. The trouble that the religious Saul class brings upon them does not disturb them inwardly or disrupt their peace with God. They know that such enemy trouble is permitted for a test of their integrity and that they may have a part in vindicating God's name by faithfulness.

47 Like David, God's servant class and their companions do not pray for the malicious enemies, except that these should be exterminated. Those enemies show no mercy to Jehovah's witnesses and their fellow sufferers; and so mercy to them can be expected only from God by his destruction of the afflicters who seek to bring about the soul-destruction of His faithful people. Jehovah's witnesses make such earnest request, not for heartless, selfish reasons, but because, say they, "I am [Jehovah's] servant." Their wholehearted service to Him first, last and all the time is the essential cause of their being assaulted by demons and wicked religionists. Because they are Jehovah's servant, persecution and punishments inflicted upon them are an affront to God and a reproach to his name. Therefore in the final vindication of his name at Armageddon he will vindicate his servant class by the called-for destruction of all enemies that afflict them. (Luke 18:7, 8) With that prospect we are content to keep on serving Him as he is pleased to teach us to do his will.

47. (a) What does the servant class, like David, pray as regards the enemies, and because of what personal relationship to God? (b) How does such relationship make the affliction by their enemies a most serious matter, and why are we content to keep on serving God?

CALAMITIES—FROM WHOM AND WHY?

A CALAMITY is an evil because it results in suffering, distress and loss to those upon whom it falls. A calamity may be either from the Devil or from Almighty God. At stated times God sent calamities upon certain ancient peoples, and in each instance that evil was a righteous act of judgment. Consider now that upon Egypt. The Israelites, God's chosen people, were for a time in Egypt. God had greatly favored the Egyptians by saving them from starvation in a time of famine in the days of Joseph, the Israelite prime minister of Pharaoh. Because of that, and because God's people were in that land, the Egyptians and their ruling powers had reason to know the great Jehovah God and to know of his name. The Egyptians oppressed Jehovah's people and continued to increase their burdens. The Egyptians therefore wrongfully afflicted the Israelites with evil in defiance of Jehovah God.

God heard the cries of the Israelites, and he sent Moses and Aaron to appear before the ruler of Egypt and request that the Israelites be permitted to depart from that land. This request was refused by Pharaoh, who arrogantly replied. "Who is Jehovah, that I should obey his voice?" Then God sent certain plagues or calamities upon the peoples of Egypt, which resulted in evil to them, and finally he completely overthrew the Egyptian military hosts in the Red sea and caused the then ruling power to perish. Such calamity was a very great evil upon the Egyptians, but it was a righteous evil that fell upon them. Why did God bring that evil upon the Egyptian people? Was it to teach them the sinfulness of sin? Was it for the purpose of venting ill-will against them? The Lord caused the proper answer to these questions to be written in his Word when he said: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to MAKE HIM A NAME?" (2 Sam. 7:23) Satan the enemy had defamed Jehovah's name and turned the people away from him and caused those who should have known better to defy him. Jehovah God's expressed purpose was to keep his name before mankind until his own due time to completely vindicate his word and name.

Just before the seventh plague upon Egypt Jehovah God, by his prophet Moses, said to Pharaoh the oppressor. "Even now I might have stretched out my hand, and I might have smitten thee and thy people with the pestilence, and thou wouldst have been cut off from the earth; but for this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (Ex. 9:15, 16, Leeser's translation) This agrees with the inspired statement at Proverbs 16:4: "Jehovah hath made everything for its own end [purpose (*margin*)]; yea, even the wicked for the day of evil." (*Am. Rev. Ver.*) Or, according to Leeser "Every thing hath the LORD wrought for its destined end: yea, even the wicked for the day of unhappiness." Note that this does not say that the Lord Jehovah made or created the wicked, because wickedness does not find its origin or creation with Jehovah; "his work is perfect." (Deut. 32.4) "His work is honourable and glorious: and his righteousness endureth for ever." (Ps. 111:3) But whereas Jehovah God did not make or create the wicked, he did make the destiny for the wicked. In permitting the wicked to come into existence and to remain for a time in existence, God destined or made "even the wicked for the day of evil". As God said to Pharaoh the servant of Satan, so also God had permitted Pharaoh's lord, Satan, to remain "for the day of evil", that there in that day Jehovah God might show his power over Satan the Devil by visiting upon him the calamity of destruction. "All the wicked will he destroy." (Ps. 145:20) "There is no peace, saith my God, to the wicked."—Isa. 57:21.

In King Hezekiah's day the Assyrian army appeared before the city of Jerusalem and defied the name of Almighty God. The Assyrians were worshipers of the Devil and were instruments used by the Devil to reproach the name of Jehovah and to turn mankind away from Jehovah

God. The Assyrian embassy that appeared by the walls of Jerusalem not only defied Jehovah, but diligently attempted to draw all the people of Israel away from God and their covenant with him. At such insolence God brought a great disaster or calamity upon the Assyrian army. He sent his angel and in one night smote 185,000 of them. This calamity was an evil, but was rightfully enforced, that the name of Jehovah God might be kept before human creatures. —Isaiah chapters 36 and 37.

In the patriarch Abraham's day Jehovah God brought fire and brimstone from heaven upon the peoples of Sodom and Gomorrah, and such was an evil upon them. (Genesis 19) In destroying them, however, Jehovah's action was right, for like reasons as the above stated. It will not do to say that the Egyptians, the Assyrians, and the peoples of Sodom and Gomorrah were destroyed because they were already convicts and under the condemnation of death as descendants of Adam. They were not under sentence of death, for the reason that they had never been tried and sentenced. They were all born in sin by reason of the fact that they were offspring of Adam, who was sentenced to death in Eden. They were under condemnation because disapproved; but if for that reason they were executed, then we should expect Jehovah God to execute every one of the human race, because every child is born in sin. (Rom. 5:12) However, in the case of the Egyptians, Assyrians and Sodomites and Gomorrheans the question of mere imperfection was not involved.

Those people had turned away from Jehovah God and worshiped the Devil. They opposed God's servants and chosen people, and brought great reproach upon his holy name; and for the good of all creation God slew them. He did so for the same reason that he went down to Egypt, to wit, to make a name for himself or keep his name before creation until his own good time to completely vindicate it. He would have the people know that Satan is not the Almighty, but that Jehovah is the Almighty God. His action in overthrowing the Egyptians and the others also foreshadowed his purpose in due time to completely destroy Satan's organization, that all creation may know that Jehovah is the only true God and that his Word is true and that his name is the only one whereby life may be obtained through Christ Jesus.—Ezek. 38 23, John 17. 3.

The nation of Israel made up Jehovah's visible typical organization, which he used to foreshadow his purposes. He chose the Israelites and placed his name upon them and made them his peculiar treasure above all people, upon the condition that they would obey him. (Ex. 19:5, 6) As his people among the other nations round about, they were God's representatives and stood for Jehovah. The other nations were under Satan's control and practiced the Devil religion and reproached Jehovah's name. The Israelites became unfaithful, defamed the name of Jehovah, and followed after false gods. Then Jehovah God brought a great calamity upon them. He caused their holy city to be laid low and the people thereof that remained after the great slaughter to be carried away captive to a foreign land. His punishment upon them was for his name's sake. —Jer. 44:26-28.

That calamity which befell Israel was a great evil to that people; but it was right, and was administered justly as a punishment for their wrongdoing, and more particularly as a vindication of the name of Jehovah God. The issue was then, and is now, between Jehovah and the adversary Satan. Jehovah has not prevented Satan from carrying on his wicked ways and works, nor has he prevented the people from following after Satan. He has from time to time brought calamities or disasters upon certain peoples that his name might not entirely perish from the sight of creation; and this he does for the good of creation that lives. Therefore all the evil which God has caused to come upon creatures has been right and just, whether that evil be in the form of individual punishment or as a great calamity upon a people or upon peoples.

The Israelites, being God's covenant people and responsible to him, were more reprehensible because of bringing reproach upon Jehovah's name. To them he said: "Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos 3:1, 2) The city of Jerusalem stood for his organization; hence he said: "Shall there be *evil* in a city, and the LORD hath not done it?" (Amos 3:6) In other words, the punishment that fell upon the Israelites, God's chosen people, he either permitted to come or sent it to carry out his righteous purposes. The iniquity of that people consisted in their breaking his law and commandment and doing contrary to their covenant, and therefore the evil which God brought upon them was right and his judgment and the enforcement thereof was righteous.

Since the human tragedy at Eden Satan has been, and now is, the wicked "prince" that has persisted in going contrary to God's law. When Jesus was on earth he spoke of Satan as "the prince of this world". (John 12:31) Jesus described him as the one opposed to Jehovah and to himself. Satan is also designated in the Scriptures as "the prince of devils", which means he is the chief one among the devils or wicked ones. He is also termed "the prince of the power of the air"; which must mean he possesses and exercises power that is invisible to man and that is great. (Matt. 12:24; Eph 2:2) Such fact is within the common knowledge of all who really discern the truth as revealed in God's Word. As such "prince", Satan would have power to generate storms, hurricanes, floods and like things that would bring great calamities upon the people. When Jesus was on the sea of Galilee, without doubt it was Satan that brought up the storm in an effort to destroy the Master. (Mark 4:37) Jehovah would not have brought on that windstorm, which put in jeopardy the lives of his chosen men. Since Satan possesses such power, and since he made repeated attempts to destroy the Lord Jesus, he must have been responsible for that storm on the sea of Galilee. In support, the Scriptures are explicit in the statement that Satan produced the great storm that destroyed the children and the property of Jehovah's servant Job.—Job 1:12-19.

From time to time there have befallen the peoples of earth great calamities in the way of storms, hurricanes, cyclones, typhoons, floods and fires, and the like. Since there would be no occasion or reason for Jehovah to bring such disasters upon the people, the one responsible therefor must be Satan. Since God overthrew Israel, his typical

people, in A. D. 70, there is no evidence that he has brought calamities or been responsible for the calamities that have befallen the peoples of earth. On the contrary, the Scriptures point out that he abides his own good time to bring the great battle of God Almighty which will completely and for ever clear, sanctify and vindicate his name.

What would be the purpose of Satan in bringing calamities upon the people? Manifestly for the reason that he would cause such to be charged against Jehovah God and thereby cause the people to curse God. Knowing that Satan has a set policy which has ever been to turn man away from Jehovah, and knowing there has been instilled into the minds of men the thought that storms and floods and the like are the acts of God, we can easily see that these calamities are a part of Satan's scheme to reproach God.

Early in the days of the "Christian era" Satan obtained control of men who were the leaders of "organized Christianity", or the organization formed in the name of Christ. Since then he has caused men and organizations in the name of Christ to practice and carry on extensive wickedness and has charged the same up to God and has thereby brought great reproach upon the name of Jehovah God.

For centuries crime has run riot in the earth, and the record of every nation is smeared with human blood unrighteously shed, for all of which Satan is responsible. He has caused the persecution and death of many people and has used professed followers of Christ to commit such crimes. By this means adopted by Satan he has brought the name of Jehovah into reproach and turned many men and women away from the great eternal God, the Life-giver. It is the due time for at least the body members of Christ Jesus and for all "men of good-will" to have a proper understanding of evil, wrongdoing and wickedness, and the distinction between these things. By the light He shed upon his written Word Jehovah God by Christ Jesus now makes it possible to come to that correct and Scriptural understanding.—Prov. 2:6.

JOSHUA, SUCCESSOR OF MOSES

UNSWERVING devotion to the Lord marks Joshua's career as Moses' successor. At no time, so far as the Divine Record discloses, was Joshua guilty of serious trespass. Even prior to his induction into the position of visible leader of the nation of Israel in Moses' stead, Joshua's service record is without taint or blemish. He was very Theocratically minded, never once rebelling or even murmuring against the servant, Moses, that God placed in command of His typical nation. Joshua adhered to the Theocratic order during the trying time of the forty-year wilderness journey, a time marked by backslidings and rebellions on the part of the older generation of Israelites liberated from Egypt. Jehovah rewarded his faithfulness.

The genealogy of Joshua is traced back to Ephraim, in 1 Chronicles 7:20-27. First mention of him is abruptly made, as though he were so well known that any introduction to him would be superfluous, at the time of Israel's resistance to the unprovoked attack of the Amalekites. There Joshua, appointed by Moses as the commander of Israel's army, "discomfited Amalek" and his hosts. The victory was from Jehovah and granted to those under his banner, for it was only as Moses held aloft the rod of God over the warring factions that Joshua's fighters prevailed. In recognition of this an altar was constructed and called "Jehovah-nissi", which means "Jehovah my banner". (Ex. 17:8-16) It was under this invincible banner of Theocracy that Joshua ever afterwards fought.

Joshua was called Moses' minister and servant, and enjoyed a close relationship with the man of God in Theocratic service. At the time of Moses' first forty-day stay in the mount of God, Joshua accompanied him part way, and was the first to accost him on his return. Joshua had not indulged in calf-worship, as had the other Israelites, but was awaiting with unshaken faith the descent of Moses from the mount. (Ex. 24:13; 33:11; 32:17) Again, about one year later, Joshua proved himself when he was sent, with eleven others, to spy out the land of Canaan. He, along with Caleb, brought back a faithful report and urged the fearful Israelites to trust in Jehovah and oust the heathen from the Promised Land. It was this zealous course that assured his ultimate entrance into the land of Canaan. (Num. 13:8, 26; 14:6-10, 30) So it was not to an untried or unproved servant that Moses spoke thirty-nine years later, saying, "Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he it is that doth go before thee: he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."—Deut. 31:7, 8.

Joshua was appointed to succeed Moses in leading the Israelite nation; he was appointed by Jehovah. (Num. 27:15-23) Shortly after Moses' death the Almighty himself spoke to Joshua, enlarging upon the charge Moses had given. The son of Nun was assured of success in the campaign against Canaan, and was told that no man would be able to stand against him, that he would surely divide the land for an inheritance. The prime requisite for success in his mission was solemnly sounded by Jehovah of hosts: "Only be thou strong and very courageous, . . . the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Josh 1:1-9.

Joshua acted quickly. Spies were dispatched across the Jordan to Jericho, the first city in line for attack. He commanded the people to prepare victuals, for in three days they would cross the Jordan. The spies returned with a good report, having been greatly aided in their scouting mission by the righteously disposed Rahab. And moving according to schedule, three days after Joshua's command to make preparations the Israelites crossed Jordan and entered the Promised Land, and this despite the fact that the river Jordan was at flood stage. (Josh. 3:15) It was Jehovah's doing. The priests bearing the ark of the covenant led, and as they stepped into the raging Jordan the torrent from above was stopped and the waters heaped up and backed back; and the Israelites passed over on dry

ground. To memorialize Jehovah's mighty act in their behalf, Jehovah's people set up twelve stones in the midst of Jordan, where the priests stood, and also took from the river bed twelve stones, which they set up at their first encampment in Canaan, namely, Gilgal.—Joshua 4.

Preliminary to the launching of the war against the demon religionists infesting the land, Joshua ordered the circumcision of all males, in harmony with Jehovah's law. "Gilgal" means "a rolling away", of reproach. The fourth day of their stay at Gilgal the passover was kept, it being the fourteenth of Nisan. Thereafter the descent of manna ceased, and the Israelites ate of the fruit of the land of Canaan. Here it was, too, that an event of importance occurred, relating particularly to Joshua and the fight ahead. Joshua spied a man standing with drawn sword, and asked, "Art thou for us, or for our adversaries?" The thrilling answer came, "Nay; but as captain of the host of the LORD am I now come." Joshua prostrated himself on the earth, and worshiped, and sought instructions. (Josh. 5:13-15) This mighty Leader of Jehovah's invisible hosts was undoubtedly the Word, God's only-begotten Son, and his presence at the outset of the strenuous warfare ahead assured victory.

And the subsequent battles did constitute a victory march, and some clearly indicated the hand of this "captain of the host of the Lord", and of the God of battle, Jehovah. First came the smashing defeat of the strongly fortified Jericho. On the seventh day of tramping around the heathen stronghold Jehovah flattened its walls and opened the way to victory. Next Ai was assaulted, but the comparatively small band of attackers were routed by the enemy. Why? Because of sin in Israel. (Josh. 7:8-12) The troubler, Achan, was eliminated, and a second campaign was launched against Ai. Jehovah instructed that an ambush be laid against the city; and it was successful. This is the first record of the use of this stratagem of war. The power of the Canaanite kings in the south was broken by the next series of engagements, and particularly at Gibeon. After the destruction of Ai, and the inscribing of the law of Moses on the altar stones in Mount Ebal, the Gibeonites came to Joshua at Gilgal, and by a ruse effected a league between themselves and the Israelites. This precipitated a confederacy of five kings, headed by the one at Jerusalem, who moved against the Gibeonites. In a forced march, Joshua and his armies rushed to the aid of the besieged ones, and Jehovah magnified His power by administering a stunning blow upon the confederated heathen kings.

It was on this occasion that Jehovah cast down from heaven upon the fleeing foe great hailstones, killing more than did the Israelites by the sword. An even greater miracle took place. Joshua cried out, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." The Lord hearkened, and the sun extended the time of its shining about the space of a whole day. (Josh. 10:11-14) Higher critics, who do not believe the Bible, try to explain away God's miracle of halting the sun in its course, saying it was an optical illusion or a mistake in the time of day, or some other insipid substitution. Jehovah's Word gives the true account, trusted in by men of faith. Armageddon will witness acts of Jehovah on a far grander scale, which will convince, at the cost of their lives, those that scoff at Jehovah's power to work miracles.

Joshua's fame spread. In the north the Canaanitish chiefs banded together and assembled a multitudinous host, fully equipped with horses and chariots, at the waters of Merom.

At Jehovah's direction, Joshua swung his army northward and fell suddenly upon the combined enemy at Merom. They were scattered, and Joshua swept through the northern part of Canaan in a victorious drive that swelled the roll of his conquests to thirty-one kings, listed at Joshua chapter 12. The enemy was not extirpated by Joshua's campaigns; such was not Jehovah's purpose at that time. (Deut. 7:22; Judg. 2:20-23) Their power and organized resistance, however, was broken.—Josh. 11:23; 21:43-45.

Joshua was now stricken in years, and proceeded to divide the land among the tribes for an inheritance. Six years of almost constant warfare had elapsed since the memorable crossing of the swollen Jordan river. (Josh. 14:7, 10) Joshua received as his particular inheritance the city Timnath-serah in Mount Ephraim, where he dwelt, and where later, upon his death, at the age of 110 years, he was buried. (Josh. 19:49, 50; 24:29, 30) During the time of the land division the tabernacle of the congregation was established at Shiloh, forty-eight cities were assigned to the Levites, and six of these were designated as cities of refuge, as the Lord had commanded to Moses. (Joshua chapter 20; Num. 35:6, 7) Thereafter the warriors of the trans-Jordan tribes were blessed by Joshua and dismissed, to return to their inheritance east of Jordan.—Josh. 22:1-6.

After an undisclosed period of time, "a long time after that the Lord had given rest unto Israel from all their enemies round about," Joshua assembled the Israelite nation and in a valedictory address offered wise counsel He charged them to valiantly push the fight against the remaining heathen, declaring, "One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you." Warning against demon religion was sounded, it being called a snare. (Josh. 23:10, 12, 13) Subsequently he reviewed the Lord's mighty works in behalf of His people, from Abraham to the possession of the Promised Land He exhorted them to serve Jehovah God rather than heathen gods, and put the issue squarely before them, saying, "Choose you this day whom ye will serve." Joshua then added, "As for me and my house, we will serve Jehovah." (Josh. 24:14, 15, *A. R. V.*) And so he did, faithfully, all the years of his life that are recorded in Holy Writ.

Joshua is the author of the book bearing his name "And Joshua wrote these words in the book of the law of God" (Josh. 24:26) Trained under the tutelage of his predecessor Moses, Joshua had in that man of God a good example of recording events. He followed it, and his writings inspired by God are now a part of the Bible, the "book of the law of God". Among Bible scholars there is a difference of opinion on this authorship, but Jewish tradition credits Joshua with it, and the Scripture Record strongly supports and clinches the belief.

All of the foregoing Bible record concerning Joshua is prophetic of these last days, and particularly of the Armageddon conflict. In the battles of Canaan, Joshua as executioner pictures Jehovah's great Executioner, Christ Jesus, at Armageddon, when He will annihilate all devil-

worshipers. The battle of Gibeon, in particular, foreshadowed Jehovah's "strange act" of Armageddon, wherein miracles so wondrous will occur that the halting of the sun at Gibeon will fade into insignificance by comparison. (Isa. 28:21) Joshua's name (originally "Oshea", or "Hoshea", according to Numbers 13:8 and Deuteronomy 32:44) means "Jehovah saves", and the rendering of it in the Greek Scriptures is "Jesus". (See Acts 7:45 and Hebrews 4:8, *margin*.) Thus his name is seen to be the same as one of those given to the One he typed. Joshua lived up to the meaning of his name, always looking to the Almighty God, Jehovah, as the Source of salvation.

FIELD EXPERIENCE

FREEMEN'S RESOLUTION (LEAVENWORTH, KANS.)

"To the Watchtower Bible and Tract Society,
and Jehovah's witnesses everywhere.

"DEAR BRETHREN:

"In the increased light of the most recent flashes of revelation from Jehovah's throne and temple, we see our privileges of service more clearly than ever before; and we give thanks to Jehovah, our God, and to our King, Christ Jesus, for these truths, revealed only through the loving-kindness of our Creator.

"In appreciation of these provisions for the eternal welfare of all people of good-will toward Almighty God and his King and kingdom, we are RESOLVED:

"That we shall keep our vision trained on the goal ahead, The Theocracy in its fullness of righteousness and peace, and shall not deviate to the right nor to the left from the course before us, chartered and clearly illuminated by the revealed truth of Jehovah's written Word;

"That we shall press on, with all our energy and ability, to the accomplishment of Jehovah's announced purpose, the free education of all men of good-will; overlooking no opportunity to speak the truth, in vindication of His name and Word;

"That to the best of our ability we shall take advantage of the opportunities so graciously provided by our great Educators, Jehovah God and Christ Jesus, and shall prepare ourselves for the most effective participation in all phases of the great campaign ahead; at the same time holding ourselves in instant readiness to engage, with zeal and determination, in the fight against the demons immediately, should Jehovah effect our release from present conditions of restricted activity.

"We do, indeed, give thanks to our God, Jehovah, for the provision of a visible medium for our Theocratic instruction and education, the WATCHTOWER Society, and eagerly look forward to additional privileges of service and to our future association and companionship. We wish to express our love for all the brethren and companions everywhere, throughout all the earth; and our determination to maintain our integrity against all efforts of demons and men to cause us to fail in obeying our King's command, expressed at John 21:15, 16: 'Lovest thou me? Feed my sheep.'"

[Signed] JEHOVAH'S WITNESSES

OUR FATHER'S LEADINGS

DEAR BROTHER KNORR:

Having carefully read the two articles entitled "The Prodigal Son in Need" and "The Prodigal Son's Home-Coming", I feel constrained to voice my gratitude to our heavenly Father for these timely articles. We're so prone to be circumscribed in our thinking and influenced by our own restricted local viewpoint and to give too much consideration to that which merely concerns ourselves. It is nigh impossible to lift our thinking away from "the body of this death", as the apostle Paul terms it. But our benevolent and understanding heavenly Father, who has told us, "For my thoughts are not your thoughts, neither are your ways my ways," graciously lifts us, if we are willing, to heights which make possible our glimpsing into His mind, and there he permits us, in confidence, to see the cause of His own rejoicing ("Because this my son was dead, and hath come to life again, was lost and is found").

Like the blooming of the exquisite rose, sending its fragrance whither it would go, God's Word reveals his own tender compassions. And what a fragrance! Were it not for those tender compassions, where would any of us be? We who may have been privileged to continue in the Lord's grace, from the Elijah period through into the Elisha period, were engrossed with the matters of the "high calling", unaware at the time of the "spots and wrinkles" of our own religious thinking, and measurably failing, because of this, to give full honor and praise to the name of the Most High. Then came our release from the narrow confines of prisonment of religious formalism, worship of creatures and misconception of the "higher powers". "But Jehovah was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me."

As all the tender, patient leadings of our Father are seen in retrospect, shall any of his "elder son" fail to thrill at the fact of our Father's heart being made glad "because this my [younger] son was dead, and hath come to life again, was lost and is found"? Seeing that "large place" of our benevolent Creator stretches into limitless space wherein shall dwell myriads of his happy children, his family in heaven and in earth, how could one fail now to honor and extol the name of the Great Purposer? How could one fail to respond with burning zeal to that which will vindicate that hallowed name? How could one expect to retain his right to sonship were he to, in any degree, fail to rejoice in that which makes the great heart of the Eternal One glad and who has said, "It was meet that *we* should make merry, and be glad."

My humble gratitude goes out to our Father who is so signally manifesting his tender compassion for *all* his children through *The Watchtower*.

In the bonds of The Theocracy,

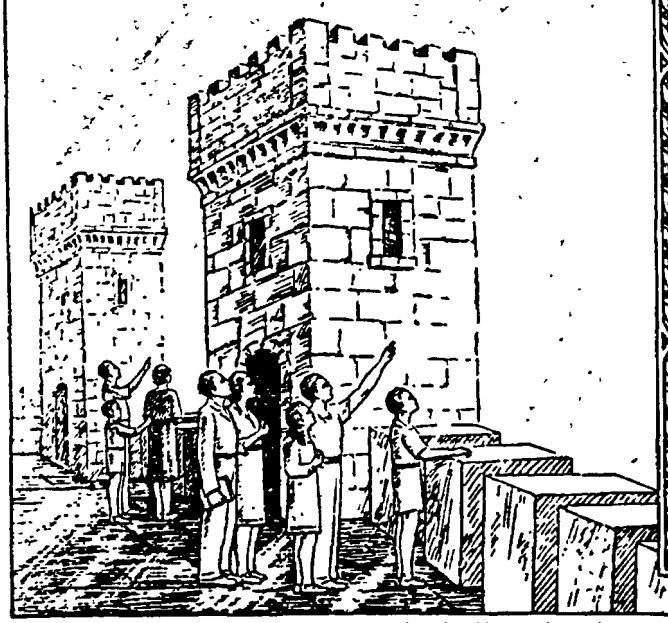
M. A. HOWLETT, *Bethel*

(*Continued from page 2*)

ately ahead, thus providing valuable material for service discussions and also counsel for all educators of men of good-will. A daily text and comment covering each day of the year 1944, as based on *The Watchtower*, makes it a daily handbook of spiritual food. The new *Yearbook*, of over 350 pages, enclosed in a sturdy binding, may be had at 50c a copy, postpaid. Those associated in a group or company should combine orders and send through the local servant, to economize time and shipping expense.

The WATCHTOWER

Announcing Jehovah's Kingdom



They shall know that I am Jehovah.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD"—Isa. 43:12.

The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"FEED THE FLOCK" TESTIMONY PERIOD

February, expected to be the blackest month of the Northern winter for food supplies, will not want for spiritual nourishment. The month has been named "Feed the Flock" Testimony Period. Great effort to reach the scattered sheep with "meat in due season" will be made by Jehovah's witnesses and their companions. February will open a great three-month house-to-house campaign wherever the magazine is permitted circulation, to increase the subscription list of *The Watchtower*. A special offer will be authorized of a year's subscription for this journal, together with a copy of *"The Truth Shall Make You Free"* and *Freedom in the New World* as a premium, at the regular subscription rate of $1.00. For anyone's part in this special campaign considerable preparation will be required. Jehovah's witnesses and companions will accordingly begin planning and preparing now to launch out at the opening of the campaign fully equipped and instructed, eager to exceed anything that has been attained heretofore in such an effort for 100,000 new American subscribers.

"WATCHTOWER" STUDIES

Week of February 20: "God's Freewoman,"
¶ 1-21 inclusive, *The Watchtower* January 15, 1944.
Week of February 27: "God's Freewoman,"
¶ 22-42 inclusive, *The Watchtower* January 15, 1944.

1944 MEMORIAL DATE

Due to the interrupted or delayed communications with other countries under conditions of total war, the Memorial date for this year, namely Saturday, April 8, 1944, after 6 p. m., Standard Time, is here given early announcement.

1944 CALENDAR

The Watch Tower Society's 1944 calendar features the yeartext, namely, "Teach me to do thy will; for thou art my God." (Psalm 143:10) The up-to-date animated picture accompanying (in color) conforms to the text and illustrates how it is being carried out by those who now make the text their own. The calendar pad announces the bimonthly Testimony periods of 1944, and also the service themes and supporting scriptures of the alternating months. The calendar is now available, and will be mailed on a contribution of 25c a copy, or 5 copies to one address on a $1.00 contribution.

1944 YEARBOOK OF JEHOVAH'S WITNESSES

Despite the unfavorable conditions, the 1944 *Yearbook of Jehovah's witnesses* has been produced covering the world-wide accomplishments of these Bible educators during this past service year of 1942-1943. The stirring report thereof has been prepared by the president of the Watch Tower Bible and Tract Society, and it sets out also the key-features and objectives of the work immedi-

(*Continued on page 32*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV JANUARY 15, 1944 No. 2

GOD'S FREEWOMAN

"But the Jerusalem that is above is free, which is our mother. Wherefore, brethren, we are not children of a handmaid, but of the freewoman."—Gal. 4:26, 31, Am. Rev. Ver.

JEHOVAH is the heavenly Father. Those on earth who know his Fatherhood are not ashamed of his name, but pray, "Our Father, which art in heaven, Hallowed be thy name." Jehovah is the matchless Organizer of perfection. He is the Father of his grand family in heaven and earth, a universal family. He knows how and is also able to rule this universal household well and to have it in subjection that thus order, peace and well-being may result. For this purpose he has his household of devoted children organized. Together they constitute or make up his universal organization. Jehovah, the Organizer thereof, being the divine Spirit, is invisible to that part of his organization which is on earth. Those of his household who are also spirit, namely, cherubim, seraphim, archangel and angels, are likewise invisible to earthly creatures, and they form the invisible part of his universal organization. Those creatures on earth who are in the flesh and are members of his household form the visible part of his universal organization.

[2] It is well for us on earth that Jehovah's invisible organization is orderly according to righteousness. Reason itself should convince us that it is orderly, regular and well-timed, and the condition of organizations of men cannot argue against that conviction. Imperfect men may trace their existence back to God, but not so their organizations in politics, business, labor, and society. Hence their organizations are no standards by which to judge as to God's organization, but are as imperfect and sinful as their makers and members. To judge rightly we must look at those works of God visible to us, but unreached and untouched by man, namely, the sun, moon, stars, and planets. Then we gain some idea as to the glory, permanence, regularity and perfect order of God's organization of living, invisible spirit creatures. As respects disorderly men on earth, "that which may be known of God is manifest to them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Rom. 1:19, 20, *margin*) As respects those on earth who form the visible part of his organization, God's own orderliness is set forth as the reason for them to strive to work together in peace and harmony. It is written: "Let all things be done unto edifying. For God is not the author of confusion [tumult; unquietness], but of peace, as in all churches of the saints. Let all things be done decently and in order."—1 Cor. 14:26, 33, 40; also Ex. 40:4; 2 Chron. 29:35.

[3] The word *organization* may not be found in any English translation of the Bible, but the key-thought of organization is expressed many times in the Bible, and visible organizations which God has used among men are described therein. The word *organ* does occur in the Bible; and this musical instrument suggests to us both arrangement to a scale and also harmony. (See Genesis 4:21; Job 30:31; 21:12; Psalm 150:4.) *Organization* and *organ* are both drawn from a language in which part of the Bible was written, namely, Greek. These words are drawn from the Greek word *organon,* which you will find in the Greek Septuagint Version of the Scriptures at Psalm 150:4. *Organon* meant not merely a musical instrument, but any instrument for service. Its real thought is that of work; for *organon* is drawn from the Greek root-word *ergein,* meaning *to work.* The related word *ergon* means "work done or to be done", and you will find it many times in the Greek text of the Bible. The modern scientific word *erg* means "a unit of energy or work". Hence the essential idea of the thing called an *organization* is that of instrumentality and work. It follows that *God's organization* would mean more than just his intelligent creatures. It would mean his obedient creatures as brought together into a united, harmonious whole, each one being given a place therein and duties to match and to fit in with those of the other members of the organization; and all such creatures working

1. (a) Who is the heavenly Father, and how does he see that order, peace and well-being of his household are kept? (b) Who make up the seen and the unseen part of his universal organization?

2 (a) What gives us reason to believe in the orderliness and regularity of God's invisible organization? (b) What reason is set forth in Scripture for those of his visible organization to be at peace and harmony?

3. What are the root words back of "organization", what is the basic idea of the thing called an "organization", and what does "God's organization" mean?

smoothly together and serving as God's instrument in carrying out His purpose and getting His work done. Hence it comes that *to organize* means "to get things into smooth working-order".

4 In God's organization every member thereof must perform his part or given duties. Otherwise, there is a disconnection in the organization and other members must for a time do extra duty trying to fill in for the lack of the member that failed of duty. Also, each member must not get in the way of other members in the doing of their given tasks. Otherwise, there is a rubbing together and clashing of operations, and trouble follows until the member out of order has been adjusted or put back in his right place, doing his own special work. Thereby every member renders or contributes his peculiar service to the organization as a whole and makes for its getting of God's work done, to His pleasing and honor.

5 The best illustration of organization is the perfect human body with its proper number of members and its many vital organs, each having a particular part to play for the body's health and ability to work. Using such illustration, a member of God's organization long ago wrote: "The body is one, and hath many members, and all the members of that one body, being many, are one body: . . . For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered [put together; combined] the body together, having given more abundant honour to that part which lacked: that there should be no schism [division; split] in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."—1 Cor. 12: 12, 14-26.

4 What is required of each member in God's organization, and how do all members contribute toward it and its work as a whole?
5. What is the best illustration of organization, and what detailed illustration of such did a member of God's organization give us?

6 Picturing how the organization must be closely bound together and must hold together by every member's keeping his place and putting in his share of the work, the same writer says: "Dependent on Him [the Head of the body], the whole body—its various parts closely fitting and firmly adhering to one another—grows by the aid of every contributory ligament, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love." Or: "Under him [the Head], as the entire body is welded together and compacted by every joint with which it is supplied, the due activity of each part enables the body to grow and build itself up in love."—Eph. 4: 16, *Weymouth* and *Moffatt* translations.

7 To show the absolute need of holding fast to the head of the organization and thereby holding together with one another, the writer further says: "The Head, from whom the body, in all its parts nourished and strengthened by its points of contact and its connexions, grows with a divine growth." Or: "That Head under whom the entire body, supplied with joints and sinews and thus compacted, grows with growth divine." Or: "The Head, from whom the whole body, being supplied and compacted together by means of the joints and ligaments, grows with the increase of God."—Col. 2: 19, *Weymouth; Moffatt; Emphatic Diaglott.*

WHY LIKE A WOMAN

8 Because an organization of intelligent creatures of God may thus be illustrated by the human body, it is reasonable that God's organization be likened to a woman, a wife. But why a "woman"? Primarily, because she is a creation. Hence she comes after her Maker, God, who is without beginning, and so is properly subject to her Creator and must serve his purposes in all due submission to them. Behold the first woman created! She was preceded by man. "For Adam was first formed, then Eve." Therefore it was forbidden for her to "usurp authority over the man" Adam.—1 Tim. 2: 12, 13.

9 Why did God make woman and present her to Adam? "And the LORD God said, It is not good that man should be alone; I will make him an help meet for him." (Gen. 2: 18) Adam was not incomplete in himself, that is to say, imperfect, but there was no counterpart to him in any of the animal creation on earth. No other creature on earth corresponded with him. God's purpose was that the earth should be peopled with creatures of Adam's kind. "For thus saith the LORD that created the heavens; God himself

6 How did the apostle illustrate that the members of an organized body must hold together?
7 How did the apostle illustrate that the members must hold fast to the top one of the organization?
8. To what living creature may God's organization therefore be likened? and why to such person?
9. Why did God present Adam with woman, and what arrangement made for human orderliness?

that formed the earth and made it; he hath established it, he created it not in vain [or to be a waste], he formed it to be inhabited: I am the LORD; and there is none else." (Isa. 45:18) Therefore, that he might not *directly* create all the perfect human creatures to fill the earth, but might finish his earthly creative work and rest therefrom, God created woman out of substance from the man Adam. God gave her to Adam, not as his directive head, but as a help, a working companion, one by whom to get work done, particularly the bringing forth of children into the earth and rearing them properly. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28) Adam named all the earthly creatures over which dominion was to be wielded, and he also named his wife, Eve. (Gen. 2:19; 3:20) All this made for human orderliness.

[10] Further describing the godly woman's place and part, the inspired writer says: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." (1 Cor. 11:7-9) Because of the likeness to this relationship between godly man and woman, the divine Word speaks of God's organization as a woman or wife, and hence it speaks of God himself as having a woman. Thus it comes that the expression occurs: "For thy Maker is thy husband; Jehovah of hosts is his name." (Isa. 54:5, *Am. Rev. Ver.*) "And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. 62:5) God's relationship to his organization as unto a woman or wife is repeatedly set forth in his Word. Therefore no one can say that such expressions as God's "woman" or God's "freewoman" are belittling to God and hence offensive. Such expressions are borrowed from his own Word. In Hebrew the word for *woman* (*ishah*) is the same as for *wife*.

[11] God's universal organization, which receives its life from God, is his creation and is made up of his holy and devoted creatures. As perfect woman was to be perfect man's helpmeet, so God's organization is properly His helpmeet and is subject to him for his purposes. As his organization, she was made for him and for his glory and must work with him, never trying to usurp authority over him, but holding to her proper place under the Supreme One, her divine Head. Hence, concerning those who, by God's grace, are faithful, active members of his organization or *woman*, it is written: "For we are labourers together with God." (1 Cor. 3:9) "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."—2 Cor. 6:1.

[12] From the above discussion it must not be deduced that Eve is used as a type or prophetic pattern of God's universal organization or *woman*. No; the organization's likeness to a woman is based on another woman, as will yet be shown. It was only after woman's creation on earth that God's universal organization could be compared with the human female. The first man, being God's perfect earthly creation and receiving his life from God, was a son of God: "Adam, which was the son of God." (Luke 3:38) With Adam's coming to life there came into existence the earthly part of God's universal organization. *Universal* means "present everywhere", that is, existing throughout all creation. Everywhere where God's intelligent creatures exist and serve him, there God's organization exists, in unity, for all such faithful and obedient creatures must be organized to God's will and purpose and so must belong and do belong to his organization. Rightly such organization is called his *universal* organization, as taking in *all* his holy living creatures. Before the making of an earthly creature in God's image and likeness, God's universal organization was all spiritual, heavenly, and hence of a kind invisible to human eyes. After Adam's creation he, as God's perfect handiwork and son, became a part of the universal organization of his Maker.—Deut. 32:4, 5.

[13] As regards God's universal organization before man's creation, and which organization was then entirely spiritual, God's only begotten Son was the beginning, hence first member, thereof. It was immeasurable time from his firstborn Son's creation until God created the first man Adam, and thereafter in the due time God sent his only begotten Son to become a "son of man", a perfect human, the exact equivalent of Adam in his innocence in Eden. Having given a perfect witness concerning Jehovah God his Father and dying as a martyr, the Son of God returned to life in the spiritual or heavenly realm. Then in a revelation he spoke to his disciple John on earth, saying: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. 3:14) Down till the time that this "beginning of the creation of God" was brought into existence there was no universal organization or *woman* of God in existence, and hence no living creature or creatures to colabor or co-operate with God in bringing forth his only begotten Son. God

10. What is the godly woman's part and place respecting man, and why does it not belittle God to speak of his having a "woman" or "wife"?
11. In what respects, then, is the universal organization God's "woman"? and how is this proved by what is written to members of her on earth?
12. When first could God's universal organization be compared with woman, when did the earthly part of the organization come into existence, and how is the organization universal?
13. Who is the first member of that organization, how did he himself say so, and in what way is he an "only begotten" one?

Almighty alone, and in a direct way, created or produced him, and thus this Son was God's "only begotten" One. No creature produced thereafter had such distinction; for God did not let this Son be idle, but used him in His service in the bringing into existence all other creatures.

14 In such manner God's universal organization began to grow with this only begotten Son as a start; wherefore the Scripture says: "God, who created all things by Jesus Christ." (Eph. 3:9) "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." (Col. 1:15-17) "All things were made by him; and without him was not any thing made that was made." (John 1:3) The only begotten Son was a proper foundation, a reliable base, with which God could begin his universal organization. Among the spirit creatures made through God's firstborn creature the Bible names cherubim, seraphim, and angels, all of whom drew their life from Jehovah, the eternal "Fountain of life", and hence were sons of God. Such sons were not left to their own devices, but were set in action, working with God and with one another under the firstborn Son, the first member of the organization. They were made a part of his organization, subject to him as Most High God, and all obedient to his will. At that time, therefore, God's *woman* or universal organization was wholly spiritual or heavenly. As respects earthly human creatures who were yet to be made, God's *woman* was "above".

15 The first written information we have of God's *woman* colaboring with her "husband", Jehovah God, is at Genesis 1:26, which says: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." With these directive words God was calling into co-operation with himself his *woman* or organization "which is above". He was addressing the first and chief one of that universal organization, namely, his only begotten Son. Here, then, we see God's *woman* functioning together with him and in subjection to Him in bringing forth the first human creature, Adam, "which was the son of God."

16 When Adam was put in the Edenic garden and given oversight of it, "to dress it and to keep it," and then when God gave him the warning against eating of the forbidden fruit tree, Adam became a part of the universal organization of Jehovah God. (Gen. 2:15-17) Thereafter the woman was created and given to Adam to wife and they twain were instructed how they must co-operate in carrying out the divine mandate to fill the earth with a perfect, righteous race in God's image and likeness. Then Eve also became a part of God's universal organization. Adam and Eve were the visible, earthly part of it. In view of being created through it, they were children of that organization, God's *woman*. At the same time they were members of it. Those who are members of the organization are said to be "children" of it. In receiving the divine mandate, Adam and Eve were instructed to be parent to others who should become earthly children and members of God's universal organization.

17 God's *woman* or universal organization now comprised two parts, a heavenly and an earthly, a part that is above and a part that is below, a spiritual part and a human part. Yet, both parts holding to the Creator as the Supreme One and doing His will in their particular parts of his universe, they were but one organization, at complete unity in God the Most High. Both parts were fully devoted to him, serving him of their own free will and doing their God-given duties in an organized manner. His law was as universal as his organization, because his will and rule must govern his entire organization. Such universal law commanded of them perfect obedience to Jehovah God in their particular field of operation. The first man Adam came under that universal law when God said to him: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17) It follows that the one who gets out of harmony with God's universal rule of obedience can not be or remain a part of Jehovah's organization; for he thereby fails to perform his part of the organizational work. He no longer co-operates with the organization, and he tries to disturb and trouble it. He is out of harmony with the great Organizer Jehovah and not subject to His law.

THE UNFAITHFUL ORGANIZATION

18 At Eden the loving Father, Jehovah God, made provision to teach and nurture his earthly children in the way of eternal life. He appointed a spirit member of his universal organization, therefore one who was higher and of greater age than Adam and

14 How did God's organization grow with that first member, how were such creatures "sons of God", and in what regard was God's "woman" "above"?
15 What is the first written record of God's "woman" co-operating with him?
16 When was Adam, and when was Eve, made part of God's organization, and how were they children as well as members of it?
17. (a) What two parts now composed the organization, and how was it yet one organization? (b) When did Adam come under the law of the organization, and when does one cease to be a part of it?
18. How did God provide for the teaching and rearing of his human son and daughter by means of his "woman"?

Eve, to instruct, enlighten and guide them in the path of obedience to the throne of God. The invisible overseer or overlord of humankind was Heylel, meaning "Lucifer" or "bright-shining one; light-bearer". God also gave Lucifer a band of associates, fellow spirit creatures, to co-operate with him in such earthly oversight. In that way the Father, Jehovah God, provided for the teaching, training and rearing of his human son and daughter by means of His *woman,* his organization, of which Lucifer and his associate spirit helpers were all members.

[19] Adam and Eve, to prove themselves faithful members of the organization, must take heed and render obedience to the teaching and instruction which came from Him through the invisible part of His organization. Also Heylel, or Lucifer, must prove himself a faithful representative of God's *woman* or organization by obediently transmitting God's will and instructions and by loyally executing God's orders and judgments toward humankind. In such position Lucifer was officially called 'the anointed covering-cherub'; and regarding this it is written: "Thou hast been in Eden the garden of God; . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou . . . wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezek. 28: 13-15.

[20] Cherub Lucifer, by virtue of his office in God's organization, was bound to uphold the throne or universal domination of Jehovah God, but he turned unfaithful to his anointing or commission as to man. So conducting himself, Lucifer brought reproach and caused shame to his mother, God's *woman.* (Prov. 19: 26) He caused other creatures, spirit and human, to do the same. His iniquity lay in selfish rebellion against God the Father. Instead of delighting to keep on serving as an honorably placed member of his Father's organization, Lucifer tried to use woman and man to make himself head of Jehovah's universal organization and to take it out of the hands of God's only begotten Son. Through such rebellion and attempted usurpation of power Lucifer transformed himself into Satan, which name means "opposer; antagonist"; and that toward his own Father, God Almighty. The universal organization is God the Creator's own and is united to him in inviolable bonds, as his *woman.* Satan is not a creator, and so he aimed to get God's *woman* or universal organization to divorce or break bonds with her God and Maker. Then she should attach herself to Satan, acknowledge him as her head and lord, and thus commit adultery with him, so committing a wicked breach of unfaithfulness to Jehovah God and his husbandship.

[21] Satan succeeded in turning Adam and Eve away from God and out of His organization, by making a devil of himself. *Devil* means *slanderer* or *defamer;* and, to succeed, he denied God's organization instructions to Adam and Eve and slandered God to them. The slander worked. For turning an attentive ear to it and disobeying organization instructions God dismissed Adam and Eve from His universal organization. No longer was it their mother. Of necessity, then, they must become the beginning of Satan the Devil's organization.

[22] Satan did not succeed in swinging God's whole universal organization to his side and raping it. From Scripture it appears that he prevailed over the other spirit creatures assigned to him as man's invisible overlord, or "covering cherub", and these creatures forsook God's heavenly organization and joined Satan the rebel, vowing allegiance to him as lord and head and subject to him as organizer. He became Beelzebub, "the prince of the demons." (Matt. 12: 24, *Am. Rev. Ver.*) Mark that the members of his organization were those who had violated their obligations of fidelity and devotion to God, the husband of the organization to which they had belonged. Hence, in being likened to a woman or wife, Satan's organization is pictured as an unfaithful woman that has turned against her proper husband and yoked up with a breaker of divine law. She has joined with Satan in mothering and nurturing organizations and works of wickedness under him. Long time thereafter Babylon was brought forth as one of her children. Satan is spoken of as Babylon's *king* and is addressed in these words: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."—Isa. 14: 4, 12-15.

[23] Because the city Babylon became the outstanding and dominant part of Satan's earthly organization, his entire organization of invisible and visible parts is called "Babylon" in God's Word. In derision of her claims to being a clean, virtuous organization of respectable antiquity God foretells her exposure and destruction and says: "Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chal-

19. How must Adam and Eve prove themselves faithful members of the organization, and how must Lucifer prove himself its faithful representative?

20. How did Lucifer bring reproach and cause shame to his "mother"? and how did he aim to get her to commit adultery?

21. Who became the beginning of Satan's organization, and how did he succeed in beginning it?

22 (a) With what others did Satan succeed, and why is his organization likened to an unfaithful woman? (b) How is earthly Babylon related to her, and in what language is Satan addressed as Babylon's "king"?

23. Why is Satan's organization as a whole called "Babylon", and with what words does God in derision foretell her exposure and destruction?

deans: for thou shalt no more be called tender and delicate. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee."—Isa. 47:1, 12, 13.

WHO IS THE WOMAN?

24 The first human pair having ceased to be of God's universal organization, there was no longer any visible part of it on earth. God's organization was without earthly or human children as members, and was again entirely above the earth and spiritual. At the time of pronouncing judgment upon Satan the Devil and his human dupes, and just before driving Adam and Eve out of the garden of Eden, Jehovah God said to that old Serpent, the Devil: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:14, 15) Who is the woman, the mother of this seed, toward whom this covenant or promise of God was made? Certainly not Eve, Satan's tool to bring about Adam's rebellion; neither any of Eve's female descendants, for more of these have been tools of Satan like their first mother Eve than those few women who have taken a position of enmity toward that Serpent Satan. Hence enmity toward that wicked one and his seed and, in turn, enmity from them has not been the peculiar distinguishing mark of earthly women.

25 Shoving aside all religious interpretations on whom "the woman" meant, we turn to the infallible Scriptures through which God gives the explanation. We learn that the woman is God's own "woman", his holy universal organization. That organization remained faithful to God and hence came into enmity or hostility with Satan and his organized seed. Thus God was foretelling that one of the members of his heavenly organization would be brought forth therefrom and would destroy Satan and his organization and thereby would execute to the full his mother's enmity toward such wicked opposers of God. From Eden on God began to use *woman*, but not unfaithful Eve, as a symbol of his devoted organization above. He was speaking of woman in a prophetic sense, knowing that a few women would be born on earth whom he could use in his prophecies as a type or pattern of his universal organization which is spiritual, faithful to him.

26 The promised seed of the *woman* is primarily Christ Jesus, the beloved Son of Jehovah God. Disclosing the Seed's enmity toward Satan the Serpent, the scripture says: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8) His faithful followers are taken from among men and become members and hence children of God's universal organization. Therefore it is written: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14, 15) God's "woman" is thus the mother of a Liberator, the promised One who brings freedom. This fact shows that God's *woman* never yielded to Satan's importunities nor came into bondage to him. She is a "freewoman" and brings forth children unto freedom, which children are used to free others from bondage.

WHY NOT MARY?

27 Being God's first creation and hence the very beginning or foundation of God's universal organization, Christ Jesus as God's only begotten Son is the foremost member of Jehovah's organization or *woman*. No mere human seed of the sinner Eve could crush the Serpent's head. Hence from his *woman* God brings forth this Son to execute his righteous purposes against Satan the Serpent and all his brood. The Son, Christ Jesus, was foreshadowed by the wise man, King Solomon; only Christ Jesus is surpassingly wiser than Solomon and constantly faithful. As Jesus said: "The queen of the south . . . came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." (Matt. 12:42) As a type of Christ Jesus, the royal Seed of God's *woman*, King Solomon wrote under inspiration to the other children of God's *woman:* "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother." (Prov. 4:1-3) His "mother" is the one referred to in the Father's promise at Genesis 3:15. As firstborn member of the organization Christ Jesus is specially beloved by all members of God's faithful organization.

28 Mary, the Jewish virgin, who became the mother of the boy Jesus, could not be the mother meant at

21 (a) When did God's organization become all spiritual again? (b) Why could not Eve or her female descendants be the "woman" who God promised would bring forth the seed?
25. Who, then, is the woman? and in a general way what was God foretelling by that promise concerning the seed?

26. Who, primarily, is the seed, from what form of life are his followers taken, and how is their mother a "freewoman"?
27. How does God bring forth the Son from the "woman", and in what words does King Solomon show the Son's tender relationship to the "mother"?
28. Why could not Mary be the "woman" that mothers the Seed? and when did the Son come forth from the real woman?

Proverbs 4:3; neither could she be the parent of the promised Seed of the "woman". Mary, who was espoused to Joseph, was not the wife or woman of Jehovah God the Father, because God's only begotten Son, the Seed, existed long before Mary. By a divine miracle God's already living Son laid aside his heavenly glory and merely received human nature through Mary. Such human nature the Son of God laid aside after thirty-three and a half years, that it might be offered up in sacrifice and its merit be presented in heaven at God's throne as a ransom price to free all believing humankind from sin and its penalty, death. Hence the "woman" whose Seed God's only begotten Son is was God's universal organization. Jesus was a member of that holy organization at the time he was brought forth therefrom and sent down to earth to become the "man Christ Jesus".—Luke 1:30-35, 37; Matt. 1:18-25.

[29] Because of that special relationship to Jehovah's organization as his real mother the following is reported concerning Jesus after his baptism and anointing with God's spirit: "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:46-50; Catholic *Douay* Version) Jesus' earthly relationship to Mary the Jewess was merely secondary and temporary as compared with his eternal relationship to Jehovah's universal organization or "woman".

[30] Adam's wife Eve thought that Cain, their firstborn, would prove to be the promised seed, the Serpent-slayer; but he showed himself to be "of that wicked one", Satan the Serpent, and hence a member of his organization. (1 John 3:12) Cain slew his brother Abel, because Abel separated himself from the side of Satan's organization and took the side of Jehovah's organization and served as a witness for Him. The True Seed, Christ Jesus, had not yet come and offered the ransom sacrifice for such men of faith as Abel, and so this first witness of Jehovah was only a typical representative of God's organization or *woman*. He could not address Jehovah as "Father". After Abel other witnesses of Jehovah arose, such as Enoch, Noah, Melchizedek, and Abraham, all being typical representatives of God's woman, of whose coming Seed they bore testimony. —Heb. 11:4-19; 7:1-15.

[31] As explained by the apostle Paul, the patriarch Abraham was used in a great prophetic drama as a type of Jehovah God, the Father of the promised Seed of the woman. Writing to Christ's followers, who are sons of God, the apostle said concerning Abraham: "For in the sight of God in whom he believed, who gives life to the dead and speaks of things non-existent as though existing, Abraham is the father of all of us. As it is written, 'I have made you father of many nations.'" (Rom. 4:16, 17, *Weymouth*) Thus Abraham was a prophetic pattern of Jehovah God himself; and from this viewpoint, or in God's sight, Abraham is the father of all believing followers of Christ Jesus, The Seed. In other words, Jehovah God is the Greater Abraham. For such reason Abraham in the prophetic drama could not remain in Babylon's territory, at Ur of the Chaldees. So God said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation [meaning Abraham was to have seed or offspring], and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:1-3.

[32] Babylon, the chief city of the Chaldeans, together with Ur of the Chaldees, represented Satan's organization or "woman". Abraham's departure from Babylon's dominion agrees with the fact that Jehovah God has no connections or relationship with Satan's organization. By bearing in mind that Abraham typified his heavenly Friend, Jehovah God, it is seen that God's promise or covenant to Abraham foretold that Jehovah would bring forth a Seed which would become a Government or "nation", and by which Seed Jehovah God would make his own name great and would be the Sender of great blessings. The receivers of such blessings would be creatures on earth who blessed or praised the name of Jehovah, the Greater Abraham; whereas those who cursed Jehovah's name would receive the divine curse, meaning everlasting destruction. Even though Satan the Devil should cause the vast majority of humankind to curse Jehovah's name and suffer destruction, yet there would be representatives of all families or tribes of the earth that would prove worthy of blessing. Such was God's covenant with Abraham, commonly called "the Abrahamic covenant"; and Abraham showed belief in it by clearing out of Babylon.

29. By what words on a certain occasion did Jesus show his relationship to Mary was secondary and temporary in comparison with that to his real "mother"?
30. Of whose organization did Cain prove himself to be, and what was Abel, together with faithful men that followed him, as regards God's organization?
31. As explained by Paul, in what sense is Abraham the father of all Christian sons of God, and how would this fact affect his remaining in any part of Babylon's territory?
32. (a) With what fact does Abraham's departure from Ur of the Chaldees agree? (b) What, then, in brief, did God's promise or covenant to Abraham foretell?

33 The patriarch Abraham brought out with him a wife, Sarah, a close kinswoman whom he called his *sister,* saying: "She is the daughter of my father, but not the daughter of my mother; and she became my wife." (Gen. 11:29; 12:11-13; 20:2, 11-13) This being true, she was a freewoman. At the time that her husband entered the Promised Land to which God led him she was sixty-five years old, but was barren of children. For ten years Abraham and Sarah sojourned in the new land, but she continued barren. God had meantime assured Abraham: "He that shall come forth out of thine own bowels shall be thine heir. . . . Look now toward heaven, and tell the stars, if thou be able to number them: . . . So shall thy seed be." Abraham "believed in the Lord", and Jehovah "counted it to him for righteousness". (Gen. 15:4-6) Now it began to seem that Sarah was not to be directly the mother of Abraham's heir.

34 A relief measure then suggested itself. "Now Sarai, Abram's wife, bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar." (Gen. 16:1) Hagar is not mentioned in Scripture as having come with them out of the land of the Chaldeans. Evidently when Abraham passed through Canaan and for a time sojourned in Egypt to escape famine, this Egyptian woman was taken into the household and assigned to the work of handmaid to Sarah. Later when Abraham came up out of Egypt, it was with this bondwoman or handmaid Hagar. (Gen. 12:11-20; 13:1) Years later "Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And he went in unto Hagar, and she conceived." In due time "Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael". (Gen. 16:2, 4, 15) What, then, does this part of the drama mean?

BONDWOMAN ORGANIZATION

35 Abraham representing Jehovah God, then Sarah as his wife pictured God's *woman.* At the time of God's promise in Eden, at Genesis 3:15, he and his universal organization or *woman* were both ancient of days just as Abraham and Sarah were past middle age at the time of the establishing of the Abrahamic covenant. Just as the wife Sarah continued barren for years afterward and the hope of a seed by her seemed unlikely of realization, so with God's *woman.* His organization continued barren of the Promised Seed for more than four thousand years after God's covenant-promise in the garden of Eden, and more than nineteen centuries after his covenant with Abraham. His organization, as pictured by Sarah, was and is heavenly, or spiritual, being made up of spirit creatures, and so is above. It could thus bring forth a heavenly or spiritual seed, in God's heavenly image. The earthly part of God's organization had vanished at Adam and Eve's rebellion in Eden, but this did not impair God's power to put a member of the heavenly organization, a child of his *woman* pictured by Sarah, upon the earth to bless and vindicate God's name and to free men from Satan and his organization. Sarah was submissive to Abraham and called him "lord". So God's heavenly organization served Jehovah God as Lord, her Maker and Supreme One, and she is free to serve him. She did not divide her allegiance with Satan the Devil, and so is not in bondage to him. —1 Pet. 3:5, 6.

36 During the barrenness of God's *woman* humankind were sinking ever deeper in bondage to sin and the arch-sinner Satan the Devil. Their transgression was increasing. Then Hagar's counterpart came into existence and produced an offspring, in fulfillment of the prophetic drama of Abraham and his household. How? Note must here be made of the fact that Abraham duly had a son by his wife Sarah and to that son the heirship to the Abrahamic promise was decreed. This son, Isaac, passed on the birthright to the covenant-promise to his son Jacob. Jacob (or Israel) had twelve sons and a daughter, and to escape the famine in Canaan they all moved down into Egypt under God's direction and guidance. During 215 years of sojourning in that land they became twelve tribes, of great populousness, but yet abiding separate from the Egyptians. In selfish fear and under the promptings of Satan, the god of Egypt, the Egyptians took steps to destroy the Israelites. Then God brought them forth from such great oppression and bondage in Egypt, and by the hand of the prophet Moses he made them a free people. On the very last day of their bondage in Egypt Jehovah God entered into a covenant with the Israelites through Moses as mediator, to make them his people, a "people for his name". The covenant was made valid, operative and binding over the blood of the passover lamb, which all faithful families of the Israelites killed, sprinkling its blood upon the doorposts and lintels of their dwellings.

37 The Israelites now became God's covenant people, and when he delivered them from Egypt and the Red sea, it was as his covenant people that he saved them. By Moses Jehovah God led them a two months' journey through the Arabian wilderness to Mount Sinai, the mountain of God. There he inaugurated

33. Who was Abraham's wife and what was her standing? and why did it begin to seem as if she would not directly be mother to Abraham's seed?
34. What relief measure was then suggested, and what did its execution produce?
35. What was pictured by Abraham and Sarah's old age, her barrenness, her free standing, and her submission to Abraham as her lord?
36. (a) During the barrenness of God's "woman" what was happening to humankind? (b) What developments in the history of Abraham's descendants led up to the appearing of Hagar's counterpart?
37. How was enacted the great counterpart of Abraham's going forth from Egypt with the Egyptian bondwoman Hagar?

the covenant he had made with them in Egypt, giving them the basic law of the Ten Commandments and all related statutes and ordinances, and also establishing a priesthood of the tribe of Levi among them. Thereby Jehovah organized them as a nation, his typical Theocratic nation. They were then a Theocratic national organization, that is, an organization put in working order by Jehovah the great Theocrat and subject to his law. As such they could well be symbolized as a *woman,* belonging to Jehovah God and in covenant relationship with Him. At Jeremiah 31:32, God speaks of that law covenant with the Israelites as "the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an HUSBAND unto them, saith the LORD". Jehovah God was as a *husband* to that covenant nation, just as Abraham was a husband to his concubine, Sarah's Egyptian handmaid, who bare Abraham the son Ishmael. Then, at that deliverance of the covenant people of Israel from Egypt, was enacted the great counterpart of the drama of Abraham when he came forth from Egypt with the Egyptian bondwoman Hagar.—Amos 9:7.

[38] At Mount Sinai, through the inauguration of God's law covenant with the Israelites by their mediator Moses, the greater Hagar or antitypical Hagar brought forth her offspring pictured by Ishmael. This was after the great travail of coming forth from Egyptian bondage. Mount Sinai having become associated with the Hagar organization, the mountain became a symbol of the same organization as Hagar symbolized. But would the seed of the Hagar organization prove to be the promised seed of God's *woman?*

[39] The prophetic drama foreshadows the answer to such question. Ishmael, Hagar's son, was a child of a bondwoman, and Jehovah God did not accept him as the promised seed of Abraham. True, Ishmael was Abraham's son, but not by his free wife, Sarah. Sarah was seventy-five years old at Ishmael's conception, and if she was to have a child of her own body it must now be by the power of the spirit of God. The child's birth must be by a miracle of God and hence must be "after the spirit" of God. Hagar, however, was a young woman still capable, according to nature's law, of bearing children. Hence her child by Abraham was not miraculous, but was natural or "after the flesh", and not by any intervention of the great Spirit, Almighty God. Though he was Abraham's offspring, Ishmael's standing was determined by his mother's position in the household, which was that of a maidservant, a bondwoman. He was a slave child.

38. When did antitypical Hagar bring forth her offspring, and by what mountain also was the same organization pictured?
39 Why was Hagar's son Ishmael born "after the flesh"? and what was his standing in the household, and why?

[40] Just opposite thereto, God's *woman,* whose seed must fulfill the prophecy to bruise the Serpent's head, is His "freewoman". She is not under any other organization; she is above. She is spiritual, heavenly, and she only is capable of bringing forth the Seed "after the spirit", a heavenly Seed. The promised Deliverer must be the son of God's "freewoman". Hence only a son by Abraham's freewoman, his true wife, could typify truthfully the Seed of God's *woman.*

[41] Hagar's son Ishmael felt himself the heir of the Abrahamic covenant by reason of fleshly ties with Abraham. Likewise the offspring of the Hagar organization, God's covenant people Israel, thought to prove themselves to be the promised seed of Abraham by their works of the flesh according to the law covenant. But in vain! All attempts to keep the law simply exposed them as sinners, and each year they had to offer for their sins typical sacrifices of animals whose blood could not take away human sins. The law of the covenant would never have been given to them had they not been sinners in the first place. Hence it is written: "Wherefore then serveth the law? It was added *because of transgressions,* till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Gal. 3:19) "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, . . . and if there be any other thing that is contrary to sound doctrine." (1 Tim. 1:9-11) All efforts of the Israelites to justify themselves by fleshly works of the law failed. "For by the works of the law shall no flesh be justified." (Gal. 2:16) This proved they were not the seed of God's *woman,* his free, perfect and heavenly organization. They were not members of it. They were not the real Theocratic nation. They were merely a typical Theocratic organization.

[42] The Israelites were children of merely a secondary organization, which was only temporary, and which was to exist only till the true Seed should come of the true *woman* and *wife* of Jehovah God, the Greater Abraham. Being a part of the Hagar organization and imperfectly doing the works of the law never did relieve them of the condemnation of sin in a real way. They never rose higher than the standing of the children of the bondwoman organization, symbolized by Hagar. Who, then; is the Seed of God's *freewoman?* and who today visibly represents her on earth? That becomes the absorbing theme of our next article.

40. Why is God's "woman" as a "freewoman" and capable of bringing forth the Seed? and who only of Abraham's household could therefore typify the promised Seed?
41. How did the offspring of the Hagar organization try to prove themselves to be Abraham's promised seed, but what did they prove themselves actually to be?
42. Of what grade of organization, then, were the natural Israelites, and what was their standing therefore?

ORDINATION AND THE AMERICAN COURTS

THE Supreme Court of the United States recently considered the legal status of the ministers of Jehovah God as *ordained ministers* under the law of the land. Among other things concerning this question they were advised by Jehovah's witnesses that which appears below.

It is not necessary to know theology, philosophy, art, science and ancient classic languages to preach the gospel. One is not required to wear a distinctive garb, live in a parsonage, ride in an expensive automobile, have a costly edifice in which to preach, and command a high salary, to qualify as a minister of Jehovah God. Jehovah's witnesses emulate their Leader, Christ Jesus, and His apostles, rather than the ancient or modern scribes and Pharisees, the "recognized" orthodox clergy. Instead of a program of choir and organ music followed by discourse on science and philosophy of men, that the people must come to hear in the nominal recognized sects' churches, Jehovah's witnesses devote all their time to studying and teaching the Bible and carrying God's message to the people at their homes. They are *ministers* in the real and true sense and *serve all* the people. Paul, the apostle, said that the true minister teaches publicly and from house to house. (Acts 20:20; Luke 22:24-27) It is written that Christ Jesus "went round about the villages, teaching", and "preaching the gospel of the kingdom". (Mark 6:6; Matt. 9:35; Luke 8:1) The apostle Peter advises each minister of Jehovah God: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, *that ye should follow his steps.*" (1 Pet. 2:21) Jesus expressly commanded His twelve ordained ministers to go from house to house: "And as ye go, preach, saying, The kingdom of heaven is at hand." —Matt. 10:7, 10-14.

In the four Gospel accounts of the ministry of Jesus, the words "house" and "home" appear more than 130 times, and in the majority of those times it is in connection with the preaching activity of Jesus, the great Exemplar. His example of carrying the gospel message to the people *at their homes* and in the public ways was "true worship". He said: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:23, 24) His apostle James further describes such worship by ministers of Almighty God, at James 1:27: "For the worship that is pure and holy before God the Father, is this: to visit the fatherless and the widows in their affliction, and that one keep himself unspotted from the world."—Syriac Version, Murdock's Translation.

Jehovah's witnesses realize that the people of the nations are confronted with a clear, serious and immediate danger of everlasting destruction, unless they take their stand on the side of Jehovah God and his kingdom. The quickest and most effective way to reach them is at their homes. The duty of such *ordained ministers* of Jehovah's witnesses is likened unto that of a trusted watcher in a weather bureau. If such a one learns that a great storm or tidal wave approaches, he is obligated to sound a warning to his neighbors. Should he fail or refuse to do so, and instead flees to protect his own life without warning others, he would be guilty of a crime of the worst kind. (Ezek. 33:6) Faithful Noah preached of an impending disaster upon the world "that then was" and prepared an ark under God's directions, as a witness to his faith in the word of God. The flood came and all were destroyed except Noah and his family. —Genesis, chapters 6 to 8; Heb. 11:7; Luke 17:26, 27; 2 Pet. 2:4, 5.

The purpose of the warning given by Jehovah's witnesses is not to threaten the people with destruction if they fail to obey the warning of Almighty God and His commandments. The primary purpose of such warning is to enable all such persons who love righteousness to gain the benefits of living under a government of righteousness, a government of which Christ Jesus shall be the invisible King and the faithful men of old mentioned in Hebrews, chapter 11, the rulers as visible princes. (Ps. 45:16; Isa. 32:1; Mic. 5:1-5; Matt. 8:11; Rev. 11:15) The benefits of that government will be unlimited prosperity, perfection of mind and body, everlasting life, the privilege of having property and all material things necessary for the convenience of man, and the opportunity of marrying and bringing forth children who will never die and will bless God forever. "Of the increase of his government and peace there shall be no end."—Isa. 9:6, 7. See also Pss. 67:6, 7; 72:1, 4, 7, 8; Isa. 11:5-9; 25:6-8; 65:20-23; Mic. 4:3, 4; Rev. 21:1-4.

Every one of Jehovah's witnesses who serves as a full-time minister has agreed never to discontinue this occupation of preaching. These Jehovah God has anointed and sent forth that they might "offer unto the LORD an offering in righteousness" (Mal. 3:3; Heb. 13:15; Phil 3:7-14), which offering in righteousness is the praise of Jehovah God and the testimony to His name by devoting themselves faithfully in obedience to His commandment to preach this gospel of the Kingdom. The covenant obligations of each one thus taken into the covenant require faithfulness in proclaiming the name and the kingdom of Jehovah God. They are truly ministers or preachers of this gospel. Such covenant obligations imposed by Jehovah deny to the one in such covenant the privilege of turning aside to engage in other work, since they, by making such covenant, have chosen to follow in the footsteps of Christ Jesus and to sacrifice every right and privilege that would conflict with Jehovah's purpose. The work done by Jehovah's witnesses is of national importance and is for the welfare of the people of the nation. The Scriptures declare that "covenant-breakers . . . are worthy of death".—Rom. 1:31, 32. See also Ezek. 3:17-19; 33:7-9; Jer. 26:20-23; Heb. 10:38; 2 Pet. 2:20-22.

There is one group of Christians on earth today preaching the gospel of God's kingdom: that is Jehovah's witnesses, not the religious clergy. Jehovah's witnesses fit the description of Jesus Christ's apostles. The only way to determine whether one is or is not preaching the gospel is by testing the activity and message by the Word of God. Christ Jesus, the "faithful and true witness", said, "By their fruits ye shall know them." (Matt. 7:15-20, John 14:21, 23; Rev. 3:14) The preaching activity of Jehovah's witnesses reaches millions of people who are members of recognized religious denominations, and comforts those who are crying and sighing because of the abominations com-

mitted therein. Also, there are more than seventy million persons in the United States who do not belong to any religious organization or attend "church" services of any kind. It is just as important to maintain the "morale" of these many millions as it is to preserve the morale of those who belong to some "recognized" religious organization. How would these millions of people obtain spiritual sustenance and comfort in their sorrow, unless someone provided them with such? Few "recognized" religious clergy call upon these people at their homes; *they* expect the people to come to their church edifices to receive what they have to offer. Jehovah's witnesses have answered the need of these millions and carry their message of comfort and hope into the people's homes. This is a convenience and contributes greatly to morale of people of good-will who desire to learn of and concerning mankind's only hope: the Kingdom or Theocracy of Almighty God, through Christ Jesus.

COURTS CANNOT GAINSAY ORDINATION

The national and state governments have assumed a very liberal attitude toward exemptions of charitable, religious and Christian work from the ordinary burdens of government imposed on all of the people. The purpose of the exemptions is to encourage the growth of such beneficent institutions. The reason for the exemption is that benefits and advantages flow to the government from the free and unhampered exercise of such activities on the "home front" among the civilian population. The moral influence exerted by these activities upon the people contributes greatly to the welfare and stability of the nation. Such activity maintains the morale of the people in times of war and contributes against the tendency to slide into a morass of barbarism and indolence. The exempted activities bear burdens that would otherwise fall upon the government and general public in the establishment of welfare institutions and kindred agencies, requiring additional taxes and man power. The duties enjoined upon the people through Christian preaching impose upon the people of good-will an obligation for their good. This contribution to the welfare and morale of the nation is beyond the power or reach of a government to attain. The activities "constitute not only the 'cheap defense of nations' but furnish a sure basis on which the fabric of civil society can rest, and without which it could not endure".—*Trustees of First M. E. Church South* v. *City of Atlanta*, 76 Ga 181, 192; *M. E. Church South* v. *Hinton*, 92 Tenn. 188, 190, 21 S. W. 321, 322; *People* v. *Barber*, 42 Hun (N. Y.) 27; *Commonwealth* v. *Y. M. C. A.*, 116 Ky. 711, 76 S.W. 522.

All religious organizations, whether popularly "recognized" or "dissentient groups", are entitled to the exemptions provided by taxation statutes for religious organizations. These exemptions are allowed on the same theory that Selective Service exemption from conscription is provided on account of the fact that, by their service, they contribute greatly to the safety of the nation and the advancement of civilization.—Zollman, *American Church Law*, pp. 325, 329.

Jehovah's witnesses are recognized as "ordained ministers of religion". In deciding whether one is exempt as a minister courts cannot apply the yardstick of orthodox clergy. (*Murdock* v. *Pennsylvania*, 319 U. S. 105) In considering whether one is an ordained minister of religion, no court can substitute its *private* opinion as to what constitutes an ordained minister. The courts cannot substitute the methods employed by any particular recognized religious sect as a guide for determining whether Jehovah's witnesses are ordained ministers.

A person who is ordained in conformity to the customs of any organized Christian denomination is a duly ordained minister. (*Town of Londonderry* v. *Town of Chester*, 2 N.H. 268) "Minister" or "minister of the gospel" is a comprehensive term, and of uncertain significance. Ministers are spoken of as public teachers of piety, religion and morality. (New Hampshire Constitution, Art. 6) They are sometimes called "ministers of the gospel" and sometimes "ordained ministers of the gospel", a term less comprehensive in its significance. (*Kidder* v. *French*, N. H., Smith, 155, 156)

A statute pertaining to authority to perform marriages by clergymen includes ministers of every denomination and faith. (*Haggin* v. *Haggin*, 53 N. W. 209, 211; 35 Neb. 375)

"Ministers" as used in a tax exemption statute includes a person elected by a Methodist society to be one of their local preachers, and ordained as a deacon of the Methodist Episcopal Church though he had no authority to administer the so-called "sacrament of the communion". (*Baldwin* v. *McClinch*, 1 Me. (1 Greene) 102, 107)

"Minister of religion" as used in an Act providing that every minister of religion, authorized to preach according to the rules of his church and regularly employed in the discharge of his ministerial duties, shall be exempt from military service, etc., includes a minister who belonged to a religious sect who performed ministerial labor gratuitously, and who resorted to secular employment as a means of subsisting himself and his family. "If regularly employed as a minister, the fact that in the interval between his appointments he pursued some other vocation, which did not according to the rules of his church disqualify him for the sacred function of the ministry, cannot take his exemption from him."

The courts have ruled (*Ex parte Cain*, 39 Ala. 440, 441): "Neither this court, nor any other authority, judicial or executive, in this government, is a hierarchy, clothed with the power of determining the orthodoxy of any religious sect or denomination. It does not vary the question, in the present case, that Mr. Cain belonged to a sect of religionists, who perform ministerial labor gratuitously; . . . The language of the Act is 'regularly employed'. The word 'regularly' means, according to rule—in uniform order—methodically. It is not the synonym of continuously. Mr. Cain was employed in the discharge of his ministerial duties regularly—according to rule—and was, therefore, exempt from military service, under both the letter and the spirit of the Act of Congress."

In re Reinhart, 9 Ohio Dec. 441, 445: "The term 'ordained minister' in Ohio R. S. 6386 authorizing the licensing, to solemnize marriages, of any ordained minister of any religious sect or society, has no regard to any particular form of administering the rite or any special form of ceremony. The moment an attempt is made to limit or restrict ordination to some special form of ceremony we begin to discriminate between the diverse modes and forms of ordination practiced by the various religious societies.

The laws of Ohio make no discrimination in any respect between Catholic and Protestant, Greek, Gentile, Jewish, or any other religious societies or denominations, much less do they attempt to prescribe any mode or form of ministerial ordination, which is defined in the Standard Dictionary as 'the act or rite of admitting and setting apart to the Christian ministry or to holy orders, especially in the Roman Catholic, Anglican and Greek churches; consecration to the ministry by the laying on of hands of a bishop or bishops; in other churches, consecration by a presbytery, synod, or council of ministers.' It has been the practice of this court, therefore, to grant the license to authorize the solemnization of marriages to duly commissioned officers in the Salvation Army who are engaged under such authority in ministering in religious affairs; to all Protestant ministers, Catholic priests, Jewish rabbis, teachers and ministers of spiritualistic philosophy, *and in fact all persons who can prove to the satisfaction of the court that they have been duly appointed or recognized in the manner required by the regulations of their respective denominations, and are devoting themselves generally to the work of officiating and ministering in the religious interest and affairs of such societies or bodies.*" [Italics added]

The ordination from the highest authority, Jehovah God, now rests upon those who are consecrated to bear witness to His name and kingdom as Jehovah's witnesses, they being so designated at Isaiah 43:10, 12; 44:8. The "Society" of God's anointed witnesses and servants throughout the world use as their legal publishing agency and governing body the Watch Tower Bible and Tract Society, of New York city; and from this servant the Lord's witnesses receive recognition and an earthly ordination to act as representatives of the Watch Tower Society in preaching the Kingdom gospel. But by virtue of their superior ordination from the Most High God they are in the truest sense His *ministers of the gospel*. Regardless of the rulings of the courts of any worldly nation they must therefore continue to fulfill their commission from God and press on incessantly preaching the glad tidings of the Kingdom of God's glorified Son.

RAHAB, JUSTIFIED BY WORKS

A HARLOT counted "just" in God's sight? Never! cry the "holier than thou" higher critics of the Bible. Yet, at Joshua 2:1, first mention is made of the woman Rahab, a harlot, and last mention of her was entered into the Holy Writ fifteen centuries later, declaring her just standing before the Lord. (Jas. 2:25) What intervened to lift Rahab from the disreputable practice of harlotry to honorable citation by the Most High in his inspired Word? Not in the writings or sermons of "Christendom's" religious leaders will the answer be found, for they make her the target of their higher criticism and the center of much vain controversy. No, not to them, but to God's infallible Word will the truth-seeker turn. Jehovah God is Rahab's Creator and Lawgiver and Judge, and His Record contains her case history that is true and just and final. Therein lies up-to-date instruction.

Visualize the setting of the ancient drama: It is in the heavily fortified and walled city of Jericho, in the year 1475 B. C., at the time of barley harvest. Perched up on the high city wall is the house of Rahab the harlot. From this vantage point Rahab could look eastward across the plain and see the swollen, raging waters of the Jordan river, about six miles away. (Josh. 3:15) And then, looking just a little farther beyond, on the eastern bank of the Jordan, she could see the encampment of God's holy nation, Israel, its fighting man-power numbering over six hundred thousand. She had heard of this nation and its exploits in battle. Also, she had heard of the unlimited power of its God, Jehovah, and particularly of the escape corridor he opened through the Red sea. Hearing and believing these reports, what kind of barrier would Rahab consider the Jordan river to be to this nation whose God was Jehovah? Puny indeed!

At this time of crisis, then, Rahab received a visit from two men, spies from the Israelite encampment. They sought a lodging place, and were admitted by her. Report of this matter reached the ears of the king of Jericho, who, upon being informed that the men were there to spy out the city's defenses, dispatched his minions of the law to take into custody Jehovah's servants. Rahab was alert to the situation and had made her decision and acted thereon by the time the king's officers questioned her. To their bullying demand of "Bring forth the men that are come to thee" Rahab unhesitatingly responded: "There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them."—Josh. 2:3-5.

Having thus thrown the heathenish officers off the trail of Jehovah's servants, Rahab immediately took further steps to prove her faith in the God of Israel by works She went up to the spies, whom she had concealed among the stalks of flax laid out upon the roof of her house. Her opening words to them were, "I know that Jehovah hath given you the land." She proceeded to relate the reports that had reached the city of Jericho concerning the Israelites, the miraculous deliverance forty years before at the Red sea and the destruction of the two Amorite kings, Sihon and Og, being outstanding. She told the spies how panicky and terror-stricken the people of the city were because of these tidings, and how the courage was now drained from every man because of the approach of this nation whose God acted so mightily in its behalf. Rahab then acknowledged that mighty One, saying, "Jehovah your God, he is God in heaven above, and on earth beneath." Thereafter she pleaded with the men to make a covenant with her, guaranteeing protection for herself and for her father and mother, and brothers and sisters, when the city fell to the Lord's hosts. She requested that they 'swear unto her by Jehovah', thus involving him in the covenant to insure its fulfillment.—Josh. 2:9-13, *Am. Rev. Ver.*

The men agreed, saying, "Our life for yours, if ye utter not this our business." They instructed her in the part she must play. The scarlet line used to lower them to the ground outside the city's walls must be hung from her window, in

open view. She must gather her family associates into her home; there they must remain during the time of crisis if they were to be protected. To the departing spies Rahab gave wise counsel as to the lay of the land, with which she would be familiar, and told them how they might elude their pursuers. (Josh. 2:14-20) Jehovah's two servants vanished into the blackness of the night. Did they escape? Rahab knew the answer when, in course of time, the king's officers returned to Jericho empty-handed from the wild-goose chase upon which she had sent them. (Josh. 2:21-24) Having displayed the scarlet line and gathered those of her household as instructed, and keeping confidence with the Lord's representatives, Rahab awaited developments.

A few weeks pass, certainly more than two, and possibly three. It is the seventh day. The men of war, accompanied by priests, some with rams' horns and others bearing the ark of the covenant, are circling the besieged stronghold of Jericho, just as they had done once each day for the past six days. Only this time they continue to circle; seven times the strange, silent procession compasses the city about. The seventh march completed, long blasts from the rams' horns split the air, the Israelites shout mightily, and Jehovah causes the protecting walls of the city to collapse to the ground with reverberating rumblings. Only the section supporting Rahab's house remains standing; the rest of the city and its inhabitants are destroyed. The spies bring out from Rahab's house that woman of faith, her parents, and her brothers and sisters. Concerning Rahab the Divine Record then reads: "And she dwelleth in Israel even unto this day," that is, the day of the writing of this account, which was done by Joshua.—Josh. 6:17, 22-25; 24:26.

There is much discussion among Bible students as to the characteristic traits of the woman Rahab. The Divine Record discloses that she was no idler, but industrious, as evidenced by her roof top's being covered by flax and a stock of crimson thread in her house. (Josh. 2:6, 18) This would indicate that she engaged in the manufacture of linen, and possibly the art of dyeing, for which the Phoenicians were early famous. Controversy centers, however, around two other issues: the statement that she was a harlot, and the propriety of her giving false information to the king's officers.

Being forestalled from condemning Rahab, by virtue of God's recorded approval of her in the Scriptures, religious critics try to whitewash Rahab by claiming the Hebrew word translated "harlot" really means *hostess*, one who keeps a public lodging house, and not a harlot. The Hebrew word is *zonah*. It is used scores of times in the Hebrew Scriptures, and always carries with it the unmistakable meaning of harlotry, either physical or spiritual. (See Exodus 34:15; Leviticus 21:14; Proverbs 7:10; 29:3.) The Greek Scriptures speak of "Rahab the harlot", using the Greek word *porne*, which is often used and always means one who commits harlotry, and never refers to the hostess of an inn. It is the word Jesus used when he declared, "The harlots go into the kingdom of God before you [religious clergy]."—Matt. 21:31, 32.

But outwardly pious religionists would make void God's word concerning Rahab's conduct to maintain their own ideas and a sanctimonious front. They should not try to strain the facts to fit their conceptions, but recognize the situation in its true light and try to ferret out the significance thereof. Jehovah's use of a harlot magnifies his great mercy, and the turning of Rahab from a course of wrongdoing to one of righteousness is prophetic. The fact that Rahab was a harlot is important to the prophetic drama Jehovah was there making; by altering Rahab's status religionists would rob the drama of its modern application and force. Moreover, "Christendom's" criticizing clergy could profit by Rahab's example of abandoning harlotry by themselves forsaking the more reprehensible form of illicit relationship of which they are guilty, namely, spiritual adultery. (Jas. 4:4) Outward appearances are often deceptive; Jehovah looks upon the heart.—Matt. 23:25-28; 1 Sam. 16:7.

As a case of casuistry Rahab's words to the spies' pursuers are much discussed. Higher critics pick flaws in the conduct of others to draw attention to their own supposed piety and sinlessness. Jehovah approved Rahab's course as true, despite appearances. (2 Cor. 6:8; Rom. 14:4) It was a dangerous move on her part; she took the risk in order to protect God's servants. Her action was seditious so far as the government of Jericho was concerned; but she placed Jehovah's Theocracy first. It was a part of her faith-proving works. She was not a Judas-like betrayer, which stipulation was a part of the covenant made and sworn to by Jehovah's name between Rahab and the spies. (Josh. 2:20) Jesus approved her course. (John 7:8-10) Religionists disapprove. Are their insipid "Santa Claus" stories foisted upon children more allowable, or their blasphemous lies of "Trinity" and "Purgatory" and "Hell fire" more justifiable? These mark them as sons of the father of lies; yet they cast the first stone at the approved Rahab.—John 8:44.

How was Rahab rewarded? Her deliverance from Jericho has been cited. Thereafter she married Salmon, likely one of the spies, and bore Boaz; thus she figured in the lineage of Jesus. (Matt. 1:5, *A.R.V.*) Some contradict this, saying a different Rahab, or Rachab, is here meant. Not so, however; there is only one Bible character named Rahab (References to "Rahab" in Psalms 87:4; 89:10 and Isaiah 51:9 are poetic expressions for Egypt, and not any person See marginal readings.) Her faith and works are commended to all as exemplary: "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." "Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (Heb 11.31, Jas 2:25) Her final reward will be an early resurrection to everlasting life in the New World. So the spiritual harlots of "Christendom" need not be embarrassed as to what to say about Rahab or apologize for her. Faith, backed by works, and not sinless perfection, gained for Rahab God's approval. (Ps. 130:3, 4) Any past disreputable conduct of a consecrated believer is washed clean by the blood of Christ.

Mention has been made that Rahab's experiences constitute a great prophetic drama. Very briefly, it is this: Jericho represents "Christendom"; Rahab, the Lord's "other sheep"; the two spies, Jehovah's anointed remnant. The remnant of Jehovah's witnesses now search out "Christendom", seeking the honest-hearted "other sheep", who are looked upon as disreputable scum and snubbed by the self-righteous ones. Any who give heed to the Kingdom message proclaimed by the witnesses are frowned upon. Rahab acted as Jesus later

stated, "I was a stranger, and ye took me in." The "other sheep" receive Jehovah's witnesses, learn of the Most High, and manifest lively faith by works. The two classes help one another, and neither one divulges to the enemy information that would work injury to the other. Rahab's activity in gathering her family associates to the only place of safety pictures the zeal of the "other sheep" in declaring the Kingdom message to others, and pointing them to the only safe refuge from Armageddon's storm. Having faith in the shed blood of Christ, prefigured by Rahab's public display of the scarlet line, and carrying out all the terms of the covenant into which they enter, the "other sheep" of the Lord will, like Rahab, be blessed by Jehovah with life in his ever-abiding New World.—John 10:16, 28.

FIELD EXPERIENCES

A SORTIE FOR FREEDOM IN MAINE

"I called at 14 houses, placing 10 *New World* books and several booklets, when the scenery changed considerably. The next place was at the residence of a former State Police officer, now a lieutenant located in the State House. The Testimony card he read scrutinizingly and then handed it back with the command for me to get going, and quickly, or he'd throw me out. As I reached the sidewalk he raised his voice and commanded me not to stop until I got out of town. I answered that such was going too far and that he or anyone else had no legal right to order me out of town and that I wasn't leaving. He said: 'I'll show whether you will or not.' I said: 'O. K.; show me.' He made a rush for me; I braced my feet and gave him a side sweep that sent him into the street. Then he righted himself and came after me again, very nervous and trembling. I said: 'Now look here, we both are making fools of ourselves. Why not settle this with reasoning and have an understanding on the matter?' He said: 'You come to the police station with me.' He said he did not have to arrest me to bring me in for investigation. On the way I told him that Jehovah's witnesses were friends of the people, not enemies. At the station he wanted to see my literature. He, a lawyer and another officer started to look it through hurriedly and then took the book and went into another office. After a few minutes he came out and asked for my registration, also where I lived, my permanent address, age, occupation, also if I had a permit to peddle books. I told him I wasn't a peddler, but a minister; also read to him from the Bible how we do the work as our Leader Christ Jesus did it and instructed; also explaining how I was getting away from his place as quickly as possible because he was opposed and did not care to hear, and that he had delivered me up to the council and I was here to give a testimony. He made no reply and went into the other office with the rest of them, searching, as I learned later, the law for an ordinance to take me on and also calling the sheriff by phone to come down, but who said he would have nothing to do with it. Finally the lieutenant came out with a paper for me to sign: it was a release to clear him from all damages pertaining to bringing me in and what happened regarding the case. I hesitated. The lawyer said it was all right to sign, that it was only a matter of formality. I said that our work was not prosecuting people for making mistakes but was to advertise God's Righteous Government. After my signing the release he said: 'Now, to show my appreciation, I am going to take your book and pay you for it.' I departed with the usual friendly greetings, and with greater determination to serve Jehovah."

AS TO FREEDOM OF WORSHIP IN SHREVEPORT, LA.

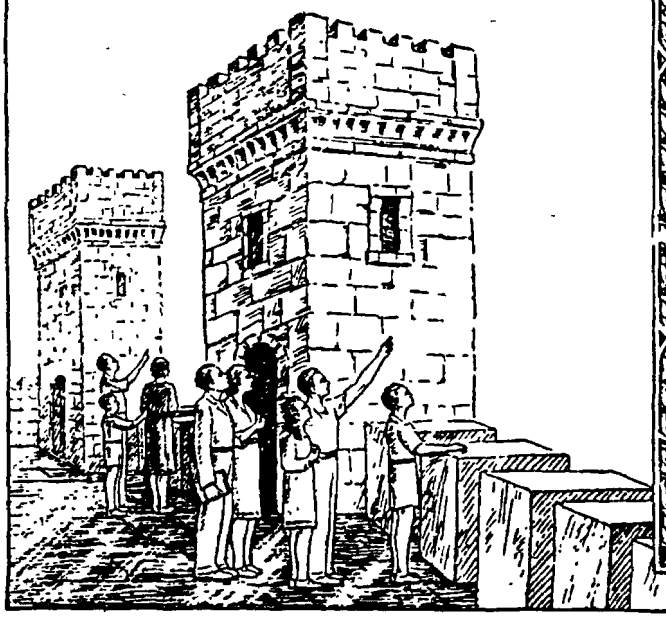
"My first day at the convention I was on the street with a placard advertising the lecture for Sunday 'Freedom in the New World' and passing out handbills. A car drove up and stopped. Then a policeman jumped out and started to take my sign off me, but I slapped his hand away. The other policeman in the car told me to get in. They had three of the white brethren in the car. There were three others working with me, but I could get no news to them, and before I could get out of the car at the jail, up came the other three that had been with me. While we were in jail, waiting to be locked up, there were more brought in. Three or four hours later 32 white friends were let go; but they would not let us out, four brothers and seven sisters While we were in jail the white friends sent us something to eat, but the jailer would not give it to us, and they would not feed us. The three days we spent in jail they would not give us anything to eat, but, by the help of Jehovah, we were able to get some milk. We had to pay 20c a quart, but it helped us to keep up on our feet. The friends on the outside tried to get us out, but the officers would not let us out. The jailer came back to our cell and asked us who wanted bonds. I answered him, 'No, we haven't any.' He said to me, 'You are one of them d—— Jehovah' I said: 'No, I am one of Jehovah's witnesses.' He went away, damning. Then another officer came up with two other girls in jail for fighting. He asked them what they were in here for; then he looked at me and said: 'What are you in here for?' I told him, 'For preaching.' Then he said: 'Now if you had murdered I could get you out for $25.' Then I said: 'Well, I'll just stay in here, for my God said, "Thou shalt not kill."' So he went away We enjoyed being in jail for His name and were very proud. Others were crying, and we were smiling They could not understand it. We did not get to attend any of the meetings, but we praise Jehovah just the same, for I had a study in the booklet *Peace—Can It Last?* and the other prisoners enjoyed the class. So I was able to leave the booklet with the girls, and they thanked me for it. Also I left the booklet *Fighting for Liberty on the Home Front*. Now I thank Jehovah that I am out and on the battlefield again, feeding his sheep, and am more strong than I was."

(*Continued from page 18*)

ately ahead, thus providing valuable material for service discussions and also counsel for all educators of men of good-will. A daily text and comment covering each day of the year 1944, as based on *The Watchtower*, makes it a daily handbook of spiritual food. The new *Yearbook*, of over 350 pages, enclosed in a sturdy binding, may be had at 50c a copy, postpaid. Those associated in a group or company should combine orders and send through the local servant, to economize time and shipping expense.

The WATCHTOWER

Announcing Jehovah's Kingdom



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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD"—Isa. 43:12.

The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"FEED THE FLOCK" TESTIMONY PERIOD

February, expected to be the blackest month of the Northern winter for food supplies, will not want for spiritual nourishment. The month has been named "Feed the Flock" Testimony Period. Great effort to reach the scattered sheep with "meat in due season" will be made by Jehovah's witnesses and their companions. February will open a great three-month house-to-house campaign wherever the magazine is permitted circulation, to increase the subscription list of *The Watchtower* A special offer will be authorized of a year's subscription for this journal, together with a copy of *"The Truth Shall Make You Free"* and *Freedom in the New World* as a premium, at the regular subscription rate of $1 00. For anyone's part in this special campaign considerable preparation is required. Jehovah's witnesses and companions having accordingly planned and prepared will now launch out at the opening of the campaign fully equipped and instructed, eager to exceed anything that has been attained heretofore in such an effort for 100,000 new American subscribers.

"WATCHTOWER" STUDIES

Week of March 5: "The Seed of God's 'Freewoman'," ¶ 1-17 inclusive, *The Watchtower* February 1, 1944.
Week of March 12: "The Seed of God's 'Freewoman'," ¶ 18-33 inclusive, *The Watchtower* February 1, 1944.
Week of March 19: "The Seed of God's 'Freewoman'," ¶ 34-47 inclusive, *The Watchtower* February 1, 1944.

"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as is required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. It is $1.00 in the United States; $1.50 elsewhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV FEBRUARY 1, 1944 No. 3

THE SEED OF GOD'S "FREEWOMAN"

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

JEHOVAH'S "freewoman" is an organization of free creatures. It is the mother of the sons of God, who are free, and never brings forth any children unto bondage. It is the mother of the beloved Son of God, who brings eternal freedom to all them that in faith wait upon God to effect complete deliverance from sin, imperfection, death and the Devil. Four thousand years after the above promise of Jehovah God in Eden concerning the Seed, his "freewoman" brought forth the promised Deliverer, who shall shortly bruise the head of the mighty enslaver, Satan the Devil, thereby destroying his power. The bringing forth of the promised Seed was a most joyful time to God and his "woman"; and to her he says: "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. 62:5) During the time that God's "freewoman" was sterile of such Seed the faith of men of old who believed God's promises was sorely tried. Now in this day the faith of other men who likewise believe Jehovah's promises is being severely tried until the Promised Seed fatally wounds the head of the wicked Serpent and thereby vindicates the name of Jehovah God and his word of promise.

[2] What now follows is a continuation of the theme of our article of the January 15 issue, entitled "God's Freewoman", which it would be well to read first. The "freewoman", God's holy organization above, was foreshadowed or typified long before she brought forth the Seed. The faithful woman Sarah was used to typify her. Sarah's husband, Abraham, "the friend of God," was used to typify or represent Jehovah God. According to God's covenant with that faithful patriarch, the promised Seed was to come through Abraham. That was only another way of saying that the Seed of God's *woman* was to come forth from God, whom Abraham represented, and that he was to be the Son of God. The Seed was to be no mere human son of God, such as the perfect man Adam in Eden was, but was to be a heavenly Seed or Son. Hence only God's "freewoman", which is his heavenly or spiritual organization, could produce the Seed. To make a proper picture of coming events, the son of Abraham that would typify or foreshadow the real Seed must be his child, not by his concubine Hagar, but by his true wife, Sarah, a freewoman.

[3] Till Sarah's seventy-fifth year she had stayed sterile, and a son by her could not be any longer by natural means. So she thought to acquire seed by having her handmaid Hagar serve as her husband's concubine and then adopt the child legally as her own. Abraham accordingly begot a son by this Egyptian bondwoman Hagar, which son was therefore born "after the flesh" and was the son of a bondmaid. For such reasons Hagar and her son could never picture the "freewoman", "who is above," and her Seed. Hagar pictured simply the organization of the nation of Israel. Her son pictured the offspring or members of that organization, which covenant people God brought forth out of Egypt and put under a law covenant. The Ten Commandments given at Mount Sinai were the fundamental laws of their organization. The Israelites, the offspring of the Hagar organization, sought to attain to the heirship of the Abrahamic promise and to qualify themselves to be the promised seed of Abraham, by their own works, the works of the law. Moreover, being naturally Abraham's descendants by fleshly ties, they felt they were further entitled to be the Seed. The self-seeking Israelites, who prided themselves on their works of the flesh and justified themselves by such, got a great shock. It came when the true Seed of God's "freewoman" appeared, blasting their selfish hopes. This had been foreshadowed.

[4] Hagar's son grew to be a youth and she thought him sure to be the heir to the birthright of the Abrahamic promise. So did Ishmael himself. But, being the son of the bondwoman and being born after the flesh and not according to God's promise, Ishmael was not acceptable to God as Abraham's heir. So, when Ishmael was thirteen years old and Abraham was ninety-nine years old, Jehovah God

1 (a) What is God's "freewoman", and whom does it bring forth for Jehovah's service? (b) As respects her, how was the faith of men of old tried, and how is faith tried today?
2. Who were used to typify Jehovah God and his "freewoman", and therefore by whom must her Seed be typified?

3 (a) How did Abraham get his first son, and why could this son and his mother not picture God's "woman" and her Seed? (b) Whom, then, did they picture, and when did they get a great shock, and why?
4 Why was Ishmael not acceptable to God as Abraham's heir? and when did God first state who should be the proper heir?

sent this word to Abraham: "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. . . . Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."—Gen. 17:15, 16, 19.

5 God thereby set the bondwoman's son aside. The next year Isaac was born. Ishmael now considered Isaac his rival claimant to the birthright, and when Isaac was weaned Ishmael took occasion to persecute him at the feast of celebration, mocking him. Observing this persecution, which boded a threat to Isaac's life in the future, Sarah asked her husband Abraham to dismiss Hagar and her son from the household: "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." (Gen. 21:10) By such words Sarah, who was already serving as a prophetic figure, now becomes in fact a prophetess of what should be said and done in the great dramatic fulfillment.—Gal. 4:30.

6 Sarah's words were of the Lord, for he approved her words and said to Abraham, who was grieved for Ishmael: "In all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed." (Gen. 21:12, 13) Thus Ishmael's mother pictured the nation of Israel as an *organization* under God's law covenant, and Ishmael pictured Abraham's natural descendants who were members of the nation of Israel. From Mount Sinai, where God ratified the law covenant with that nation, God led them forty years through the wilderness and settled them in the Promised Land. Then, lacking faith and impatient at waiting till God's due time to bring forth his promised King and set up the true kingdom of God over earth, the Israelites desired a visible government over them in the form of a kingdom. Their second king was David. In the eighth year of David's reign he made Jerusalem the capital city of the Theocratic kingdom. He reigned there on Mount Zion, in the stronghold which was called "the city of David". —2 Sam. 5:5-9.

BONDWOMAN'S SEED CAST OUT

7 The offspring or members of the Hagar organization, the nation of Israel, demonstrated that they were not the children of God's freewoman, which is above and heavenly. How? In that they repeatedly fell away from God's covenant and came into the bondage of religion, demonism. Finally, in 606 B. C., Jehovah God overturned the typical kingdom, permitting Nebuchadnezzar king of Babylon to destroy the city of Jerusalem and its temple, and its stronghold of Zion. After seventy years' desolation of Jerusalem a remnant of the exiled Jews in Babylon were permitted to return and rebuild the city and a temple. Jerusalem was never thereafter a free city, but was always subject to a Gentile ruler. In spite of their severe experience during Babylon's rule the restored Israelites again fell away to religion, and this time through a more subtle temptation, due to yielding to the traditions of religious clergymen and thereby pushing the teachings of God and his written Word into a corner. Their keeping of the feasts of the law covenant and the various ceremonies of sacrifice was merely the shadow of obedience to the true sense or substance of God's law. It was merely outward formalism, and it blinded their eyes so that they did not recognize the true Seed of God's "freewoman" when he arrived and presented himself.

8 The true Seed of Abraham is at the same time the Seed of God's woman pictured by Abraham's wife Sarah, and is Christ Jesus. (Gal. 3:8, 16) Up till his presenting himself to the Israelites, barrenness had marked God's "freewoman" or his universal organization of faithful heavenly creatures as concerns God's promise. This was prefigured by Sarah's barrenness for eighty-nine years. The earthly Hagar organization seemed to have the children of the Kingdom, and the Israelites did think themselves the children of the kingdom, that is, in line for the kingdom of God. (Matt. 8:12) As for God's heavenly "freewoman" pictured by Sarah, she might as well have been a widow, without a husband, because of the seeming reproach and shame of her barrenness. But now God's time came to reverse matters.

9 It is written: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5) True, Christ Jesus was born of a Jewish virgin that was under the law and a member of the Hagar organization. Nevertheless, Christ Jesus was not a child of the bondwoman organization, because his life did not come through that organization. He said: "Before Abraham was, I am." (John 8:58) He was and is the Son of God, and he came forth from the "freewoman", God's heavenly organization, of which he was and is the chief member. To come to earth and prove his integrity toward

5. What attitude and action did Ishmael take toward the rightful heir, and what did the heir's mother then request?
6. (a) What did God then instruct Abraham, and whom did Hagar and Ishmael thus picture? (b) How did the Israelites get kingdom rule, and what city did their first faithful king make his capital?
7. How did the children of the Hagar organization demonstrate they were not children of God's "freewoman", both before Jerusalem's destruction and after that?
8. What was pictured by Sarah's barrenness while Hagar had a son?
9. Although being born a Jew, why was Jesus not a child of the Hagar organization, and how was he "the Son of man"?

God under test and so vindicate God's name, the Son of God merely took on human nature through the virgin Jewess, Mary. Thereby he became "the Son of man". This expression shows he was not directly created a man by God's power as Adam had been, but that he was born as a man, but perfect as the first man Adam in Eden. He was not a descendant of the sinner Adam, but was grafted onto the human race through a female descendant of faithful Abraham. His life was from God, and hence he was born as a perfect, sinless man. In this state he was heir to all the earthly, human privileges and rights which Adam had forfeited.

[10] As a free Son of God Christ Jesus was foreshadowed by Isaac, the son of Abraham's wife Sarah. Isaac was born in Sarah's old age by God's miracle, causing the dead womb of Sarah to conceive. Likewise, Christ Jesus was sent forth to earth by a miracle of God and became "the Son of man". He is nowhere called "the Son of woman", that is, of Mary. Nowhere is Jesus recorded as calling Mary his "mother". Always he addressed her as "Woman", even when dying on the tree. (John 2:4; 19:26) Mary the Jewish virgin was not typified by Abraham's wife Sarah. No; but God's "freewoman", which is his heavenly spiritual organization above, was typified by Sarah. Said Jesus to the Jews: "Ye are from beneath; I am from above."—John 8:23.

[11] At what time or event, then, was the Seed of God's "freewoman" brought forth? Not at his human birth through Mary, but thirty years later. Till thirty years of age he was, of course, a member of God's universal organization. This accounts for it that, at twelve years of age, when he visited the temple at Jerusalem, he said to Joseph and Mary: "Wist ye not that I must be about my Father's business?" As God's Son he was of God's household or organization. Up till his coming the way had not yet been opened for the Jews of the Hagar organization to be adopted into the household of the sons of God.

[12] Till thirty years of age Jesus was the Son of God as a perfect man. Then, becoming of age, he abandoned his carpentry at Nazareth and consecrated himself to the real mission whereto God had sent him to earth. Immediately he went to John the Baptist at Jordan river and was immersed beneath the waters in symbol of his full consecration to God and to God's purpose as now due. "Jesus also being baptized, and praying, the heaven was opened, and the holy [spirit] descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph."—Luke 3:21-23.

[13] At such time and event God's "freewoman" brought forth the Seed. How so? Because there the Son became spiritual, being begotten of God's spirit to hope of life in the spirit and being audibly confessed by God as His Son. At the same time Jesus was anointed with God's spirit and became God's Anointed One or Christ. He was anointed both to preach the kingdom of God and also to become the King of that Theocratic Government. He was now *Christ* Jesus, a new creature, and it was as such that God's "freewoman" brought him forth. His prospect of life henceforth was that of life above, in the heavens, as a member of God's spiritual organization above. He knew he must lay down his earthly life as a proof of his faithfulness and integrity toward God to the death and also as a ransom sacrifice for humankind. Said he: "What and if ye shall see the Son of man ascend up where he was before? *It is the spirit that quickeneth.*"—John 6:62, 63.

[14] Henceforth on earth Jesus must directly feel the enmity of the Serpent and his seed and must suffer at their hands as if by a bruising of his heel. Enduring such enmity and suffering without breaking integrity toward God, Christ Jesus would prove himself to be indeed the actual seed of the "woman" and worthy to be made God's executioner to bruise the Serpent's head. At his resurrection by the most mighty miracle of Jehovah God, Christ Jesus was in a special sense brought forth or affirmed to be the Son or Seed of God's *woman*. As written at Romans 1:3, 4: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared [determined] to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Also, at Acts 13:32, 33: "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; *as it is also written in the second psalm*, Thou art my Son, this day have I begotten thee." —Heb. 5:5.

[15] The Anointed Jesus began proclaiming that "the kingdom of heaven is at hand", because he the King thereof was present in their midst. What action did the religious leaders of the Hagar organization then take toward him? Hail him as the long-promised Seed of Abraham? No; they took the same course as Hagar's son Ishmael took toward Abraham's

10 How did Isaac's birth correctly foreshadow that of "the Son of man", and did Isaac's mother typify Mary the virgin, or whom?
11. At what time or event was the Seed of God's "woman" brought forth, and what did his youthful interest in his Father's business show?
12 On becoming of age as a man, what did Jesus do? and what things took place at his giving a symbolic testimony thereto?

13. Why or how was it that at such time and event God's "freewoman" brought forth the Seed?
14. (a) How and why must he thereafter feel the Serpent's enmity? (b) When do the Scriptures show Jesus was brought forth or specially affirmed to be the "woman's" seed?
15. At Jesus' preaching, what course did the leaders of the Hagar organization take toward him, and what warning did Jesus therefore give them?

heir, Isaac, and mocked and persecuted Christ Jesus. They looked upon themselves as Abraham's rightful heirs and therefore the "children of the kingdom". Jesus they viewed as an intruder who would deprive them of their ruling position among the Jewish people. In a parable of the vineyard Jesus likened such religious rulers and clergy to husbandmen unfaithful to God: "But last of all he [God] sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Foreknowing that the religious leaders and clergy would do this to him, Jesus added: "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Then the record states: "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude."—Matt. 21:33-46.

[16] Shortly thereafter, while at the temple, Christ Jesus as chief one of Jehovah's universal organization exclaimed: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23:37, 38) Here, in effect, was the antitypical Sarah, God's "woman" or organization, saying through her chief mouthpiece: "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac."—Gen. 21:10; John 8:35.

[17] Such facts show that the Hagar organization did not produce the children of the Kingdom, and that those haughtily thinking themselves in line for it and having a right to it according to their flesh were cast off. No one could become a member of the Kingdom and an associate of its King, Christ Jesus, by the mere fact of having been a member of the Israelite organization, antitypical Hagar. Yes, of course, the natural Israelites were given the first opportunities to become heirs of the kingdom of heaven, but they could become such solely by coming out from under the Hagar organization and no longer trusting to their flesh as natural-born Israelites. The children of the Hagar organization do not inherit with the *freewoman's* Son, even with the antitypical Isaac, Christ Jesus.

16 When, in effect, was the order given to cast out the antitypical Hagar and her son?

17. Though the natural Israelites were given first kingdom opportunities, yet in what sense does the "son of the bondwoman" not inherit with the antitypical Isaac?

[18] Those who do inherit with Jesus must become children of God's *freewoman,* namely, spiritual children of God and members of his spiritual or heavenly organization. This they do by accepting Jesus Christ as the Seed of Abraham, the Seed of God's "woman", and then through him devoting themselves in full consecration to God to do the divine will. Being found acceptable through Jesus' sacrifice, God adopts them as His children, begetting them, not after the flesh, but by his spirit, thus bringing them forth as his spiritual sons. Thereby they are brought into God's spiritual organization, being given places of service and duties therein, and so they become her children. As such sons of God's organization or *freewoman* they become, by adoption, a part of the Greater Isaac, Christ Jesus, the Seed of God's "woman". As it is written concerning Jesus and his followers: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man [as Ishmael was], but of God."—John 1:11-13.

INSPIRED INTERPRETATION

[19] Now the marvelous prophetic drama of Abraham becomes understandable to us according to its antitypical fulfillment and as interpreted by the inspired apostle of Jesus Christ. Paul was once a member of the Hagar organization and acted like Ishmael. By God's mercy he converted and came out from under the bondage of that organization and took the side of the Seed of God's "woman". Writing to others who had taken a like course, Paul said: "To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. . . . Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar [Hagar]. For this Agar is mount Sinai in Arabia, and answereth [corresponds] to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

[20] "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest

18 How, then, do those who do inherit with Christ Jesus become children of God's "freewoman"?

19, 20. By what course did Paul take the side of the Seed of God's "woman", and how did he explain the allegory of Abraham and his two sons by the two women?

not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."—Gal. 4:5-7, 22-31.

[21] At verse 27 quoted above the apostle Paul takes verse one of Isaiah 54 and applies it to "Jerusalem which is above". He shows thereby that she is the antitypical Sarah, the "wife" of the Greater Abraham, God's "freewoman" who produces the Seed that bruises the Serpent's head. It is thus established that Isaiah 54:1 and its context of verses 4-6 are addressed to God's spiritual organization which is above. The prophecy says: "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 the LORD. 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 thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

[22] For four thousand years since his promise in Eden, and for two thousand years since his covenant-promise to Abraham, God's *woman* had not borne the Seed, Christ Jesus, nor any of his faithful associates, God's adopted sons. Though being God's "wife" from her youth, yet for those millenniums of time, as far as the Seed is concerned, she had been barren, like a wife refused, as a widow, as desolate without a husband, as one with whom Jehovah God was not dealing at all. For any Israelitish woman on earth such a state would be a cause of shame and reproach to her. Meantime the natural Israelites were delivered from Egypt and the law was given at Mount Sinai, and hence the earthly organization below, the Hagar organization of which the city of Jerusalem on earth finally became the capital, appeared to be God's married woman. She seemed to be producing the children of the Kingdom, and that "after the flesh". But now with the casting out of the Hagar organization (including earthly Jerusalem) and her offspring she was seen to have brought forth no children of the Kingdom. On the other hand, at the bringing forth of the spiritual sons, Christ Jesus and his apostles and associates, the "Jerusalem which is above" and which "is free" is seen to have more children of the Kingdom than the bondwoman organization. No doubt existed now that God's "freewoman", his universal organization above, is His true "wife". Let her break forth into singing!

[23] As Abraham taught Isaac, so Jehovah God as Father teaches the children of his "freewoman", the antitypical Sarah. Therefore Isaiah's prophecy goes on to say to her: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54:13, *Am. Rev. Ver.*) That this prophecy applies to the consecrated followers of Christ Jesus who become his associates in the Kingdom, the Master plainly showed, saying: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44, 45) Such inspired testimony of the Son of God proves that his faithful followers are made members of God's universal organization and hence are spiritual children of God's "freewoman", "Jerusalem which is above."

DAUGHTER OF THE "FREEWOMAN"

[24] As respects such spiritual children of free Jerusalem above, God's Word discloses that, although members of His universal organization, yet they also have been given a special place or position therein. Hence they make up a distinct organization separate from the rest of the universal organization. This special organization is likened to the human organism, Christ Jesus being compared with the head of it and all his faithful spiritual followers, the church, being compared with the body of it. God's Word teaches us: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us." (Rom. 12:4-6) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. Now ye are the body of Christ, and members in particular." (1 Cor. 12:12, 27) God's mighty power "wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and

21. In his explanation, from what prophecy does Paul quote, and to whom does he apply it? and what does the prophecy say to the one to whom Paul applies it?
22 How did the Hagar organization appear to be the one having the husband? but how did the facts show in due time that the one that seemed desolate had more children than the other?

23. Who is the teacher of the children of the "freewoman" organization, and how is this fact proved?
24. What position in God's organization are the children of the free Jerusalem given, and with what living thing are they compared?

dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." —Eph. 1: 19-23.

[25] The body (the church) goes with the Head (Christ Jesus); and by thus exalting Christ Jesus to the highest place in the universe next to himself and at his own right hand, Jehovah God made the Christ organization to be the capital over all his universal organization. (Phil. 2: 9-11; Col. 1: 18, 19) Such capital organization is God's offspring and also the Seed of his "freewoman", Jerusalem above. "Capital" means "chief", as being the seat of the general government. Hence the Christ organization, made up of Jesus the Head and the church his body, is the Kingdom of heaven, which kingdom has no earthly part or "phase". It is at the top of the universal organization and rules it, the seraphim, cherubim and angels being subject to it. Necessarily, the earthly part of the universal organization, being lower than the angels, will also be subject to the Kingdom or capital organization. Only Jehovah God, as supreme, is above the Kingdom, for he is the Head over all The Christ.—1 Cor. 11: 3.

[26] Peering back into the distant past of types and shadows, we mark that Sarah's son Isaac at the age of forty years married Rebekah, his mother's grandniece. So Rebekah, as Isaac's wife, became the daughter-in-law of Sarah, although Sarah had died before the marriage of her son. Likewise Christ Jesus, the Seed of the Greater Abraham and the Seed of his "freewoman", is pictured as taking to himself a wife, that is, an organization in subjection to himself and serving as his associate and helpmeet. Such organization, or "bride", is his church, the members of his body, over which he is the Head. (John 3: 29) The apostle Paul writes to the members of Christ's body and says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11: 2) He enlarges on this relationship of the church organization to Christ Jesus, in these words:

[27] "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body [the church]. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. For we are members of his body, . . . This is a great mystery: but I speak concerning Christ and the church." —Eph. 5: 23-27, 30, 32.

[28] Such church, or "bride" of Christ Jesus, was foreshadowed by Isaac's wife, Rebekah. Being composed all of spiritual children of God's universal organization or "freewoman", Christ's bridal body or church is, as an organization, the daughter of God's "woman". She is the daughter organization of "the Jerusalem which is above".

[29] The mother organization is pictured, symbolically, at Revelation 12: 1, 2, 17, as a "great wonder in heaven [above]; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. . . . the remnant of her seed . . . keep the commandments of God, and have the testimony of Jesus Christ". The daughter organization is symbolically described, at Revelation 21: 9, 10, 2, in these words: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

[30] The mother organization is called "Jerusalem which is above". Mark that God's Word names the daughter organization with the name of its mother, namely, "new Jerusalem," "the holy Jerusalem." Thus the daughter takes her mother's name and is called by it. Like her mother she is above, spiritual, heavenly, and hence extends her power downward to the earth over which she rules. Quite fitly, as the capital city of the nation of Israel was earthly Jerusalem, so the capital organization of God's universal organization is called *Jerusalem*. God Almighty and Christ Jesus are the temple of it.

[31] The above truths help us to understand how prophecies which in the old Hebrew Scriptures are addressed to God's universal organization or "freewoman" have also a direct application to the remnant of the members of Christ's body on earth today. During the centuries since Jesus was on earth the only members on earth of God's universal organization ("Jerusalem which is above") have been those

25. How has Jehovah made such the capital organization, does it have an earthly "phase", and is anyone above it?
26. Whom did Isaac take as wife to himself, and what does this picture?
27. How does Paul enlarge upon this relationship of the church to Christ Jesus?
28. What, then, does the church constitute as respects God's universal organization?
29. How are such "mother" and "daughter" pictured in Revelation?
30. What is the daughter's name, and why fitly so? and from whom does she get her name?
31. How is it that prophecies in the Hebrew Scriptures which are addressed to God's universal organization or "freewoman" apply also to the remnant of Christ's body today?

produced as her children, namely, the members of Christ's body, the church. Necessarily, then, the prophecies pertaining to God's universal organization, Jerusalem above, have at the same time application to Christ's body members as her sole representatives on earth. Her representatives are at once the members of her daughter, the espoused virgin or bride of Christ, and are heirs to a place in God's capital organization, New Jerusalem. Thus prophecies concerning the capital organization apply to Christ's bride, the members of his church. Although while in the flesh they are on earth, the members of Christ's body have been begotten of God's spirit to heavenly hopes and are spiritual. The remnant of the seed of the mother organization who yet remain on earth are likewise spiritual. Down till this remnant, all the children or representatives of God's universal organization, the mother, have been spiritual.

[32] No earthly part of that organization was existing, and no earthly part therefore had anything to do with bringing forth the spiritual seed. So the apostle Paul rightly says to the members of Christ's body: "Jerusalem which is above [heavenly, spiritual] is free, which is the mother of us all." (Gal. 4:26) The Hagar organization, which included Jerusalem in Palestine, was earthly. How could she produce a spiritual seed? She was not the mother of the Jewish remnant that accepted Christ and became his body members. They parted company with that Hagar organization so as to become associates of Christ Jesus, and were adopted into God's spiritual organization, Jerusalem above. "Jerusalem which is above," being universal and including cherubim, seraphim and angels, is more general and inclusive than the "new Jerusalem", which is exclusively the bride of Christ and hence restrictive, not universal.

[33] Under God's kingdom in the hands of his Seed, Christ Jesus, the universal organization does become enlarged to include an earthly or human part. Then Christ Jesus, the Seed of Abraham in whom all the nations shall be blessed as foretold at Genesis 22:18, becomes the "Everlasting Father" by giving everlasting life to such blessed ones out of all nations of the earth. (Isa. 9:6, 7) They become his sons and daughters and thereby are taken into the universal organization of Jehovah God, becoming members of it. In such manner God's *woman*, the mother of The Seed of the Greater Abraham, becomes, as it were, the grandmother to such earthly children of her organization. Then Jehovah's universal organization in heaven and in earth will operate in grand unity and harmony to his praise and will obediently serve Him in subjection to his Theocratic law and rule. The "other sheep", the earthly people of goodwill, whom Christ is now bringing into his fold in relationship with the remnant of the spiritual "little flock", are even now being brought into relationship with God's universal organization and working with it.—John 10:16.

32. Why, then, is it true that "Jerusalem which is above" is the mother of the spiritual seed? and how is she more inclusive than the "new Jerusalem"?
33. When and how does the universal organization become enlarged to include a human part, and what does she thus become in relationship to them?

ZION AND JERUSALEM

[34] Ancient Jerusalem, which was below, on earth, came to be called "Zion", after King David captured the hill and fortress of Zion and took up his residence there and brought the ark of God's covenant thither. (2 Sam. 5:5-9) Zion was at first called "the city of David", but, it being the dominant part of the city of Jerusalem, the name *Zion* was finally applied to the entire city. So the city was called interchangeably by both names, Jerusalem and Zion. (Ps. 48:1, 2; Lam. 2:15; Mic. 4:7, 8, 2; Zeph. 3:14-16; Zech. 9:9) On the same principle, the name *Zion* as well as *Jerusalem* is applied in God's prophetic Word not only to Jehovah's universal organization but also to the daughter thereof, the capital organization. —Mic. 4:1, 2.

[35] At Isaiah 60:1, 14, 17 it is written: "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness." Those words are addressed to Zion, the mother organization, God's universal organization or "woman". However, since the spiritual remnant of Christ's body are the members also of God's universal organization and represent it on earth now, Isaiah's prophecy here applies to that remnant of God's "little flock". He has arisen upon them. His glory is reflected upon them by Christ Jesus the Head of the capital organization, and hence the enlightened remnant are the ones commanded to arise and shine with God's light of truth and freedom. That remnant was greatly afflicted, broken up and scattered A.D. 1918 during World War I, and it is they that Jehovah God thereafter organizes, vastly bettering their earthly condition as gold is better than brass, silver than iron, brass than wood, and iron than stone. He appoints the oversight of such remnant to Peace and Prosperity, and the setting of their organization tasks to Righteousness. He does so by bringing their newly constituted organization under Theocratic rule of operation. His "other sheep"

34. To what were and are the names *Zion* and *Jerusalem* interchangeably applied, and why?
35. To whom is the prophecy of Isaiah 60:1, 14, 17 addressed, but why does it now apply to the remnant of Christ's body, and how?

bend themselves in subjection to that organization.

[36] Isaiah's prophecy, chapter fifty-four, is likewise addressed to the once-barren universal organization of God, and closes with the words: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah." (54:17, *Am. Rev. Ver.*) The remnant of the "little flock" of Christ's body being children and earthly representatives now of God's universal organization Zion, this promise applies to them and to the organization that God has established among them to enable them to do his work and will. Because the organization and its work are not of men, but are of God, Satan's seed among men cannot overthrow it. In fighting against it they are fighting against God. "And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee." (Acts 5:38, 39; Jer. 1:19) The weapons forged against it in the coming postwar era shall surely fail.

[37] Concerning Jehovah's *woman*, "Jerusalem which is above," it is written, at Isaiah 62:1, 2: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp 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 shall name." (*Am. Rev. Ver.*) The remnant of Christ's body members being part of Jehovah's universal organization Zion or Jerusalem, then in not keeping silent and not resting for his *woman's* sake Jehovah does not keep quiet or rest until he has brought the remnant under Christ Jesus forth before the full view of the nations of earth and their kings or rulers. These behold the remnant to be clothed, as it were, in the "garments of salvation" and covered with the "robe of righteousness". (Isa. 61:10) They are seen to be the people saved of Jehovah God and the only ones righteous and approved in his sight and engaged officially in his service, because they are part of his organization. The "new name, which the mouth of the LORD shall name", also applies to such remnant as part of His organization.

[38] A name describes a condition or stands for a position or office. What is that "new name" from God's mouth? To Zion or Jerusalem, his universal organization, Jehovah God then explains the change of name, saying to her: "Thou shalt no more be termed Forsaken [woman]; neither shall thy land any more be termed Desolate [land]: but thou shalt be called Hephzibah [meaning 'My delight is in her'], and thy land Beulah [meaning 'Married']; for Jehovah delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. 62:4, 5, *Am. Rev. Ver.*) This prophecy had its complete and final fulfillment from A.D. 1914 onward, in which year God's *woman* above gave birth to the Kingdom, the Government of the New World. (Rev. 12:1-5) But as regards the "remnant of her seed", the remnant of Christ's body members on earth, the prophecy particularly applies from and after 1918, when God's Anointed King came to the temple to judge the house of God, including the remnant. Judgment means not merely testing of their heart devotion and integrity, but also deliverance to the remnant after passing the judgment favorably.

[39] At the Kingdom's birth in 1914 Christ Jesus took the reins of government in God's capital organization and began exercising his rod of power against the Serpent and his seed. Then indeed "Jerusalem which is above" was vindicated before all the universe as the wife of Jehovah God and as the mother of His royal Seed. It was evident that his delight was in her and that he was married to his organization and had made her fruitful with Kingdom fruitage. But on earth, during the years of World War I, the spiritual ones of God's organization were "hated of all nations for my [Christ the King's] name's sake". Their *land* or field of activity as Kingdom announcers was desolated by the worldly powers, the Serpent's seed. Such spiritual ones were reproached and it appeared as if they were not a part of God's spiritual organization but were abandoned of God and under his displeasure and wrath. Their name appeared to be "Forsaken", "Desolate." But the remnant of such spiritual ones endured the reproaches for the Kingdom's sake. They cleaved to God and his Royal Government, and therefore passed the judgment at the temple and were anointed as ambassadors for the Kingdom and sent forth to declare God's name and his kingdom by his Son.—Matt. 24:14.

[40] Then it became public, world-wide, before Gentile nations and their rulers, that this remnant were the "people for his name". (Acts 15:14) Their bringing forth the fruits of the Kingdom made it plain that, call them by what despicable names the nations chose, yet Jehovah's delight was in this remnant who were publishing his name. Yes, too, their *land* or organization was part of the universal organization that

36. Likewise why does Isaiah 54:17 also apply to the remnant, and how is it fulfilled toward them?

37. How does Isaiah 62:1 concerning Jehovah's not resting and also Zion's righteousness and salvation have fulfillment toward the remnant?

38. How was the prophecy of Isaiah 62:2 concerning the "new name" from God's mouth fulfilled toward his "freewoman", and to whom does it also apply from and after 1918?

39. Why was the "new name" fitting toward God's "freewoman", and why did a change of name become proper for the faithful remnant on earth?

40. How did it become plain that the names *Hephzibah* and *Beulah* applied to the remnant? and how only would it be understandable to men that Jehovah was back of such change of condition?

is "married" or unbreakably united to Jehovah God. Jehovah, by anointing them as his witnesses and using them to hold forth to people of good-will the fruits of the Kingdom, demonstrated that he was rejoicing over them with the joy of a bridegroom over his virgin bride. Men could not understand that Jehovah was back of all this change of the remnant's condition except as his name was called upon them. The married woman takes the name of her husband; and if the remnant's *land* was now "married" to Jehovah God, his name should be borne by them. And if he delighted in her, then he would not divorce her but his name would stick to her.

[41] Merely by the name "Christian" the faithful remnant could not be distinguished from the hundreds of millions of religionists who misuse the name by applying it to themselves. Providentially, long ago Jehovah's mouth had prophetically directed these words to his remnant: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43:10, *Am. Rev. Ver.*) This prophetic designation he now drew to their attention. Hence it was in full keeping with his prophecy that the remnant, in 1931, recognized the name *Jehovah's witnesses* and intelligently chose to be called by it because the name was from God's mouth. The name showed they are members of the organization that is married to Jehovah God, and that their *land* is fruitful with testimony or witness to his name and kingdom. The name has stuck, because God's mouth has called it upon the spiritual children of his "woman".

HONOR TO PARENTS

[42] Through such divine revelation as to the identity of God's "woman", the mother of his Seed, the following proverb of Jehovah's anointed king, Solomon, can be well understood: "My son, keep thy father's commandment, and forsake not the law of thy mother: for the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Prov. 6:20, 23) Wise King Solomon there pictured the principal one of God's universal organization, her beloved Son, Christ Jesus. It is this royal Son of God's "freewoman" who speaks such proverb to the members of his body, who are sons of God by his "woman". The substance of such proverb is contained in the first and fifth of the Ten Commandments; namely: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." (Ex. 20:2, 3, 12, *Am. Rev. Ver.*) The First Commandment required that full due honor be given to Jehovah the Father, who is the only true and living God. The Fifth Commandment required that proper honor be accorded not only to God the Father but also to his "woman", his holy universal organization, because she is his "wife" who serves his purpose. God has specially decreed that all living creatures should honor particularly the chief one of that organization, namely, his beloved only begotten Son, Jesus Christ: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." (John 5:23) "Fear God. Honour the king."—1 Pet. 2:17.

[43] To "honour thy Father" means more than just to take God's name upon the lips and mention it with outward respect at a gathering of God's people. Said God to the Hagar organization and its children whom he rejected: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." (Isa. 29:13) *Honour* means worshiping and fearing him as the Supreme One, the only true and living God and Fountain of life. It means keeping his commandments with loving obedience, specially his commandment to be his witness. One who honors God is not ashamed to bear witness to him; for silence would be a failure to confess him. Further, *honor* would mean the son's keeping integrity by unswerving faithfulness to the Father, that God the Father may thus have an exemplary son by whom to give answer to Satan and his seed who reproach Jehovah God.—Prov. 27:11; Isa. 58:13, 14.

[44] To "honour . . . thy mother" means to show due consideration or respect for God's *woman*, his organization, as the one through whom he as Father gives life to his children, particularly through his firstborn Son of that organization, Christ Jesus. Such honor means giving heed to the education, the instruction, coming from God the great Teacher through his *woman* or organization. Doing so will keep the teachable son or member from turning to other organizations and being misled by such into sin and death: "to keep thee from the evil woman, from the flattery of the tongue of a strange woman." (Prov. 6:24) Such son will appreciate and abide by the fact that God his Father teaches all his children by one channel, his "woman" (Prov. 31:1); which means that he does not use creatures outside his organization to impart the truthful teaching and instruction.

[45] We may not always see the members of his

41. How could the Christian remnant be distinguished from those who misnamed themselves "Christian", and what was shown by such means of distinguishing the remnant?
42 Whom does the writer of Proverbs 6:20, 23 picture, to whom are the words therefore addressed, and how do the first and fifth of the Ten Commandments agree therewith?
43. What, then, does 'honoring the Father' mean?
44 What does 'honoring the mother' mean, and from what misleading course does it keep us?
45 As regards the provision of spiritual food, how do we 'honor the mother', even though not seeing the agency directly used to bring the provision?

organization that the Father uses to hand on or impart the spiritual food. God often uses the invisible members of his organization, such as seraphim and cherubim and angels under Christ Jesus, to send the needed information, counsel and guidance to us. In the wilderness the Israelites did not see the invisible ones whom God used to produce the manna on which they fed for forty years; but they knew it came in fulfillment of His word, and they accepted it and nourished themselves with it. (Ex. 16:13-35) If the spiritual food or teaching comes through his organization, then, whether we see the agency through which it comes or not, we honor the "mother" organization by giving first and most serious attention to such food, feeding at *her* table.

[46] The son that honors his "mother" will respect the organization, which is God's "woman", and will not try to break it up or cause disturbance therein. He will faithfully and peacefully abide in it and seek to do all things decently and in order, anxiously carrying out organization instructions, lest his Father (the Theocratic Organizer) and his "mother" (the Theocratic organization) be displeased with him. In meekness he will accept God's reproofs through her, knowing that such a course tends to life. (Prov. 29:15) He will pray for her peace and prosperity. (Ps. 122:6-8) He will not slander or speak against her other sons. (Ps. 50:20) He will safeguard the interests of the organization, being on constant guard against giving out any information that would betray the organization and expose it to danger from the enemies of "Jerusalem which is above".

[47] The faithful and wise son, that rejoices the heart of his father and makes glad his mother, will so deport himself before men and angels that he will not bring any shame upon the organization and its name. (Prov. 23:22, 24, 25; 19:26) By such a course he is sure to abide as a beloved member of God's organization universal, and to have a part with God's "woman" and her chief Son, Christ Jesus, in vindicating the honorable name of Jehovah God the Father. Also, now, his "other sheep" will honor God's "woman", joyfully serving under her direction at present, looking forward to the blessed hope of being adopted after the battle of Armageddon as her beloved earthly children through Christ Jesus.

46 As respects the good order, prosperity and protection of the organization, how do we 'honor the mother'?

47. (a) How does a son make sure of abiding as a member of the organization and sure of a part with it in vindicating God's name? (b) How do the "other sheep" now honor God's "woman", and to what do they look forward?

ELDERS FEED THE FLOCK

AT THE very beginning of the time-period of Jehovah's taking out from the nations a "people for his name" Christ Jesus delivered a Theocratic law to one of the first of that people, the apostle Peter. To him Jesus said: "Feed my lambs." "Feed my sheep." Peter was one of the "very chiefest apostles", and hence was one of the chief elders in those apostolic times. Those who are elders by virtue of Christian growth, being mature, well versed in Jehovah's Theocratic law, and fulfilling his commandments by the course of action they take, properly set the example for the associate Christians This being so, the course they are admonished to pursue will likewise be the rule of action for all those devoted to The Theocratic Government.

Bearing this in mind, note the exhortation to elders, recorded at 1 Peter 5:1-3: "The elders which are among you I exhort, . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." The people Jehovah takes out for his name are his heritage. Of this heritage there remain on earth just a remnant. All of them must be elders. Hence all of them must "feed the flock".

The earthly number of such anointed ones, however, is continually decreasing through death, only a small remnant of that "little flock" remaining. But the Good Shepherd has "other sheep", persons of good-will consecrated to obey Theocratic law, and who hope to abide forever on earth. And though multitudes of this class are still to be gathered from all the nations whither they have been scattered by demon rule, many thousands have already taken their stand for the new world, and this class comprise the greater number that are today following the Good Shepherd.

Many of the "other sheep" have been companions of the anointed remnant in Theocratic service for years. They have become mature, well trained in the teaching of the Lord, obedient to Theocratic law. In many places they have been appointed to positions of responsibility in the company service organizations because of their maturity or eldership. With only a spiritual remnant still left on earth who must in due time pass on to complete the membership of the free nation in heaven, there need to be associated with God's visible organization devoted companions who are glad to take on the various responsibilities, such as those of company servant, assistant company servant, back-call servant, etc Therefore the Theocratic rule set forth at 1 Peter 5:1-3, to "feed the flock", applies now, not only to the "elders" who are the remnant of the "body of Christ", but also to their matured earthly companions.

Whence does the food come that is to be ministered unto the flock? At the Society's central headquarters under Christ; and by means of the "elders" or anointed ones, all of the "one flock" of God are fed with "food convenient". It is brought to them from the written Word of God and under the faithful direction of the Good Shepherd, Christ Jesus, now at the temple. Such food is passed on to Jehovah's organized people world-wide through the Society's publications, particularly the *Watchtower* magazine. Food

shortages are unknown in God's organization. Thus supplied, all local servants must feed the flock among them.

Where is the vast majority of the flock that is to be fed? Doubtless they are yet like "lost sheep", like sheep scattered about because of the faithlessness of false shepherds who feed themselves at the expense of the flock, and feed the flock only on religion, which robs them of their freedom and separates them from God. (Ezek. 34:12-16) The Great Shepherd Jehovah accomplishes the gathering of such sheep by sending many fishers and hunters, which searchers are supplied with the appetizing spiritual food that serves as bait to attract the scattered ones and draw them into the right way. Hence to feed this scattered flock all Christians, whether they be "elders" or followers of the good example set by faithful elders, must seek out the true sheep from house to house, feed them, and show them the way of life.

Unity in organization and action is pleasing to the Lord, and he gives the increase, causing the feeding and ingathering of the scattered sheep to prosper. What results? The apostle Peter answers: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." The purpose of demon opposition is to break asunder the faithful bands of God's people, cause them to cease feeding the flock, and hence to prevent the flock's increase. To thus scatter, what weapon do demonized forces use? It is not new. Examination of the history of God's typical free nation, and noting the devices the Devil used against it when it prospered and increased, will disclose the demon tactics being used today.

The following account is given concerning the Israelites in Egypt: "The children of Israel were fruitful, and increased abundantly. . . . [Pharaoh] said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply. . . . Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities. . . . But the more they afflicted them, the more they multiplied and grew. . . . And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage." (Ex. 1:7-14) The ruler of that total-state world power heaped secular work upon God's people.

Later a protest was made, Moses and Aaron appearing before Pharaoh and requesting that Israel be permitted to have some time off to freely worship Jehovah. Arrogantly Pharaoh retorted: "Who is Jehovah, that I should hearken unto his voice to let Israel go?" He then proceeded with his campaign to crush freedom of worship. How? By drowning them in secular work seven days a week to rob them of what time they might have previously used to worship God. "And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words." (Ex. 5:6-9) This invasion of consecrated time by totalitarian Egypt was repulsed by the Israelites standing in unity under Moses, and in time they were liberated from their oppressors and marched forth from that land of bondage a free nation.

When Jesus was on earth and came to the temple as King of the great antitypical free nation multitudes hailed him. The Devil's religious leaders noted this increase and frantically cried out: "Behold, the world is gone after him!" (John 12:19) They took drastic action. In effect, they made a concordat with totalitarian Caesar and used the total Roman state as their church sword to rid themselves of their Exposer. Their triumph was short-lived. Jesus was resurrected and after Pentecost his apostles and disciples defeated religious totalitarian persecution by going everywhere feeding the flock.

In 1914 the free nation's King was placed on his throne in full power. In 1918 he gathered to himself his Kingdom associates who were sleeping in death, by resurrecting them, and assembled the remnant who were in line to be free-nation members and were still living in the flesh on earth. He sent them forth to gather the flock of God. Now, in this year 1944, the gathering work prospers. The "little flock" is potentially complete. The multitude of "other sheep" is manifesting itself in ever-increasing numbers. In unity the two classes push the work of feeding the flock of God that is still mixed in with all nations, kindreds, people and tongues.

History now repeats itself. The Devil is angered by the prosperity in Zion. Once again he brings forth his "old reliable", the ruthless total state, to fight against God's covenant people and prevent the ingathering and increase. Allied with the dictators are the big clergy, particularly the Roman Catholic Hierarchy, their concordat partners. "The king of the north" plants his tabernacles between the seas and the glorious holy mountain to stem the flow of the multitudes into the New World and crush the free nation's domination of the universe. Will he succeed? No! In the final end Satan's totalitarian organization will itself be crushed and ground to powder and puffed into eternal death at Armageddon, and Satan can't help it! Just as the Devil and his demon-controlled agents failed thirty-five centuries ago in Egypt, and in Jerusalem when Christ was there in the flesh, and again in the persecution of World War I, so they will utterly fail in these days of climax. They may have a seeming triumph for a time, as in these previous instances, but it will be short-lived. Religious dupes may cry "Peace and safety" for a brief season, but their destruction will follow, sudden and complete and permanent.

We are all confident of this. There is no doubt in our minds that the free nation will triumph. We know that the "little flock" and the "other sheep" will march victorious into the New World under Theocracy's banner and live forever. There is no question of that. But to you individually comes the vital question: Will you be marching in the victorious ranks of the Lord's army fighting for freedom to serve God as his minister to the very last, or will you permit the subtle invasion-blitz of the demons against your consecrated time to draw you from God's service and bind you totally in secular work to bear up and sustain "this present evil world", without any time off for proclaiming

Jehovah's new world? You must answer for yourself by your course of action.

You are not ignorant of the subtle devices Satan is now using to steal consecrated time and thus cause you to rob God. He is desperate because his time is short; hence his weapon will grow more formidable. That Old Dragon covets the souls of God's witnesses, he covets their time, and in his postwar world will claim all souls as his. He will claim the right to shift Christians from one occupation to another and freeze them into jobs of his choosing, just as he tried to take Jesus Christ from His divinely assigned work and make Him a world ruler. This is not the democratic way of the "four freedoms", neither is it Theocratic. It is totalitarian and the Devil's way. But the victorious witness will remember that his soul does not belong to the state. He is not public property, but private; and there must be no trespassing on his consecrated time by Satan's greedy organization. He is bought with a price, "and for freedom did Christ set us free" to worship Jehovah God. Jehovah assigns to him his occupation, and his unshakable hope in the New World will anchor his soul in God's service, and he will hold to his freedom, and this prevents his drifting back into the old world. The militant Christian will cling to his divine occupation; he will not let the Devil make good his claim on his soul, but he will be sober and vigilant and resist the adversary and will not be intimidated by that one's propaganda roarings to grab the lion's share of the Christian's time and energy and thus devour him in "old world" pursuits. If the Christian relaxes his vigilance on any pretext he may find himself in the "goat" camp at Armageddon. Remember, "there is no furlough in war."—Eccl. 8:8, *Rotherham*.

In his Word Jehovah counsels his servants in these perilous times. Second Timothy 2:4, according to the *Emphatic Diaglott*, states: "No one serving as a soldier embarrasses himself with the occupations of life, in order that he may please him who enlisted him." The faithful minister will not completely lose himself in worldly occupations and secular businesses that will prove embarrassing when he is required to give account of his ministry unto God. He will please God by being a good soldier, by not deserting his enlistment in God's army of gospel-preachers to pursue exclusively secular work The *Douay* version renders 2 Timothy 2:4 thus: "No man, being a soldier to God, entangleth himself with secular businesses, that he may please him to whom he hath engaged himself." Steadfast Kingdom fighters will unwaveringly be about their heavenly Father's business.

Do not let Satan deflect you from your Theocratic business, but redeem time for it. Peter advises this course so that "in God's will ye may live the still remaining time. For sufficient is the bygone time to have wrought out the will of the nations". (1 Peter 4:2, 3, *Roth.*) Leave time-wasting worldly pleasures and pursuits in the past; let such bygones be bygones! Working out the will of the nations under the "god of this world", and whose will is world domination in defiance of Jehovah, is not the course for Christians. Hold on to your freedom! In the still remaining time Jehovah's witnesses will work out the will of the free nation and its Almighty God. They will seize their opportunities of service and hold them against demon encroachments, walking wisely in their relations with the old world to keep intact their Christian integrity. Colossians 4:5, Weymouth translation, reads: "Behave wisely in relation to the outside world, seizing your opportunities." Do not cast aside the war equipment the Lord has provided. Use it to seize opportunities. Feed the flock by using the message in printed form, by making back-calls and conducting studies, by using the phonograph. Lay aside or spurn none of these weapons, but seize and wield them till the war of truth against lies ends in victory for Theocracy. No emergency can ever exist that justifies violating the rule of Theocratic warfare set forth at Ecclesiastes 8:8, marginal reading: "There is no casting off weapons in that war."

To avoid demon snares and redeem time to seize opportunities does Jehovah aid his ministers? Indeed he does; and not only by the wise counsel of his Word, but also through his visible organization. How so? Organization Instructions advise ministers to "put in all time reasonably possible in the service". What is "reasonable service"? What is the guide for determining? Not the ideas of creatures. Jeremiah acknowledged his inability to guide himself, saying: "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23) Proverbs 14:12 states: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The Proverbs further admonish to "trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths", and that "the way of life is above to the wise". (3:5, 6; 15:24) Jehovah, then, orders the steps of his ministers through his Word, the wisdom from above, and through his visible organization. He establishes quotas of activity that mark the paths they should follow. Foremost among these is the quota of 60 hours per month in field service. For the majority of publishers that quota is reasonable and possible, if all available time is redeemed for Kingdom service.

Jehovah's Word determines what is "reasonable service". Note the following: A rich man came to the temple in Jerusalem and out of his abundance gave some gold coins as an offering. A widow came and gave all she had, though it was only a mite. Jesus commended her above the rich man. Though he gave far more than she, he could have given more; she gave all she had. Again, a young man of wealth came to Jesus and asked what he must do to gain life, saying that he had kept the commandments. He was told to sell his possessions and arrange his affairs to follow Jesus in the pioneer work. Jesus' request of that unencumbered young man was reasonable. These examples show that everything you can give is the "reasonable service", and no less. Everything for the issue now! Paul said to the spirit-begotten saints at Rome: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

But how does this "reasonable service" protect you from demon snares? It keeps you busy in the things for which you were freed, praising your God. The 60-hour quota may seem high to those who have never made it; it is set high for your protection. It is something to strive for. If you make it, you keep busy. If not and yet you continually strive toward it, you keep busy. In either event you keep

busy in New World pursuits. You avoid the snare of idleness, which was Sodom's downfall. Hence the 60-hour quota is one of your best friends; make it your own. The flesh is weak. Paul said: "The good that I would I do not: but the evil which I would not, that I do." (Rom. 7:19) Allowing the Lord to order your steps by his quotas will aid you to do the things you would do and to avoid the evil that you would not do.

By following God's Word you know 'the truth shall keep you free'. By walking close to his organization, by redeeming time and seizing opportunities to wield our weapons, we shall be more than conquerors. We must not withhold the light sown for those righteous yet scattered; we must not withhold from the "stranger" his right to be fed. The truth has made us free; let us stay that way. Let us use our freedom to feed the flock yet scattered, that they may be strengthened to the point of making a break for freedom and join the free flock of God. They will come. As clouds of doves that darken the sky they will come. The whole flock of God shall be gathered and enter triumphantly into eternal freedom in the New World. The Lord will hasten it in his time. We must do our part now We know what that part is. Faithful elders, feed the flock! All other publishers, follow their example!

EHUD, DELIVERER RAISED UP

AFTER the death of Joshua the Israelites passed through a broken period of judges, on the time length of which the Bible is not definite. The few trialsome centuries of this period of Israel's national existence were marked by ups and downs: when they forsook the Lord and his commandments and followed after the gods of the religious heathens, Jehovah forsook them and permitted enemy spoilers to oppress them; when they repented of their wrongdoing and abandoned religion and cried out in sincere repentance to the Lord, Jehovah raised up judges to deliver them. (Judg., chap. 2; 2 Chron. 15:2) During this time of the Israelites' alternating periods of faithfulness and unfaithfulness, along with the consequences of prosperity and adversity respectively, not only was Jehovah proving his people, but he was also making prophetic dramas pointing to events thousands of years in the future. (1 Cor. 10:11) Ehud played the leading role in such an instructive drama.

Othniel, Caleb's nephew and the first judge of Israel mentioned in the book of Judges, had delivered the nation from Mesopotamian oppression. A forty-year period of peace followed. Othniel died, and the Israelites became ensnared again in religion. True to Jehovah's word, their desertion of his laws and commands led them into bondage. This time it was Eglon, king of Moab, that did the spoiling. Forming a military alliance with Ammon and Amalek, he successfully invaded Israel and occupied territory belonging to the tribe of Benjamin. At "the city of palm trees", located in the general vicinity of the once-prosperous Jericho, Eglon set up his headquarters, and for eighteen long years Israel suffered under the iron heel of this heathen spoiler.—Judg. 3:5-14; Deut. 34.3.

At this point Ehud enters: "when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab." (Judg. 3:15) Two constructions may be placed upon the words here translated "lefthanded". The very literal rendering is "shut of his right hand", "lamed (bound) in his right hand." (*A.V.* and *Roth.*, margins) The other possible rendering, strongly supported by the facts of the case, indicates that Ehud was ambidextrous, using both hands equally well. It is so translated in the Douay Version Bible: "Who used the left hand as well as the right." Sole recurrence of this Hebrew phrase is at Judges 20:16, where it is used to describe seven hundred Benjamites specially chosen for their prowess in battle, and not for any lameness or physical defect. The Benjamites seemed to be gifted with ambidextrousness. First Chronicles 12:2 speaks of some of their mighty men as using "both the right hand and the left in hurling stones and shooting arrows out of a bow". Hence Judge Ehud was a gifted fighter and able to meet or launch attacks from any quarter; he could capitalize upon the element of surprise.

The present sent to Eglon did not signify the love of grateful subjects to their ruler; it was the means to an end. Ehud was making no social call, nor was he participating in any compromising interfaith get-together to form a policy of appeasement, that all might live peacefully in the community. No, not for these reasons, but for the grim purpose of delivering God's people from Dictator Eglon and breaking the yoke of Moabite bondage from off the necks of the Israelites was Ehud making the call. Past intermingling of the true worship of Jehovah with religion had led to the Israelites' sore plight; it was the cause, not the cure. Hence they set aside their practices of religious heathenism and cried unto the Lord, and their cry was answered. Ehud was a deliverer raised up by Jehovah; the present he carried to Eglon was merely a stratagem to put him in position to effect the deliverance.

So Ehud made preparation for the real purpose of his mission: "But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh." (Judge. 3:16) Eglon had for eighteen years been a trespasser on land Jehovah had given to the tribe of Benjamin. Having reduced the Israelite inhabitants of the occupied country to a condition of servitude for his selfish enrichment, and himself living off the fat of the land, Eglon prospered in his wickedness. His physical proportions reflected his life of ease; "Eglon was a very fat man." (Judg. 3:17) Ehud's preparation was adequate to cope with the situation. His cubit-length double-edged dagger would suffice even for the fat paunch of the Moabite king. The cubit measure, being based upon the length of the human arm from the elbow to the tip of the middle finger, is variable. Ehud's dagger would be at least eighteen inches long, and possibly as much as twenty-five inches. Girded under his raiment on his right thigh, for ready use by the unorthodox left hand, it was indeed a formidable weapon.

Thus equipped, Ehud enters the royal presence with his party, offers the gift, and starts the return journey. But

Ehud stops at the graven images by Gilgal, turns, and once more seeks audience with Eglon, a private audience, saying, "I have a secret errand unto thee, O king." Fat King Eglon commands, "Keep silence." He sends out all his attendants, and seats himself with Ehud in a summer parlor reserved exclusively for his use. In these private quarters Ehud speaks: "I have a message from God unto thee." Slowly the ponderous king of Moab rises, doubtless expecting something more coming his way, in addition to the gift just received. Ehud acts. Snatched from its place of concealment on the unsuspected right side, the cutting "message from God" flashes in a descending arc and plunges deep into the fatty folds of Eglon's midriff, driven with every ounce of strength and force the divinely appointed deliverer could muster! And it was there to stay! In terse simplicity the Divine Record describes the awesome blow: "Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out." (Judg. 3:21, 22) Never again would this overstuffed Devil-religionist fatten himself at the expense of Jehovah's people and oppress them! Deliverance from his tyranny was complete, final.

Ehud then made his escape; his work was not finished. Eglon had provided a back door for his own convenience; and so Ehud, being now pressed for time, took advantage of that postern gate or door. "Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them." (Judg. 3.23) Thereafter Eglon's servants investigated, and, finding the doors locked, tarried. The delay was costly, in fact, fatal to them. When they finally opened the doors and found their lord sprawled out dead Ehud had "escaped while they delayed, yea he passed the images [by Gilgal], and escaped into Seirah". —Judg. 3:24-26, *Roth*.

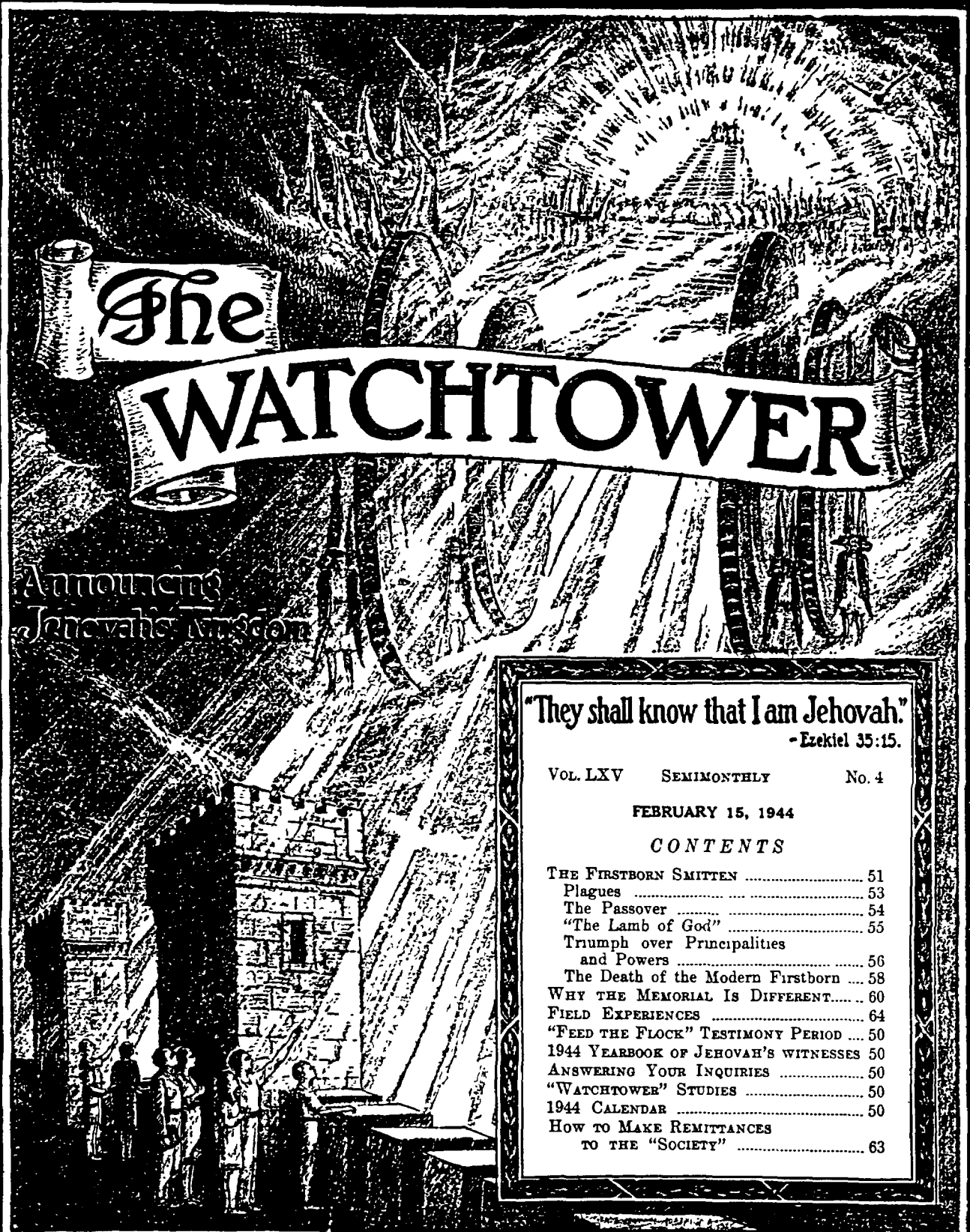
"Seirah" means "roughness", and applied to the rough country near Shiloh, the site of the tabernacle. Hence it well prefigured the place of refuge for the present-day Ehud class of witnesses, namely Jehovah's organization, symbolized by mountains. In the ancient drama Ehud did not hole up in the rugged hills and play a waiting game, he sounded a call to arms and led the hosts of Israel in a united attack against the Moabites. The aroused Israelites followed Judge Ehud, and swooped down from their mountainous position upon the demoralized enemy before they could recover. Wise war strategy spelled defeat for the Moabites. Part of the Israelite forces took the fords of Jordan leading toward Moab, the rightful abiding-place of the Moabites. Then doubtless another division of the Israelite army made a frontal attack, and when the hard-pressed Moabites fled toward the fords they found these strategic positions already occupied. Their retreat had been cut off! Years later a similar maneuver was employed with deadly effect by Judge Jephthah. (Judg. 12:5) Thus hemmed in and trapped, the Moabite forces, who, under their fat king-tyrant, had oppressed the Israelites for eighteen years, were cut to pieces. "And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years." (Judg. 3:27-30) Ehud had performed his work well. Peace and rest endured all the remaining years of his judgeship. Jehovah had answered the cry of his people for deliverance.

At this time the cold steel of Ehud's dagger is again being driven deep into the belly of obese King Eglon. How is that possible? you exclaim. In a symbolical sense, necessarily so, but it is nonetheless taking place. Eglon pictured religious, commercial institutions that operate for selfish gain and to fatten themselves. Particularly since Christ's enthronement in 1914 these Satanic ruling elements are trespassers on the position and rights of Jehovah's "holy nation". (Rev. 11:15, *A.R.V.*) The Devil religionists persecute God's witnesses, but He has sent the Greater Ehud to the temple. Thence this righteous Judge sends forth light on God's Word, prepares and instructs the Ehud class on earth to effectively use "the sword of the spirit".—Eph 6:17; 2 Tim. 2:15; Heb. 4:12; 2 Cor. 10:3-5.

As the literal sword was concealed from Eglon, so the Kingdom truths are hidden from religionists. They look on the wrong side, to men and human traditions, for truth, and not on the right side. Jehovah's witnesses do not worship in the orthodox, religious fashion. Their deft handling of "the sword of the spirit" catches the religionists off guard, and the cutting message rips into their vitals, tearing their wicked organization wide open and exposing the dirt and corruption within. (Matt. 23:25-28; 10:26; Eph. 5:13) The lazy, fat, sleek, calf-like ("Eglon" means "heifer") professional religionists, who destroy God's heritage and make their own belly their god, are no match for the energetic, active, divinely instructed witnesses of Jehovah (Ps. 73:3-8; Isa. 54:17; 56:10, 11; Jer. 5:28, 50:11 Phil. 3:19) And when the sharp, two-edged "sword" strikes deep in this big target, the damage wrought cannot be undone. Like the dagger buried in Eglon's belly, and the stones of testimony in the Jordan, it is there to stay! —Josh. 4:9.

The name "Ehud" means "union"; and in unity of action with each other and with the Greater Ehud, Christ Jesus, the Ehud class of witnesses on earth wield "the sword of the spirit". Though the demonized religionists revile and persecute, oftentimes they are forestalled from venting their spleen to the full by the laws of the land, constitutional provisions of free worship, and just court decisions, all of which have served as locked doors preventing unrestrained demoniacal action by religious hordes. With totalitarian ideologies sweeping the world, these democratic liberties will not hold off indefinitely a final all-out blitz against God's people. Then what?

The Greater Ehud in heaven will sound the assembly call and the armies in heaven will follow him to the Armageddon fight. Then the Devil's postwar masterpiece, at the zenith of its power, will be annihilated. Like the lusty ten thousand of Moab, none shall escape. There will be no way of retreat open. (Rev. 19:14-21; Jer. 25:34, 35) After the typical battle peace reigned all the days of Judge Ehud. So it will be in the antitype; and since the days of the Greater Ehud are endless, the rest and peace following Armageddon's storm will never end.—Ps. 72; Nah. 1:9; Isa. 9:6, 7.



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"FEED THE FLOCK" TESTIMONY PERIOD

February, expected to be the blackest month of the Northern winter for food supplies, has no want for spiritual nourishment. The month has been named "Feed the Flock" Testimony Period. Great effort to reach the scattered sheep with "meat in due season" is now made by Jehovah's witnesses and their companions. February opens a great three-month house-to-house campaign wherever the magazine is permitted circulation, to increase the subscription list of *The Watchtower*. A special offer has been authorized of a year's subscription for this journal, together with a copy of *"The Truth Shall Make You Free"* and *Freedom in the New World* as a premium, at the regular subscription rate of $1.00. For anyone's part in this special campaign considerable preparation is required. Jehovah's witnesses and companions having accordingly planned and prepared are now launching out at the opening of the campaign fully equipped and instructed, eager to exceed anything that has been attained heretofore in such an effort for 100,000 new American subscribers.

1944 YEARBOOK OF JEHOVAH'S WITNESSES

Despite the unfavorable conditions, the 1944 *Yearbook of Jehovah's witnesses* has been produced covering the world-wide accomplishments of these Bible educators during this past service year of 1942-1943. The stirring report thereof has been prepared by the president of the Watch Tower Bible and Tract Society, and it sets out also the key-features and objectives of the work immediately ahead, thus providing valuable material for service discussions and also counsel for all educators of men of good-will. A daily text and comment covering each day of the year 1944, as based on *The Watchtower*, makes it a daily handbook of spiritual food. The new *Yearbook*, of over 350 pages, enclosed in a sturdy binding, may be had at 50c a copy, postpaid. Those associated in a group or company should combine orders and send through the local servant, to economize time and shipping expense.

ANSWERING YOUR INQUIRIES

Some of the brethren are writing the Society inquiring, "When should I arrange my vacation so as to be able to attend the 1944 convention?" The answer is, Include the dates August 9 to 13, 1944.

"WATCHTOWER" STUDIES

Week of March 26: "The Firstborn Smitten,"
¶ 1-20 inclusive, *The Watchtower* February 15, 1944.
Week of April 2: "The Firstborn Smitten,"
¶ 21-40 inclusive, *The Watchtower* February 15, 1944.

1944 CALENDAR

The Watch Tower Society's 1944 calendar features the yeartext; namely, "Teach me to do thy will; for thou art my God." (Psalm

(*Continued on page 63*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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THE FIRSTBORN SMITTEN

"For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. And the blood shall be to you for a token upon the houses where ye are."
—Ex. 12:12, 13, Am. Rev. Ver.

JEHOVAH has caused a great outcry to be raised against himself and his name in "Christendom". From her most exalted ruler on down to the lowliest toiler for the world organization have gone up wails of anguish and fear, together with angry protests and bitter, hard-hearted denunciations. Since the stopping of the World War in 1918 Jehovah has been doing a "strange work" in all the habitable earth for a witness to all the nations. It has been a torment, like a never-ending succession of annoying and destructive plagues, particularly to the religious leaders and their political and commercial partners. They have finally been touched at their most vital spot, and now they would that they had nothing more to do with the representatives on earth of Jehovah God. The turn of affairs is like that which befell the ancient land of the Nile. Thirty-five centuries ago it was a fell night for the realm of the Pharaohs, one night never to be forgotten. Its anniversary is observed to this year. There have been other developments since that original night of Nisan 14 in plague-smitten Egypt, and the meaning of the anniversary has been added to. Hence its observance in 1944 by Jehovah's witnesses, on Saturday, April 8, after 6 p. m. Standard Time, cannot be otherwise than with an enlarged understanding and appreciation that thrill us.

[2] The tremendous issue has now been set squarely before all nations and may no longer be ignored, but must early be settled. It can better be measured by looking back to its historical foreshadowing in ancient Egypt. What was the great question for settlement then that affected Egypt's ruling dynasty, the religious guides, the princes of wealth, the mighty military chiefs, and every house and family in Egypt as well? What issue was it that, being decided wrongly by the ruler on his throne as advised by his religious counselors, would hurt every household? The voices out of the past set it before us: "Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." It is the prophet Moses and his brother Aaron presenting the demand before the throne of the land. "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." This is the voice of Pharaoh of Egypt breathing out such defiance. (Ex. 5:1, 2, *Am. Rev. Ver.*) Moses and Aaron were speaking for Jehovah, the God of freedom. So stubborn Pharaoh must have been speaking for Jehovah's adversary, Satan, the god of oppression.

[3] The controversy that set in with the above words now posed the issue, Who is supreme, the God of Moses and Aaron or the god of Pharaoh? The men who here faced one another, Moses and Aaron as standing for the oppressed Hebrews or Israelites and Pharaoh as standing for the mighty nation of Egypt, had their respective convictions as to the answer to this hot question. They must now determine their lines of action accordingly. They had to decide, therefore, the corresponding issue, Whom will you serve, God or Satan?

[4] From Pharaoh's haughty reply it is clear that he chose to obey and serve the "gods of Egypt", that is, the invisible demons whom Pharaoh and his people worshiped, namely, the principalities and powers lined up under Satan the Devil. Heavy responsibility rested upon Pharaoh, for not only he but also his entire people would suffer the effects of any unwise choice and action by him. The demand which he must consider was a reasonable and righteous one, and, if answered aright, would not harm the nation but would spare them much annoyance. Only pride and selfishness and religion would hinder the granting of the demand of Jehovah God through Moses and Aaron.

1. (a) How has Jehovah caused a great outcry to be raised against himself and his name in "Christendom"? (b) To what night long ago in Egypt does this development call our attention, and when and by whom is this observed in 1944?
2. What historical foreshadowing in ancient Egypt helps us to measure better the issue set before all nations for settlement?
3. What controversy then set in? and what corresponding issue did each of the opposing sides have to decide?
4. What choice did Pharaoh make, and under what heavy responsibility?

5 Consider the facts in the case. Two hundred and fifteen years before this the Hebrew named Israel (or Jacob) had moved down into Egypt with all his family. They located in the land of Goshen, in northeastern Egypt along the delta of the Nile. Israel and his descendants understood that they would not remain permanently in Egypt, because God had promised the land of Canaan to their forefather Abraham and to his seed after him and they must therefore move into the promised land in God's due time. Hence they were in the land of Egypt but were not of it and had no territorial ambitions against this land of their sojourn. They were an independent people and served the God of their fathers, Jehovah. They came down into Egypt at a time of crisis to the nation, when a member of their family, Joseph, was being used of Jehovah God to conduct Egypt's affairs and to spare it from ruin by a world-wide famine. Egypt really owed the family of Israelites a lasting debt of gratitude.

6 While sojourning, even during Joseph's long administration, the family of Israelites grew rapidly. Sixty-four years after Joseph's death Moses was born. By that time the people of Israel had increased surprisingly in numbers, twelve tribes of them being in evidence but yet holding together as one people. They did not try to force the worship of their God, Jehovah, upon the nation of Egypt, but held separate from Egypt because that nation worshiped demon gods, the principalities and powers under Satan. This very separateness, however, was a testimony on the part of the Israelites to Jehovah as the true and living God. Nevertheless, they were obedient to all the laws of Egypt which were not out of harmony with Jehovah's worship, and were thus law-abiding sojourners in the alien land. They had God-given rights, and it would be wrong for Egypt and her Pharaohs to try to take such rights away and to put down their free exercise. The Israelites reserved to themselves foremost the right to serve, obey and worship Jehovah, the God of Abraham.

7 The demon principalities and powers, which gave Egypt its religion, were responsible for Egypt's attempt to destroy the Israelites; for, aside from the faithful man Job of the land of Uz, they were the only people on earth not worshiping the demons or practicing religion. Satan and his demons, working through official magicians, wise men and religious priests of the royal court, caused Pharaoh and his princes to overlook the nation's debt to Jehovah's people among them. Satan stirred up Pharaoh and his princes to jealousy at the population increase of the Israelites and to view them as a potential menace to the state, who might prove to be seditionists giving aid to the enemies of the state or even scheming to outnumber and overpower the Egyptians and take over the government. Of course, Pharaoh did not care to remember that, when Joseph was Pharaoh's prime minister for eighty years, the Israelites did not attempt to overturn or take over the government themselves. And why not? Because they looked to Jehovah's promise to bring them up out of Egypt and to settle them in the land of Palestine. Pharaoh had confirmatory evidence of this Israelite hope. He knew that at their father Israel's death in Egypt this patriarch had ordered his bones to be buried, not in Egypt, but in a sepulcher in the promised land; and also that at Joseph's death he had given command that his bones be carried up out of Egypt by the Israelites on their exodus and buried in Canaan land. The faithful Israelites looked for a "better country" ruled by the God of heaven.

8 Under no other than demon influence and with religion's full approval Pharaoh took up the fight against Jehovah by persecuting those worshiping Him. Some time before Moses' birth the oppression began. Pharaoh exalted the state above Jehovah God and looked upon it as the "higher powers". He looked upon his people as the master race, and upon Jehovah's people as property of the state to be dealt with as the state chose to frame its laws. He began a planned official course of plaguing the people of Jehovah. Such plaguy governmental policy lasted, not over a few days, but over more than a generation of time, more than eighty years, and that with increasing harshness and oppressiveness. He ordered the male babies, not merely the firstborn but *all* males, to be killed at birth. Thus in a generation's time the male population would die out and the women be forced to make marriages with the demon-worshiping Egyptians.

9 That murderous decree the faithful Israelites rightly refused to obey, not because they were seditious, but because it was contrary to the will and command of the Most High God, whom they worshiped. Hence Aaron and Moses, though born under that governmental decree, survived to the day of facing Pharaoh, their would-be murderer, and calling a halt to his anti-Jehovah program. The Israelites resisted the mischievously framed birth-control law and manifestly had God's approval, because their population kept increasing. Pharaoh then decreed a national service law for the Israelites and ground them down with hard labor at works of state under governmental supervisors and task-

5 How did the Hebrews come to be residing in Egypt, and why were they to be there only for a limited time?

6. To what extent had they multiplied? and as respects Egypt what position did the Israelites take toward worship?

7 Who were responsible for Egypt's religion and for her attempt to destroy the Israelites? and why were Pharaoh's fears respecting the Israelites unfounded, within his own knowledge?

8. When and under what official views did Pharaoh begin oppressing the Israelites? and how did he seek to plague them to the point of dying out as a people?

9 Why did the Israelites disobey that murderous decree? and what was the effect upon them of the national service law that followed?

masters. This took them away from their flocks and herds, for they were primarily peace-loving shepherds. It denied them the right of free enterprise and choice of occupation according to God's will, as well as wore them out almost to death. It was bound to interfere with their freedom to worship Jehovah and to act upon His commandments to worship him.

[10] The Lord God was long-suffering and forbearing toward that first world-power, but such a situation could not go on without his interference at the proper time. What Egypt under demon and religious influence was doing was a challenge to Jehovah God, because the Israelites were his people and worshipers and his purposes were now ripening to full flower. A free nation was about to be born. God's word of promise that Abraham's descendants should be afflicted for four hundred years and that God would then judge the nation afflicting them and would bring Abraham's natural seed out from under their afflicters was now due to be fulfilled. God Almighty could not let it fail. Hence the appearance of Moses and Aaron before Pharaoh in the four-hundredth year. It must now be demonstrated whose word goes, whose purpose must succeed, who are the "higher powers", and who is the true and living God to be worshiped and obeyed. Moses and Aaron stood for Jehovah's side of the controversy. They were Jehovah's witnesses, and that before the topmost official of the then dominant world-power. Egypt, as represented by her political ruler and his religious instructors and commercial princes, was "the king of the south" and took a hard stand against Jehovah God and Jehovah's witnesses and people. Thereby Egypt, or her ruling powers, hurt the interests of all the people of Egypt and lined them up against the great Life-giver and Savior, Jehovah God.

PLAGUES

[11] It was God's demand, not man's, that Moses and Aaron his mouthpiece served upon Egypt's royal majesty. What was it? This: "The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword." (Ex. 5:3) This was a demand for the freedom to exercise the worship of God in the manner he prescribed and in the place where he commanded.

[12] Jehovah's witnesses, Moses and Aaron, made it plain that if they disobeyed this divine command to worship and service it would mean their destruction. It was a serious matter for them, of either life or death, and they could not afford to let their consciences be overridden by the political powers of the land. Nor was it for the political power as judge, advised by the religious counselors, to determine whether the worship of Jehovah was right. That would be letting man's mere opinion decide whether to deny them freedom of worship while at the same time granting freedom of religion to his priests and their dupes. Pharaoh was confronted with no mere human law and demand, but with the Most High God's. Hence it was the right and wise thing for the state to bend to Jehovah's demand.

[13] Pharaoh then hurled the charge that the demand of these Jehovah's witnesses was interfering with the national service and the state's works program. He said: "Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens." And with that he slapped on extra oppressive measures against them, treating them as slaves of the state and keeping them from the active worship and service of their God. (Ex. 5:4-14) Jehovah receiving such an answer, the contest over righteousness and supremacy was on. Then Jehovah sent his answer: plagues upon those who plagued his people and who plagued the name of Jehovah. It was time for Him to make a great name for himself, seeing that his name was under reproach and the demand made in His name was not respected as of any weight or genuineness. The name and power of Jehovah must be thrust under the nose of Pharaoh by God's righteous judgments expressed in plagues. Neither the religious, political, commercial and military powers of Egypt nor the invisible demon principalities and powers could prevent it; for Jehovah is God Omnipotent. The rightness and fitness of granting to His people freedom of worship must become a sore and vexatious problem with Egypt until her stubborn resistance and fight against Him were defeated. It would have been easy for him to wipe out the whole nation of Egypt at once. That, however, would not have permitted them, while still living, to see the uselessness of their opposition and that they were fighting really against God, who is irresistible and undefeatable. First his name must be declared famously among them before he showed his supreme power over them in their destruction.

[14] In quick succession ten plagues from the God of the helpless Hebrews followed. First came the plague of blood throughout all the land of Egypt, and even her holy river of commerce, the Nile, was turned to blood. How this irked the religionists as to their religious susceptibilities those seven days! Frogs next plagued the land even to the inmost living quarters of the people. Next the whole nation

10 Why could God not let such a situation go on without interference? and what respective positions and offices did Moses and Aaron and Egypt's ruling factors then hold?
11 Whose demand was it that was made? and for what?
12 Why was obedience to the divine command a serious matter for Moses and Aaron? and why was mere human judgment on the matter out of order?
13. What false charge did Pharaoh then make against Moses and Aaron? and did it then become fitting to pour out plagues upon Egypt?
14. What three plagues then came, what admission did the magicians make, and how were the seven remaining plagues to be applied?

became lousy. Pharaoh's religious backers, who had duplicated on a small scale the previous signs and plagues displayed by Moses, tried to meet lice with lice. "But they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God." Yet Pharaoh hardened his heart against God and His witnesses. By Moses Jehovah now announced that the next and last seven plagues would not smite the Israelites in the land of Goshen; for He would put a division or redemption between his people and the Egyptians. —Ex. 8: 18-23.

[15] Swarms of flies came, then a grievous murrain upon Egypt's livestock, then an epidemic and epizootic of boils breaking forth with blains. Whereas each plague softened up Pharaoh to let God's people go, the demon forces always proved stronger than Pharaoh their servant, for each time they influenced Pharaoh to presume upon God's mercy. Hence the repeating of God's demands, followed by his lifting the then raging plague at Pharaoh's entreaties, merely hardened the tyrant's heart, and he thought he could play on indefinitely with Jehovah and finally wear him down. In warning against any such conclusion Jehovah prefaced the seventh plague with this notice to Satan's representative: "Even now I might have stretched out my hand, and I might have smitten thee and thy people with the pestilence; and thou wouldst have been cut off from the earth; but for this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (Ex. 9: 15, 16, Leeser's translation) That warning went also for Satan the Devil, who was backing up Pharaoh. Satan could now know definitely why Almighty God has permitted him to continue to exist operating wickedness and woe. But now came the worst hailstorm in Egypt's history, pelting man, beast, and every grown herb of the field, and the trees. Goshen and the Israelites were untouched.

[16] The stating of God's requirements for the worship by his people again hardened Pharaoh's heart despite the compromising attitude of his frightened servants. Then swarms of locusts swept in and darkened the land and ate it bare. That not enough for Pharaoh, three days of darkness so thick as to be felt settled down upon his domain. When next Moses said they must take along their herds that the Israelites might have wherewith to sacrifice to God, Pharaoh got hard again and drove Moses and Aaron from his court: "Take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die." (Ex. 10: 27, 28) Such ultimatum was well timed, for one more plague, and only one, was due to strike, and it must bring the showdown. It appears that, as on previous occasions, before taking leave of Pharaoh, Moses described the tenth and last plague to that dictatorial monarch. It would be the death of Egypt's prized firstborn ones of man and beast. What Jehovah had warned Pharaoh before the plagues began was at last due to fall: "Thus saith the LORD, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." (Ex. 4: 22, 23) Pharaoh did not believe this, or his pride convinced him that if Jehovah thought He could break him with this disaster, He was mistaken and nothing could subdue the spirit of the chief of state.

15. Why did Pharaoh repeatedly harden his heart? and how did God preface with a warning the seventh plague, and for whom?
16. Pharaoh's further hardening of his heart reached a climax in what final threat to Moses and Aaron? and why was it well timed?

THE PASSOVER

[17] That the Israelites, even though in Goshen, might be passed over and spared in this plague, Jehovah issued through Moses instructions to His people, thereby testing their faith and obedience. Such instructions also started a rule of Theocratic law over them as the people whom he was now to purchase for his possession. "This month [Nisan or Abib] shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: . . . Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. . . . And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

[18] "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be

17. What instructions did God then issue that the Israelites might be spared the tenth plague? and for what kind of test?
18. (a) At what token would Jehovah pass over them? (b) How was the day to be memorialized, and who besides Israelites could be admitted to the passover supper?

upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. . . . and none of you shall go out at the door of his house until the morning. . . . This is the ordinance of the passover: There shall no stranger eat thereof: but every man's servant that is bought for money [being hence of the household], when thou hast circumcised him, then shall he eat thereof. A foreigner [alien] and an hired servant shall not eat thereof. And when a stranger [sojourner] shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof."—Ex. 12: 2-14, 22, 43-45, 48.

[19] When the fourteenth day of Nisan set in at sundown, the Israelites killed the passover lamb, sprinkled its blood on the doorways, and retired within and ate the passover. The lamb's blood was the seal of validity to their covenant with Jehovah to be his people subject to his Theocratic law. At midnight as the full paschal moon shone down upon the blood-bespattered doors of the people of Jehovah his angel of destruction passed by those feeding on the lamb, but smote the firstborn in all Egyptian homes and stalls of herds. "And there was a great cry in Egypt; for there was not a house where there was not one dead." Truly alarmed for his own life and that of all the surviving Egyptians, Pharaoh thrust the people out of the land of Egypt. Girded, shod, and with staff in hand, the Israelites under Moses began at once to move out of Egypt, a free nation. "On the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments."—Num. 33: 3, 4.

[20] A miraculous pillar, being of cloud by day and of fire by night, represented Jehovah's presence with his delivered people, and led them toward the Red sea. The demons saw that the Israelites' line of march was disclosed to Pharaoh. Filled with vengeance for the firstborn of Egypt and for the indignity to Egypt's gods, Pharaoh ignored the recent show of Jehovah's power and mustered all his horses and chariots and his armed forces. Then he pursued the "fugitive slaves". Jehovah's cloud got in between and prevented Pharaoh's hosts from overtaking the Israelites. When Pharaoh thought he had them trapped at last at the seaside, then Moses raised his staff and Jehovah made a path through the depths of the sea for his chosen people to go through dryshod to the shores of Arabia on the other side. Heedlessly the Egyptian hosts dashed in after them, but car trouble slowed their progress. Suddenly while they were amidst the sea and, in panic, were turning to get back to Egypt and safety, Jehovah's power released the watery walls and Pharaoh's terrifying hosts were baptized in destruction.—Exodus 14.

[21] With songs of deliverance on their lips to Jehovah's praise, the nation made up of witnesses to his power and supremacy moved on. In the third month after getting out of Egypt they reached Mount Sinai, the mountain of God, where the Lord God had informed Moses that the Israelites should worship him. At this mountain Jehovah confirmed them as a "people for his name" by ratifying the covenant which he had made with them in Egypt over the lifeblood of the passover lamb. Through Moses He gave them the tablets of the Ten Commandments and many auxiliary laws and ordinances. At this dedication of the law covenant Moses took the blood of the animal victims sacrificed and with it he sprinkled both the book of the law and the people, saying: "Behold the blood of the covenant, which the LORD hath made with you concerning all these words." Thus the law covenant was dedicated or ratified with blood. (Ex. 24: 3-8; Heb. 9: 16-22) In the ordinances of this law God provided for sin-offerings, and, most prominently of all, for an annual sin-offering for the whole nation. On that atonement day each year the high priest sprinkled the blood of the sin-offerings before the mercy seat of God's ark in the Most Holy of the tabernacle or temple. However, the bodies of the sin-offering victims were burned without the camp of the Israelites. No part of the sin-offerings was eaten, but the sprinkled blood atoned pictorially for their sins. Thereby they could keep on in covenant relationship with God. —Lev. 16: 1-34; Heb. 13: 10-13.

"THE LAMB OF GOD"

[22] Skip now with one bound the intervening fifteen centuries across to Nisan 14 of A. D. 33. According to God's ordinance the passover supper is still being kept, but now at Jerusalem, the city which He had chosen to put his name there. (Deut. 12: 5-16) One particular gathering keenly interests us. It is in a "large upper room". Thirteen men are present. (Mark 14: 12-17) As we watch we see that they do not follow out all the details of the first passover,

19. What then took place on the night of Nisan 14? and under what circumstances did the Israelites start moving out of Egypt?

20. What action did Pharaoh next take, what prevented the Israelites from being overtaken, and how were Pharaoh's hosts baptized in destruction?

21. Where and how was God's covenant with the Israelites ratified? and what provisions did his ordinances to them make for sin-atonement?

22. In A. D. 33, at the last valid memorial celebration of the passover, in what ways was this manner of celebration different from the manner down in Egypt?

that one down in Egypt. Entering in by the door, we see that its posts and lintels are not sprinkled with blood. No; the passover lamb was killed at the temple in Jerusalem, its blood was poured at the altar base, and then it was roasted and served on the table of the upper room. As the thirteen eat, Jesus and his twelve intimate disciples, they are not standing, with loins girded, feet shod, and staff in hand and eating in haste. They are reclining at the table, and disciple John is on the same couch with Jesus and reclining in his bosom. The roast lamb, without a bone broken, is there, also the bitter herbs and the unleavened bread. But there is a sauce to dip in with a sop, and also wine, usually red wine being used. Several cups of wine are passed about in the course of the evening. At close of supper they do not stay indoors for fear of a destroying angel. Shortly after midnight they go forth, having first sung a hymn from the book of the Psalms. This was the last valid celebration in memorial of the original passover down in Egypt, and, as such, it was the last passover having recognition of Jehovah God. Why?

[23] The passover in Egypt, accompanied by the death of Egypt's firstborn, was not just an actual historical event that could be memorialized each year on its anniversary date, but was also a prophetic shadow of grander things to come. It told of a greater lamb and of a larger deliverance, of eternal duration. On that Nisan 14 of A. D. 33 the time for the shadow to meet up with the reality had arrived, and the time for the eternal realities to begin was at hand. The real victim whose shed blood would bring deliverance was present, presiding at this last passover. He was the one to whom John the Baptist had pointed, saying: "Behold the Lamb of God, which taketh away the sin of the world." On that same day on which the typical passover lamb was killed he was there at Jerusalem to be killed, thus fulfilling the typical picture. The passover was the first feature to be observed of God's law covenant with Israel, inasmuch as the covenant was made valid over the blood of the lamb. Likewise at the fulfillment thereof by the death of the true Lamb of God the law covenant was due to pass out as out of date, because the substantial realities were now coming in to fulfill all the typical features of that law covenant.—Heb. 10:1; Col. 2:16, 17.

[24] Knowing that the passover supper must cease henceforth among the true servants of Jehovah God, Jesus the "Lamb of God" finished the supper. He had meantime dismissed the unfaithful disciple Judas, who should betray him to his religious enemies for him to be killed. Thereupon Jesus introduced something new. It was something to fixate the attention of his faithful apostles and of all his other disciples down till today upon the momentous realities which must fulfill the typical things of old. After the identifying and dismissing of his betrayer, the Record reads: "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the mount of Olives."—Matt. 26:26-30, *Am. Rev. Ver.* (See our supplementary article "Why the Memorial Is Different", on page 60 herein.)

TRIUMPH OVER PRINCIPALITIES AND POWERS

[25] The hour was at hand for the antitypical passover, "the Lamb of God," to be slain that all believers might thereafter manifest to all the world their faith in his blood. One of such believers wrote these words: "For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. 5:7, 8, *Am. Rev. Ver.*) The evening of Nisan 14, marked by the slaying and eating of the passover lamb and by the new Memorial, was passing, and the morning of the same day was now coming on. Before that day should pass out at the coming sundown the true passover Lamb, Christ Jesus, must die to fulfill the type on the correct date. The third hour of the day after sunrise, or about 9 a. m., Jerusalem time, saw the Lamb of God hoisted on the tree at the place called "Golgotha" or "Calvary". (Mark 15:25; Luke 23:33; John 19:17) After six hours of enduring the greatest of reproach and maintaining his integrity toward God under most intense pain, the Lamb of God died, about the ninth hour of the day, or 3 p. m., amid an unnatural darkness. The invisible principalities and powers must have rejoiced and felt triumphant. Their foremost religious servants on earth, the Jewish clergy who had procured the Lamb's death, rejoiced in the spirit of their father, the Devil. (Luke 23:44-46; John 8:44) And when the body was taken down from the tree and laid in the grave by those who believed in Jesus, the religious leaders caused the rock door of the sepulcher to be sealed with the Roman governor's seal and a soldier guard to be stationed there to prevent the removal of the body by any human power.

23 How was the first passover more than a mere past historical event, when did it begin to be fulfilled, and with what effect upon the law covenant?

24 After the passover was finished, what new thing did Jesus institute, and why?

25 At 1 Corinthians 5 how did a believer identify the real Lamb, how did such Lamb fulfill the type right on time, and how did the enemy forces seek to complete their seeming triumph?

[26] It was not necessary for Jesus to die in literal Egypt to fulfill the passover type. Egypt was a part of the Devil's world, which fact he pointed out to Jesus in the mount of temptation. Hence Egypt was a type of the world, and Pharaoh was a type of the invisible ruler of this world, Satan the Devil. While in no wise a part of it, yet Jesus was in the world. Quite right he said to the Roman governor, Pontius Pilate: "My Kingdom . . . does not belong to this world. If my Kingdom did belong to this world, my subjects would have fought to save me from being delivered up to the Jews. But, in fact, my Kingdom has not this origin." (John 18:36, *Weymouth*) Jesus was therefore in antitypical Egypt, which is this world, and in it he died. As the scripture testifies: "The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." (Rev. 11:8) The antitypical Pharaoh, "the god of this world," may have thought that he had won and that the deliverance of any of humankind from under his oppressive sway was for ever blocked. His religious clergy among the Jews thought they too had won and would continue to hold high station and power and control among the people, now that Jesus was dead and buried. They could hold the people in bondage to the so-called "Jews' religion".—Gal. 1:13, 14.

[27] Back in Egypt the slaying of the passover lamb had been preceded by great plagues, nine of them, upon Pharaoh's realm. The slaughter of the passover lamb was followed by the worst plague, the death of all Egypt's firstborn, to the great reproach of her gods. Correspondingly, prior to Jesus' death his activities and preaching were very destructive of religion among the Jews and hence they were like plagues to the Devil and his chief ones on earth, particularly the clergy. Jesus exposed their traditions of the elders as being hypocritical worship and contrary to the Word and commandments of God. (Matt. 15:1-9) He told them they were of their father the Devil, and not representatives of God. His worst judgment declaration was made against such religious clergy just a few days before they had him nailed to the tree, when he said: "Woe unto you, scribes and Pharisees, hypocrites! . . . ye blind guides, . . . Ye fools and blind: . . . ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:13-33) What a devastating plague to religion!

[28] Jesus was also a problem to the political rulers, such as Herod the king of Galilee and Pontius Pilate. When he was making his last journey up to Jerusalem, "there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that *fox*, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected." (Luke 13:31, 32) At Jesus' trial before Pilate, that governor claimed power over him, saying: "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" "Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." By such utterances made to political rulers representing the world empire of Rome Christ Jesus showed that he did not consider Rome or her official representatives as "the higher powers". (John 19:10, 11; Rom. 13:1) He submitted to being impaled on the tree because this was the cup his Father poured for him, to die as the antitypical passover Lamb. But did the plagues on antitypical Egypt cease with his death? No.

[29] That he might serve as the Mediator greater than Moses and might lead the spiritual Israelites forth from the bondage of this world, Jesus was raised from the dead by the miraculous power of God. Concerning this and its meaning as to his disciples, the inspired Word says to the non-Jewish Christians: "But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both [Jewish and Gentile believers] one, and hath broken down the middle wall of partition [the law covenant with the Jews] between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body [the church] by the cross, having slain the enmity thereby: and came and preached peace to you [Gentiles] which were afar off [from God's covenants], and to them [the Jews] that were nigh."—Eph. 2:13-17.

[30] The old law covenant had made a difference between natural Jews and natural Gentiles. Henceforth faith in Christ Jesus brought both together in one "body" under the Head Christ Jesus. The law covenant was not meant to last forever, but only until Messiah or Christ. (Gal. 3:17-19) The features of the "law of commandments contained in ordinances" were fulfilled in him. Hence when dying on the tree he abolished that covenant and provided the blood to make valid the new covenant in behalf of his followers, whether natural Gentiles or Jews.

26. Why was it not necessary for Jesus to die in literal Egypt to fulfill the type? and to what extent did Satan and his servants think they had won?
27. In Egypt what preceded the slaying of the passover lamb? and what like thereto preceded the death of the "Lamb of God"?
28. How was Jesus also an annoying problem to the political rulers?
29. What miracle made it possible for Jesus to continue as Mediator of the covenant? and what was the effect of his death on the tree as respects Jews and Gentiles?
30. How did Jesus' death abolish the law covenant and its curse? and how was this as a death-dealing plague to the Jewish clergy?

By his integrity maintained toward God unto the death, not a natural death, but one of extreme reproach on the tree, Jesus was made a curse. But thereby he lifted the curse of the law covenant from all believing Jews. (Gal. 3:13, 14) All this was a defeat for Satan the Devil, who hoped to hold all the Gentiles as well as Jews under his tyrannical power. It was a great plague to the Jewish religionists who held onto the now hollow shell of the law covenant, the outward observances thereof. It resulted in the death of the religious clergy, that is, as far as their authority and awe-inspiring influence and power affected the Jewish disciples of Christ.

[31] That Jesus' faithfulness to death and his resurrection out of death were a plaguing blow to antitypical Pharaoh, Satan the Devil, the apostle further explains. He says regarding Jesus: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, [he] took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." (Col. 2:14-17) Or, as another translation renders it: "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it." (*Am. Rev. Ver.*) Christ Jesus kept his perfect integrity toward God even to the putting off from himself his earthly life. Thereby he gained the victory over the demon principalities and powers of Satan as well as over their official representatives upon earth, all of whom were trying to force Jesus into a fracture of his integrity. But by his perfection of obedience to God he triumphed over all the enemy powers of this world. He stripped them of all their false charges against him and of all their boasts of being "the higher powers" superior to Jehovah.

[32] Along with that, Jesus triumphed over all the religious forces, too. The fact of his resurrection was a deathblow to the religious clergy, who are prominent among Satan's firstborn ones or chief ones of Satan's strength. The killed but resurrected Jesus Christ brought his disciples deliverance from this world, antitypical Egypt, as pertains to their worship of Jehovah. Jesus nailed to his tree the contrary legal handwriting of the law covenant, which condemned them as sinners, and thereafter the religious clergy could no longer judge his disciples upon the basis of the law covenant. They could not make it a requirement to the salvation of Jesus disciples, requiring these to live as natural Jews according to the handwriting or bond of ordinances with its obligations. Christ Jesus has nailed such to his tree, and has made his disciples free. They must not care for the judgment of religionists, nor permit the religionists to drag them back into the keeping of the formalities of the typical law covenant and making a religion of such, thereby giving up their Christian liberty. The religious clergy have been plagued to the death as far as true Christians are concerned; and the apostles of Christ Jesus declared their liberty from such "dead" ones, when they said to the Jewish clergy: "We ought to obey God rather than men."—Acts 5:29; also 4:19.

31. How were Jesus' death and resurrection a plaguing blow to Satan's principalities and powers, and a despoiling triumph over them?
32. How have Jesus' faithful disciples thereby been delivered? and how did his apostles show that the clergy were as dead to Christ's followers?

THE DEATH OF THE MODERN FIRSTBORN

[33] Bible prophecy, casting its light upon world events since A. D. 1914, illuminates the fact that we have been in the "time of the end" since that year. The inspired apostle, at 1 Corinthians 10:11, warns us that what things befell the Israelites of old were types or examples, whose larger and final fulfillment is due to come upon us at the end of the world. Not strange, then, that Revelation chapter sixteen, with its symbolisms of the seven last plagues, shows that the ten plagues upon ancient Egypt must have the full-scale fulfillment upon this world, spiritual Egypt where also our Lord was crucified. In 1914 Christ Jesus, the Greater Moses, was enthroned in power. He has been sent to the temple, there to judge all nations of the Greater Pharaoh and to demand liberty of worship for the spiritual Israelites, Jehovah's witnesses. These are his visible mouthpieces, just as Aaron was spokesman for Moses when commanding Pharaoh to let Jehovah's people go forth of Egypt to worship Him.

[34] Since 1918 Satan's answer to this demand for freedom to worship Jehovah by publishing His name and kingdom world-wide has been the introduction and application of totalitarian principles and methods of rule to all the world. The particular aim is to suppress Jehovah's witnesses. In this effort the "god of this world" has used his firstborn, "the beginning [or chief] of his strength," and Jehovah's witnesses have been hated in all nations and viciously and violently persecuted. The burdens upon these witnesses and their good-will companions have been increased, but only to be followed by pain to the Greater Pharaoh and his religious magicians and wise men and his political princes and his lords of wealth and business.

33. How do we know that the plagues upon ancient Egypt must have a full-scale fulfillment now since A. D. 1914? and who are now the mouthpieces of the Greater Moses?
34. What has been Satan's modern-day answer to the demand for free worship of Jehovah? and what has been the result to Satan and his ruling factors?

[35] Particularly since 1922, beginning with the international convention of Jehovah's witnesses that year at Cedar Point, Ohio, where, ten thousand strong, they issued a *Challenge* to the rulers of this world, plagues have gone forth to "Christendom" specially. The Greater Moses, who is Christ Jesus at the temple, is responsible for the plagues. He has been authorized by Jehovah God to enforce them upon stubborn, resisting "Christendom". Such plagues are messages of judgment from Jehovah God and are revealed through his Bible. They are expressed against all things of this world of religion, or demonism, and politics and commerce. Such judgment messages expose this world as Satan's and boldly declare what shall soon come upon it in the battle of Armageddon, now near. Like Aaron who used Moses' rod, so Jehovah's witnesses, joined by their good-will companions, have been used to deliver these judgment proclamations in Jehovah's name and guided and protected by His holy angels.

[36] Such messages have been like plagues to all modern-day Egyptians or worldlings. They have shown up the lousy, spiritually diseased, bloody, death-dealing and bedarkened state of this world and its firstborn pets in religion, politics and greedy commerce. (For a full description of the modern descent of such antitypical plagues, see the book *Jehovah,* published in 1934.) There were ten plagues, ten being a symbol of perfection or completeness as to things earthly. In Egypt the Israelites were exempt from the seven last plagues. In the seventh year from 1922, namely, in 1928, the last of a series of annual judgment messages was released. The tenor of that message discloses that the last of the "seven last plagues" was sent forth upon antitypical Egypt, the world. (See the publication *Light,* Book Two, for greater detail.) Does that mean the modern likeness of the tenth plague in Egypt has struck? The facts say Yes. Does that mean the firstborn of 'spiritual Egypt, where our Lord was killed', have been smitten? Yes, smitten by Jehovah's judgment message. Now the world's firstborn ones in religion, politics and commerce are dead in His sight and as respects His witnesses and their companions. (Isa. 26:13, 14) No more are these permitted to restrain Jehovah's witnesses from serving Him.

[37] The judgment of death against the firstborn ones of the three ruling elements of this world was seen to be in effect when the Lord, in 1928, revealed to his witnesses on earth that the "higher powers" are not the political and ecclesiastical rulers of this world, but are Jehovah God and Christ Jesus. (Rom. 13:1) That same year Jehovah revealed that Christianity is not a religion, but is the truth. These disclosures, published more widely from and after 1929, stirred up a great controversy. A tremendous cry arose in all "Christendom" particularly. Her firstborn ones had been smitten dead in their relation to the worship by Jehovah's witnesses of the Most High God. The firstborn's deadness shows up when Jehovah's witnesses boldly say before worldly courts and authorities: "We ought to obey God rather than men." Hence Jehovah's worship goes on!

[38] The year 1940 was a dark year, seeming to threaten the death of the followers of the "Lamb of God", due to the mob violence and other adverse action against Jehovah's witnesses, most flagrantly so in America. But instead of breaking ranks and running and leaving the field to totalitarian religion and her judicial, political and commercial aides, Jehovah's witnesses held fast the freedom of worship of Jehovah, and abode under the shed blood of the "Lamb of God" and proclaimed the day of God's vengeance openly at the doorways. They exposed the totalitarian religious clergy as fifth columnists against democracy and flung into their corpselike faces the new book *Religion* and the public lecture "Religion as a World Remedy" and its printed form, all such publications being judgment messages from Jehovah, exposing religion as lifeless in His sight.

[39] The march out of modern Egypt is under way. Jehovah's witnesses and the multitude of their companions are marching in freedom to the Red sea of Armageddon. Their troubles at the hands of Pharaoh Satan and his modern Egyptians are not ended, but Satan and all his hordes of religious intolerance and other forms of persecution are in hot pursuit, like Pharaoh's chariots and horsemen of war. Now Jehovah's cloud of his presence and power has gotten in between and holds them off from overwhelming his delivered people until his "strange work" by them is done in this world.

[40] The "Red sea" will rid Jehovah's people for ever of demon and human pursuers. As we near the antitypical Red sea, with these persecuting Egyptians continually harassing us from the rear, Jehovah God bids us be unmurmuring and uncomplaining and to have faith. We have nothing to fear of the Red sea of Armageddon. Through his Greater Moses, Jehovah commands us: 'The Lord will fight for you. Bid the people go forward!' (Ex. 14:14, 15) And the faithful do so. Jehovah's witnesses and the multitude of their companions will go through that blood-red battle of Armageddon and come out on the other

35. Since when in particular have such plagues gone forth upon "Christendom", what in effect are they, and through what agency are they delivered?
36 What have these antitypical plagues shown up? and what do the facts disclose as to the last plague as respects the firstborn?
37 When and how was the judgment of death upon the firstborn seen to be in effect? and what followed such disclosures?
38 Why was 1940 a dark year for Jehovah's witnesses? but what did they do then which exposed the actual condition of religion?
39. Whither are we now marching? and what prevents us presently from being overwhelmed by the enemy?
40. As we near the sea of Armageddon what does Jehovah command through Christ? and what will be the final event respectively to the pursuing enemy and to Jehovah's faithful people?

side in the free New World of righteousness. The pursuing demon-led Egyptian hosts, rashly pushing on to the final assault against the witnesses of the Most High God, will enter into the Red sea of Armageddon, but will never come out alive. Satan's entire world will be swallowed up in destruction. Then, on freedom's shores in the New World, all of Jehovah's delivered people will, under the Greater Moses, Christ Jesus, sing praises to Him who gains the victory, "Jehovah of hosts, mighty in battle."—Ex. 15:1-22.

WHY THE MEMORIAL IS DIFFERENT

GREAT confusion has arisen in the minds of some. Because Jesus set up the memorial after the passover, and because the real "Lamb of God" said concerning the bread, "This is my body," some think the passover was a type of the Memorial and foreshadowed it. They think, therefore, that the same applications hold true concerning the emblems used at the Memorial as held true concerning the passover emblems, and that therefore the Lord's "other sheep" or "men of good-will" should partake now of the Memorial the same as do the remnant of spiritual Israelites. Careful examination of the subject, however, discloses that such is not the case.

One of the most decisive differences is as to the treatment of the blood of the passover lamb and the blood of the "Lamb of God". God's law covenant with the nation of Israel was made binding between them and God by virtue of the passover lamb's blood sprinkled in Egypt. The law covenant was brought about between Jehovah God and the Israelites by means of a go-between, that is, the mediator Moses. Moses himself was a type or prophetic figure of a greater mediator, Jesus Christ; but Moses could not die to mediate the law covenant and also thereafter ratify such law covenant at Mount Sinai. Hence, to spare Moses, the passover lamb was slain instead, and it pointed into the future to the coming Mediator greater than Moses. This Mediator, who is Christ Jesus, establishes by his death a new covenant between God and his disciples. Concerning those taken into the new covenant and who are therefore Israelites after the spirit it is written: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5, 6.

The passover lamb, therefore, foreshadowed Christ Jesus. He is the "Lamb of God" that takes away the sin of all those who gain life in the new world of righteousness. (John 1:29, 36) It is not to be overlooked that the blood of the passover lamb was not eaten or drunk. To have done so would have been a violation by the Israelites of Jehovah's everlasting covenant with Noah and his family at the appearance of the rainbow after the flood. By that covenant the blood of any animal was forbidden to all mankind to partake of, in these words: "But flesh with the life thereof, which is the blood thereof, shall ye not eat. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." (Gen. 9:4, 13) That prohibition against drinking or eating blood was also put in the law covenant which was made operative over the blood of the passover lamb, in these words: "I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."—Lev. 17:10-12.

Instead of drinking the passover lamb's life-fluid, the Israelites sprinkled its blood upon the lintels and doorposts of their houses. Then they remained indoors under it, so signifying that they were obedient to the Lord Jehovah as the true God, and were also trusting in the blood of the unblemished lamb, the sacrifice approved of God. Such obedient action pictured faith in the shed blood of Christ Jesus as the means to spare one from the wrath of God and from the execution of death at the hands of his Executioner. Today such faith in Christ's blood, followed up and proved by a complete consecration of ourselves to God to be one of his redeemed people, frees us from the obligation to justify ourselves before God by our own merit and works of righteousness. Despite all our works toward self-righteousness, our consciences would accuse us as under the wrath of God still and subject to condemnation due to inborn sin. Faith in Christ Jesus' blood as the atonement does bring justification to the consecrated believers and makes them alive unto righteousness. Wherefore it is written: "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." (Heb. 9:14) "While we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." —Rom. 5:8, 9.

Within the blood-marked doors the obedient Israelite families met, and the sojourners among them, all males of whom had been circumcised. They ate the flesh of the passover lamb, not a bone of whose frame had been broken or must be broken. "Neither shall ye break a bone thereof" (Ex. 12:46) Since the blood is that which makes atonement for the sinner and results in cleansing, the eating of the flesh of the passover lamb could not represent justification to the believer in Christ. Rather, the eating of the flesh pictured the fellowship which the believer in Christ's blood has with Jesus in doing God's will. It means the following in Jesus' footsteps by the believer while on earth in the flesh.

It is true that the fleshly body of the passover lamb pictured the flesh of the "Lamb of God" when hung on the tree. Therefore the apostle John, commenting on the fact that the soldiers attending at Jesus' execution broke none of his bones, says: "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." (John 19:36; see also Ps. 34:20; Num. 9:12) Christ Jesus, while free and active in the flesh, did the will of God, leaving his disciples the example that they

should follow his steps. (1 Pet. 2:21) Hence while trusting in the atoning blood of the "Lamb of God", the believers must partake of him by doing the will of God as Jesus did it in the flesh, and which obedience to the divine will is acceptable to God through Christ Jesus. This is a strengthening spiritual nourishment to the active believers, as Jesus himself admitted, saying: "My meat is to do the will of him that sent me, and to finish [accomplish] his work."—John 4:34.

In harmony with this are Jesus' words concerning his flesh as being like manna from heaven. He said: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. As the living Father hath sent me, and I live by the Father [to do His will]: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." (John 6:48-51, 57, 58) Jesus lived by the Father through doing God's will and thereby being sustained with life from the great Life-giver. The believers who conform their lives to Christ to preach the good news of God's kingdom do, as it were, live by Jesus Christ, eating, as it were, his flesh, because Jesus' course in the flesh found acceptance with God So, too, the Christ-like course of his followers is acceptable with God. "Wherein he hath made us accepted in the beloved [one]." (Eph. 1:6) Further, the apostle Paul said: "For to me to live is Christ," that is, to imitate him.—Phil. 1:21.

Down in Egypt, not merely the firstborn but also the entire Israelite family and the circumcised bought servants and sojourners abiding with the household ate of the flesh of the passover lamb and ate the unleavened bread and the bitter herbs. Shortly after their deliverance from Egypt the entire tribe of Levi was substituted for the redeemed firstborn ones; and in all future yearly celebrations of the passover not only the tribe of Levi but also all other tribes of Israel and all members thereof ate of the passover supper. (Num. 3:11-13, 44-51) This general participation cannot be interpreted to mean that in these days of the gathering of the Lord's "other sheep" these persons of good-will, or Jonadabs, may likewise qualify to partake of the emblems of the Memorial together with the spiritual remnant. In contradiction of such thought the following facts should be noted.

HOUSEHOLD ENDANGERED BY PLAGUE

The plague of the death of the firstborn was a blow not alone against the firstborn one but against the whole family that sustained thereby the loss of its chief member, such firstborn being "the beginning of his strength", that is, the father's strength. By the plague the family or household was invaded by death. If the plague had smitten every member of the family, then all the Egyptians and their herds and flocks would have been killed off. The plague was the loss to each family of its firstborn. The firstborn, being the representative of the family, was the one singled out to feel the deathblow; and in his death all the family suffered sorely. The force of the plague upon the survivors is seen in Pharaoh's being stung to thrust the Israelites out of the land after he lost his own heir to the throne. Such being the case, all members of each Israelite family had to partake of the passover lamb and all must remain indoors; otherwise, any member venturing forth, whether firstborn or not, would be smitten by the death angel. If this action had not been taken by the family as a whole, particularly under the leadership of the family head, the father, the family would not have been spared its firstborn and remained whole. The sparing of its beloved member was not dependent upon the individual action of the firstborn alone; it was a family affair.

Furthermore, the final plague, the tenth, was to accomplish the releasing of the oppressed Israelites from slavery in Egypt. Hence, more than the saving of the firstborn was tied in with that passover celebration, namely, the deliverance also of the entire nation of Israel. Had the families failed to sacrifice the passover, they would have lost their firstborn, and, besides that, they would have failed of having any basis for the law covenant with Israel to be made with them over the lamb's blood. Certainly Jehovah would not have delivered such a disobedient people from the land of bondage. So the matter was of larger sweep than taking in simply the firstborn.

The mistake should not be made of thinking that just the firstborn ones who were passed over represented the church of Christ's spiritual followers. The firstborn members of the households of natural Israelites did not constitute the whole nation of Israel, but merely stood as representatives of the whole. Said God to Pharaoh: "Thus saith the LORD, Israel [the nation] is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." (Ex. 4:22, 23) Therefore the entire congregation of natural Israelites, firstborn ones and all, pictured the new nation of the "Israel of God", the spiritual Israelites, or Israelites after the spirit. (Rom 2:29) By the death of the passover lamb and the sprinkling of its blood to cover the entire household within the doors, the entire family, and not solely the firstborn member, was brought into the law covenant with Jehovah God and formed a part of His covenant nation. As that covenant was with the twelve tribes, including the full membership of each obedient family, likewise the new covenant through the Mediator Christ Jesus is made with all the organization or "twelve tribes" of spiritual Israelites. Hence, back there in the ancient type, it was proper and incumbent upon *all* members of each Israelite family to eat the passover, and not exclusively the firstborn. In no wise does the partaking of the passover by these other members of the family set the rule that the Jonadabs or "other sheep" of today must partake of the Memorial instituted by Christ Jesus.—Rev. 7:4-8.

Bought servants from other nationalities, by reason of being purchased, became attached inseparably with the Israelite household, unlike temporarily hired servants. Also the sojourners staying at an Israelite home during the passover time were thus closely associated with the family. Being of other nationalities, they were subject or liable to the plague of the death of their firstborn, like all others in Egypt. To escape the plague they were obliged to partake

of the passover with their Israelite associates. To that end they must first have all males circumcised and then all must remain under the lamb's blood with the Israelites. This is not saying they were taken into the law covenant with the natural Israelites; but by continuing with the Israelites they would in a secondary way enjoy the blessings growing out of that covenant with natural Israel.

The record at Exodus 12:38 shows that when the Israelites marched forth from Egypt in triumph "a mixed multitude went up also with them; and flocks, and herds, even very much cattle". Evidently the mixed multitude had joined with the natural Israelites in the passover celebration. This multitude, though not directly in the law covenant, nevertheless tasted the blessed effects of that covenant and its wise and healthful provisions by sojourning with God's covenant people and being subject to the same laws. This pictures that the earthly class of good-will persons today, while not in the new covenant nor partaking of the Memorial emblems, yet do, notwithstanding, receive manifold blessings through being obedient to the Theocratic organization of God's spiritual Israelites. Being associated with these spirit-begotten sons of God in the new covenant, the "men of good-will" could not help but benefit indirectly, for God's covenant provides generous treatment toward such "other sheep" of the Lord and also grand opportunities of service for them.

THE WINE

By the foregoing observations it stands out unmistakably that the passover could not be a type or guiding pattern applying to the Memorial set up by Christ Jesus. The fundamental differences between the two are too great. In the Memorial the Lord Jesus said that the wine represented his blood, and then he asked the disciples to drink that symbolic blood. This was unlike the handling of the passover lamb's blood, which blood was not drunk but was sprinkled with hyssop upon the doorposts and lintels. According to the everlasting covenant established with the survivors of the great flood of Noah's day, and as restated in the law covenant with natural Israel, such blood-drinking even in symbol spelled death for the drinker.

The Memorial wine was not sprinkled upon the disciples to picture the application of the merits of Christ's death to his disciples in order that they might be justified and live. It was drunk as symbolic of blood By no force of Scriptural reasoning could the drinking of the wine picture the disciples' drinking in the life-giving merits of Jesus' human lifeblood, with the cancellation of sin going along with it. As to how the blood of the Savior is used for the removal of sin, the Scriptures speak of no blood-drinking, but say: "Unto him that loved us, and *washed* us from our sins in his own blood." "These are they which came out of great tribulation, and have *washed* their robes, and made them white in the blood of the Lamb." (Rev. 1:5; 7:14) What, then, does the drinking of the wine of the Memorial symbolize?

To harmonize with the Scriptural interpretation, the drinking of the Memorial wine as if it were Christ's blood pictures that the drinker follows in Jesus' footsteps and takes part in his death. Not that the drinker becomes a part of the ransom or atoning sacrifice of Christ Jesus, but that he undergoes a death of faithfulness according to Christ's example and in company with him. Jesus died a reproachful death on the tree, where his blood was poured forth. Hence Colossians 1:20 speaks of the "blood of his cross".

The apostle Paul, who partook of the Memorial wine, explained his drinking, saying: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto *his death;* if by any means I might attain unto the resurrection of the dead." (Phil. 3:10, 11) Since the earthly class of "other sheep" do not share in Christ's death, it would be improper for them to pretend they are doing so by drinking of the wine. Only those who are spiritual Israelites as members of Christ's body or "church" may and should thus drink, and to such the apostle writes: "The cup of blessing, for which we bless God,—is it not a participation of the blood of the Anointed One? The loaf which we break,—is it not a participation of the body of the Anointed One? Because there is one loaf, we, the many, are one body; for we all partake of the one loaf."—1 Cor. 10:16, 17, *Emphatic Diaglott.*

THE BREAD

Jesus used unleavened bread from the passover when he broke the loaf and said: "This is my body." The bread, like the roasted passover lamb, had been subjected to the heat of the baking process. This suggests the subjection of the members of Christ's body or "church" to fiery trials and affliction. Amidst such they commit no sin of unfaithfulness to God, but are knit more closely together as members of the one body or *loaf*. By Jesus' words, "This is my body," he did not refer to his fleshly body, which was to be hung upon the tree without a bone thereof being broken He referred to the church, the "body of Christ", of which Jesus is the Head. (Rom. 12:4, 5; Eph. 1:22, 23; 5:23, 24, Col. 1:18) Whether the breaking of the bread was merely as a regular practice at a meal or whether it was meant to symbolize that the body members of Christ must be broken or mistreated and suffer with their Head, Christ Jesus, the basic meaning of the bread still remains the same

In the Scriptures the unleavened bread was required in connection with the passover and exodus from Egypt, and it stands for affliction, being called "the bread of affliction", due to separation from Egypt or the world. (Deut. 16.3) The privilege of being body members of Christ was given to his disciples, and their eating of the Memorial bread pictures that, as a united body holding to Him their Head, they are enduring afflictions with Him and for His name's sake. Both the actual afflictions and the Memorial eating show that they are members of one body or one *loaf* They endure such affliction with integrity toward God because they copy Jesus' example and do the will of God faithfully as Jesus did it, in the meantime 'glorying in tribulations' (Rom. 5:3) Such affliction they must endure even to the death, and thus the eating of the bread pictures the same as the drinking of the wine. As from drinking wine, so the taking part in the death of Christ results in spiritual joy. As from eating the unleavened bread, so the sharing in the afflictions of Christ because of doing God's will as a member of Christ's body results in comfort and strength.

So viewed, the emblems of the Memorial of Christ's death, in which death Jesus' disciples have fellowship, do not

picture the sin-offering or ransom. The whole procedure is against the picture of the sin-offering offered by the Israelites, particularly that sin-offering made for the entire nation of Israel and which was offered on the yearly atonement day. As described in Leviticus chapter 16, the blood of the sin-offering victims was not drunk, but was sprinkled at the mercy seat in the Most Holy of the tabernacle and thereafter upon other furnishings of the tabernacle. The fleshly bodies of the sin-offering victims were not eaten by the priests or Levites, but were carried without the camp and burned there. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:11-13.

As a sin-offering Jesus is "the propitiation for our [the church body's] sins: and not for ours only, but also for the sins of the whole world [including Jonadabs of good-will]". (1 John 2:2) But such propitiation is not what is represented by the Memorial emblems of which Christ's body members alone may partake as heirs of the heavenly Kingdom. In the sin-offering it was the blood that made atonement when sprinkled at the mercy seat; the atonement power did not rest in the bodies of the victims that were burned. This feature shows that eating of the bloodless Memorial bread could not represent justification from sin through Jesus' atoning sacrifice. It must picture doing God's will in Christ after the member of Christ's body has been justified from sin through faith in Jesus' blood, and then suffering affliction in the flesh for so doing. Eating and drinking at the Memorial, therefore, represents meeting the requirements which Jehovah God set up in Christ Jesus for gaining "an entrance . . . abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ". —2 Pet. 1:5-11.

SERVING

For the foregoing reasons the bread and the wine may be partaken of together by those who are body members, after thanks and blessing to God have first been expressed for both of them together. This does not mean that the bread and wine are to be intermingled by floating pieces of bread around in the wine and then trying to take a sip of wine and a floating piece of bread in one mouthful. But, in the order that Jesus served them, the bread is first handed to the celebrator and then such one drinks the wine after having chewed and swallowed the bread. This is not done to hasten through the Memorial as though it were a mere formality to be disposed of quickly, but because both features relate to the same thing, afflictions being both associated with and preceding a death of faithfulness. The Memorial does not imitate any prior celebration of the outmoded passover, at which passover several cups of wine were passed around, before and after which wine cups blessing and grace were pronounced. Hence the offering of the blessing in prayer upon both Memorial emblems at once should be sufficient.

The early disciples held the Memorial in company with one another. The apostle Paul speaks of coming together to celebrate the Lord's supper. (1 Cor. 11:20-34) In the passover that preceded Jesus' instituting of the Memorial all the Israelites went up to the one place of celebration, Jerusalem. If they stayed away they could not celebrate the passover in their private homes in the home-towns to suit their convenience. Up to Jerusalem they went to celebrate, even from foreign lands. Only sickness or incapacity would keep the people away from the central place of celebration. In the type, only one who was legally unclean at the time or who was "on a journey afar off" could be excused from the primary passover at Jerusalem and be permitted to celebrate it just a month later.—Num. 9:9-14.

The point of instruction in this is that the Lord's people should come together in their regular companies, as did the congregation at Corinth, to celebrate the Memorial Except in the case of some incapacity, no one should fail to thus meet with the brethren as a congregation and expect to be served the Memorial privately, separately, by unusual personal arrangements. We are not serving men or creatures nor ourselves; but as creatures desiring to serve the Lord our Creator we will conform to God's arrangements through his organization. We will not expect and demand that God's organization arrangement bend to us. Paul declared that factions, strifes and schisms prevented the Corinthian brethren from celebrating the Lord's supper together as one company. (1 Cor. 11:19, 20, *Am. Rev. Ver.*) It should not be so now in this time of required unity of Jehovah's people. (Deut. 12:11-14; 16:16) Therefore, let the sick and incapacitated be served privately as a sign of their unity and obedience. Let all others, both of the spiritual remnant of Christ's body and of all their companions of good-will, assemble together at their regular places of congregational gathering in peace and oneness, on Saturday, April 8, after 6 p.m. Standard Time. There, as a testimony before the Lord God and the onlooking persons of good-will, let the members of the anointed remnant partake of the Memorial emblems with gratitude and joy.

(*Continued from page 50*)

143:10) The up-to-date animated picture accompanying (in color) conforms to the text and illustrates how it is being carried out by those who now make the text their own. The calendar pad announces the bimonthly Testimony periods of 1944, and also the service themes and supporting scriptures of the alternating months. The calendar is now available, and will be mailed on a contribution of 25c a copy, or 5 copies to one address on a $1.00 contribution.

HOW TO MAKE REMITTANCES TO THE "SOCIETY"

Everyone sending a remittance to the Society for any purpose can do so in an enlightened way so as to be a real help to the general offices and the treasurer's office by observing the instructions below, and we ask that each one do so at all times.

To the WATCH TOWER BIBLE & TRACT SOCIETY, Treasurer's Office, 124 Columbia Heights, Brooklyn 2, N.Y., send all contributions to the work; that is, your "Good Hopes" or other donations, to be used to advance and spread far and wide the message of God's kingdom. Make such checks, money orders or bank drafts payable to the WATCH TOWER BIBLE & TRACT SOCIETY, just as above written.

To the WATCHTOWER BIBLE AND TRACT SOCIETY, INC., 117 Adams Street, Brooklyn 1, N.Y., send your remittances for all purposes other than "Good Hopes" donations; that is, for books, for magazines, for book or magazine accounts, and for all other stock or supplies. Make such remittances payable to the WATCHTOWER BIBLE AND TRACT SOCIETY, INC., just as here written.

By your directing your several remittances as above instructed they will at once reach the office of the proper corporation, and this will be of real assistance. Never send currency through the mails; use money order, check, or bank draft.

FIELD EXPERIENCES

FRUITAGE TO A BACK-CALL IN BRITAIN

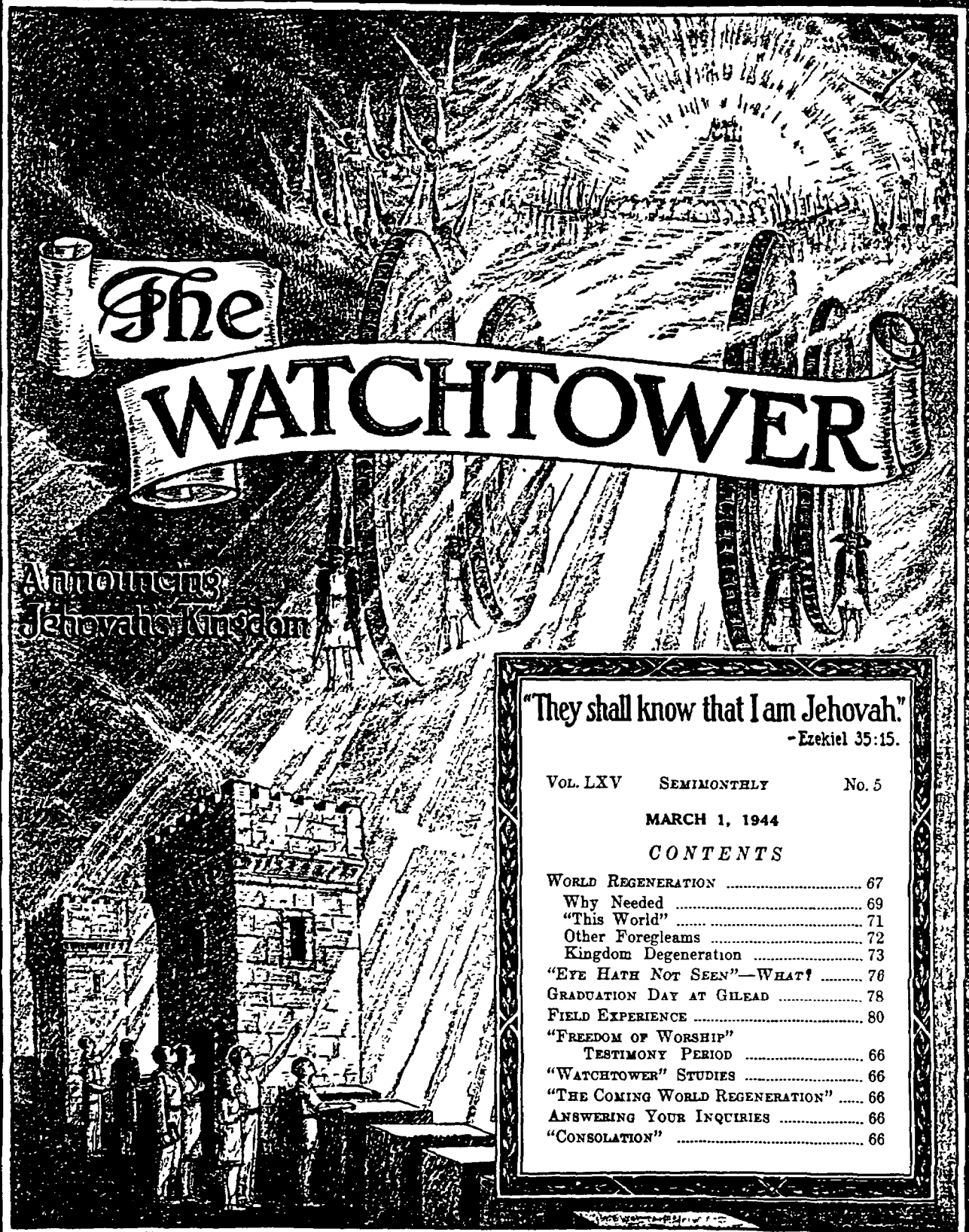
"The name and address of an interested person were passed over to a publisher that a back-call might be made. A street witnessing effort had been arranged at a near-by shopping center, so the publisher decided to make the back-call after she had spent half an hour on the street work. Making the call, she found two families living in the house, two brothers and their wives and children. She saw one of the husbands, and a back-call was arranged. On returning to the street work she was surprised to find that the two wives out shopping together had approached another publisher and were discussing the possibilities of arranging for a study in the home. The following Wednesday evening was the time agreed upon. The publisher and her husband went to conduct the study. On arriving at the home they found the children had been put to bed and the two brothers and their wives seated ready, awaiting their arrival. From the outset the keenest interest was manifested by all four. A regular *Children* study is now established in this home. All take part and clearly demonstrate that they are anxious to learn. Within a short space of time all four saw their privilege of attending the company meetings, both the group studies and the Kingdom Hall meetings. The children being only quite small, it became necessary to share the privilege of attending the company meetings; so it was arranged that the husbands should go to one meeting, the wives remaining at home to care for the children, and then change round for the next meeting. In this way they attend the meetings on Tuesdays, Thursdays and Sundays, in addition to having the Wednesday night study in their own home. It was not long before one of the husbands expressed the desire to accompany someone on the work to see how it was done. Accordingly arrangements were made to call for him on the way to the territory at a particular time. He was there right on time and spent a happy morning in the field. His brother took the same course a few weeks later, and, additionally, one of the wives has now had a share in the street witnessing. Recently one of the husbands symbolized his consecration by water immersion. All this in twelve weeks."

THE LOOSENING JOLT (ALTON, IOWA)

"A convention report was placed with one of the ladies' sons. The next back-call found that the boy had gone to the army but left word with his mother to get that blue book the children were so eager to get at that [St. Louis] convention. So it was thought best not to wait, but talk *Children* study. The result was grand; the lady accepted and also had her sister-in-law attend. Now since a study for about one year the menfolks have been sitting in on the studies also. We often wondered what kind of jolt had to take place for them to see the issue, being that this study has been held for so long. On this particular evening the soldier boy who had taken the Convention report was home on furlough, and it would be his first chance to study the Bible in this manner. We asked him what he would like to have, the long recorded Bible lecture or our regular study. His comment was: 'Let's have that little Bible study.' We came to the half-hour mark in study. A knock at the door, and, of all things, it was the Lutheran preacher. 'Are those Jehovah's witnesses here?' and he steps up. 'I don't like this at all. And now, Mrs. ———, I am going to prove to you that these people are the false prophets. Do you believe that Jesus is the Son of God? do you?' pointing his finger at her. Then he turns and says: 'These people don't.' Mrs. ——— says: 'They do too believe that!' He then said: 'These people don't believe in heaven or hell, only in the way that Russell taught it.' Mrs. ——— said: 'Well, I never did believe in hell the way the churches taught it anyway, because they have no Scriptural proof for it.' The preacher then said: 'Are you going to believe in them? [pointing to us] or are you going to believe me?' Her answer was, in neither one, 'but the Bible.' With that he got so angry that he said: 'You're too far gone already; you're damned and going to hell with them' (pointing to us). Mrs. ——— said: 'My father always told me that if anyone ever condemned another person in the manner you are doing it, it would mean destruction sooner or later for such person.' Finding out he did not win his point by having us put out of the house, out of the house *he* went, forgetting his cap and not even saying Good night! So he identified himself. As the soldier put it: 'All that the preacher is afraid of is that his pastures are becoming spoiled.' As to the result of this unexpected uprising, the soldier boy is taking a new Bible 'sword of the spirit', the book *Children* and a question book back with him to camp. He asked if I could inform him as to the location of the Jehovah's witnesses where he is located. His last words were: 'I wish I could be home and study the Bible with you folks.'"

IMPORTANCE OF MORE BOOK STUDIES (NORTH CAROLINA)

"The following are statements made to me as I go from place to place holding book studies: 'I have been a *Watchtower* subscriber for four years and have all the books and booklets; and I never learned as much about the Bible in all that reading as I have learned since you began holding book studies with me in the past month.' Another: 'I have been reading for years and never got so much understanding as since you have been conducting *New World* studies with me.' Colored man, near 60: 'I have learned more in the first study about the Bible than I have in all my life.' Colored lady, just 88: 'I treated Jehovah's witnesses badly and they didn't come back. I worried for two years wanting them to come back, but could not get to see any of them, until a young girl came to my door and told me she was one of Jehovah's witnesses. I told her what I had done to the other ones that had come, and I told her, if she ever saw those girls, to tell them to come back. The girl told me she and her mother would help me. They came two or three times and went away, and now the Lord has sent you 'uns to help me. I am so glad now to learn the right way. I just learn one thing at a time. I had rather get one thing good than to get six nothings. I have learned who old Lukifus [Lucifer] is. He sent one of his men around last week to tell me to stop having these studies: "Don't take this new stuff, but stick to we 'uns, for we have been here a long time." I told him, "Yes, the Devil has been here a long time too." She said: "I thank God that I have been permitted to see the light."' This is a wonderful privilege of helping those who are so anxious to learn of God's kingdom."



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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MARCH 1, 1944

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD."—Isa. 43:12.

The WATCHTOWER

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N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; all other countries, $1.50. American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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Please address the Society in every case.

Translations of this journal appear in several languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"FREEDOM OF WORSHIP" TESTIMONY PERIOD

April is the month of the Testimony Period so named. This period concludes the three-month campaign for increasing the subscription list of *The Watchtower*. Hence those jealously guarding as well as faithfully exercising the freedom of worship will continue their earnest efforts to secure new subscriptions for this journal of God-given freedom. A new feature of the campaign is added by the release this month of the booklet *The Coming World Regeneration*, and this, together with the book *"The Truth Shall Make You Free"*, will be offered as a premium to everyone giving a year's subscription, at no more than the regular rate of $1.00. Efforts to reach the goal of 100,000 new subscriptions in America by April 30 are having God's blessing, and co-operation by all our regular subscribers and all other believers in freedom of worship will be welcomed during the remainder of this campaign. Requests by all such for instructions will be gladly received and given prompt attention.

"WATCHTOWER" STUDIES

Week of April 9: "World Regeneration," ¶ 1-20 inclusive, *The Watchtower* March 1, 1944.

Week of April 16: "World Regeneration," ¶ 21-42 inclusive, *The Watchtower* March 1, 1944.

"THE COMING WORLD REGENERATION"

It is gratifying to announce the production of a new booklet of the above title. Its thirty-two pages set out the public address delivered by the Society's president to large audiences at various assemblies in the United States and Cuba. The speech gives for the first time, by the Lord's grace, the full scope of the glorious regeneration promised in His Word, and the front-cover design artistically suggests this great event. Copies of *The Coming World Regeneration* are now available, at 5c a copy. Read it and prepare for the coming distribution thereof, as detailed later.

ANSWERING YOUR INQUIRIES

Some of the brethren are writing the Society inquiring, "When should I arrange my vacation so as to be able to attend the 1944 convention?" The answer is, Include the dates August 9 to 13, 1944.

"CONSOLATION"

Do you find enlightenment and joy in reading *The Watchtower*? Then you are certain to find enjoyment and profit in reading its companion magazine, *Consolation*, put out by the same publishers. With many thousands *Consolation* serves a vital and important need in building them up in faith, hope and courage in these days of spreading infidelity, hopelessness and fear, and

(*Continued on page 80*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV MARCH 1, 1944 No. 5

WORLD REGENERATION

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28.

JEHOVAH, The Creator and Life-giver, has brought near the time of world regeneration. The regeneration begins with the setting up of the Kingdom, God's Government in the hands of his glorified Son. This Theocratic Government has already been established, all the facts since A.D. 1914 going to show that he took to himself his great power in that year and set the beloved Son as King "in the throne of his glory" in the heavens. The regeneration there begun will not halt until a new world has been born in which obedient humankind will live on earth in the bloom of perpetual health and in plenty amid peaceful and safe conditions and righteous surroundings. This will take place both after and in spite of the fact that all efforts toward the so-called "moral regeneration" of mankind by religious organization and by politicians and worldly educators in the postwar era will have failed. Where religion and its political backers, frantically trying to avoid the ditch of world destruction, will fail to reform mankind in heart and mind, there God Almighty by his power and truth will succeed through his beloved Son and King, in behalf of all "men of good-will".

[2] The word *regeneration* occurs but twice in the Sacred Scriptures, once in the text above quoted (Matthew 19:28), and once at Titus 3:5, which reads: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of *regeneration,* and renewing of the holy [spirit]." Even this Scripture text shows that it is foolish for the planners of the postwar peace to talk of bringing about the "moral regeneration" of the Nazified Germans, not to speak of Fascists and all the rest of humankind. Regeneration will not be accomplished by any self-righteous works of men. The great regeneration foretold by Jehovah's Chief Prophet and Son will be brought to pass by the power and work of Jehovah God, whom all the nations of the world have rejected.

[3] The word *regeneration* translates the Greek word used by the apostle Matthew and by the apostle Paul to Titus, namely, *palingenesia.* This word, made up of two parts, *palin* meaning *again,* and *genesia* meaning *a being born* or *birth,* literally means *a being born again, a new birth.* (Titus 3:5, *Syriac*) Here we are concerned with Jesus' use of the word *palingenesia* in speaking to his apostles. It is plain that he was not speaking of any "washing of regeneration" as mentioned in Paul's letter to Titus. Those Christians, however, who undergo the "washing of regeneration" and "renovation of the holy spirit" do share in the regeneration spoken of by Jesus. The subject of the "washing of regeneration" we shall reserve for a later article to discuss.

[4] That of which the Lord Jesus spoke takes in a world, and refers to *world* regeneration. The circumstances under which he mentioned the subject help us to determine this. The "kingdom of heaven" was under discussion at the time. He had just blessed the little children, saying, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." (Matt. 19:14) Then a wealthy young Jew, a ruler, approached Jesus and asked what he must do to inherit eternal life. Jesus said he must keep God's commandments, and then recited several of the Ten Commandments. The young man replied that he had kept all these things from his youth up, but was not satisfied and now asked to be informed what yet he lacked. Then the Son of man, Jesus, who laid claim to no earthly riches, not even a bed for a night's sleep, said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Had Jesus been wealthy in earthly goods he could not consistently have given such instruction and invitation. The giving up of the material treasures of this present life in order to gain eternal life in the future was too great a price for the young man, and he let go the

1. How has God brought near the time of world regeneration? and what effect will human postwar efforts at mankind's "moral regeneration" have as to the completed regeneration?
2. How often does *regeneration* occur in the Scriptures, and what do such texts show as to the accomplishment of regeneration?
3. What are the root meanings of the word *regeneration,* and how does Jesus' use of the term compare with that of the apostle Paul?
4. What is the scope or comprehensiveness of the term as used by Jesus, and what were the developments leading up to his mention of the subject?

privilege of following the Captain of life and salvation and went away sad.—Matt. 19:16-22.

5 Jesus then commented that it is with great difficulty that a materially rich man could enter the kingdom of heaven, because he can not buy his way into it with any or all of his wealth. (Ps. 49:6-11) Said Jesus: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." How many religious clergymen today, who pretend to follow Jesus' example, dare to tell this saying of the Master to their wealthy organization-members? None! They tell the common people that it is God's will that the ultrarich should be loaded down with earthly treasure and that the masses of common people should be in poor circumstances; and then the clergymen make the wealthy ones to be the "principal of the flock" and make them their favored associates and adorn them with medals, knighthoods and other religious honors. However, the Lord Jesus did not make any of such moneyed class to be the principal ones of his flock, that is, to be apostles. One of his apostles was Peter; and as to whether Peter housed himself in a palace and piled up treasures of money, art, houses, lands, and concordats with dictatorial rulers, the Record goes on to show.

6 Jesus' disciples were amazed at his saying, and said: "Who then can be saved?" Therefore, to show that it is not riches that paves the way to salvation, but the work of God, Jesus answered: "With men this is impossible; but with God all things are possible." Peter, not in any spirit of selfishness, but for his own information, then asked the Master: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Peter knew that neither he nor any of his fellow apostles had abandoned as much material property as the rich young ruler owned, but at least they had left all they had and had followed after Jesus, who was likewise propertyless as to this world. Quite evidently, then, Peter was not following him for some present earthly reward. The Master had spoken of treasure in heaven; and what could this mean?

7 Jesus' reply to Peter revealed the reward not only to the twelve apostles, but also to all those taking a like course of self-denial in order to follow in Jesus' steps and to suffer great reproaches for such reason. "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life." (Matt. 19:28, 29, *Am. Stan. Ver.*) Immediately after such words Jesus related the parable concerning the "kingdom of heaven" as being "like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard".—Matt. 20:1-16, *Am. Stan. Ver.*

8 The Master ties in the kingdom of God, which is the "kingdom of heaven", with the regeneration. In the regeneration, said Jesus, the Son of man will sit upon his glorious heavenly throne judging, and the twelve faithful apostles will be judging with him. But of what is it the regeneration? Regeneration could not mean something that has been going on during the many centuries since his death, resurrection and ascension to heaven. When he ascended on high he did not at once begin reigning and hence interfere with the Gentile rule of the earth, for, over thirty-six years after his entry into the presence of God, the destruction of Jerusalem by the Gentile Roman hosts took place, in A.D. 70. The beginning of his reign from the heavenly throne must wait until the end of the Gentile times, at which time also the uninterrupted rule of Satan the Devil ends. Therefore it is written, at Hebrews 10:12, 13: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." The prophecy at Psalm 110:1, 2 had foretold this: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." (*Am. Stan. Ver.*) The exalted Jesus would not execute the judgments of Jehovah God against the enemies until God gives him the order to rule among them at the end of this "present evil world". Manifestly, then, the regeneration in which his disciples will sit on thrones with him judging could not mean any "washing of regeneration" which has been taking place during the so-called "Christian era".

9 Some religionists are inclined to think that the regeneration when the Son of man reigns in glory with his disciples refers to the resurrection of the dead. But the word *resurrection* was not foreign to Jesus' speeches, and when he meant such a thing he used the plain, unmistakable word, *anastasis* in the Greek tongue. (John 5:29; Luke 14:14; Matt. 22:30, 31; John 11:25) Hence "regeneration" here could not be narrowed down to mean the resurrection. The regeneration, during which he reigns and

5. What was Jesus' comment respecting the possibilities for the rich? and how does the course of the religious clergy agree or disagree therewith?
6. What did Jesus answer to the question of his disciples? and what question did Peter then put, and why?
7. What was Jesus' reply, what did it reveal, and what parable did he relate immediately thereafter?
8. What did Jesus' reply associate together with the regeneration? and why could not this refer to any "washing of regeneration" in process during this "Christian era"?
9. Why may not the regeneration in question be understood to mean the resurrection? and what other accounts help us in the direction of the right understanding?

his disciples with him, must refer to something far grander and taking in not only earth but also heaven. A comparison of the apostle Matthew's record of the Lord's words with the records by Mark and Luke points us in the direction of the right understanding. Mark records that, in reply to Peter, Jesus said: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 29, 30, *Am. Stan. Ver.*) The record at Luke 18: 29, 30 reads: "Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."—*Am. Stan. Ver.*

[10] You will note that Matthew's record does not include the phrase, "in the world to come," to point forward to the time or occasion of the reward. He does designate the time and occasion by saying, "in the regeneration when the Son of man shall sit in the throne of his glory." The several parallel accounts by Matthew, Mark and Luke thus throw *regeneration* and *world* together. It is interesting, therefore, how the modern translations put into English our Lord's words at Matthew 19: 28. The Weymouth translation reads: "'I tell you in truth,' replied Jesus, 'that in the New Creation, when the Son of man has taken His seat on His glorious throne, all of you who have followed me shall also sit on twelve thrones and judge the twelve tribes of Israel.'" The Weymouth footnote on this verse reads: "*In the New Creation*] Or 'in the again-birth,' Greek *palingenesia,* in which there will be a new Genesis . . ." Dr. Ginsburg's Hebrew translation also reads: "In creation's renewing itself." Most interesting, however, is the English translation of the Peshitto Syriac Version of the text, which version was made from very early Greek manuscripts. As translated by the well-known Dr. James Murdock, the Syriac Version reads: "Jesus said to them: Verily I say to you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory IN THE NEW WORLD, ye also shall sit on twelve seats, and shall judge the twelve tribes of Israel."

WHY NEEDED

[11] Without relying merely upon various translations, but by studying in the increasing light upon the Scriptures, we can grasp this truth concerning the word *regeneration:* As applying to the time of his reign with his disciples Christ Jesus used the word to mean the re-creation of the world of righteousness, the new world of "new heavens and a new earth, wherein dwelleth righteousness". (2 Pet. 3: 13) The new world will not mean the universal organization of Jehovah God; for that organization includes seraphim, cherubim and angels and has always existed since God created his first and only begotten Son, called "The Word" or "Logos". Never has it broken down or ceased, and hence it does not need renewing or re-creation. Of course, the righteous new world will include creatures who are of or who become members of Jehovah's universal organization; yet the new world is something that has a separate standing and hence a special treatment. Why so? Because the new world is made up of two parts: the new heavens (pointing to something different or distinguished from the already-existing invisible organization of God which is universal) and a new earth (referring specifically to the arrangement on our earthly globe or planet and not to other planets in the skies). Hence the new world is a "new" world with relation to our earth, and not as to the entire universe.

[12] Our planet may be of great interest to all the mighty spirit creatures inhabiting the invisible universe, especially as the beloved Son of God came in the flesh to this earth and here also the name of Jehovah God will shortly be vindicated. Yet not all the spirit creatures of the boundless universe are engaged in taking care of our earth. Not all did so at the beginning of man's history, nor will all do so in the regeneration. As to this, mark now these facts: Jehovah God created his universal organization. It being his work, it is perfect. "His work is perfect." "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." (Deut. 32: 4; Ps. 111: 7, 8) When God created the first man, Adam, this human creature was perfect, sinless, upright, and made according to Jehovah's commandment. Hence the Creator took the perfect man into his universal organization as a working member of it, whose duties and field of operation should be upon the earth. The loving heavenly Father did not leave man alone in Eden, but gave the man a suitable companion and help meet, bone of his bone and flesh of his flesh. Through them the earthly membership of God's universal organization was to be multiplied to fill the whole earth, all of its members to be the offspring of Adam and Eve and to be righteous, unfading in beauty, constant in perfection, and living forever off the plenty of an earth-wide paradise.

10. What key words do the parallel accounts throw together? and how do modern translators render the key expression in Matthew's account?
11 By study in the Scriptures, what truth concerning regeneration do we now grasp? and why does not such regeneration apply to God's universal organization?

12. Why will not all the living universe be engaged in the work of regeneration? and originally how was the earthly part of God's universal organization brought into operation?

Continual righteousness of humankind would guarantee the eternal peace.

[13] The spirit sons of God sang together and shouted for joy at the creation of man's everlasting home, the earth. (Job 38:4-7) From among them the great Organizer and Supreme Head of the universal organization took some sons whose special charge was to be this earth and its human occupants. Jehovah God anointed the glorious cherub, Lucifer, to be the invisible overlord toward perfect man and woman, and gave Lucifer an organization of holy angels subject to his command for the work at this earth. Humankind being lower than angels and being unable to see them, this spirit organization formed a righteous heavens over the righteous inhabitants of the earth. The heavenly organization and the earthly organization were united in the one God-honoring purpose, namely, the filling of the earth with righteous humans and the subduing of the earth by human cultivation and the exercising of dominion over all the lower animal creation. This unity of purpose for the pleasing of the Most High God made this heavens and earth *one world*, having a distinct setting and yet being at the same time a part of God's universal organization. Such original world was righteous, because it was God's creation.

[14] Gone now is that righteous world! The record of it is preserved in truthful detail only in God's Word, the Bible. That world degenerated, but not because of any imperfection or corruption from the Creator. Concerning degenerate humankind Jehovah God's prophet testifies: "They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation." (Deut. 32:5) "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccl. 7:29) And concerning the earth's invisible overlord and his organization of angels God's prophet says: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:14, 15) Lucifer's position in God's universal organization was honorable and glorious, but he sinned in yielding to the selfish ambition to exalt himself higher than according to God's appointment. He aimed at being like God himself so as to dominate the universal organization and not merely the organization at the earth.

[15] Lucifer tempted the woman Eve into disobedience of the divine organization instructions and subjected the man to pressure from his insubordinate wife. By selfish passion he drew man into sin against the organization's Supreme Head, the Most High God. Then he corrupted the angels in the heavenly organization under him and transformed himself into "the prince of the demons". Both the visible and the invisible parts having gone disorderly and corrupt, the righteous world ceased to exist. An unregenerate world now came into operation. The inspired testimony to this effect is found at Romans 5:12, 15: "Therefore as through one man sin entered into the world [*kosmos*], and through sin death, and so death passed to all mankind, in that all sinned— . . . through the transgression of one single man the mass of mankind have died."—Weymouth translation.

[16] You will note that the word the writer to the Romans used and which word is translated *world* is the Greek word *kosmos*. The Bible writers used the term *world* (or *kosmos*) to include both heaven and earth, an invisible and a visible part of the world organization. They used the term under the inspiring power of the spirit or invisible energy of Almighty God.

[17] By the incoming of sin, and by God's dismissal of rebellious Lucifer and disobedient man and woman from His universal organization, a transformation of the local world of which man was a part took place. Lucifer, having now become Satan, or opposer of God, formed an organization with all the sinful creatures as its members, and himself as organizer and director thereof. It included an invisible or demon part and a visible or human part; and together both parts of the organization made up a sinful, rebellious world. In it Satan assumed the world domination, and he proposed to make it as wide as the earth by the spread of sinful humankind to the ends of the earth. At Eden, immediately after the start of the rebellion, God served advance notice on the wicked organization, in these words: "And enmity will I put between thee and the woman, and between thy seed and her seed; he shall crush thy head, but thou shalt crush his heel." (Gen. 3:15, *Rotherham*) This divine judgment not only bespoke the destruction of any world organization that Satan the Devil might set up; it did more. It gave promise of the *rebirth* of a righteous world, to displace that wicked world which Satan would extend over the earth. The Lord God fitly used the figure of human birth, by speaking of a seed of "the woman", to picture the bringing forth of the means or agency that He would use to crush the Devil's world organization, head and all.

13 How did God establish a special heavens over this earthly arrangement, and why did such together constitute one world, and righteous?

14 Due to what causes is that righteous world now gone?

15 By what course of Lucifer toward humankind and angels did an unregenerate world come to exist?

16 What Greek word did the apostle use for "world"? and what do the Bible writers use that Greek word to include?

17 (a) How was the sinful, rebellious world organized or constituted? (b) What advance notice did Jehovah God serve on that organization, and why were his expressions or language so fitting?

[18] God's decree was that sin, and the organization of sin, shall not forever inhabit the living creation. In due time He would bring forth out of his "woman", his holy organization of faithful creatures, His servant to destroy all willful sinners and the effects of sin. But first it must be proved that Satan the Devil and his seed could not get all creatures to come out from under God's universal domination and join up with Satan's organization and serve it. Hence Jehovah God permitted Satan and his associate sinners to remain till the time for the Seed of God's "woman" to take violent destructive action against the wicked organization and its members.

[19] To demonstrate His invincible power over any structure that the wicked adversary could build up, and to serve as a warning to all the living universe, Jehovah God washed out of existence that original organization of the Devil. It happened at the end of 1,656 years of human history. Only a few individuals on earth refused to join up. They kept themselves from that unregenerate world by walking humbly with God in faith and devotion. Such persons included Abel, Enoch, and Noah, men who kept the integrity of their consecration toward God. They served as types of those who in our days refuse to have anything to do with the Devil's world organization and who keep themselves unspotted from it. They stood out as witnesses for Jehovah God and his universal sovereignty and his purpose to destroy the worldly organization of sin by the Seed that should come forth from God's "woman". They looked forward to the removal of sin and sinners and to reinstatement of righteousness in the earth.

[20] That first organization of God's enemy became called "the world of the ungodly", because the whole organization was out of harmony with God and polluted. Because it had worn itself out and was due to pass away, it was called "the old world". (2 Pet. 2:5) Although its destruction was the mightiest demonstration of divine power up till then in human experience, yet humankind quickly chose to ignore that testimony and to turn again to the course that led to the need of the flood of destruction. Speaking of that world calamity and of how men are blinding themselves to the approach of a like but still more stupendous world destruction, the inspired apostle Peter wrote: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. 3:5-7) Before the great overflow of water the spirit demons, materializing as "giants" in the earth, had intervened in man's affairs. (Gen. 6:1-4) Hence the flood, though engulfing only the globe and destroying the visible arrangement among men, also had an effect on the invisible demon part of the world. Hence the expression "the world that then was . . . perished" applies to the unseen as well as the seen arrangement. On earth none of the ungodly survived, and the demon giants were obliged to divest themselves of fleshly bodies and withdraw to the spirit realm of invisibility.

18 What, in effect, was God's decree? and why did he permit Satan and his associate sinners to remain?

19 For what purposes did Jehovah wash that devilish organization out of existence? and of whom did the faithful men prior thereto serve as types?

20 What do the Scriptures call that devilish world? and what parts of the arrangement were affected by the flood, and how?

"THIS WORLD"

[21] The effacement of the old world was not followed by world regeneration. On earth, indeed, the ungodly had been drowned and only righteous Noah and his family, eight persons in all, came forth from the ark of survival and took up life on dry land again. But the destruction of merely the ungodly humans still left the ones that had been most powerful in the old world still alive and able to erect a new arrangement both among their disorganized ranks and also in the earth. In other words, the earthly flood still left the demons and their prince, Satan the Devil, alive, even if beaten and confused. This shows the all-importance of one special thing to any world regeneration, a thing which the whole lot of religious clergymen, politicians, financiers, judges, police force and social reformers can never supply. What? The removal of the demon powers and the creation of righteous heavenly powers in charge of this earth. Only God's "woman", his faithful universal organization which is above, can produce such righteous "heavens" over mankind. It is thus seen that the very foundation of a new world or a regenerated world of righteousness is a righteous, incorruptible government, mightier than Satan and all his demons and able to destroy all wicked creatures and to wipe out all the effects of the thousands of years of sin's operation. In the purpose of God the time for the birth of such a spiritual Theocratic government had not arrived at the flood; and hence world regeneration did not follow the overthrow of the sinful old world. But now the Government is at hand!

[22] Satan the Devil is opposed to all regeneration. This unregenerate one was still bent on making good his challenge to God, and by God's permission he therefore turned his attention to the flood survivors. Being a mimic god, he reorganized his invisible

21. Why was the effacement of that old world not followed by world regeneration? and what does this show as to the fundamental thing absolutely necessary to a new world of righteousness?

22. Toward making good his challenge to God, to what did Satan then apply himself? and how does the apostle Paul show his organization is no mere childish fancy?

hosts, the demons, in imitation of Jehovah's organization which had defeated him thus far, so as henceforth to meet like with like and to create still greater confusion and deception among creatures. His invisible organization is no mere childish imagination, but is a powerful foe to all godliness and righteousness upon this earth. The apostle Paul, who by reason of divine inspiration wrote with more than materialistic human wisdom, warns all Christians against the real foe, saying: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places."—Eph. 6:11, 12, marginal readings.

[23] Those same demon principalities, powers, rulers of world darkness, and wicked spirits make up the "heavens . . . which are now", which the apostle Peter says are left in existence reserved for fiery perdition, or destruction. The *earth,* that is likewise reserved for fiery destruction with the demon heavens, is not our earthly globe, for this is not of Satan's organization or creation, but is God's property. He will preserve it and cleanse it for the original purpose unto which he created it, namely, to be inhabited forever by perfect human creatures in His image and likeness. Hence the *earth* doomed to firelike consumption is the visible organization built up by Satan and his demons since the flood.

[24] Satan the Devil seized upon backsliding descendants of Noah to build up a visible organization of wickedness, symbolically called "the earth". Babel, or Babylon, was the foundation or beginning of that earthly organization. All the structure thereafter being built according to Babylon's lines, the whole visible organization and its unseen overshadowing powers are called by the all-inclusive name "Babylon". Earthly Babylon's founder was Nimrod, the first man to regiment human creatures away from God and into Satan's visible organization. The tie by which he bound the organization members and subjects to him was religion, a political religion or state religion. The state was the political expression of the rule of Satan, the mimic god over the earth. Nimrod was not a mighty hunter in the sight of Jehovah God, nor in Noah's sight, nor in Shem's sight. He was such only in the sight of the regimented people, who paid man-worship to him and hence put him "before the Lord". They deified the state ruler above God, and so worshiped the creature rather than the Creator. All religious and political rule and organization since then and to this day have stemmed from that original Babylon, and the god of them all is Babylon's god, Satan. The Babylonish organization has overspread the face of this globe. Hence, with both the wicked spirits and also the earthly organization under Satanic control, it is truthfully said, at 1 John 5:19: "The whole world lies in the power of the evil one."—*Weymouth; Moffatt.*

23. What, then, are the "heavens and the earth which are now", and which are reserved for fiery perdition?

24. How did Satan begin his organizing of the "earth", what has his whole organization therefore come to be called, and in whose power does this world lie?

OTHER FOREGLEAMS

[25] The purpose of Jehovah God still stands, and its vindication is now very near. He has not forgotten or backed down from his Edenic forecast of the future. Majestically, without the least excitement or hurry at what this world and its prince do, God Jehovah moves forward unhalted to the supreme event, the vindication of his name and the complete world regeneration. The first requirement in that behalf, as based on his promise, is the establishment of the heavenly Government of the Seed of his "woman". It is the "kingdom of heaven", with persons on the throne of uncorruptible integrity toward God. Their integrity must be tested and proved; and that could be done only in the midst of the world of which Satan the Devil is the god. While placed in this world, they must never yield to becoming part of it. They cannot be of the wicked old world and likewise be for the righteous new world. For the very purpose of such a test, and in order to prove the Devil to be what his name means, a slanderer or liar, Jehovah God sent forth his beloved only begotten Son. God took him from the midst of the heavenly organization and placed him as a man in the midst of "this world".

[26] To mark his progress toward the glorious goal, and to revive the hope and confidence of faithful men, Jehovah God enlarged upon his promise regarding the Seed as written in the first book of the Bible. (Gen. 3:15) To Abraham, "the friend of God," Jehovah revealed that the beloved Son of God, when becoming a perfect man, would come through the offspring of Abraham and hence could be called "the seed of Abraham". (Gal. 3:8, 16) Thus Abraham, whose name means "father of a multitude", would serve as a type or representation of the heavenly Father of the promised Seed. When God had tested Abraham's faith even to the point of sacrificing his beloved son Isaac upon the altar at God's command, Jehovah God in effect restored Isaac back to Abraham by a resurrection, and then said: "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:17, 18; Heb. 11:17-19) More than a century

25. How has Jehovah God moved forward to the meeting of the first requirement of world regeneration? and how must the test of integrity be made, and why?

26. To Abraham, how did God enlarge upon his first promise concerning the woman's seed? and how, still later, by Jacob on his deathbed?

later God caused Abraham's grandson Jacob to refer to the same coming Governor and Blesser of the nations. When giving a farewell blessing to Judah his son, Jacob said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10.

[27] The twelve tribes of Israel sprang from Jacob, and by God's decree the glorious King of peace, who should wave the scepter over the people who submitted to him as Lawgiver, was to come through the tribe of Judah. Judah being likened to a "lion's whelp", the great King must be the "Lion of the tribe of Juda".—Rev. 5:5.

[28] Giving foregleams of what world regeneration will mean to "men of good-will", and showing that it will bring a Government of liberation to them, Jehovah God delivered the twelve tribes of Israel from hard bondage in Egypt and settled them in the Promised Land, Palestine. In the law which he gave them through Moses he made provision for a priesthood, that atonement for their sins might be made regularly. Thereby they might continue in relationship with God. Sin-atonement for the twelve tribes of Israel was made through animal sacrifices each year by the priesthood. This pictured the cleansing from sin that would be made by Jehovah's great High Priest for all men of faith that turn to Jehovah God and accept the divinely provided sacrifice of his beloved Son, the Greater Isaac. In the law Jehovah God also made provision for a king. (Deut. 17:14-20) At the request of the Israelites in Palestine God gave them a visible king. After the first king's failure, the Lord God chose a "man after his own heart", the shepherd-king, David.

[29] During David's forty-year reign Jerusalem with its citadel on Mount Zion became the capital city of the nation. There David arranged for the sacred ark of God's testimony to be placed, and then planned upon building a glorious temple worthy to house this symbol of God's presence with his people. Jehovah therefore made a covenant with David for an everlasting kingdom in his house. Thus David's family became the royal house. For such reason David's beloved son, Solomon, was chosen to succeed David in the throne, and early in his reign Solomon built the magnificent temple at Jerusalem. Both David and his wise son Solomon were prototypes or figures prophetic of the wonderful King to come, the Seed of God's "woman".

[30] During the time of Solomon's reign when he was faithful and wise toward Jehovah God, whom he represented on the throne, there was freedom from fear and want in that Theocratic nation. Especially was this so because there was freedom of worship of Jehovah God by all twelve tribes of Israel. The historian of the times writes: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." (1 Ki. 4:20, 25, 34) Inasmuch as Solomon prefigured the promised Ruler, Jehovah's Theocratic King who will undo all of Satan's work, that joyous period of the twelve tribes of Israel under King Solomon prefigured the blessed condition of the faithful and obedient people of earth under Jehovah's heavenly King, and all as a result of world regeneration.

27 Through whom, then, must the King of peace come, and what would his symbolic title be?
28. How did God thereafter deal with the twelve tribes of Israel to give foregleams of deliverance, sin-atonement, and kingdom?
29. What course of David toward God's worship led to a kingdom covenant, and what did David's successor early proceed to do?
30 What was the condition of the twelve tribes while Solomon was a faithful king? and what did that period prefigure?

KINGDOM DEGENERATION

[31] After King Solomon had made a true typical picture of the New World's King, Satan the Devil attacked the nation with religion. Even Solomon the ruler fell victim thereto. He turned from the worship of Jehovah God to the worship of false gods, demons. From then on the kingdom in his royal house began to decline, and the nation was divided. Only two tribes and the priesthood remained loyal to Solomon's house. The independence of the nation and its capital city Jerusalem was continually threatened from the nations of Satan's organization. The corruption of the royal family became such that the Lord God fixed the time for the overthrow of the unfaithful kingdom of Solomon's house, and that time was 606 B.C. To the last successor of Solomon Jehovah directed these words of doom and of hope: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord GOD, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27.

[32] At the overthrow of the house of Solomon and the destruction of Jerusalem and its temple the times of complete Gentile domination of all the earth set in, and Satan the Devil in the largest sense became the "god of this world". But those times were certainly not to keep on forever; because God's very words said that there was yet to come one who would have right to rule and to whom God would give the crown, the diadem and the throne. The question

31 Why and how did the kingdom in Solomon's house decline? and what message of doom as well as of hope did God finally send the king?
32 What question did that message raise? and, to have it answered, what step did God take respecting the one promised?

arises, Could such coming one be corrupted like the other royal descendants of David? If he could be, he would fail to establish his permanent right to the everlasting kingdom. To test his worthiness, and to demonstrate and prove it before all the Devil's organization, the Lord God must subject him to the temptations and assaults of this world. Therefore God sent his beloved Son into the world, causing him to be born of a faithful descendant of King David, the Jewish maiden Mary, of the tribe of Judah.—Luke 1: 26-35.

33 The typical kingdom of Israel was still in an overturned state when the Son of God, Christ Jesus, reached the age of manhood and consecrated his life to his Father, Jehovah God, and was baptized in Jordan river. Then God anointed Jesus with His spirit of power and thereby gave this beloved Son from heaven the right to the everlasting kingdom over all humankind. Satan the Devil tried to corrupt this future King, just as he had corrupted many kings of Israel. In a lone battle away from the spectatorship of men Jesus fought off the temptations of the Devil. The tempter boasted of his ownership of all the political governments of this world and offered to give them to Jesus as the price of Jesus' worship of Satan. Jesus spurned the base offer and said: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4: 1-13) Jesus knew he had the right to the kingdom of the New World from his Father and God, Jehovah; and he refused to let it go at any price. He was still holding that immovable position when he said to the Roman Governor, Pontius Pilate, just before dying on the tree: "My kingdom is not of this world [*kosmos*]; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."—John 18: 36.

34 Coming forth victorious from the fiery ordeal, Jesus left the wilderness of temptation and went up and down the land of Palestine, preaching: "The kingdom of heaven is at hand." Israelites who believed God's Word and hoped for the restitution or restoration of the typical Theocratic kingdom hoped that this was he who would deliver the nation of Israel, that he would restore the independent kingdom and then bring blessings to all other nations that should turn to Jehovah God. Such believers became his disciples, leaving all behind to follow him. To such ones he promised that, in the regeneration, when he should reign, then they should reign with him.

35 Although the Kingdom right reposed now in the One who had title to it, yet the Government was not established during Jesus' days in the flesh on earth. After giving a faithful witness to Jehovah's name and kingdom, he died, but thereby proved to the death his right to and worthiness of the "kingdom of heaven". Because such right persisted after his faithful death, he was raised by Almighty God from the dead. Just before he left the earth to ascend up where he was before, his disciples asked their risen Lord and Master: "Lord, wilt thou at this time restore again the kingdom to Israel?" He indicated to them No; and after the day of Pentecost and the outpouring of God's spirit upon them they began to understand that Christ Jesus must sit at the right hand of God until the end of this world under Satan. At the end of the Gentile times of power then he must begin ruling in the midst of his enemies, because at that time he would come into the Kingdom. As it was written aforetime: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of thine enemies." (Ps. 110: 1, 2, *Am. Stan. Ver.;* Heb. 10: 12, 13) Such coming into his kingdom would be his second coming. Then first would he exercise his right.

36 Pointing forward to the time of restoring Theocratic Government as foretold by all God's holy prophets, the apostle Peter said: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord [Jehovah God]; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." (Acts 3: 19-21, *Am. Stan. Ver.*) There is no room for any doubt whatsoever that the momentous year of A.D. 1914 marked the time of the restoration of the Theocratic Rule which had been typified during the reigns of David and Solomon, and which typical kingdom had passed away. In Jesus' remarkable prophecies concerning the end of the world he foretold the visible evidences that should mark the restoration of the Kingdom, that is, the establishment of the kingdom of God in Jesus' hands. (Matthew 24; Mark 13; Luke 21) These signs began appearing in 1914 and have continued in unbroken succession till now, accentuated by "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken".—Luke 21: 24-26.

33 When and how did Satan try to corrupt Jesus as King? and what did Jesus' words regarding the Kingdom show to Pontius Pilate?
34. After temptation, what message did Jesus proclaim, what did faithful Jews then do, and what did Jesus promise them?
35. Why was the Kingdom not established during Jesus' days in the flesh, nor immediately after his death and resurrection?
36 After Pentecost, what did Peter say as to the restoration of Theocratic Government? and how do we know the year that the Kingdom was established?

[37] Christ Jesus, "the Son of man," is primarily the seed of God's "woman", that is to say, of God's holy organization which is above. The restoration or establishment of the Kingdom in Christ's hands was long ago foretold in symbols, as described at Revelation 12:1-5: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

[38] The symbolic record then reveals that war in heaven ensued, and that Satan and his demons of the dragon organization were cast out of heaven and down to the earth, where thenceforth they bring great woe upon all humankind under their domination. World-wide conditions today bear witness that they are deluging the earth with such woes; but their time is short, and such woes will soon cease when the demons are destroyed. But in heaven the cry has gone forth: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." (Rev. 12:7-12) With the birth of the kingdom of God's Son the time of regeneration began, and the most important and primary part of it, namely, the creation of the new heavens for the righteous new world.

[39] World regeneration is not yet complete, and will not be until the new earth has been created and all creatures that have constituted the "heavens and the earth which are now" have been destroyed in the battle of Armageddon, toward which all nations of earth are now blindly marching. At the destruction of this present wicked world, and at the creation of the "new earth" under the new heavens, the regeneration will be completed, for then the new world will have come. As it is written respecting the great Creator, Jehovah God, upon his throne of universal domination: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." —Rev. 21:1-5.

37 How was the establishment of the Kingdom in Christ's hands symbolized in The Revelation?
38 What then ensued, what cry has gone forth in heaven, and when did world regeneration begin?
39 Is world regeneration now complete, and why? and with what words does God on his throne give assurance of it?

[40] World regeneration is in progress. That being so, Christ Jesus must now be seated on the throne of his glory and to his devoted followers must be fulfilled in this eventful period his promise: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." That means the resurrection to life of Peter and all disciples who faithfully followed Christ Jesus until death and who slept in the grave awaiting his coming into his kingdom and his coming to the temple for judgment of the house of God. The Government is the kingdom "of heaven" and is spiritual, heavenly. Hence their resurrection is spiritual, unseen to the eyes of mortal man. As spirit creatures, clothed with immortality and glorious in the likeness of the King Christ Jesus as he is above, they sit with him upon the throne. (Rev. 3:21) There is a remnant of Christ's spiritual followers yet on earth, who have forsaken all to follow him and preach the Kingdom gospel. These, on faithfully finishing their earthly course with integrity toward God, will die, as did all other members of Christ's body of followers. However, they will not sleep in the grave, but will be changed in a moment, being raised in Christ's heavenly likeness, and will sit on the throne and reign with him. For so is God's promise, at 1 Corinthians 15:50-57. —Rev. 14:13; 20:4-6.

[41] But who are the "twelve tribes of Israel" whom those enthroned with Christ judge? The faithful and believing ones of humankind who accept the priesthood and kingdom of Christ Jesus. They were foreshadowed by the ancient nation of Israel on the day that the atonement sacrifices were offered up for the sins of the whole nation that they might enjoy relationship with God as his purchased people. The atonement-day sacrifices there pictured the same One who is the "Lamb of God, which taketh away the sin of the world".—John 1:29.

[42] Israel's faithful kings acted as judges. To judge means to execute justice and to deliver from sin and oppression and from those who practice such. Hence the twelve tribes of Israel while rejoicing in the peace, plenty and security during the reign of wise King Solomon pictured the obedient ones of humankind who gather to the King greater than Solomon and who are delivered from all oppressors at the battle of Armageddon. As visible representatives of God's kingdom among such "twelve tribes" after Armageddon, and as God's appointed "princes in

40. Since the regeneration is in progress, what fact must also be true and how must the promise to his disciples be fulfilled?
41 Who are the "twelve tribes of Israel" whom the enthroned ones must judge? and how so?
42 (a) What will judging them mean, and who will be the visible representatives of the judges? (b) With whom do such "twelve tribes" have their beginning, and how so?

all the earth", will be the faithful men of old, from Abel to John the baptist. These Jehovah God by his reigning King will resurrect from the dead to perfect life on earth to constitute the visible ruling organization, the symbolic "new earth", under the Theocratic Government of heaven. The "twelve tribes" of redeemed humankind have their beginning with the "people of good-will" who now accept Jehovah as God and Christ Jesus as his King. Such ones are promised protection by the Higher Powers and will be carried alive through the battle of Armageddon into the regenerated world of righteousness.

"EYE HATH NOT SEEN"—WHAT?

GOD has prepared some special blessings for certain ones. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit." (1 Cor. 2:9, 10) Whoever participates in such blessings must be greatly favored at the hands of Jehovah God. It seems entirely reasonable that the recipients of such favors would have some knowledge thereof at the time of receiving the blessings.

The above quotation from 1 Corinthians 2:9, 10 may be divided into two parts, to wit: (1) things which "eye hath not seen, nor ear heard, neither have entered into the heart of man". The apostle quotes those expressions from the prophecy at Isaiah 64:4, which reads: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (2) Things which "God hath revealed . . . unto us by his spirit", which words are the apostle's comment on Isaiah 64:4.

Generally it has been understood by Christians that "the things which God hath prepared" has reference to those blessings which those who are faithful members of the "body of Christ" will receive at the time that they have their resurrection from the dead and are granted 'glory, honor and immortality' in heaven. The Scriptures do make it plain that when those having the heavenly calling do partake of the resurrection with Christ they will be rewarded with honor and incorruptibleness and will be like their Lord Christ Jesus and see him as he is. (Rom. 2:7; 1 John 3:2) However, the above words of the apostle Paul, and the quotation he makes from the prophet Isaiah, do not have any reference to a realization of things of heavenly glory. The purpose of the apostle was not that of showing the difference between the reward of the heavenward-bound ones and the things that the obedient ones of humankind will shortly receive on earth. On the contrary, "the things which God hath prepared for them that love him" clearly has reference to something that would be received by faithful Christians while in the flesh.

Paul was addressing his words to followers of Christ, directing his letter "unto the church . . . them that are sanctified in Christ Jesus". He says: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Fellowship means partnership; and the apostle's words therefore mean that those he thus addresses have been called to partnership with Christ Jesus in a certain work to be done in obedience to God's command. Some members in the congregation at Corinth were putting forth an effort to display their individual learning and wisdom, and division had resulted among the brethren by reason thereof. Some of them claimed to be followers of Paul, some of Apollos, and some of Cephas, or Peter. The apostle Paul told them that although they were his brethren in Christ he could not speak to them about spiritual things for them to understand, because they were babes in Christ according to their conduct. (1 Corinthians 3:1-3) He emphasized the fact that the message of salvation is not the result of any man's wisdom and is not spoken in the wisdom of man. He adds: "But we speak the wisdom of God." He impressed upon his brethren that human salvation is God's purpose and that by the death and resurrection of His beloved Son God has provided salvation for believers and that there is no other way to be saved. Furthermore he would have them understand that regardless of how much knowledge one possessed, or how much wisdom apparently one displayed, or how eloquently one spoke, such things avail a man nothing permanently.

In support of his position he said: "For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:2-5.

Paul emphasized the fact that he was not speaking the wisdom of men and that the 'things that God had prepared' were not for those faithful witnesses of Jehovah God who had preceded Christ. Then Paul quoted Isaiah's words, but he did not give the setting of the prophet's words. The expressed purpose of the apostle was to teach his brethren that only those who have the spirit of the Lord God and who love God can understand His purposes and share with Christ Jesus in the work that God had given him to do. God first used Isaiah his prophet to write the words which Paul quoted Under God's direction Isaiah would give the proper setting to the text, and the prophet did give the setting thereto. When a prophecy is in course of fulfillment and those who are spiritually minded can plainly see the physical facts that exactly fit the words of the prophecy, then such may be reasonably certain that they have the proper understanding of the prophecy. There are many scriptures to show that Isaiah, a witness of Jehovah, was used to picture Jehovah's "servant" class. Christ Jesus is the Head of that class, and it includes the faithful remnant of members of his "body" yet on earth in the flesh. These prove that they love God, by obeying his commandment to be His witnesses

The prophet Isaiah under inspiration puts the words in the mouths of such ones, which words they cry out for the vindication of God's holy name, saying: "Oh that thou

wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." (Isa. 64:1) These are words of earnest prayer to Jehovah God. His true servants do not pray in a vague and indefinite manner. The above words of prayer, which now become the prayer of the "servant" class, are so definite and certain that they show that the "servant" class know that the time has come for the overthrow of the organization of Satan the Devil and for the establishment of God's kingdom and for the complete vindication of God's name by the Kingdom. In support of that conclusion the prophetic prayer continues: "As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!" (Isa. 64:2) The *servant*, or remnant class, prays, therefore, for a great demonstration of Jehovah God's power and majesty before all the nations that all may realize that Jehovah is the only true God.

Such remnant now clearly see through the fulfillment of prophecy in the events of our day that God's due time is at hand to make for himself a great name in the earth. They see that the enemy organization is a monstrous thing and that the arrogance of the adversaries against God is great. Hence they pray that God would manifest his power against the adversaries and make a name for himself. The prophet's words bring to our mind Mount Sinai in Arabia. The mountain was once on fire, when God's presence descended upon the mountain-top and He gave to Moses the tablets of the Ten Commandments. So terrible was the sight and the shaking of the mountain that fear and trembling was upon all the Israelites and the mixed multitude of companions with them at the base of the mount. That experience at Sinai foreshadowed the approach of God's remnant to the established kingdom of God. The remnant realize that they have come to the established kingdom. It clearly proves to them from the Lord's Word that nothing short of a great manifestation of God's power will awaken the nations to the fact that Jehovah is God and that the time has come for his kingdom by Christ to take over complete control of the earth, and that this alone will bring the relief to the people of good-will. As the remnant and their earthly companions see that God's purpose is to manifest his power against the adversaries, these devoted ones pray accordingly. With such background of the prophet Isaiah's words in mind, mark today the words which Paul quoted from Isaiah: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him."—*Eng. Rev. Ver.*

Those who pray the prayer from the prophecy of Isaiah earnestly and in good faith are kept in a condition of heart devotion to God and in readiness to do his will at all times. They pray that the mountains might melt and flow down at the presence of God. As the prophecy reads: "When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." (Isa. 64: 3, 4) Symbolically, the mountains represent the kingdoms of this world over which Satan is the god. These world powers forming the Devil's visible organization stand in the way of the truth of Jehovah and hinder the people from understanding the truth and freely worshiping Jehovah God. They lead the peoples of earth to believe that their safety depends upon the preservation and functioning of these world powers. Organized religion is one of the strong parts of the enemy's organization. It is the chief agency by which the people are deceived. Claiming to represent God, but in fact representing religion's author, the Devil, such religious powers constitute a great deception and a hindrance to the people. Organized religion, forming a part of the Devil's visible organization, must, together with the other component parts thereof, be wiped out by God's power at Armageddon. God's remnant class, and now also their faithful earthly companions of good-will, clearly see this to be true. As all these faithful servants of Jehovah God pray, "Thy kingdom come," they are praying for the destruction of the Devil's organization. Therefore they pray, in the words of Isaiah 64:1, 2: "Oh that thou wouldest rend the heavens, that thou wouldest come down [manifest thy power toward earth], that the mountains [kingdoms] might flow down at thy presence, as when fire kindleth the brushwood, and the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence."—*Eng. Rev. Ver.*

The words of the prophet show that when the time comes for this prayer to be uttered, then shall be the time when "the things which God hath prepared for them that love him" shall be revealed. The fact that God's prophet Isaiah contrasts the privilege of the faithful men before Christ with the privilege of the remnant of the "body of Christ" now on earth, and in that connection makes mention of "things prepared", shows that the prepared things are to be enjoyed by the remnant of the anointed class while yet on earth. What, then, are those privileges or blessings which Jehovah God has prepared for those who love Him? Plainly they seem to be: (1) a clear vision that the time has come to vindicate God's name, overthrow Satan's organization, and introduce a new world of righteousness; and (2) a clear vision of the blessed privilege that the remnant now have of being witnesses for Jehovah God and of co-operating with his beloved Son and King in the "strange work" which now has to be done before Armageddon. —1 Cor. 1:9.

The apostle Paul's argument is to the effect that the natural man cannot understand spiritual things; that the ones consecrated to God and begotten of his spirit cannot understand unless they are unselfishly devoted to the Lord God; that no matter how much learning or knowledge one might have, unless one is joyfully in accord with the Lord one cannot understand the deep things of God's Word, that 'eye has not seen, nor ear heard, nor have entered into the heart of man, the things which God has prepared for them that love him: but that unto us [Paul himself and those like him] God has revealed these things through his spirit'. When God's due time comes to reveal the things prepared, and which time is after the Lord came to the temple in A.D. 1918, then those who love him and manifest his spirit can understand, and they only.—1 Cor. 2:11-16.

The Scriptures make it clear that there is at this time

a "remnant" of spirit-begotten and anointed ones, members of the "body of Christ", all devoted to the Lord. It is the "remnant" that presses the battle to the gate of the religious organization and rests under the protection and safety of the Lord. This same class is in the "secret place of the Most High" and is there protected. (Isa. 28:5, 6; Ps. 91:1, 2) In recent years also the remnant have had gathered to their side an unnumbered multitude of "men of good-will", who have accepted the proclaimed message of the Kingdom and who have taken their position on the Lord's side and joined in the Kingdom proclamation. Both the remnant and this multitude of good-will now see and appreciate the clear distinction between God's organization and Satan's organization. All these are the ones that pray for the downfall of Satan's organization and for the setting up of God's New World of righteousness and the exaltation of His name, and they are not so much concerned about their own personal reward. Therefore they heartily and joyfully co-operate with the Lord Jesus, whom Jehovah God has sent forth to rule amid the enemies. They are willing in this day of the Lord's power, and they joyfully volunteer to follow where their King leads.—Ps. 110:2, 3.

All those consecrated to God must now learn and take heed to the fact that, to understand and appreciate the unfolding of the truth of God's Word, we must walk in meekness and humility before God; we must recognize that the truth is the Lord's, and not man's, and that the Lord is directing his own work; that God is not pleased with those who attempt to exalt themselves or to give glory to the name of men; that long centuries ago God prepared some precious things to be revealed "in that day", "the day which the Lord hath made," and therefore we can recognize that day as having begun in A.D. 1914 and can rejoice in it; that Christ Jesus, as God's appointed Judge, is at the temple and judgment is now upon the house of God; that those who love God and who prove it by their works will now rejoice in the great privilege of co-operating in the "strange work" of witness that the Lord is doing; that now the name of Jehovah is exalted in heaven because Satan has been expelled from heaven with all his demons and Jehovah's name is now also exalted among the remnant of His "little flock" and also the multitude of his "other sheep"; and that God has commanded that at this time immediately before Armageddon's war his consecrated people must be his witnesses and sing forth his praises and tell the peoples of earth concerning Jehovah's doings in order that the peoples may know that Jehovah is God and that deliverance is at hand by his kingdom under Christ.

These things Jehovah God has revealed to his anointed remnant by his spirit, and by his grace those who have his spirit are enabled to see and appreciate the truth. Now if any consecrated servant of the Lord should draw back, he will lose God's favor and his eyes, ears and heart will no longer perceive the unfolding of the things God so long ago prepared for his lovers. Henceforth each one of the faithful servants of God will live by his faith and devotion God will preserve the faithful and will give to all such an unspeakable reward.—Ps. 31:23; Rev. 2:10; 7:9-17.

GRADUATION DAY AT GILEAD

FOR twenty weeks the student body had heard the bells ring, calling them to their classrooms or to assemblies in the auditorium. Today, January 31, 1944, they were to hear the bells ring for the last time It is graduation day. This day such tonal summons was unnecessary; the students of the second class of the Watchtower Bible College of Gilead did not await its call beckoning them to the auditorium. In advance they assembled, and in an atmosphere of silent expectancy they sat out the closing minutes of their college career. Yes, more than expectancy was in the air here as the clock ticked away the few minutes that separated them from the graduation exercises, an undercurrent of poignant memories of days at Gilead flowed through the minds of many, reminiscences suddenly brought to the surface by the realization that the final chapter to these joyous days was being written today.

Representative of the fond memories rising in the hearts and minds of these college students are those recalled in touching simplicity by one. In retrospection of the past five months of college training at Gilead, she muses:

"I arrived at Gilead at eight-thirty on Thursday evening, September 2, 1943. There was a service meeting in progress, so I stood outside in the cool evening breeze, waiting. As I stood and looked a lump welled up in my throat as I realized that this was Gilead. This was the moment I had dreamed about even from the first day that I read the announcement in the 1943 *Yearbook of Jehovah's witnesses* of the establishment of the Watchtower Bible College of Gilead. And now I was actually standing in front of Gilead, ready to walk in and become a part of the student body for the second term of college. As I stood there and looked I felt very small.

"The service meeting was over, and I walked into the building. Most of the faces I had never seen before, but they weren't strange. In their eyes I could see the same joy and determination that I felt in my own heart. There was a bond between us, the same bond that unites Jehovah's witnesses all over the world Suddenly I felt completely at home at Gilead. This was to be my home for the next five months.

"It was with these thoughts in mind that I went to my classes on Monday morning, September 6 Here I had a chance to become acquainted with my instructors I noticed that morning as they outlined the courses that their purpose was not to pump our heads full of theories of men but to help us get practical information and to better understand and use God's Word, the Bible. Again my heart filled with joy.

"Days passed, weeks, and months. How swiftly they flew! I found myself putting together words in Spanish, making sentences. My knees grew steadier as I gave epitomes in public Bible speaking. The beautiful doctrines of the Bible became more firmly impressed. I began to get a deeper, fuller appreciation of the Bible as I studied it from different angles. My vision of The Theocracy has been broadened, and I realized this more and more as the days passed.

"Today my course at Gilead was finished. Yes, today was graduation."

Another captured the subdued mood of the moment, quietly describing it: "As the graduation exercises were due to begin, we looked about us to each dear face, our brothers and sisters, with whom we have worked and lived and learned. Tomorrow this family will be gone, I reflected. We are leaving home. But a wonderful promise awaits fulfillment before us, for our Lord Jesus Christ has promised: 'Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.'"

These and similar sentiments intruded themselves into the minds of all the students assembled, but they did not dominate. Indeed, they were soon pushed into the background and out of mind by the press of events on this day of climax. The instructors, of course, were present for the occasion. Swelling the number of those in the auditorium were the members of the family at Kingdom Farm, the broad acres of which place form the setting for the beautiful campus of Gilead. In addition to the persons mentioned, many visitors from neighboring cities and states, friends and relatives of the graduating students, were present to witness the exercises. The attendance totaled 228.

Such was the setting on January 31 when the last bell, so far as the second class of the Watchtower Bible College of Gilead is concerned, was sounded. Promptly at 9:30 a. m. the president of the college began the proceedings by calling for a song, in which all joined lustily. This was followed by an appropriate prayer to the great Educator of his servants, Jehovah God, thanking Him for the bounteous blessings showered upon his people, and particularly the students now graduating from Gilead

Each of the instructors, four in all, then spoke a few words of admonition and expressed gratitude for the splendid co-operation of the students. The instructors impressed upon the students that, by reason of the special training and instruction they had received, they had greater privileges and responsibilities than heretofore; that their obligation was to go and teach all nations; that they must love justice and righteousness, and prove it by their service to Jehovah God. The instructors gave expression to their love, prompted by the common bond of unity in Theocratic service, for the students assembled before them; and gave assurance that their prayers would be voiced on behalf of this graduating class as its members scattered to distant lands to pursue the work of Theocratic educators. Glad they were to see the students complete the course, not because the students had been difficult to teach, not because they were any wearisome burden; but because these departing students would go forth and further spread the vital message of The Theocracy the instructors rejoiced. The students appreciated the good counsel.

The president of the college next stepped forward to the speaker's position. For more than one hour the audience listened attentively as he delivered with much spirit a stirring discourse on "The Glorious Treasure of Service". The position of God's consecrated people as being indeed "Jehovah's witnesses" has been ridiculed and disputed by all religionists. But the president, taking up the controversy, demonstrated from the Scriptures that Jehovah's witnesses have letters of recommendation attesting their commission from the Lord more strongly than any ordination that the religious clergy could bestow upon them, just as surely as there has been built up today a great multitude of persons of good-will who shall go through the battle of Armageddon without dying. Hence there need be no fear or backwardness on the part of Jehovah's witnesses in reflecting the glorious light which beams upon them from Him and in letting it fall upon religion's prisoners who now sit in darkness. Those reflecting this heavenly light are frail and weak in themselves. Nevertheless, in spite of all the heavy assaults that religion and her allies may yet launch against them, the faithful will, by God's grace, not be shattered as to their integrity toward Him and their constancy in His service. Such exhortation from the president proved to be most uplifting and comforting to these earnest-faced student-graduates, who must shortly enter upon front-line service in new and far-flung fields. They interrupted the speech with outbursts of applause.

Laying the manuscript to one side, the president for ten minutes spoke directly to the graduating students. In an intimate and earnest, conversational style, as an elder brother, he was solicitous as to the future welfare of each one in God's service. This heart-to-heart talk concluded, the climaxing event of five months of specialized training began. From a previously arranged, orderly row of diplomas the president took one, and slowly read:

"Hereby be it known that [*the student*], and ordained minister of the gospel, has completed the full course of study and training of this college, with merit. He is therefore graduated as specially qualified to engage in educational work, promoting good-will and working in behalf of permanent peace and the law of perfect order and righteousness, among all peoples. He is specifically recommended for service as a representative of the founders of this college, the Watchtower Bible and Tract Society, to colabor with them in preaching the gospel of Jehovah God's kingdom by Christ Jesus."

As each name was called that one stepped forward and with eager hand received the diploma; with a face wreathed in smiles each one returned to his seat with the treasured certificate. Five months before one hundred had started the course. Examinations during the course had eliminated sixteen; eighty-four graduated. Of these, eighty-three received diplomas, having completed the exacting curriculum with merit. The students were in highly-rejoicing mood. In this they were not alone. Messages from graduates of the first class of Gilead reached the college on this day, coming from various sections of this country and Cuba. The tenor of these congratulatory greetings was: "Come over into Macedonia, and help us." (Acts 16:9) The Theocratic field of service is large; the laborers, few. Untold service blessings await the Gilead graduates.

At this point in the proceedings one of the students rose and sought permission to present a declaration and resolution. Granted leave by the president-chairman, the student read as follows:

DECLARATION AND RESOLUTION

We, the second student body of the Watchtower Bible College of Gilead, in grateful appreciation of having been permitted to complete the prescribed course of study, make the following Declaration:

We acknowledge Jehovah God and Christ Jesus as our real teachers and instructors, and that the College of Gilead operates under the Lord's direction and forms a part of His Theocratic Organization.

We have learned much during the past twenty weeks of intense study and training. Our study in Bible research and Bible themes has provided us with the knowledge so necessary for strengthening our established faith in Jehovah's Word and promises. In Bible ministry we learned of the development of Satan's religious organization of this second world, from its inception in ancient Babylon to its present hideous form of the new-order beast. In contrast, we have learned of the beauty and harmony of the Lord's organization, founded on Theocratic principles, from the time of the miniature Theocracy until the time of the Elisha work, now being carried on by the active and aggressive "Jephthah" Society under the leadership of its head, Christ Jesus. The study of Supreme Law has fortified us with a knowledge of the requirements of Jehovah's Theocratic law and has given us some understanding of court procedure so that we can, whenever the occasion arises, make a better defense of freedom of worship and give a better witness to the Kingdom before the courts of the land. The training and helpful suggestions we received in Bible speaking will, without doubt, be of great value to us in effectively presenting the truth to others. The study of Spanish, English, and arithmetic has contributed much to our general knowledge, that we may be better fitted for service on different fronts as teachers and instructors of people of good-will seeking the Lord's favor.

However, as a result of having received this information and training, we do not feel in any way superior to others. On the contrary, we can now more than ever keenly realize the truthfulness of the apostle Paul's words in 1 Corinthians 1:26 that 'not many wise or mighty' are called, but chiefly the 'weak things of this world'. And certainly in ourselves we have nothing about which to glory.

To Jehovah God, then, we give all praise and thanks for the privilege of having attended this college. Also we express our deep appreciation to the Watchtower Bible and Tract Society, Inc., and its president for making this possible, and to the instructors for their patient forbearance with us as we endeavored to acquire the precious information. We have greatly appreciated our association with the farm family and with one another here at Gilead, studying and working together. And now, as we plan on leaving for our respective places of service in the field, we feel refreshed by reason of such pleasant experiences.

RESOLUTION

Having received all these blessings and merciful provisions at the hand of Jehovah,

BE IT RESOLVED THAT, by God's grace, under the leadership and command of the greatest Educator of the Universe, Jehovah, we will faithfully do our part in carrying on this campaign of Free Education for men of good-will until the victory is complete at the battle of Armageddon.

It was immediately moved and seconded that the students adopt this declaration and resolution as their own. It was carried unanimously.

Concluding this occasion of great joy the president invoked Jehovah's further blessings upon His servants as the campaign of free education for men of good-will is pushed world-wide.

The name "Gilead" means "heap of testimony". The naming of this institution the "Watchtower Bible College of Gilead" was not in vain or without meaning. The first class has justified it, the second class is even now living up to the name, and the unnumbered classes of the future will continually add to the heap of testimony and witness to Jehovah's name and Kingdom.

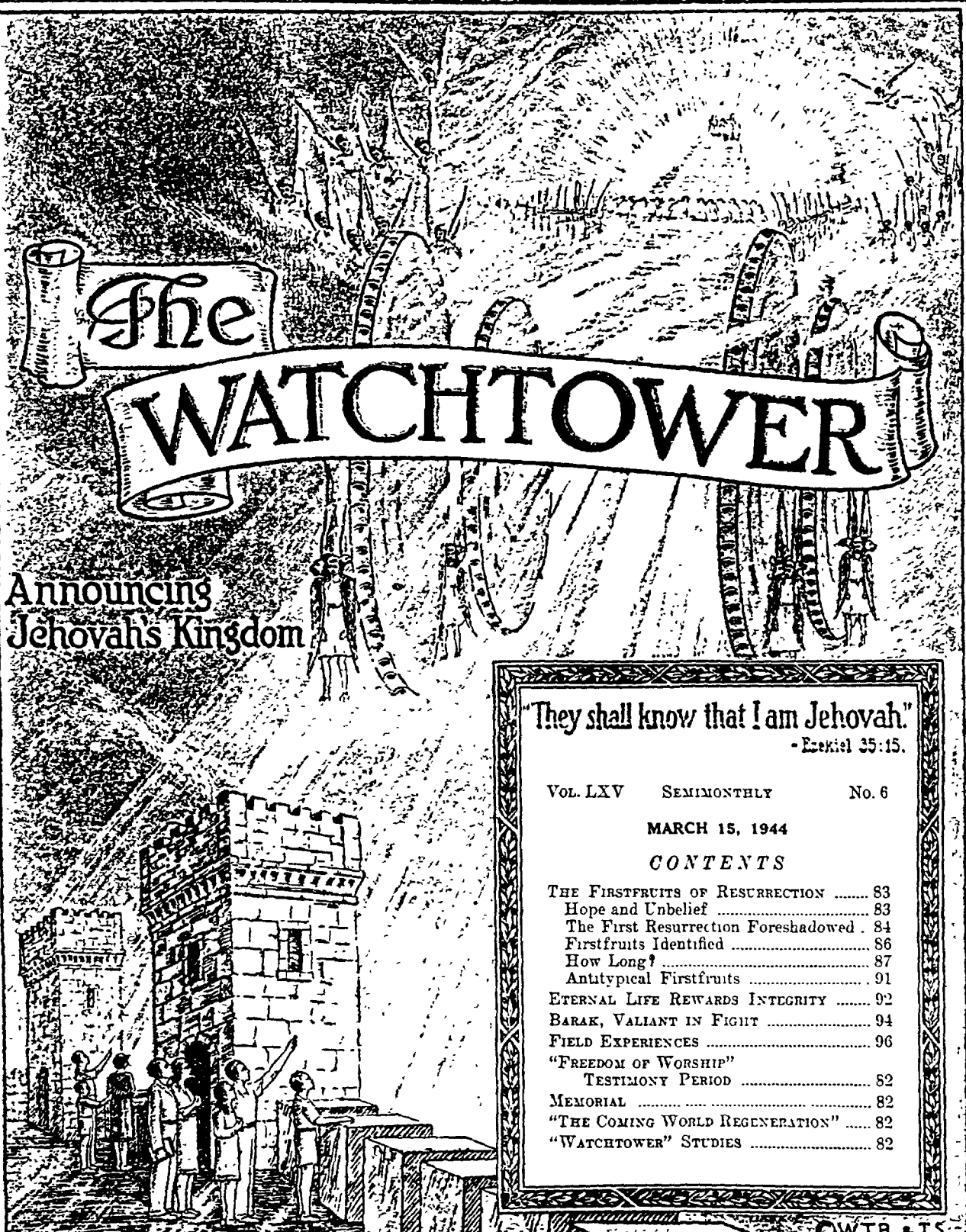
FIELD EXPERIENCE

IRONING OUT THE DIFFICULTY (PA.)

"The colored lady accepted the book *Children*, also *The New World*. Three weeks later I called. She said: 'You may take your books back, and give them to someone else. You keep that money for yourself. I read my Bible, and I understand my Bible, but I don't understand that book *The New World*. We know that when we die, if we are Christians, we will go to heaven. My eyesight is very bad. I am sorry, but I won't get those books read. Give them to someone else who will read them. And I don't have time today. I must iron.' I said: 'Lady, you will agree with the book *The New World*, when you understand it. You don't understand it; I will explain to you what the 'new world' means. I am glad you said you have to iron today. Then I know I won't keep you from your work. While you iron I will explain what it means to live in the new world, if you will let me.' After explaining, I opened up *The New World* and started a book study. She listened attentively for fifteen minutes, upon which she turned off her iron, stretched out on the sofa in front of me, propping her head up with her elbow resting on a cushion. After the hour was up, I said: 'Well, how did you like that study?' She said: 'I learned a lot. You may come every week.' I have had my second study with her. I learn that she has roomers and her time is taken up with much work, but she arranged with me to come each Monday morning She gave me the name of another lady upon whom to call'

(*Continued from page 66*)

thus brings its readers solid comfort. It does not, of course, take the place of *The Watchtower*, which is devoted exclusively to Bible study and instruction. *Consolation* actually complements this magazine by publishing true-to-fact, uncensored news concerning world conditions and happenings which the commercial publications fear and refuse to print but which the trusting public should learn so as to be warned of the operations and purposes of deadly enemies, and so be able to free themselves from these enemies' power and influence and thus avoid disaster. *Consolation* further publishes in each issue several pages of unusual reports on the strange work and experiences of those throughout the world who are announcing to men of good-will the ideal government which the great "God of all comfort" is now setting up for the relief and blessing of all faithful and obedient humankind. *Consolation* is a 32-page magazine, published every other Wednesday. A year's subscription, of 26 issues, is just $1.00 in the United States, or $1.25 abroad. Forward your subscription to WATCHTOWER, 117 Adams St., Brooklyn 1, N. Y.



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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MARCH 15, 1944

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD"-Isa. 43:12.

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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"FREEDOM OF WORSHIP" TESTIMONY PERIOD

April is the month of the Testimony Period so named. This period concludes the three-month campaign in behalf of the subscription list of *The Watchtower*. Hence those jealously guarding as well as faithfully exercising the freedom of worship will continue their earnest efforts to secure new subscriptions for this journal of God-given freedom. A new feature of the campaign is added by the release this month of the booklet *The Coming World Regeneration*, and this, together with the book *"The Truth Shall Make You Free"*, will be offered as a premium to everyone giving a year's subscription, at no more than the regular rate of $1.00. Our efforts are having God's blessing, and co-operation by all our regular subscribers and all other believers in freedom of worship will be welcomed during the remainder of this campaign. Requests by all such for instructions will be gladly received and given prompt attention.

MEMORIAL

The date Scripturally arrived at for 1944 for celebrating the Memorial is Saturday, April 8. After 6 p. m. that day each company should assemble, and the anointed ones thereof celebrate the Memorial, their companions as the Lord's "other sheep" being present as observers. Before the partaking of the Memorial emblems a competent brother may deliver a brief discourse or appropriate paragraphs may be read from *Watchtower* articles on the Memorial to those assembled. The bread-breaking and wine-drinking both picturing the death in which Christ's body-members partake, both emblems should be served together at partaking, namely, unleavened bread and red wine. Jesus and his apostles most certainly used red wine in symbol of his blood, and we should follow their lead. Report your celebration, the total attendance and partakers of the emblems to the Society, as instructed also in the *Informant*.

"THE COMING WORLD REGENERATION"

It is gratifying to announce the production of a new booklet of the above title. Its thirty-two pages set out the public address delivered by the Society's president to large audiences at various assemblies in the United States and Cuba. The speech gives for the first time, by the Lord's grace, the full scope of the glorious regeneration promised in His Word, and the front-cover design artistically suggests this great event. Copies of *The Coming World Regeneration* are now available, at 5c a copy. Read it and prepare for its coming distribution, as detailed elsewhere.

"WATCHTOWER" STUDIES

Week of April 23: "The Firstfruits of Resurrection," ¶ 1-21 inclusive, *The Watchtower* March 15, 1944.

Week of April 30: "The Firstfruits of Resurrection," ¶ 22-41 inclusive, *The Watchtower* March 15, 1944.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV MARCH 15, 1944 No. 6

THE FIRSTFRUITS OF RESURRECTION

"I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead."—Acts 26:22, 23.

JEHOVAH'S truth concerning His purposes and man's destiny differs radically from all religion. Sacred truth is not a religion. In no way can this be better seen than by comparing the truth with the teachings of religion. "Thy word is true from the beginning," said the adoring psalmist to Jehovah God. Centuries later the One of whom the psalmist was a prototype added: "Sanctify them through thy truth: thy word is truth." (Ps. 119:160; John 17:17) Therefore it is certain that the Holy Bible is not a book of religion. It has nothing in common with religion, although religion has all along endeavored to mix some of the Bible with itself in order to take on an appearance of truth. Religion, however, cannot adopt the whole Bible, because the two are irreconcilable foes.

[2] Religion shuns to face the truth regarding the dead and the hope of future life, which truth the Bible sets forth with understandable plainness. Early in man's existence religion was introduced to man to answer the issue of death and to pervert the truth concerning the state of the dead. The Creator, who brought man to life, was the first to mention to man the matter of death. The prospect of everlasting life on earth which the Creator set before the perfect man was not life through the so-called "portals of death", but by continual obedience to his Maker. (Gen. 2:16, 17) The Devil, through the serpent in Eden, denied the divine law and its penalty to the man's wife, and held forth another hope before mankind, at the price of disobeying God. Human disobedience followed, and God sentenced the disobedient to destruction.—Gen. 3:1-21.

[3] Only from the religious words of contradiction to God could the sentenced man and woman draw any expectation of not really dying, but of living on as gods, as spirits, just as God is a spirit. Those who were due to pass out of existence would want to believe that death did not end all, and that the serpent possibly spoke true: "Ye shall not surely die: . . . and ye shall be as gods, knowing good and evil." (Gen. 3:4, 5) In such religious words was the promise of never dying, even by those disobeying God. That spelled deathlessness, immortality, in the religious view of things. It meant that, even if Jehovah God executed his sentence of death by the dissolving of their fleshly body to the dust, yet his decree of destruction would be defeated by the survival of an intelligent, living spark within sinner man after the crumbling of the body in death. Such view of human immortality, as based on Satan the Devil's lie, is the view that is held to by all religious organizations of "Christendom" and "heathendom" to this day. In this fundamental respect religion differs from the Word of truth; for the inspired Bible nowhere teaches human immortality, but that the dead are altogether lifeless, out of existence. The truth-speaking psalmist said to the Creator: "From everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return [to the dust], ye children of men." (Ps. 90:2, 3) In all the pre-Christian Hebrew Scriptures the words *immortality* and *incorruption* occur not once.

HOPE AND UNBELIEF

[4] Contrary to religion's doctrine of human immortality, the first and real basis for life beyond death was laid in the Son of God, who died as a man and then attained to life beyond the grave. That the first opportunity to immortality (not human immortality, however) was then opened up, it is written in the Word of truth: "God . . . hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality [incorruption] to light through the gospel."

1 Why is not the Bible a book of religion?

2 Why and how was religion first introduced to man?

3. In the Serpent's religious words what was promised to man, and therefore in what fundamental respect does religion differ from God's Word of truth?

4 When was the basis for life beyond the grave truly laid, and where is such hope set forth?

(2 Tim. 1:8-10) Christ Jesus is the Seed of God's "woman", which Seed is appointed to bruise the head of the serpent, Satan the Devil, and to destroy all religion with him. (Gen. 3:15) It is through Christ's suffering the bruising of the heel and yet proving faithful and true to Jehovah God, even to the death, that he has brought the hope of eternal life and of immortality or incorruption to the true light of day. Such hope is set forth, not in the many religions, but in the gospel, or "good news", of God's kingdom through his Son Jesus Christ.

5 What, then, was the hope of the faithful men who received and believed the truths Jehovah God was pleased to reveal before Christ? It was not a hope of human immortality and of an unbroken continuance of living beyond the grave by reason of some supposed immortality of the soul. Theirs was the hope of future life by virtue of the lifting of the condemnation of sin and by a resurrection from the dead. Concerning the patriarch Abraham, and the testing of his faith in God's truthfulness and power, it is written: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."—Heb. 11:17-19.

6 Under prophetic inspiration the psalmist David wrote: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life." (Ps. 16:10, 11) Such phrase expressed faith in the power and purpose of Jehovah God to restore the worthy One to life. (Verse 3) After David the prophet Isaiah, inspired by the spirit of truth, enlarged on God's purpose, saying: "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces." (Isa. 25:8) There was another expression of faith in the resurrection of dead ones. (1 Cor. 15:51-54; Acts 13:33-37) The Holy Bible, containing those prophecies, stands alone as the book which not only does not teach the immortality of the human soul but does teach also, in harmony with human mortality, the resurrection of the dead.

7 Therein lies a key difference between religion and the truth. Religion teaches life after death by an imagined immortality of the human soul. Directly opposite, the written Word of God points to the mortality of the human soul or creature and the necessity for the resurrection of the dead by Jehovah's power. Naturally the Greek religionists at Athens who believed in human immortality and hence in no resurrection said respecting the apostle Paul: "He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the Resurrection [*Anastasis*]." Paul ended up his speech to those religionists, saying: "Because [God] hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter."—Acts 17:18, 31, 32.

8 Religionists could swallow whole the impossible doctrine of the inherent immortality of man's soul, contrary to the plain word of God; but when it came to the Scriptural truth of the resurrection it was needful for Paul to ask a religionist: "Why should it be thought a thing incredible with you, that God should raise the dead?" One was considered by some religionists to be mad for arguing for the resurrection, as in Paul's case after he declared Jesus' resurrection. "And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad." (Acts 26:8, 24) Modern religionists, forced to admit that God's Word teaches resurrection of the dead, mix Bible with religion by trying to tie the resurrection in with the Devil doctrine of human immortality; how? By claiming that at the resurrection the body in which the sinner died will be united again with an immortal soul that departed from the body at death. But such doctrines cannot mix, any more than the Bible and religion, because where there are immortals and no dead ones, there can be and need be no resurrection of any out of death. The very doctrine of the "resurrection of the dead" is proof of the Bible teaching that the dead are non-existent and that human immortality is a religious lie.

THE FIRST RESURRECTION FORESHADOWED

9 The first resurrection to take place was foreshadowed by the restoring of Abraham's son Isaac from the altar of sacrifice. Besides that, the Almighty God had a yearly picture of this same resurrection enacted by the descendants of Abraham and Isaac namely, the nation of Israel. Israel was the new name of Abraham's grandson Jacob, from whom came forth the twelve tribes of Israel. The annual resurrection picture was carried out by such Israelites in the land of Palestine on the sixteenth day of Abib or Nisan, the first month of the year as ordained by Jehovah God.—Ex. 12:2; 13:4.

5. What, then, was the hope of faithful men of old as illustrated in Abraham?

6. What did David and Isaiah speak foretelling faith in a resurrection? and how, therefore, does the Bible stand alone from other books?

7. What, then, is a key difference between religion and the truth? and how was this forcibly shown by Paul's experience at Athens?

8. How further was this difference shown during Paul's appearance before Festus? and, because the Bible teaches resurrection, what do modern religionists seek to do, and how so?

9. How, when, and among whom was the first resurrection to take place foreshadowed?

[10] It came about in this manner: For 215 years the twelve tribes of Israel sojourned in the land of Egypt, where, in course of time, the mighty Pharaoh of the land enslaved them. In his appointed year Jehovah God broke their bonds, on the fourteenth day of Abib or Nisan, which day was the passover day. That day in Egypt the Israelites under God's prophet Moses obeyed God's command and sacrificed the passover lamb, one lamb to each Israelite household. They sprinkled the lamb's blood on the doorposts and lintels of their homes and retired within for the night. Then they roasted the lamb and partook of it with unleavened bread and bitter herbs, at the same time standing prepared to move out of their land of bondage. At midnight of Nisan 14 Jehovah's angel of death passed over the blood-marked homes of the Israelites but smote the firstborn of all the homes and stalls of the Egyptians. Pharaoh, losing his own firstborn son, and being under irresistible pressure by all the bereaved Egyptians, yielded to Jehovah's demand and let His people go forth a free nation. The Israelites were now God's covenant people, being brought into the covenant with him through Moses as mediator and over the blood of the passover lamb as the validating means.

[11] Jehovah God thereafter gave them the laws of the covenant. He decreed that his people should celebrate Jehovah's deliverance of them by celebrating the passover supper regularly on its anniversary. The passover day must then be followed by a seven-day feast of unleavened bread, from Abib (or Nisan) 15-21 inclusive. The covenant law concerning such feast reads:

[12] "These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day [Nisan 15] ye shall have an holy convocation: ye shall do no servile work therein [it being therefore a special sabbath day]. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf [(*Hebrew*) an omer, or a handful] of the firstfruits of your harvest unto the priest: and he shall wave the sheaf [omer] before the LORD, to be accepted for you: on the morrow after the sabbath [of Nisan 15] the priest shall wave it. And ye shall offer that day [Nisan 16] when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat [meal] offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin [liquid measure]."—Lev. 23: 4-13.

[13] The Lord God declared that the next feast in order was to be calculated from that firstfruits day, Abib or Nisan 16. The law of his covenant with the Israelites reads: "And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering [the firstfruits] unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And ye shall count unto you from the morrow after the sabbath, from the day [Nisan 16] that ye brought the sheaf of the wave offering; *seven sabbaths* shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat [meal] offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the selfsame [fiftieth or Pentecostal] day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations."—Lev. 23: 14-21.

[14] The above feast came to be known as the feast of Pentecost, because of the number of the day upon which celebrated. In the numbering, please note that the expression "seven sabbaths" means "seven weeks", and the "seventh sabbath" means the "seventh week", the term "sabbath" being thus used to mean, not a restday, but a week. Hence Pentecost was also called "the feast of weeks". (Compare Deuteronomy 16: 9, 10.) At a number of places in the inspired Scriptures after Christ the term "sabbath" is used meaning a "week".—Matt. 28: 1; Mark 16: 2; Luke

10 As a preliminary thereto, how did the passover come about and how were the Israelites brought into the law covenant with Jehovah?
11. In the laws of the covenant, what did Jehovah decree regarding the passover and what should immediately follow?
12. What did his law state concerning such, and particularly the firstfruits to be offered?

13. What was to be the next annual feast thereafter, and what did God's law say concerning it?
14. What, therefore, did this feast come to be called? and how is the term "sabbath" used in the law concerning such feast?

18:12; 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2, *Roth.*

[15] Instructions were also given by the Lord for the celebration of a third feast in the year, on the fifteenth day of the seventh month, and called "the feast of tabernacles", the "feast of ingathering", or the "feast of harvest". (Lev. 23:33-44) All such feasts are important to study, for Jehovah God ordained them in his covenant because they were 'shadows of good things to come'. Hence they were not religious celebrations to mystify his people and to glorify the priests and Levites carrying on the performance. (Heb. 8:5; 10:1; Col. 2:16, 17) By the regular observance of such significant feasts his faithful people would be prepared to recognize God's works when he would cause the fulfillments of those prophetic shadows, and so they would not be misguided by religion. In fact, the law covenant was made with the nation of Israel for the express purpose of protecting them from religion and its death-dealing errors and bondage till Christ Jesus should come and begin a new covenant. Galatians 3:19 so states, saying: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it [the law covenant] was ordained by angels in the hand of a mediator [Moses]."

FIRSTFRUITS IDENTIFIED

[16] The passover lamb is unmistakably identified as to its symbolical meaning. The Word of inspiration declares: "For even Christ our passover is sacrificed for us: therefore let us keep the feast." (1 Cor. 5:7, 8) This fact required that Christ Jesus match the passover shadow in a number of outline details, among which was the day of the month on which he should be sacrificed as "the Lamb of God which taketh away the sin of the world". In an equally certain manner is made plain for us the symbolic meaning of the sheaf or omer of the firstfruits of the barley harvest that was waved by the priest at Jerusalem's temple on Nisan 16, the third day from the passover. Again the Word of divine interpretation says: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (1 Cor. 15:20-23) This fact made it necessary that Christ Jesus match the shadow as to the month and day of the month on which he should be raised from the dead by the power of God, who ordained the shadow. It also required that Christ Jesus, having suffered as the antitypical passover Lamb unto death, "should be the first that should rise from the dead" and that he should be "the firstborn from the dead" or "firstbegotten of the dead".—Acts 26:23; Col. 1:18; Rev. 1:5.

[17] Did the Son of God vindicate God's Word as true by meeting the time requirements here set by the great Shadow-thrower, Jehovah God? He did. However, in a publication entitled "144 Self-Contradictions of the Bible" a society of infidels endeavor to prove that the Word of God contradicts itself on the vital point of the time when Christ Jesus was raised from the dead. A number of religionists, in trying to meet such infidel argument, serve only to stir up more confusion. Christ Jesus, say the unbelievers or infidels, "was to be three days and three nights in the grave," whereas the Bible shows he "was but two days and two nights in the grave"; and they quote Jesus' words at Matthew 12:40 as contradicting Mark 15:25, 42-46; 16:9. The religionists, for their part, do not permit the Bible to supply its own explanation, but lean to their own understanding. Consequently, even though undesignedly, their arguments inject further apparent contradiction into God's Word, whereas none actually exists at all.

[18] For the vindication of God's Word as true, and as being of One who "cannot deny himself" and "cannot lie", let us permit these seeming difficulties to resolve themselves. The Bible contains many prophetic dramas which forecast the works of God and the career of his Christ and the followers of Christ Jesus. Among such is the drama of the Jewish prophet named Jonah. This drama is of special interest to us who are unquestionably at the end of the world of wickedness and at the beginning of the new world of everlasting righteousness. As it is stated at 1 Corinthians 10:11: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." The Lord Jesus particularly showed that Jonah's career was a drama of prophetic scenes, when he referred to Jonah 1:17, which reads: "Now the LORD [Jehovah] had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

[19] The infidels argue that this means that Jonah must be three full days or a period of exactly 72 hours in the belly of the whale. But does God's Record, by its form of expression, require that Jonah

15. (a) What third annual feast did God's law ordain, and why is it important to study such feasts? (b) Why would observing such feasts be beneficial, and for what express purpose was the law given to Israel?
16. How do the Scriptures identify the antitypes of the passover lamb and of the firstfruits offering, and what did such types require in the case of the fulfillment thereof?
17. Did Christ Jesus meet such time requirements? and how do the infidels and religions seek to bring contradiction and confusion into the matter?
18. By what can these seeming difficulties resolve themselves, and why is the prophetic drama of Jonah now of special interest to us?
19. What do infidels argue concerning Jonah's time spent within the whale, but what does the record concerning Joseph's putting of his ten half brothers in ward show as to like time-expressions?

be there three literal nights and at least 72 hours before it was that "the Lord spake unto the fish, and it vomited out Jonah upon the dry land"? Scrutiny of other occurrences of like time-expressions answers No! When Joseph's ten half brothers came down to Egypt to buy foodstuffs during the famine, Joseph, unrecognized by them, accused them of being spies, to put them to a test. The Record reads: "He put them all together into ward three days." Did that mean or require they be kept in ward three full days, equaling a 72-hour period? No; for the Bible interprets the time period for us, saying that "Joseph said unto them *the third day,* This do, and live; for I fear God," and then he let them out. (Gen. 42:17, 18) In other words, on the first day he arrested them, and on the third day he released them; which fact allowed them to be actually in ward but two nights, and only parts of three days; even though in Egypt the 24-hour day was counted as starting at sunrise. Joseph loosed them before nightfall of the third day.—See also Genesis 40:12, 13, 18-20 and compare the expressions "three days" and "third day".

[20] Another instance of this measurement of time is found in the account concerning Solomon's successor, King Rehoboam of Jerusalem. At 2 Chronicles 10:5 it states: "And he said unto them, Come again unto me after three days. And the people departed." According to the infidels this should mean that the king ordered them not to return until after 72 hours (or three 24-hour periods) had passed; which would not allow them to appear again in king's court before the fourth day. But God's Word interprets the king's time-assignment otherwise, saying, at verse 12: "So Jeroboam and all the people came to Rehoboam on the third day [not on the fourth day], as the king bade, saying, Come again to me on the third day." The day upon which the king issued the order was the first day, the next day was the second, and the next succeeding day was the third day, upon which day, before it expired at sundown, the Israelites returned to the king.—See also 1 Kings 12:5, 12.

[21] Centuries later the Jews throughout the Persian empire were threatened with death by the king's decree as framed by his vizier Haman. What did the king's Jewish queen instruct her cousin to do? "Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink THREE DAYS, NIGHT OR DAY: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4:15, 16) Does God's Word warrant us in taking Esther's instruction to mean literally three 12-hour days and three 12-hour nights, or a total period of 72 hours of fasting, after which, on the fourth day, she would appear uninvited in the king's court? Regardless of what infidels or religionists may argue to the contrary, the record at Esther 5:1 answers No, saying: "Now it came to pass ON THE THIRD DAY, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house." Also compare the expressions "third day" and "three days and three nights" and "three days agone" at 1 Samuel 30:1, 11-14, to note Hebrew time-calculations.

20 What like construction upon time-measurement was there in the case of King Rehoboam and the people under Jeroboam?
21 What parallel construction upon a three-day period was shown in the case of Queen Esther?

HOW LONG?

[22] On one reported occasion Jesus said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40; see also Matthew 16:4; Luke 11:30) Ignoring the evidence given in the above foregoing paragraphs, certain religionists as well as infidels insist that Jesus meant he would be three night periods as well as day periods in the sepulcher, or an even 72 hours. On such grounds the religionists reckon back three full days from Saturday evening, when the Jewish first day of the week began and on which first day Jesus appeared to his disciples. Then they conclude that Christ Jesus was crucified on Wednesday and died at 3 p.m. and was buried before sundown. For their support they quote Mark 8:31, which reads: "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and *after* three days rise again." (See also Mark 9:31; 10:34, *Am. Stan. Ver.*) But that the expression "after three days" does not mean after 72 hours but refers to an event or action *on* the third day before the day expires, Scriptural proof has been given in our preceding paragraphs. For further proof compare Joshua 1:11; 2:16, 22; 3:2; 9:16, 17, and the interlocking expressions "within three days", "there three days," "after three days," "at the end of three days," and "the third day". Study also 1 Samuel 20:5, 18, 19, 27, 34, 35, and the related time-designations, "unto the third day," "three days," and "second day of the month" and "in the morning".

[23] It is of no force to quote the words of Jesus' enemies to Pilate: "Sir, we remember that that deceiver said, while he was yet alive, *After* three days I will rise again"; for the enemies added: "Command therefore that the sepulchre be made sure

22 (a) What did Jesus say concerning his fulfillment of the Jonah-type? (b) How do religionists therefore argue as to the day he died? and what above evidence shows they miscalculate the time?
23 Why do the testimony and the ridicule of Jesus' enemies not favor the religionists' time-calculation? and how was Jesus' statement at John 2:19-22 concerning three days fulfilled?

until the *third* day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead." (Matt. 27:63, 64) At the trial the false witnesses against Jesus testified: "We heard him say, I will destroy this temple that is made with hands, and *within* three days I will build another made without hands." Also while he was hanging on the tree his enemies passed by and said: "Thou that destroyest the temple, and buildest it in *three* days, save thyself." (Mark 14:58; 15:29, 30; Matt. 27:40; 26:61) Such testimony and ridicule doubtless refer to what is recorded at John 2:19-22: "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up *in* three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them." And, indeed, on the third day Christ Jesus, as the Head of the spiritual temple of God which is not made with human hands, was raised from the dead. Then he proceeded to build up those who should be the members of his body, the "body of Christ", namely, his disciples, then scattered, confused and dejected.—1 Cor. 3:16, 17, *margin.*

[24] Wisdom's way is to let the Scriptures deal with the expression "after three days" and explain it. Nowhere do they interpret it to mean "after 72 hours" or "on the fourth day". Jesus, as quoted by the other Gospel writers, explains the expression used in Mark's account. "Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the *third* day he shall be raised again." (Matt. 17:22, 23; also 20:18, 19; 16:21; Luke 9:22; 18:32, 33) To King Herod Jesus sent this message: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and to morrow, and the third day I shall be perfected." (Luke 13:32) That the close disciples of Jesus so counted the time is evident from comment made by the two disciples on the way to Emmaus, when Jesus met them on his resurrection day. Not recognizing their risen Master, they said to him: "The chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done." (Luke 24:13-21) They counted the time from his crucifixion, not from his burial or the placing of the guard at the tomb, which burial and guard they did not mention or had not witnessed. That they had reckoned the time correctly as the *third* day since the crucifixion, Jesus confirmed when he appeared shortly after to his disciples in Jerusalem on the same day and said to them: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."—Luke 24:33-46.

[25] Several years later the apostle Peter testified to the first Gentile converts, Cornelius and his household: "We are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly." And the apostle Paul, who miraculously saw the Lord's glory after Jesus' ascension to heaven, writes: "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (Acts 10:39, 40; 1 Cor. 15:3, 4) The accounts in the Gospels must therefore be understood and explained on the basis of a third-day resurrection. The Scriptures do not agree with the contention that He died late on Wednesday afternoon and was resurrected late in the afternoon of the following Saturday, or on the seventh day of the Jewish week.

[26] Contenders for the Lord's death as on a Wednesday afternoon also reason that the last supper which the Lord ate with his disciples before his betrayal and arrest was not the passover supper, but was an ordinary private meal, after which he instituted the Memorial of Christ's death, on Tuesday evening. The statement at John 18:28 has been variously understood, by some to mean that Jesus did not eat the passover at all with his disciples, and by others to mean that Jesus did eat the passover, but by anticipation, that is, *a day ahead,* in order not to miss observing it before his death and in order to institute the Memorial or "Lord's supper" at the close of the passover supper. Such action cannot rightly be attributed to Christ Jesus, for he declared that the Scriptures must be fulfilled and that he came not to destroy but to fulfill the prophetic shadows of the law covenant. (Matt. 5:17-19) Hence it is Scripturally impossible to think that he broke his Father's commandment as to eating the passover and failed to fulfill the type of the passover lamb's death by dying *ahead* of the due time *by one day.* Matthew 26:17-30 and Mark 14:16-26 and Luke 22:13-30 are very plain that Jesus did celebrate the passover in his capacity as a Jew after the flesh, and that he observed it on the evening of the proper date, Nisan 14, and thereafter introduced the Memorial.

[27] John 13:1, 2 does not disagree, which reads: "Now before the feast of the passover, when Jesus

24. (a) How did Jesus explain the expression "after three days" according to what he said to his disciples and to King Herod? (b) How did the two disciples en route to Emmaus on resurrection day calculate the time, and how did Jesus confirm it that same day?

25. Years later what did Peter and Paul say as to the resurrection day? and on what basis, therefore, must the Gospel-accounts statements concerning the day be understood?

26 How has John 18:28 been variously understood concerning Jesus' last supper and death, and why is it Scripturally impossible to agree with such understandings?

27. (a) Why does John 13:1, 2 not disagree with the fact that it was the passover that Jesus then ate? (b) How, then, must John 18:28 be understood in order to harmonize therewith?

knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, . . ." Who can deny that before the passover Jesus knew such facts? The *Emphatic Diaglott* reading of John 13:1 makes this very clear: "Now Jesus knowing before the feast of the passover, that his hour was come, that he should depart out of this world to the Father," etc. But why, then, does John 18:28 say that the Jews leading Jesus captive to Pilate's judgment hall refused themselves to go "into the judgment hall" of a Gentile, "lest they should be defiled; but that they might eat the passover" thereafter? This must refer to their trying to keep ceremonially clean outwardly, that they might partake of the seven-day feast of unleavened bread that followed and was inseparably connected with the passover. (Deut. 16:2; 2 Chron. 35:8, *Douay*) (Some suggest that these high-ranking Jews celebrated the passover a day later than the common Jews. Others suggest, with some proffered "proof", that due to possible errors of reckoning time the cautious Jews celebrated two passovers to make sure that one of the two days was correct.)

[28] The religionists, proceeding on a 72-hour timetable, claim that, Jesus dying on a Wednesday and then appearing on Sunday, two sabbath days intervened: *first,* the sabbath of the day of convocation that followed the passover and which was the first day of the feast of unleavened bread; and, *second,* the regular weekly sabbath on Saturday, the seventh weekday, shortly before sundown of which Saturday they say Jesus was raised. However, the Scriptures mention only one sabbath as intervening between Jesus' death and his resurrection. John 19:31 reads: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." Since Jesus died before sunset or end of the passover day, his corpse must not be left hanging on the tree during the night, according to Deuteronomy 21:22, 23. Hence he was taken down and buried on that same passover day, therefore the first day of his being in the tomb or "heart of the earth". The second day of his entombment began at sundown. Not merely was that second day the sabbath immediately after the passover day and opening up the feast of unleavened bread, but it was also the weekly sabbath or seventh day. Hence it was "a high day", due to such coincidence. In other words, Nisan 15, convocation day, fell on the seventh day of the week in A.D. 33. "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid, and they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."—Luke 23: 54-56; Mark 15: 42-47; Ex. 20: 8-11.

[29] Religionists refer to Matthew 28:1, particularly to the Syriac Version thereof, as proof that the Lord's resurrection occurred on the weekly sabbath day that ended Saturday at sundown, and that the women came to the tomb Saturday after sunset. The Syriac Version reads: "And in the close of the sabbath, as the first [day] of the week began to dawn, came Mary of Magdala and the other Mary, to view the sepulchre." (Murdock's translation) In the Greek manuscript text of this verse the words above translated "sabbath" and "week" are the same Greek word, "sabbaton," in the plural number. Why the different translation of the two occurrences of the same word so close together? Evidently because of misunderstanding. As stated in paragraph 14 above, the Hebrews and the Greeks used the word "sabbath" not merely to mean the sabbath day but, at times, also to mean the whole week. Hence the Rotherham translation of Matthew 28:1, 2 reads: "And late in the week, when it was on the point of dawning into the first of the week came Mary the Magdalene, and the other Mary, to view the sepulchre. And lo! a great commotion [earthquake] occurred,—for a messenger of the Lord descending out of heaven and coming near had rolled away the stone, and was sitting upon it." *The Emphatic Diaglott* is therefore correct in reading: "Now after the Sabbath, as it was dawning to the first day of the week," etc. Only a violent wresting of the plain Scriptures could twist the account to mean a sabbath resurrection of Jesus.

[30] Although Mark 16:9 is not contained in the two oldest Greek manuscripts, it is contained in many other Greek manuscripts and versions, among which is the Syriac Version, which reads: "And in the morning of the first day of the week, he arose; and he appeared first to Mary Magdalena, from whom he had cast out seven demons." (*Murdock*) The *Emphatic Diaglott* reading is: "And having risen early on the first day of the week," etc. And with this the readings of the American Standard Version, Rotherham, Weymouth, and Moffatt translations all agree. But regardless of whether Mark 16:9-20 is genuine or not, the Gospel accounts as well as the prophetic shadows written aforetime all combine to prove the Lord's resurrection on Nisan 16, the day that followed the sabbath after the passover, and which day in A.D. 33 was the first day of the week, now called "Sunday". To attach the name "Easter"

28 According to the law concerning the feast and also John 19:31, did one or two sabbaths intervene between Jesus' death and resurrection, and how so?

29. By Matthew 28:1 (especially the Syriac Version thereof), what do religionists try to prove? but how should such verse be understood according to the *Rotherham* and *Emphatic Diaglott* renderings?

30. (a) How does the Syriac Version rendering of Mark 16:9 agree with the true day of resurrection, and also other versions of that verse? (b) Why is it improper to call it "Easter Sunday"?

to it is heathenish, because "Easter" was a demon-goddess worshiped by the pagans, and the one occurrence of the word at Acts 12:4 (*A.V.*) is an English mistranslation of the word *passover;* and certainly the pagan religious "Easter" is not the Jewish passover. Neither does the true anniversary of our Lord's resurrection day fall each year on the same day of the week, Sunday. It shifts, just as the anniversary of the passover and Memorial shifts from one day of the week to another.

[31] Reasonably Jehovah God would demonstrate the fact of Jesus' resurrection on the same day on which it occurred, and not on the next day. On the next day it could not be proved that he was raised the previous day, no man having seen him and none having visible proof thereof. If he was raised late on Saturday afternoon close to sundown, why would God cause his angel to descend and open the tomb about twelve hours later, Sunday about 6 a.m., if it was to be proved he was raised the day previous? To argue that the angel's comment, "He is not here; for he is risen," proves that he was raised the previous day is no valid argument at all. But by God's opening the tomb on the third day of Jesus' entombment, such being the first day of the week, and then by Jesus' manifesting himself to his disciples before such third day expired, there would be the visible and absolute proof of his being raised that day, the first weekday.

[32] To correspond with Matthew 28:1, the account at John 20:1, 2 reads: "The first day of the week cometh Mary Magdalene *early,* when it was yet dark [not when it began to grow dark Saturday evening], unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter," etc. Let it be noted that the Greek word here translated "early" is translated "in the morning" at Matthew 16:3; 20:1; Mark 1:35; 11:20; 13:35; 15:1; 16:2; and "morning" at Acts 28:23, reading, "from *morning* till evening." There was no Saturday evening visit of disciples to the tomb.

[33] The prophecy at Daniel 9:24-27, that Messiah should be "cut off" and "in the midst of the week he shall cause the sacrifice and the oblation to cease", has no reference to a week of seven days, but to a week of years, as in Genesis 29:18-27. The "seventy weeks" predicted to Daniel began in the twentieth year of Artaxerxes, or in 454 B.C. Hence to declare that, if Jesus died on Wednesday, it would agree with the prophecy of the "midst of the week" is without basis. Furthermore, a week of seven days, Jewish time, would reach its midst on Wednesday at 6 a.m., because the Jewish week began at sundown or 6 p.m. on Saturday. However, Jesus died at the ninth hour of the daylight period, namely, at 3 p.m. —Matt. 27:46; Mark 15:34.

[34] Any contention for a Saturday resurrection would make that event occur on the fourth day of Jesus' entombment; for Wednesday before sundown would be the first day of his interment, the second day would begin at Wednesday sundown, the third day would begin at Thursday sundown, and the fourth day would begin at Friday sundown and would extend till Saturday sundown. Hence the next day, or Sunday, would be the fifth day since his death on the tree, whereas the two disciples whom the risen Jesus met on the road to Emmaus mentioned his execution and said: "To day is the *third* day since these things were done"; and "to day" in their case was the first day of the Jewish week. —Luke 24:1, 13-24.

[35] The account at Mark 16:1 states that the faithful women visiting the tomb had bought sweet spices with which to anoint Jesus' corpse. The record at Luke 23:56 indicates that they had obtained these before sundown of the day of Jesus' death and burial, and hence before the combination weekly sabbath and postpassover sabbath began. They could also have purchased some extra spices after sunset of Saturday, which would be after that "high day" or double sabbath had passed. Coming to anoint his body on Sunday, the first day of the week, they would not reasonably choose the fifth day to do so, because of what Martha said to Jesus about her dead brother Lazarus: "Lord, by this time he stinketh: for he hath been dead four days." (John 11:17, 39) It cannot be Scripturally shown that those women with spices understood Psalm 16:10 and applied it to Jesus, that his human body should not see corruption, and that they would therefore attempt an anointing of him beyond the third day.

[36] Generally religionists claim that it was Jesus' fleshly body that was raised and taken with him to heaven, contrary to the Scriptures. (1 Cor. 15:50; 1 Pet. 3:18; John 6:51; 2 Cor. 5:16) Were their claim true, then the stone would have to be rolled away from the sepulcher's door at the time that the resurrection took place in order to let the fleshly body get out. If the resurrection occurred on Saturday just before sundown, then the earthquake must have been at the same time, and the Lord's angel must have then descended and rolled away the sealed stone, to the great terror of the soldiers guarding the sealed tomb. The question then arises: How long

31. Reasonably, on what day would God first demonstrate the fact of Jesus' resurrection? and why is an argument for his resurrection the day before his appearing invalid?
32 What does John 20:1, 2 show as to Matthew 28:1 regarding time?
33 Why does the prophecy in Daniel 9 concerning the "seventy weeks" not prove Jesus as having died late Wednesday afternoon?
34 Counting from his supposed death on Wednesday, what day therefrom would Saturday be, and also Sunday, contrary to what the disciples on the way to Emmaus said?
35 According to Mark 16:1, when did the women obtain spices for anointing Jesus' body, and why would an attempt to anoint him the fifth day after a burial be unreasonable and unscriptural?
36 Based on religion's claim of Jesus' resurrection in flesh, what further unreasonable difficulties appear as to the sepulcher guards, if he was raised just before sundown Saturday?

did the angel sit upon the stone? All through Saturday night, keeping the terror-stricken guards in a continuous paralysis? Was the sepulcher door open all that time also, without being noticed before the morning or dawn of the "first day"? Matthew 28:1-15 definitely asserts that the earthquake, the angel's descent and the stone's removal took place early Sunday morning, marking Jesus' resurrection *then;* and that when the women with spices arrived the recovered soldier guard had gone; and that, when all the women except Mary Magdalene were hastening back from the tomb to report the vision of the angels, "some of the watch came into the city, and shewed unto the chief priests all the things that were done." Certainly, if the resurrection and accompanying events had happened shortly before sunset on Saturday, those frightened guards would not have waited till shortly before dawn of Sunday morning to go to the close-by city and report to their superiors.

[37] Moreover, the Jewish clergy had the guard stationed at the tomb because they charged Jesus with saying: "After three days I will rise again." In which case the soldier guard would hardly have watched at the tomb Saturday night, for that would be the fourth night from Wednesday and would also be the beginning of the fifth day from any burial on Wednesday afternoon. Matthew 27:64 says the clergy commanded the tomb to be "made sure *until* the third day, lest his disciples come by night, and steal him away." Therefore, if those guards were still on watch Saturday night, which the account shows that they were, then it must have been only the third day.

ANTITYPICAL FIRSTFRUITS

[38] God does not set aside his word unfulfilled. Among the things written aforetime that Jesus said must be fulfilled concerning himself is that at Leviticus 23:5-11 as to the offering of the firstfruits of the barley harvest by the high priest, on Nisan 16, the day next after the sabbath that followed the passover. Since Jesus died as the antitypical passover lamb, and hence since his death must be on passover day, Nisan 14, his death could not have taken place on Wednesday and also match the prophetic shadow outlined at Leviticus 23. Why not? Because then the day next after the postpassover Sabbath would have been Friday, making it (till sundown) Nisan 16. On Friday, then, the priestly offering of the firstfruits of barley harvest would have had to be waved according to the Mosaic law. And to correspond, Christ Jesus would have had to be raised from the dead on that day as the firstfruits unto God from the dead, "the firstfruits of them that slept." But Jesus was not raised on Friday; he was resurrected early on the first day of the week, or on Sunday. The passover supper having been celebrated by him Thursday night and his death on the tree having followed at 3 p.m. of Friday, before Nisan 14 expired, then the third day therefrom (or Sunday before 6 p.m.) was the proper day (Nisan 16) for offering the barley firstfruits to God at the temple. That was the day for Jesus to be raised from the dead an immortal spirit.

[39] That day of offering the firstfruits, and likewise of Jesus' resurrection, was also the day to begin counting to the feast of weeks, or Pentecost, fifty days thereafter. (Deut. 16:9-12) If Nisan 16 had fallen on Friday and the high priest offered up the firstfruits that day, then the law of Leviticus 23:15-21 required that the fifty-day count begin Friday, which would land the day of Pentecost on Friday. Even this would not be on the same weekday as those religionists claim Jesus was raised; and furthermore, it would be only 49 days, and not 50 days, from a Saturday resurrection. Such would mean, too, that Pentecost landed on the sixth day of the week, and not on the seventh day on which they insist Jesus was raised.

[40] In that case, also, the second firstfruits, or Pentecostal firstfruits, would not be offered up to God on the same day that the barley firstfruits were offered. All such is contrary to the infallible Scriptures. According to the rule, since the first day of the count to Pentecost was on the first day of the week, the fiftieth day would fall upon the same day of the week. Hence, since Christ Jesus was raised from the dead on the first day of the week as the "firstborn from the dead", then on the first day of the week came the feast of Pentecost. Upon that feast-day the holy spirit of God was poured out upon the faithful disciples of Jesus at Jerusalem and the members of the "body of Christ" began to be offered up as a firstfruits unto God, pictured by the two leavened wheat loaves that the high priest waved before the Lord.—Acts 2.

[41] The sacred Word of Jehovah God, therefore, stands vindicated. It is evident that when Jesus spoke of being "three days and three nights in the heart of the earth" he referred to three different days of the week, Nisan 14-16, or the sixth, seventh and first days, and not to a period of 72 hours or the equivalent of three full 24-hour days. In faithful fulfillment of the prophetic types, he died as God's

37. According to the clergy's instruction regarding guarding the tomb, what further difficulty arises from the argument for a Wednesday-afternoon burial?

38. How does the time-feature concerning offering up the firstfruits after passover also disprove a Wednesday-afternoon death and burial?

39. What counting of days up to the next feast began to be made on Jesus' resurrection-day? and how would a death and burial on Wednesday affect such counting and the day of the feast?

40 How would that affect the agreement between the weekday of firstfruits and that of Pentecost? and, Scripturally, on what day did Pentecost occur, and how was it marked?

41. (a) How, therefore, does God's Word stand vindicated as to time of Jesus' entombment and the day of his resurrection? (b) Despite others' having been awakened from the dead, how was Jesus the first to be resurrected from the dead?

"Lamb" and was entombed on passover day, Nisan 14, on the sabbath day Nisan 15 he continued in the tomb, but on the third day, Nisan 16, the first day of the week, he was revived from the dead and he showed himself alive to his disciples. Unlike others that were temporarily raised from the dead and thereafter died again, "Christ, being raised from the dead, dieth no more; death hath no more dominion over him." (Rom. 6:9) He is "alive for evermore". (Rev. 1:18) He is indeed the first to be resurrected from the dead, and his resurrection is the beginning of "the first resurrection".

ETERNAL LIFE REWARDS INTEGRITY

CAN Almighty God put on the earth men who, when subjected to the severest test put upon them at the hand of the adversary Satan, will maintain their integrity by remaining true and faithful to Jehovah God? That is the question raised by the wicked challenge of Satan long ago and restated at Job 2:1-6. Failure to maintain one's integrity toward God means death, "everlasting destruction." (2 Thess. 1:9; Matt. 25:46) Maintaining one's integrity toward God means life. To understand and appreciate salvation to life, that question raised by the challenge of the Devil must always be kept in mind. If salvation were granted to man in the absence of the test, no opportunity would be afforded to prove the matter adequately and settle the question at issue.

It necessarily follows that Satan must have a free hand to put the test upon men. Since imperfect men cannot successfully cope with Satan, it follows that such men must have some help. God has provided that needed help to be administered to men by and through Christ Jesus. But men who receive the same must do something in order to receive the provided help. God's requirement is that man must believe in the existence of the Almighty God, whose name is Jehovah; and such is the first step toward receiving help. Man must believe that Jehovah God is supreme and holds the universal domination; that God is the "rewarder of them that diligently seek him"; and that he is the One who has provided salvation for man by and through Jesus Christ. If a man says, 'I do not believe there is any Almighty God, who is the rewarder of them that diligently seek him,' that man has no faith and cannot please God and will not receive the provided help by and through Christ Jesus. (Heb. 11:6) Or if that man says, 'When I do what appears in my own eyes to be right, and I continue in that way, I think I shall be saved,' that means that the man is without faith and cannot receive the provided help, and he puts himself in the class of the fool. (Prov. 12:15; Ps. 14:1) Likewise one who relies upon sentiment or feeling is void of understanding. Faith is the first essential to please God; and it is written in the Scriptures: "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) That means that one must be guided by the Word of God, and not by sentiment or by what some other creature may tell him. (Ps. 119:105) Then the question arises, In the many centuries that have come and gone, who have believed? As expressed at Isaiah 53:1: "Who hath believed our report? and to whom is the arm of the LORD revealed?"

In pronouncing sentence upon the rebellious man and woman at Eden God announced His purpose to raise up a Seed through his universal organization (God's "woman"), which Seed in time would destroy "that old serpent", Satan the Devil, and all his cohorts. Later God made promise that in that Seed so raised up all blessings should come to the human race. (Gen. 3:15; 12:3; 22:18) The Scriptures set forth the overwhelming proof that such Seed of promise is Christ Jesus, the Lord or Savior, and the King of the New World, who shall rule it in righteousness at the command of the Almighty, Jehovah God. (Gal. 3:16; Phil. 2:9-11; Isa. 32:1) Some persons have had full faith and confidence in the promise thus made by the Almighty God, as the facts and the Scriptures clearly show.

As individual persons are of small importance and classes of persons are made more prominent by the Word of Jehovah God, it is important for one to get into one of such classes. Jehovah has laid down his rules that relate to each class; and in His due time those who comply with his rules find a place in one of his provided classes. Consider now some classes of believers.

Abel is the first one named in the Scriptures as exercising faith in God. (Gen. 4:4; Heb. 11:4) In the eleventh chapter of Hebrews a list follows Abel in which are listed and named Enoch, Noah, Abraham, together with Sarah his wife, Isaac, Jacob, Moses, and others, all of whom were in a class known as faithful men. Such men were counted righteous by reason of their faith in God and obedience to His commandments. It is written of those persons that they "looked for a city [a city symbolizing a government or kingdom] which hath foundations, whose builder and maker is God". Those men lived in the world of wickedness, surrounded by the servants of the Devil. But under those adverse conditions they had faith in Jehovah God and in his promise to set up a government of righteousness that would administer life and all attending blessings to them that serve and obey God. They believed God's promise that he would send the Messiah, or Christ, to save, to rule, and to bless, but just how He would accomplish that great work they did not know, because God did not reveal it to them.

Those persons were put to the most crucial tests, but none of such tests shook their faith in God. The Devil saw to it that those persons were caused to suffer all manner of indignities, and the record in God's Word concerning those faithful ones is that 'they had trial of cruel mockings and scourgings, bonds and imprisonment; they were stoned, and sawn asunder; of whom the world was not worthy'. (Hebrews chapter 11) Those men, because of their faith, obedience and faithfulness, constitute or form a class of faithful men, "just men," who will be perfect in God's due time. From Abel to John the Baptist that class of men were tested and proved their integrity toward God and received God's approval; and of them it is written: "And these all, having obtained a good report through

faith, received not the promise. God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:39, 40.

Why did that class of men end with John the Baptist? and why were not these men made perfect and given everlasting life at the time of receiving God's approval? John the Baptist lived at the time when Jesus was on the earth, there being only six months' difference between the birth of Jesus and that of John. He was the last of the prophets preceding the coming of the great Prophet of God, Jesus Christ. John died before the ransom price was paid by Jesus. He was the forerunner of Jesus and, by the grace of God, was made his announcer when he saw Jesus coming. He said: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

With the coming of Jesus came another class in Jehovah God's arrangement. As of first importance Jesus came as the spokesman of Almighty God and as Vindicator of His holy name. The day of the other prophets had been filled, and concerning Jesus, in comparison with the prophets including himself, John said: "He must increase, but I must decrease." (John 3:30) Jesus selected twelve men from among the Israelites, the covenant people of God. He specially taught them, and all of those apostles, except one, remained true and faithful to the Lord Jesus. Later Paul was made a disciple and apostle of Jesus Christ. Christ Jesus is the beginner, the head and the chief one of God's capital organization called *Zion*. The faithful apostles and all who are made members of the capital organization of God are the others of His "elect" class The apostle is one of the elect class. Learning from the Lord that Christ Jesus and the members of his royal house must first be selected and perfected by Jehovah in carrying out His purposes, Paul wrote of and concerning the faithful men mentioned in Hebrews these words: "God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:40) That is to say, the elect company or class must first be perfected and gathered to Christ Jesus before those faithful men of old will be made perfect and granted life everlasting. Such is the purpose of God, and such he is carrying out.

The elect class of Jehovah God is Christ Jesus, the Head thereof, and the members of "his body", which is the church of God. (Eph. 1:22, 23) Because Christ Jesus is the Chief One and is the Vindicator of Jehovah's name and Word, Jesus must be put to the test and maintain his integrity. Likewise all the members of "his body" must be put to the test and maintain their integrity toward God. All careful students of the Bible are familiar with the record of the cruel persecution that came upon Jesus at the hand and instance of the religionists, who were the agents of the Devil. (Matt 23:1-36; John 8:42-44) From the hour of being anointed with God's spirit after his baptism until his body hung limp upon the tree Jesus suffered all manner of contradiction of sinners and cruel persecution inflicted upon him by the enemies of God. All this was done at the instance of the Devil, and the religious leaders were the Devil's chief instruments used. Because of his faithfulness to death and because he fully and completely maintained his integrity toward Jehovah God to the end, the Almighty God raised Jesus out of death and made him the King of the New World and the "Author of eternal salvation", and exalted him to the highest place in the universe next to Jehovah himself.—Heb. 5:9; Phil. 2:9-11.

Every one of the true followers of Christ Jesus has in like manner suffered persecution and indignities heaped upon them by the enemies of God, which visible enemies are the religionists who carry on the persecution of true Christians. Recognizing the necessity for such crucial test upon the followers of Christ, the apostle wrote: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21) In support of that rule the apostle Paul adds his testimony: "[I] now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." —Col. 1:24.

Concerning the necessity of all of this elect class to be put to the test, it is further written: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. 2:11, 12) Every member of the body of Christ must, under the test, maintain his integrity toward God; and to such, while undergoing the test, Jesus says: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) Christ Jesus is the "faithful and true witness" of Jehovah, as he himself announces at Revelation 3:14. He also declared he came into the world specifically to bear testimony to the truth and that every member of his body, that is, the elect class, must bear witness to the truth concerning the name and the kingdom of Jehovah God.—John 18:37.

The chief doctrine set forth in the Bible is that concerning the vindication of Jehovah's name. The kingdom of God under Christ is the instrument Jehovah uses to accomplish the vindication of His name. Hence the importance of the kingdom. Christ Jesus is the King, and he is 'Head over the body, which is his church'. All the members thereof are to be made kings and priests unto God and of Christ. (Eph. 1:17-23) John, to whom the Lord gave The Revelation and the commission to record it, wrote: "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—Rev. 1:5, 6.

Jehovah God made a covenant with Christ Jesus that Jesus should be the King and rule the world; and concerning this matter Jesus said to his faithful disciples: "Ye are they which have continued with me in my temptations. And I appoint [I covenant] unto you a kingdom, as my Father hath appointed [covenanted] unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke 22:28-30; see *Emphatic Diaglott*.

The Devil at all times has attempted to destroy every one of those persons who have been called and selected to a

place in the kingdom of heaven. This the Devil has done in his attempt to support his wicked challenge, and Jehovah has permitted the Devil to have a free hand in putting such tribulation upon God's called ones in order that they might be tested and under that test they might prove their integrity. Such is the real reason why God permits the Devil's agents, the religionists, to persecute the anointed witnesses of Jehovah, the faithful followers of Christ Jesus. Their being persecuted is because they bear testimony to God's name and to His kingdom.

Another class of believers and faithful ones is one that the Lord God has revealed from the Scriptures and brought to notice from and after A.D. 1918. After describing himself as the Good Shepherd of the "little flock" of elect ones, Christ Jesus went on to say: "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16) Other scriptures show these latter words must apply at the "time of the end" before the battle of Armageddon which destroys the entire Devil's organization. Such "other sheep" must therefore likewise undergo a test of their integrity before that battle, and they do. Though having no hopes of the heavenly kingdom, but entertaining only the prospects of life in human perfection under that kingdom, the "other sheep" must take their stand alongside of the present-day remnant of God's elect ones and must engage in the Lord's "strange work" of witness together and in unity with the remnant. So doing, they fulfill their vows of consecration of themselves to God and his will. They must keep their vows to God under the sore trials and tests that the Devil and his crowd bring upon all those who devote themselves to Jehovah God and the interests of his kingdom in these "perilous times" of the "last days". By preserving their integrity toward God the same as do the remnant, not only will the "other sheep" gain eternal life on a Paradise earth, but members of this class may be hid in the day of God's anger at Armageddon and may be borne alive through that battle into the post-Armageddon New World and never descend into the grave; in a word, never die.

BARAK, VALIANT IN FIGHT

THE nations of earth are now locked in bloody conflict for world domination. From the battlefields comes the account of the exploits of fighting men. The press and radio herald their fame and deeds abroad, citing their achievements and heroisms, applauding their courage, and memorializing their names. The people are war-hero-conscious.

Mention of valiant fighters is not new, it is a centuries-old practice. And not always does it promote hero worship. God's infallible Word, the Bible, the only reliable account of the origin and early exploits of man, sets forth many examples of valiant fighters, fighters for God's righteous cause. So numerous, in fact, is this divinely approved group that the apostle Paul did not attempt to list all of them and their exploits: "Time would fail me to tell of Gedeon, and of BARAK, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."—Heb. 11:32-34.

Why is Barak deserving of mention in this select list of warriors? Time and space in Paul's letter to the Hebrews did not permit him to give the details, but in the Hebrew Scriptures of the Bible Barak's worthiness is disclosed. (Judges, chapters 4 and 5) He "waxed valiant in fight", "subdued kingdoms," and "turned to flight the armies of the aliens." Does this mean he is to be lauded and worshiped as a hero? No; for it was not through his strength or inherent personal qualities or abilities that the victories came, but "through faith" in Jehovah, the God of righteous war, that these exploits were wrought. —Ex. 15:3, *Am. Stan. Ver.*

The Bible gives no information concerning the early life of Barak. The only portion of his entire life, for that matter, that is mentioned is the relatively brief period when he was used to deliver the Israelites from King Jabin. But this scanty account is very important, as it constitutes a prophetic drama. To appreciate the events that occurred the setting must be understood. Many years after Israel's deliverance from King Eglon of Moab by Judge Ehud the children of Israel fell away to religion. So doing, they lost the Lord's favor and protection and came under the harsh rule of Jabin, king of Canaan. For twenty years they suffered oppression from the hands of this heathen king and the captain of his hosts, namely Sisera.

The prospects of a successful uprising on the part of the Israelites were faint indeed. Sisera's army boasted nine hundred chariots of iron, in addition to an unnumbered infantry force. Israel, on the other hand, had been almost totally disarmed by the religious, Devil-worshiping Philistines. There was hardly "a shield or spear seen among forty thousand in Israel". (Judg 4:3; 5:8) It is estimated that the children of Israel numbered four million at this time, which would mean there were no more than one hundred shields and spears at the most. They had no equipment to fight or throw off the oppressors. They did not have freedom from fear, and to avoid ill-treatment at the hands of Jabin's gestapo they shunned the highways and took byways They had ceased serving the Lord. Even worse, "they chose new gods." With what result? Disunity, bickerings, strife and 'war within the gates' of their own organization. (Judg. 5:6-8) Religion had not unified the professed people of God. What they needed was 'less religion'. So at this point the plight of Israel was dismal, yes, even hopeless, from the human viewpoint.

At this time of crisis Israel was judged by the prophetess Deborah. It is through a message of hers that the Bible character Barak is introduced into the account. The children of Israel had cried out to the Lord in their distress, and Deborah "sent and called Barak the son of Abinoam out of Kedesh-naphtali". (Judg. 4:3-6) Kedesh was the northernmost of the six cities of refuge, was located in the territory of the tribe of Naphtali, and very near to the city of Hazor, the home city of Jabin. Barak would have ample

firsthand knowledge of the heathen king's tyranny. The message from Deborah to him was that he go to Mount Tabor with ten thousand fighting men of Israel, and then Jehovah would draw unto him there Captain Sisera's forces and deliver them into Barak's hands.—Judg. 4:6, 7.

Barak's answer to Deborah has been criticized by many Bible critics who lack understanding. He stipulated: "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." (Judg. 4:8) The critical ones claim that Barak was lacking in manliness, that he was weak and wanting in courage. Barak was not deficient in any manly qualities; moreover, he possessed that which his modern-day critics wholly lack, and that is an appreciation of Theocratic order and arrangement. In the first place, when the command to assemble troops came to him it was not orders from a woman that he was receiving. Deborah's messenger said: "Hath not the Lord God of Israel commanded?" The order was from Jehovah; Deborah was just the channel He used. Barak heeded Jehovah's prophetess.

So in making the provision that he did, that Deborah accompany the Israelite forces in the field, Barak was not being weak and relying upon a woman. He was relying upon the Almighty. Deborah represented Jehovah in a special capacity, as a mouthpiece and prophetess, and her presence would assure Jehovah's leading. Barak did not want to proceed without assurance that Jehovah would be with him. Remember the great difference between the two opposing armies, one highly mechanized for those times and the other poorly armed infantry, and that only a miracle could bring victory to Barak's forces. He was not stubborn or fearful or superstitious; he just would not go unless the Lord's blessing was sure. Deborah was the one Jehovah had used to give the initial orders; might she not be divinely used to give further orders from the Lord? Barak wanted to be sure and receive those instructions upon which victory would hinge. Thus God's Word calling Barak "valiant" is true, though it makes liars out of presumptuous higher critics.—Rom. 3:4.

In assenting to this proper request, Deborah added: "Notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman." (Judg. 4:9) This did not cause Barak to hesitate or stumble; he was not ambitious to become a national hero. His burning desire was for Jehovah to be with him in the battle and grant the victory to His typical Theocracy. Neither was the journey to be for the personal honor of Deborah or Jael. Of the three, Barak is the only one given honorable mention in the eleventh chapter of Hebrews. No, not to the honor of any individual would the battle be, but to God and his organization or "woman" would the honor be. The victory song later sung gave credit where credit was due.—Judg. 5:2.

Barak sent out the call for the ten thousand. Not all of the tribes responded. The men of Naphtali and Zebulun came, accompanied by volunteers from the tribes of Ephraim, Benjamin, Manasseh, and Issachar. The required army of ten thousand, all willing volunteers, took up its position on Mount Tabor. They did not have long to wait. True to his promise, Jehovah drew the enemy forces to the site of battle that he had selected. Up the valley stretching out below the heights of Mount Tabor the proud legions of Sisera came. Across the sandy plains and dry river bed of Kishon's headwaters the nine hundred iron chariots rumbled. The faith of Barak and those with him would be sorely tested as they watched from their elevated position this overwhelming force being drawn up in battle array, and as they involuntarily made a mental comparison of it with their own insignificant troops. But Barak was not trusting in the arm of flesh. Through faith he subdued Jabin's kingdom and turned to flight the alien armies of Sisera. (Heb. 11:32-34) How was the feat accomplished?

Orders from on high came to Barak, and through Deborah, thus vindicating his requirement of her presence. "Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor." (Judg. 4:14) Barak responded to the "Go ahead" signal coming through the Lord's channel. Had not the invisible forces of Jehovah gone out before him? Apparently the inanimate forces and elements had likewise been brought into play by this time. Seemingly the windows of heaven had been opened; a torrential downpour quickly swelled the heretofore dry Kishon into an irresistible flood. As Barak and his army marched down under cover of the storm, they could witness the tremendous havoc and confusion wrought by the unleashed fury of Jehovah of hosts. Barak's men picked off the terrified, fleeing ones, none escaped. The name "Barak" means "lightning", and like lightning this valiant fighter relentlessly pursued the Godless ones who had presumed to fight against God.—Judg. 4:16; 5:19-22.

Barak himself pursued Captain Sisera, who had taken to his heels when disaster threatened. The Kenite woman, Jael, ended his chase when she met him and said, "Come, and I will shew thee the man whom thou seekest." Following Jael into her tent, there Barak saw Captain Sisera, dead, a tent-pin driven deep into his temple.—Judg. 4:22.

Thereafter Barak collaborated with Deborah in composing and singing the stirring victory song recorded at Judges chapter five. For the liberation and freedom brought to the typical free nation of Israel the composers of this sublime song gave Jehovah thanks and praise: "For freeing freemen in Israel, for a people willingly offering themselves, bless ye Jehovah. . . . I sing praise to Jehovah, God of Israel."—Judg. 5:2, 3, Young's translation.

In this inspiring prophetic drama of vengeance and deliverance Barak pictured mainly Christ Jesus, sometimes as the Leader of the anointed remnant of God's witnesses yet on earth, and sometimes as the Commander of the heavenly hosts who will march forth at Armageddon. None of the enemy will survive that battle, and the demonstration of Jehovah's power through the use of the elements at that time will dwarf the cataclysm that struck down Sisera's hordes at Kishon's headwaters. Of the Greater Barak ("Lightning") it is written: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24:27) Barak assembled the Israelite volunteers to Mount Tabor. Now the Greater Barak has assembled his followers unto the antitypical Mount Zion. (Rev. 14:1; Heb. 12:22, 23) They will valiantly follow him in the war against oppressing religion till the victory is won.

FIELD EXPERIENCES

ARREST CREATES INTEREST (OHIO)

"Placing magazines on street corner I was placed under arrest. At police headquarters the chief told the arresting officer he could not arrest me. For about one hour I gave them a witness. The policeman apologized for bringing me in, and said the *fathers* of the town had ordered my arrest and, if he did not obey, he would lose his job. I told him if I did not obey the great Father Jehovah I would not only lose my job but lose my life. I used many scriptures to prove my point. They asked many questions. Said the officer: 'I don't know anything about the Bible, but this sounds very good. I am going to read this [the *Watchtower* and *Consolation*, also the new booklet I had given him].' He guessed he had about enough for one day, and I could go now. I refused, and insisted he take me back where he found me. When we arrived at my corner there was a crowd there trying to find out why I had been taken in. Result was I placed seventy-two magazines in one hour."

ENTERING A LARGE APARTMENT BUILDING

"I was accosted by the doorman, who asked whom I wished to see. I replied that I was one of Jehovah's witnesses and my purpose was to call upon the tenants in the building. The doorman told me he was sorry, but he had received orders not to let any salesmen or solicitors go through the building. I replied: 'I am a minister of the gospel, and am not a salesman or solicitor.' He just barred my way, saying: 'See the superintendent, and if he gives you permission to go through, it is all right with me.' I asked: 'Where is the superintendent?' On being told I would find him in the basement, I went to look for him, but, not being able to find him, I left the building and went to work in another building near by. Next morning my partner and I again approached this same building. The same doorman was there. 'Good morning,' I said, 'I came here yesterday with the intention of working this building, but you refused to let me through. Today we are here for the same purpose.' He replied: 'The superintendent is out at present. Why don't you go and work some other building and then come back?' We thanked him, knowing it would do no good to argue with him about entering the building. We went into the next apartment building, a twelve-story structure, stepped into the elevator, and asked to be taken up to the top floor. We began to witness, working our way down, finding a number of good-will people. At the ninth floor the elevator stopped, and the colored operator said in an angry tone of voice: 'Here, Miss, you can't do this here. Come with me to the elevator!' My partner refused, saying: 'I am an ordained minister of the gospel and have the right to tell the people of God's kingdom.' The elevator man stormed and threatened, saying he had orders from the superintendent and that no one was to go through the building. I replied: 'In that case, report the matter to the superintendent.' He did. Soon the elevator ascended and a man stepped out. 'Who are you people?' He asked. We replied: 'Jehovah's witnesses.' He said: 'Oh, I see. You go right ahead. You are doing a good work. I have read some of your books, and I liked them.' He accepted some of our literature and an invitation to our public lecture. Backing into the elevator, he smiled and said to my partner: 'I am indeed sorry to have disturbed you in your work. Go right ahead.' Soon the entire building was finished. As we passed through the lobby the elevator man apologized for having interfered with our work, and accepted some literature and bade us God-speed. We then returned to the first apartment building. The doorman recognized us and said the superintendent was in his office. He led the way, then stepped aside and listened. I rang the bell. After an exchange of 'Good morning', I said: 'Sir, I called to see you yesterday, and again early this morning. We are Jehovah's witnesses, and the purpose of our coming to this apartment is to work it from door to door with our Bible literature. Please understand, we have not come to ask your permission, but to ask your co-operation in this Christian work that we are engaged in.' He replied: 'Go right ahead. I have heard of you people and your Convention [August 20-22], and believe that you have a right to preach the gospel.' He accepted some literature. The doorman also accepted some, and we proceeded to work the building and, by God's grace, to offer food to the hungry and comfort those that mourn."—New York.

SUPREME COURT DECISION PUSHED (ILLINOIS)

"In my door-to-door work in the foreign-literature testimony period I ran into much trouble where the people are 95 percent Polish Catholic. While calling on one home in Calumet City I was told to let the people alone, for they were satisfied, and that the priest had told them not to read any of our books. I continued on and found a prospective 'sheep' in the next apartment. When returning to the street I was greeted with an angry mob of women, and a policeman, who wanted to know why I was there and who gave me permission to do this 'peddling'. I answered: 'I am an ordained minister, and don't need a permit to preach the gospel; you see I am not peddling.' He said that if I expected to do this work here I would have to get a permit from the priest and the mayor. I explained that Jehovah is the only one whom we obey. I was put under arrest and taken to the police station. There I told them of the latest Supreme Court decision and that Calumet City is in the United States and the decision included them. To this they answered that they had their own laws and did not care about the Supreme Court. Later they told me that charges would be dropped if I would get out and not come back. I did not miss a chance to tell them that our company would be back to finish the city. Three days later our [Hammond, Ind.] company went back in a group, fifty strong, placing much literature and finding many people of good-will. As my husband and I were working down one street the same cop that arrested me three days before came up, placed us under arrest and took us to the station, where the same officials demanded our permit to do this. Again we proved to them that we needed no permit, and if they continued to pick us up they would have to make a test case and bring the complainants out and have it settled once and for all to the satisfaction of the Supreme Court of our country. Finally they reluctantly gave up and took us back to our territory to resume witnessing."—Pioneer.

The WATCHTOWER

Announcing Jehovah's Kingdom

"They shall know that I am Jehovah."
- Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD" Isa. 43:12

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"FREEDOM OF WORSHIP" TESTIMONY PERIOD

April is the month of the Testimony Period so named. This period concludes the three-month campaign in behalf of the subscription list of *The Watchtower*. Hence those jealously guarding as well as faithfully exercising the freedom of worship will continue their earnest efforts to secure new subscriptions for this journal of God-given freedom. A new feature of the campaign is added by the release this month of the booklet *The Coming World Regeneration*, and this, together with the book *"The Truth Shall Make You Free"*, will be offered as a premium to everyone giving a year's subscription, at no more than the regular rate of $1.00. Our efforts are having God's blessing, and co-operation by all our regular subscribers and all other believers in freedom of worship will be welcomed during the remainder of this campaign. Requests by all such for instructions will be gladly received and given prompt attention.

MEMORIAL

The date Scripturally arrived at for 1944 for celebrating the Memorial is Saturday, April 8. After 6 p.m. that day each company should assemble, and the anointed ones thereof celebrate the Memorial, their companions as the Lord's "other sheep" being present as observers. Before the partaking of the Memorial emblems a competent brother may deliver a brief discourse or appropriate paragraphs may be read from *Watchtower* articles on the Memorial to those assembled. The bread-breaking and wine-drinking both picturing the death in which Christ's body-members partake, both emblems should be served together at partaking, namely, unleavened bread and red wine. Jesus and his apostles most certainly used red wine in symbol of his blood, and we should follow their lead. Report your celebration, the total attendance and partakers of the emblems to the Society, as instructed also in the *Informant*.

"THE COMING WORLD REGENERATION"

It is gratifying to announce the production of a new booklet of the above title. Its thirty-two pages set out the public address delivered by the Society's president to large audiences at various assemblies in the United States and Cuba. The speech gives for the first time, by the Lord's grace, the full scope of the glorious regeneration promised in His Word, and the front-cover design artistically suggests this great event. Copies of *The Coming World Regeneration* are now available, at 5c a copy. Read it and prepare for its coming distribution as detailed elsewhere.

"WATCHTOWER" STUDIES

Week of May 7: "Destroying Man's Last Enemy," ¶ 1-21 inclusive, *The Watchtower* April 1, 1944.

Week of May 14: "Destroying Man's Last Enemy," ¶ 22-46 inclusive, *The Watchtower* April 1, 1944.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV APRIL 1, 1944 No. 7

DESTROYING MAN'S LAST ENEMY

"For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15:25, 26.

JEHOVAH'S King is reigning. This means a new force has been injected into the affairs of this world. The course of the nations in total war is one of inflicting death upon millions, and that with the blessing of religious clergy and hierarchs. The course of Jehovah's reigning King is one of destroying death. Remarkable as it may seem, the Scriptures reveal that his work of resurrection has already gone forward. His work of making the dead to live again will not halt until it embraces the general resurrection of humankind and places the human dead that are in the graves back on earth, all subject to his disposition as King and Judge.

[2] Such is good news. It is Scriptural gospel, and has been true since the active reign of the King began in A.D. 1914, and true particularly since 1918. This good news is no artificial attempt to meet the sorrows of our day with some imaginary comfort. It is founded on the fulfilled Word of God and upon the known facts since 1914, which facts are fulfilling his Word and prove that the time is at hand. Long ago a faithful follower of the King was inspired to foresee the portentous events of this time, and he set such down in writing as gospel or good news. We are living in the epoch when that apostle's words are manifestly due of fulfillment, and it is our blessed privilege to examine his writing and to be thereby informed, consoled and filled with hope. Bringing his letter to a grand climax, the apostle Paul opens chapter fifteen of his epistle to the Corinthians writing: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."—1 Cor. 15:1, 2.

[3] It should be held in mind that the apostle is writing his brethren in Christ; which does not include the race of mankind in general. Hence this fact helps us to rightly apply his use of the personal pronouns "we", "our," and "us", and to restrict such to those whom he meant, namely, himself and his brethren of like precious faith in the gospel. In his words of salutation at the start of his epistle he identifies whom he means or names as his "brethren" by writing: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place [Christians in all the earth] call upon the name of Jesus Christ our Lord, both theirs and ours." (1 Cor. 1:2) Great confusion and misunderstanding of the truth of chapter fifteen of the apostle's letter have existed, due to a failure by readers of the Bible in general to recognize or remember the ones to whom the apostle is giving such comforts of the gospel. Such failure has caused casual Bible readers and religionists to cast aside the restrictive bars which the apostle erects around the field of application of his words and to apply them to all men in general.

[4] To those who under religion's misguidance have read the apostle's words in such a loose, unlimited way the truth of those words may now come like a disappointment to "men of good-will" in this wonderful resurrection epoch. Really, though, it is no cause for disappointment, no more than the coming of the news of Christ's resurrection causes disappointment. Despite its application, 1 Corinthians chapter 15 is of intense interest to all the Lord's "other sheep", because it sets forth irrevocable features of God's purpose which merely precede marvelous earthly blessings for his "other sheep". Those important features rest upon the foundation fact of Jesus' own resurrection, and are an advance upon it, in the direction of eventual benefit for faithful "men of good-will" now living. It is all a part of the glorious vindication of Jehovah's name and Word.

[5] In declaring to his spiritual brethren a review of the gospel which he had preached and they had received, the apostle Paul says: "For I delivered unto you first of all that which I also received, how

1. What new force has been injected into the affairs of this world, and how does its course differ from that of the nations?
2. Since when is such good news true, why is it no artificial attempt at comfort, and whose words especially do we examine in this regard?
3 Due to what misapplication of terms have misunderstanding and confusion respecting the truth of 1 Corinthians 15 existed?
4. Why should the setting forth of the truth of 1 Corinthians 15 result in no disappointment to "men of good-will"?
5. At 1 Corinthians 15.3 why does the apostle refer to Christ's death for "our" sins, and for what two reasons did Christ submit to death?

that Christ died for our sins according to the scriptures." (1 Cor. 15:3) The apostle is not here overlooking that Christ Jesus is "the Lamb of God, which taketh away the sin of the world" and that "he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world". Paul is merely mentioning the benefit which he and his Christian brethren are the first ones to draw from Christ's death for the sins of all who will eventually believe and obey. (John 1:29; 1 John 2:2) The multitude of "men of good-will" among our readers who devote themselves to the Lord God through Christ may be assured that Christ also died for their sins according to the sacred Scriptures. His death was primarily because of his unbreakable integrity toward God and his flat refusal to compromise with God's enemies and their religion. Though able to call to his rescue twelve legions of angels against those who had come out to get his life, he submitted to the ordeal of a violent death, because it served the purposes of Jehovah God: first, to prove God's universal sovereignty or domination as obeyed and adhered to unswervingly by his Chief Servant, Christ Jesus; and, second, to provide a ransom sacrifice for the redemption of believing sinners.

6 To prove that Christ Jesus succeeded in both these parts of God's purpose is important. Such proof of God's full approval of Jesus as having served the divine will perfectly was displayed in his being resurrected. Hence his resurrection is of importance equal to that of his death. Not all the believing brethren of the apostle at Corinth had been Jews. Not all had had God's written Word in Hebrew and believed its teachings that the dead are dead and that under Messiah's rule there should be a resurrection of the dead. Many of those believers at Corinth who had accepted the gospel at Paul's mouth had been Greeks or Gentiles. As such they had till then believed the pagan teachings that there are no dead and that death is unreal for the reason that man has within him an undying and indestructible soul, which escapes the body at death and lives on immortally in an invisible realm. (Acts 18:1-11) Hence it was necessary and important to prove or reaffirm to such pagan converts that man is not inherently immortal and that even Christ Jesus while in the flesh was not immortal; but that he died and was actually dead, only his lifeless flesh remaining during the time of his entombment; and that God's miraculous power then acted and raised him to life eternal in the spirit or as a spirit, clothed upon with the gift of immortality and reflecting his Father Jehovah's glory as the "express image of His person". (1 Pet. 3:18; Heb. 1:3) It was strengthening to testify to Christ's resurrection and to adduce more witnesses than the apostle Paul of that almost unbelievable fact.

7 The apostle then gives an array of eyewitnesses of the fact of that first and most important resurrection in all creation and history. Continuing his declaration of the fundamental truths of the Christian gospel, he tells what followed Christ's death at the hands of religionists: "And that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas [Aramaic name for Peter], then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep [in death, including the martyr Stephen, the apostle James, and some whom Saul of Tarsus had delivered over to execution]. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." (1 Cor. 15:4-8) The apostle cites at least 501 witnesses, himself being the extra one, with many of which eyewitnesses he had conversed.

8 Paul's own sight of the resurrected Jesus was as if Paul had been prematurely born, not so born in the flesh, but born in the spirit by a resurrection to life in the spirit and able to see spirit persons. When Paul saw the resurrected Jesus he saw no crucified body clothing Jesus as a spirit person. Jesus did not appear to Paul as he had appeared to his faithful disciples during the forty days following his resurrection and before ascending to heaven. On such occasions of manifesting himself alive unto his disciples Jesus materialized a human body of flesh and bones in order to give a visible manifestation to the apostles and the five hundred brethren, some of whom doubted. (Matt. 28:16, 17) But when Paul met up with the risen Lord, Christ Jesus permitted him to see the outward shining of His glory surpassing the noonday sun's brightness and blinding Paul's eyes for three days. Paul heard the voice from the brightness saying: "Saul, Saul, why persecutest thou me? . . . I am Jesus whom thou persecutest." (Acts 9:1-5) For the moment Paul was as if he had been born from the dead as a spirit and was beholding another spirit invisible to human eyes. At that time Paul was generally known as "Saul of Tarsus". By this great merciful act of Christ leading to his conversion, Paul was thenceforth obligated to be a convincing witness to Jesus' resurrection.

9 Paul acknowledged his obligation, and his efforts to meet it, next writing: "For I am the least of the

6. Why is it important to prove Christ Jesus succeeded in both these respects, and why was it important for Paul to reaffirm that Christ actually died and was raised?

7. What witnesses does the apostle then proceed to give to the fact of Jesus' resurrection?
8. How was the risen Christ seen of Paul "as of one born out of due time"? and what was Paul thenceforth obligated to be?
9. What was Paul's estimate of himself as to worthiness to be an apostle? and to what apostleship, and how, was he chosen?

apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed." (1 Cor. 15:9-11) Paul was a special legate or apostle of Christ. He was chosen to be one of the "twelve apostles of the Lamb", not, however, by the casting of lots under the supervision of Peter before the outpouring of the spirit of God at Pentecost. It was by the direct and personal choice of the risen Jesus; just as the other ranking apostles of the Lamb had been chosen directly and personally by Jesus when on earth. (Acts 9:11-16; 1 Cor. 9:1; Mark 3:13-19) Paul, by his continuous works of testimony both "publicly and from house to house", by his miracles, and by his unique sufferings for his zeal and faithfulness, gave undeniable proof of his apostleship. His testimony was all the more reliable as to Jesus' being alive from the dead and in spiritual glory, because prior thereto Paul had been a rabid persecutor of Jesus' followers. According to his own estimate, Paul seemed deserving to be at most the least of the apostles; wherefore he bore fittingly the name Paul, which name means "little". —2 Cor. 11:21-33; 12:10-12.

PROOF OVERWHELMS DENIALS

[10] Before carrying his missionary work to Corinth the apostle Paul preached in Athens, not a hundred miles away. When he preached Jesus and the resurrection, the Athenians thought "resurrection" (*Anastasis*) to be the name of a demon god, and some called Paul a babbler or a setter forth of strange gods. Others mocked; but some believed and accepted the resurrection doctrine, even though it exploded their previous belief in the demon doctrine of the immortality of all souls. (Acts 17:18-34) Whether some at Corinth were slipping back to their old belief in the deathlessness or inherent immortality of the human soul, Paul does not state. He simply discloses that some, associated with the congregation there, were questioning the resurrection of the dead, in fact, were denying the doctrine by which alone there is hope of a future life for those in the graves. Jesus' deliverance from death was a complete proof of God's power to raise the dead, but was just the first case of it. And since so much true testimony had been given of Christ's resurrection as to make it beyond denial, how could any expect to succeed in destroying the truth of a coming resurrection of other dead ones?

10. How had the Athenians received the news by Paul of "resurrection"? and what does he indicate regarding the brethren at Corinth on the subject?

[11] "Now if Christ be preached that he rose from the dead [ones], how say some among you that there is no resurrection of the dead [ones]? But if there be no resurrection of the dead [ones], then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." (1 Cor. 15:12-15) Is Paul a false witness of Jehovah God, or true?

[12] Jesus Christ's resurrection from the dead is a proof of more than of his having kept integrity toward God unto the death and of having shown worthiness of life immortal as the Vindicator of Jehovah's name and Word. His being raised out of death is a guarantee of a resurrection to come of others who are dead in the tombs. It guarantees that man's terrible enemy death shall be destroyed, its companion, the grave, also being blotted out. Hence both resurrection facts are inseparably tied together, so that if the one is true, the other is also; if the one is denied, the other is also denied at the same time. To deny that Almighty God raised up Jesus from hell, the grave, would mean to deny his power to do so; but more: it would deny his purpose to raise other dead ones by Jesus Christ. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31) So said Paul to the Athenian philosophers, and he was not a false witness of Jehovah God in so saying.

[13] "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:16-19) The religionists of "Christendom" say that in this chapter of his epistle what the apostle Paul is proving is the immortality of the human soul. The argument of the apostle is directly to the contrary, and he bases it on the Scriptural truth that the dead are out of existence and are dead souls, not immortal souls. In fact, in the Hebrew and Greek Scriptures which Paul used and quoted, the expression "dead body" is "dead soul" in the original text. (Num. 6:6; 9:6,7; Hag. 2:13; Num. 19:13; Lev. 21:11) If a soul is dead, it is perished, unless there is a raising of the dead from the graves. If the sleeper never awakes, he never returns to consciousness and active life. Such

11. If there were no resurrection, what about Paul's preaching and also our faith of future life?
12. Besides the matter of Jesus' integrity, of what further is Jesus' resurrection a proof or guarantee as testified to by Paul?
13. What do religionists claim that 1 Corinthians 15 proves concerning the soul? and what does the chapter really prove concerning the dead?

would be the destiny of those that have fallen asleep in Christ, if the dead rise not; and such could be only if Jesus himself was not raised from the dead. In that case, the Christian's faith would be unfounded and to no purpose.

[14] It is those who are left in their sins that perish; concerning which it is written: "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:35, 36, 18) "He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 5:12) If Christ Jesus had not been raised, it would have been because he had not retained his integrity faultlessly toward God and had not proved acceptable as a ransom sacrifice for the cancellation of the sins of believers in Jehovah God and his provision. Hence all the dead being naturally sinners, there would be no means of removing the disability of sin from any of them. Furthermore, the followers of Christ would not be following a Redeemer, but would still be in inherited sin, not being washed from their sins in the blood of a Redeemer. All hope of future life would therefore be blasted.

PERISHED ONES NOT RAISED

[15] In the above argument God's inspired witness is not denying that some or many of the dead have perished and shall never have an awakening out of death. Paul does not argue contrary to Jesus' judgment words against the religious clergy that maliciously caused his death on the tree despite Jesus' proofs of his Messiahship to them, namely: "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell [or, how should ye flee from the judgment of gehenna]?" (Matt. 23:31-33, and Rotherham's translation) Concerning the wicked brood of "that old serpent, which is the Devil, and Satan", Jehovah God announced the destiny of destruction, saying to the Serpent in Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed [Christ Jesus]; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Such judgment utterance foretold destruction under the heel of Christ Jesus for those becoming Satan's offspring as well as for Satan himself. Such ones take in Cain, regarding whom the inspired scripture says: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." (1 John 3:12) What, then, of Cain's father, Adam, who rebelled against the law of God and plunged the entire race into sin, death and bondage to the Devil?

[16] Christ Jesus foretold that there would be *goats* at the end of the world, where we are now. He also foretold the eternal judgment to be rendered against them by himself as King and Judge, saying: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: . . . And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:41-46) Certainly, then, all such on descending into death go down into destruction, as symbolized by "gehenna", and therefore perish, because there will be no resurrection for suchlike.

[17] As to such wicked seed of the Serpent the inspired Jude said: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." (Jude 11-13) Of the same class the apostle Peter wrote: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; for if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."—2 Pet. 2:12, 20.

[18] Concerning the destiny of Judas his betrayer, Christ Jesus said in the hearing of his disciples: "One of you is a devil." "None of them is lost, but the son of perdition." (John 6:70; 17:12) The apostle Paul also spoke of the "man of sin" class as being in line for the same fate as Judas, saying: "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." —2 Thess. 2:3, 8, 12; see also Hebrews 6:4-8; 10:25-31.

14. Who in general are the ones that perish? and what would a failure of Jesus to be resurrected have meant in that case?
15. Who have perished, or will perish, without benefit of resurrection, according to the words of Jesus to religionists, and of God in Eden, and of the apostle John?
16 What did Jesus say in his parable concerning the end of the world to show whether any will perish now?
17. What did the apostles Jude and Peter say as to such wicked seed of the Serpent?
18. What did Jesus say showing the destiny of Judas, and what class did the apostle Paul name as due to have the same fate as Judas?

[19] Can it be Scripturally contended with success that all such wicked ones above described "are fallen asleep in Christ" on dying? Manifestly not. Therefore in 1 Corinthians chapter 15 the apostle could not be speaking of those that have gone down into perdition, symbolized by "gehenna". What the apostle is pointing out is that, if Christ was not brought up from death, then the outcome to those that actually "are fallen asleep [with faith] in Christ" is as disastrous as that of the wicked ones who are in line for perdition or destruction. Of the more than five hundred brethren who were eyewitnesses at one time of Christ's being alive from the dead, "some are fallen asleep." When the first martyr to suffer a violent death, Stephen, was dying, he said: "Lord Jesus, receive my spirit!" "And when he had said this, he fell asleep." (Acts 7: 59, 60) It is these sleeping ones that the apostle Paul is here discussing. Reasonably, then, he concludes that if there be no resurrection out of death, then his dead brethren are perished, and he and his living brethren, who suffer the assaults of Satan and his demons, are "of all men most miserable". Be it observed that the apostle would not make such remark if he believed and if he was trying to prove that religious lie, namely, that 'the dead are more alive than ever, being immortal souls in a spiritual realm'.

[20] Paul assures us: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12) But the faithful Christians, who endure the miserable time that Satan and his seed try to make for them and who endure it with blameless integrity toward God, have more than hope only in this life. They have hope of future life beyond the power of those demons to molest, not by reason of inherent immortality of soul, but by the power of God to raise them out of death. The certainty of this hope is proved by his raising his beloved and only begotten Son from the dead.

[21] Triumphantly, therefore, the apostle wrecks all denials and all false conclusions based on such denials by citing this eternal fact: "But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15: 20) Hence those that have fallen asleep in Christ are not perished, but at the coming of Christ Jesus to God's spiritual temple for judgment in 1918 the time of their awakening to be with him arrived. The fact that the nations are raging at present, because of their opposition to the reign of God's King, is no disproof of such resurrection, but rather the contrary: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." (Rev. 11: 17-19) Why the resurrection of those that slept in Christ has been invisible to human eyes, the apostle explains in later verses of his resurrection discussion.

[22] Paul's use of the expression "firstfruits of them that slept" is noteworthy. Christ Jesus once slept in death. He being the firstfruits, then those sleeping in him must be the afterfruits of the "first resurrection" class and must become living fruit unto God by being brought out of the death-sleep. Hence the spirit of God caused the apostle to write further: "For since by man *came* death, by man *came* also the resurrection of the dead." (1 Cor. 15: 21) The repeated word *came* being inserted by the Authorized Version Bible translators, *The Emphatic Diaglott* reads more accurately: "For since through a man, there is death, through a man, also, there is a resurrection of the dead." Verse 22 next adds: "For as in Adam all die, even so in Christ shall all be made alive."

[23] Are those two verses to be taken to mean a resurrection or even an awakening out of death for *all* the dead? To interpret verses 21 and 22 that way would mean disregarding the Scriptures that prove that many at death have perished, because they have gone down into destruction from which no recovery is possible. Certainly the apostle Paul was not disregarding such scripture texts, many of which he himself wrote. Under the divine inspiration he would not be guilty of contradicting himself. True it is that by Adam's sin death passed upon all men descending from him, but not "second death", which is the death of destruction in gehenna. (Rev. 20: 14; 21: 8) Hence those having only the inheritance of death that was unavoidable through Adam would be redeemable or be in line for a resurrection out of death. Those whose inherited condemnation to death had been added to by willful wickedness that brings the divine judgment of destruction have more than an inheritance from the first man. They go to gehenna, and are not among 'all those that are in their graves' and who 'shall hear the voice of the Son of God and shall come forth' in the resurrection time.—John 5: 28, 29.

19 Why could 1 Corinthians 15 not be speaking inclusively of those who go down into perdition? and what does the argument concerning those sleeping prove concerning the state of the dead?
20 What hope do the faithful ones have for whom the Devil and his seed try to make it miserable now?
21. Due to what eternal fact are the ones that are fallen asleep not perished, and why does the present anger of the nations not disprove the arrival of the time of their resurrection?

22. How is the expression "the firstfruits of them that slept" to be understood? and how are "death" and "resurrection of the dead" similar as to their beginning or first instance?
23. Why may 1 Corinthians 15: 21, 22 not be understood to mean an awakening from death of ALL the dead?

[24] "In Adam all die," by reason of death's passing from him onto all his offspring; but it is not true that all such eventually die with merely the condemnation they inherited from Adam resting upon them. The malicious, deliberately wicked and rebels against God die not merely as descendants of Adam the sinner, but also as the seed of the Serpent, the children of the wicked one Satan. Adam was not responsible for their dying as such workers of iniquity against God. Hence all such could not be included among *all* those who in Christ shall be made alive; for Christ's ransom sacrifice does not cover or cancel such sin of rebellious iniquity and willful wickedness.

[25] It is evident, therefore, that the apostle's words at 1 Corinthians 15:21, 22 are restricted in application, and that he has in mind all those he was writing about, namely, all those "which are fallen asleep in Christ". (Verses 6, 18) Without question, these were affected by the death that came by the first man, and they all died in Adam, because by him sin entered into the world and death by sin, and all these inherited sin from him and so death and its condemnation naturally passed upon them. But as in Adam they died, so in Christ they shall all be made alive. They shall come forth from the graves "unto a resurrection of life", because of having done good in God's sight.—Rom. 5:12; John 5:28, 29.

ORDER OF RESURRECTION

[26] That the above is the correct presentation is made clear by the next verse: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (1 Cor. 15:23) Rotherham's translation renders this same verse as follows: "But each in his own rank: a firstfruit Christ; after that they who are the Christ's in his presence." This states the resurrection order of Jesus and his church. He, as firstfruits, was foreshadowed by the barley-harvest firstfruits offered up by Israel's high priest on Nisan 16, Jesus' resurrection day, and he started off the resurrection. In accord with that it is written by Paul: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." (Col. 1:18) His was the beginning of the "first resurrection". Hence after him properly come those who share with him in the first resurrection. Who are they? "They who are the Christ's in his presence," that is, his second presence, which is unseen to the natural eye because it is in the spirit. They that are then Christ's are the members of his body, the church of which he is the head. He is the One foretold as "the Seed of Abraham", in whom all the families and nations of the earth are to be blessed. (Gen. 12:1-3; 22:18) All his body-members, by being adopted as the spiritual sons of God, have been made a part with Christ Jesus as such "Seed of Abraham".

[27] This agrees with Paul's statement, at Galatians 3:27-29, to Christ's body-members: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." At 1 Corinthians 3:23 Paul says: "And ye are Christ's; and Christ is God's."

[28] The time of Christ's presence is "that day" of which the apostle speaks, till which day he expected to sleep in death. He looked forward to be awakened from death in that day and to receive the prize for his faithful Christian course. He expressed this hope to Timothy in these words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:6-8.

[29] Christ's second and invisible presence as the King in glory began in A.D. 1914. There is now but a faithful remnant of his body remaining on the earth, to serve as Jehovah's witnesses in preaching the good news of the kingdom of God as having come and the destruction of all its enemies as being near. (Matt. 24:14) Such remnant of body-members must finish their earthly course faithfully as Paul did, that they may experience their resurrection to be with their Lord and King. Then all such resurrected members of the entire body of Christ, the true church, will sit with the "King of kings" in his throne and shall reign with him.—Rev. 20:4, 6.

[30] However, none of the religious clergy and hierarchy that have tried to run ahead of the Lord God and to reign visibly in glory and power on the earth as the spiritual overlords and advisers of the political governments, none of such will have any seat in that heavenly Government. In this time of his second presence as the Rightful Ruler of a New World of righteousness, such would-be governors of the nations of the world show they are not Christ's. Their ambition to rule the earth instead

24. To what extent is it true that "in Adam all die"? and why does Christ's sacrifice not cover sin in the case of some that die?
25. To whom, therefore, must 1 Corinthians 15.21, 22 apply? and why?
26. What is the meaning of 1 Corinthians 15:23, proving that the above presentation is correct?
27. How does Galatians 3:27-29 prove who are "they that are Christ's at his coming"? also 1 Corinthians 3:23?
28. Till what day did the apostle Paul expect to sleep in death? and what did he then expect?
29. When did such presence of Christ begin, and what is the destiny of those of Christ alive on earth during his presence?
30. Why will none of the religious clergy and hierarchy 'reign with Christ a thousand years'?

of Christ Jesus himself, and their religious support to an international organization to keep the old political rule of worldly men in control, prove that they are opposed to Christ Jesus and his kingdom rule. Their worldly-wise activities to build a better world that will last a thousand years by human power will not entitle them to 'live and reign with Christ a thousand years' in his heavenly kingdom. They do not take to heart his words to a governor of this world: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36) Their friendship with the ruling powers of this world for the earthly advantages they get therefrom makes them the enemies of Jehovah God and his King: "Whosoever therefore will be a friend of the world is the enemy of God."—Jas. 4:4.

NEXT IN ORDER

[31] Does the resurrection of the dead end with those that are now Christ's as members of his body? The Scriptures say not, and his apostle so indicates in the next words: "Then [Rotherham's translation reads: Afterwards] cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15:24-26) Certainly the destruction of death will not be accomplished until all those who are in the graves solely as the result of Adam's transgression in Eden have been brought forth as amenable to the benefits of Christ's ransom sacrifice and as susceptible to righteousness. That will open up to them the way to everlasting life, if they will walk therein. The apostle's words are clear-cut, that it is under the reign of Christ that the death which is by Adam is to be destroyed completely.

[32] The coming of Christ Jesus into the Kingdom as the One whose right it is to rule marks the beginning of his "presence". It is as King and Judge that he turns his face and attention to this earth and to the establishment of righteousness therein by the clearing out of the wicked. Thus he becomes present. His reign extends to the earth, upon which earth the Gentile governments have been subject, not to the will of Jehovah God, but to the "god of this world", Satan the Devil. Christ's presence will continue until death's destruction. When during his presence comes "Afterwards the end"? (1 Cor. 15:24, *Rotherham*) The apostle Paul does not state specifically whether it is the end of this world or the end of the thousand-year reign of Christ. However, the specification that "as a last enemy death is to be destroyed" would fix the *end* meant as the termination of Christ's millennial rule.—Verse 26, *Rotherham*.

[33] It will not take Christ Jesus the entire period of ten centuries to "put down all rule and all authority and power", or, to "bring to nought all rule and all authority and power" (*Roth.*), neither to show his power over death. When the end of this world, that is, the end of Satan's uninterrupted rule, came, in A.D. 1914, then the coming of God's Anointed One into the Kingdom of the New World took place. Without delay the King of righteousness proceeded to oust the host of wickedness, Satan and his demons, from their heavenly position. In the fight that ensued, Christ Jesus and his holy angels came off victorious. The "god of this world" and his wicked angels were forced down to the earth and there kept in custody, pending the final fight between Christ and all of Satan's organized forces at Armageddon. The faithful members of Christ's body that slept in death were not yet resurrected, and hence had no part in that "war in heaven". (Rev. 12:1-12) Their awakening out of the sleep of death awaited his coming to the temple of God for judgment of the "house of God". By the abasement of Satan and his spiritual hosts to the earth's vicinity they were put under the feet of God's enthroned King, now ruling amidst his enemies, but were not destroyed.

[34] After defeat and debasement, Satan was insanely mad and proceeded to organize, prepare and train "all rule, and all authority and power" under him for the final war, the battle of Armageddon. He has used these to persecute and make war against the remnant of the members of Christ's body yet living on earth, because these are representatives of God's universal organization, his "woman", symbolically speaking. (Rev. 12:13-17) After Christ the King comes and appears at the temple in 1918, the nations under Satan are judged according to their attitude toward Jehovah's King and his rulership of the earth. The proclamation of his reign is made by the faithful remnant unto all the nations, and thereby Christ Jesus the King at the temple is presented to all the nations of the world as the Rightful Ruler, to whom all other rule, authority and power must bow.

[35] The nations have refused to accept the Kingdom message proclaimed by the remnant of Jehovah's witnesses. Under the influence of Satan's demons they have chosen for their "king" worldly politics under the "god of this world". Their unfavorable

31 How do the apostle's next words, at 1 Corinthians 15:24-26, show that the resurrection does not end with those who are members of Christ's body?

32. Why and how does Christ become "present"? and when during his presence applies the expression "Afterwards the end"?

33. Why does it not require the millennium to "put down all rule and all authority and power"? and when does Christ show his power over death as regards his body-members?

34. What does the ousted Satan proceed to do respecting "all rule, and all authority and power" under him? and upon what basis have the nations been judged since 1918?

35 Due to what conduct of the nations has the battle of Armageddon become unavoidable?

decision and their continued opposition to the rule of Christ and the preaching of his remnant on earth do not, however, unseat the reigning rightful King. He continues to rule in the midst of his foes. The battle of Armageddon, "the battle of that great day of God Almighty," becomes unavoidable, to remove all such opponents, who refuse to bow willingly.

[36] By unsurpassed violence in that conflict, Jehovah God, through his King, will destroy Satan and all his demonic and human 'rule, authority and power'. It is then that Christ's thousand-year reign as King unopposed begins. By the binding of Satan before the millennial reign begins Christ accomplishes to "put down", "bring to nought," or abrogate all opposing rule, authority and power. He crushes them all out of existence under his feet. (Ps. 110:1, 2) Such accomplishment marks the final end of Satan's world or organization. That final end draws near, as Jehovah's witnesses hasten onward to finish the 'preaching of this gospel of the kingdom in all the world for a witness unto all nations'.—Matt. 24:14.

FINAL FOE

[37] All the powers under Satan the Devil have been the enemies of righteous men, from Abel on down to the present. Nevertheless, with the destruction of such powers at Armageddon not all of man's enemies will have been wiped out. A last enemy remains, and that is death itself, the death concerning which Adam's descendants had no choice, but which death was thrust upon them by that man's transgression in Eden. The religionists should observe that the apostle Paul calls such death an *enemy,* and not 'a friend that acts as a doorkeeper to open the way into life immortal in a higher, spiritual realm'. Christ Jesus was never subject to such death as is by Adam. His death was by self-sacrifice, according to the will of Jehovah God, and he permitted his enemies to put him to a violent death. His resurrection was not his own personal triumph over death, but that of Jehovah God, whose power raised his Son to life, breaking the bonds of the enemy death. It is when Christ Jesus reigns that he himself shows his power over death, to abolish it. Those whom he raised to life when he was on earth did not stay alive.

[38] Less than a century after his resurrection he appeared to the apostle John in a vision and said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18) His own resurrection to life from the dead was a sure guarantee that the death traceable to Adam's disobedience and affecting all Adam's offspring would be banished. Therefore it was written, at 2 Timothy 1:10: "But [grace] is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

[39] After his coming to the temple, which was in 1918, Christ Jesus begins the active abolition of death and hell. It is now under way. How? By the raising of his faithful body-members, who were sleeping in death up till his temple appearance. Concerning this he said: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John 6:39, 40.

[40] When the last of the faithful remnant will have finished his earthly service and Christ Jesus will have raised him instantaneously from the dead to reign with him, then the enemy death will have been completely abolished, put down, rendered powerless and destroyed as far as the members of the body of Christ are concerned. "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." (Rev. 2:11; 1 Cor. 15:54-57) This special demonstration of power over the enemy death does not wait till the thousand-year reign of Christ is finished, because his 144,000 body-members are appointed to 'live and reign with Christ a thousand years', while Satan is bound. (Rev. 20:4, 6) Thereby they share with him in the "first resurrection", and it is unto life immortal beyond the power of the "second death".

[41] Hope of life from the dead is not for only those who are Christ's as members of his body, the church. Jesus foretold of his judgeship to come, and added: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment]." (John 5:28, 29) Other men besides Christ's body-members are accounted in God's sight as having done good in this life. Such ones are his approved faithful servants of old, such as John the Baptist, the last, and Abel, the first. They, having died before the calling to the heavenly kingdom was opened up to Jesus' followers, do not attain to the "first resurrection", but are promised a "better resurrection",

36. How and when are all such 'rule, authority and power' brought to nought? and what do Jehovah's witnesses do meanwhile?

37. (a) Thereafter what enemy, if any, remains? (b) What kind of death was that which Christ Jesus experienced, and when does he personally show his power to abolish death?

38. What did the resurrected Jesus say as to his power over death? and why was the abolition of death certain thereafter?

39. How is the abolition of death and hell now under way, and how did Christ Jesus foretell it?

40. When is death completely abolished as far as concerns his body-members, and why then?

41. What must take place as respects those "that are in the graves"? and when does abolition of death over the faithful men of old take place, and how?

that is, better than that of the other human dead in the graves. They shall have a "resurrection unto life". At the beginning of Christ's thousand-year rule they will be his visible representatives upon the earth, "princes in all the earth." Thus, neither as respects them does the abolition of death wait till the expiration of his reign.—Heb. 11:1-40; Ps. 45:16.

42 Persons of good-will, who now give proof of such good-will toward Jehovah God and his reigning King by consecrating themselves to God and serving as witnesses to his King and kingdom, are in subjection to death, having inherited such from Adam. Now these may demonstrate their integrity toward God amid the present wickedness and the opposition of the old world to Jehovah and his purpose. By this they show their worthiness of everlasting life through Christ Jesus. A great number of these "other sheep" of the Lord will never go down into the tomb, for Almighty God will preserve a great multitude of this class through the destruction of the old world at Armageddon. They will then be adopted as children of the reigning King, "the Everlasting Father," and will never die off the earth, because inheriting everlasting life from him, by the gift of the right to eternal life.—John 8:51; 11:26; Zeph. 2:3; Isa. 9:6, 7.

43 What a glorious outlook, that Christ Jesus must reign till he has put all enemies, including death, under his feet! Consequently, the coming forth of the rest of the dead, those that have "done evil", unto a resurrection of judgment, must take place before the end of his thousand-year reign. Those who are already in gehenna are not among the ones that will come forth to a resurrection, for they are perished for ever. Those who are in the graves, who are in God's memory, as covered by the propitiatory power of Jesus' sacrifice, will then come forth. (Rev. 20:11-13) If under the judgment they turn their backs on the evil they formerly practiced and now turn to righteousness of serving Jehovah's King; and if they steadfastly persevere in righteousness and devotion to God, even though Satan the Devil be loosed at the end of the thousand years for a test of their integrity, then they shall enter into life eternal on a paradise earth. In such manner will be fulfilled the prophecy: "The rest of the dead lived not again until the thousand years were finished." It is because they have to pass successfully the judgment test of Satan's loosing before inheriting the right to life, eternal life in human perfection under God's kingdom.—Rev. 20:5, 7-10.

44 Then Christ Jesus will have reigned until he has put down and destroyed man's last enemy, death, and its close attendant, hell or the grave. Destruction, in gehenna, with Satan and all his organization, will be the fate of all those who fail to be steadfast in righteousness and fail to keep their blamelessness during his brief loosing. (Rev. 20:11-13) That wicked rebel against Jehovah's universal domination was responsible for the death that came upon all men through Adam. (John 8:44) "And there shall be no more death," at the end of the thousand years, because all survivors of the final test arising from what Satan does during his short release, will be counted worthy to attain the New World of righteousness, which is everlasting. They will be graciously favored with the blessed gift of the right to everlasting life from God through his King.

45 Then, with all the wicked destroyed from all the universe, Jehovah God will reign as "King of Eternity" over all that live, including his kingly representative, Christ Jesus. This is the sense of the apostle's words: "For he [Jehovah] hath put all things under his [Jesus'] feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him [Jehovah] that put all things under him, that God may be all in all." (1 Cor. 15:27, 28) God's purpose to put all things under Christ's feet was foretold at Psalm 8, and the apostle in explaining the Psalm says: "For not unto messengers hath he subjected the coming habitable earth of which we are speaking. [*Roth.*] . . . But we see Jesus," as the Son of man to whom God puts all things in subjection. (Heb. 2:5-9) The Most High God has put the coming paradise earth into subjection to Christ Jesus the King as his place of dominion, in the New World.

46 Joyfully we look forward to when Christ Jesus, by Jehovah's authority and invincible power, will have destroyed all enemies, including death and its sister, the grave. Then, having accomplished the divine purpose, Christ the King will turn over the paradise earth and its perfected righteous inhabitants to the Supreme One, Jehovah God. Thereby the earthly realm will become once again wholly a part of the universal organization of the Most High God. Humbly Christ will claim no independent sovereignty of his own. Having gloriously succeeded in his kingdom over the earth and fulfilled God's will toward it, he will gladly submit himself in absolute allegiance and obedience to Jehovah God, to enter in upon the further work God has in readiness for him and his glorified body-members, the church.

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42 What opportunity as against death is now open to the Lord's "other sheep", and upon what conditions?

43 Who are the "rest of the dead", when must these come forth, and when do they 'live again'?

44 When will the last enemy be destroyed and there be "no more death", and why?

45. Who puts all things under Christ Jesus, and when does he reign as "King of Eternity" over all that live?

46. When will Christ Jesus 'deliver up the kingdom to God, even the Father', and be subject unto Him? and how?

TO RICHES THROUGH POVERTY

ALTHOUGH God could not set aside his judgment against Adam and Eve and the effect of such judgment upon their descendants, yet God could and did provide in His law for the accepting of a ransom for everything that had been lost to their descendants and thereby relieve all believing men of the disability under which all find themselves. The unselfish provision made by the Lord God for humankind, therefore, was that a life might be given for a life, that is, a perfect sinless life be given as a corresponding price for the perfect life that Adam had forfeited for all his offspring. (Deut. 19:21) The sinless life that is accepted in that behalf must be a perfect human life. It could be nothing more, and certainly nothing less, in order to meet the requirements of God's law. All the human race being the offspring of Adam the sinner, it is entirely impossible for any of Adam's offspring to become the ransomer or redeemer of his fellow humankind. *Ransom*, as used by the apostle at 1 Timothy 2:6, means an exact corresponding price, that is, the price of exactly the same value as the law requires for that which has been lost and which is to be redeemed.

It was the perfect man Adam that sinned. God's law required the forfeit of Adam's life in death. The judgment of God took away from Adam his right to live, and he died, and his children were born without either perfect life or the right thereto. Nothing could become a ransom of such life right save a perfect human creature, possessing life on earth and the right to that life. The one who becomes the redeemer or ransomer of Adam's offspring must stand exactly in the same position as occupied by Adam prior to sinning and at the time he was perfect when in Eden and before he had taken any wrongful steps whatever in the commission of sin. The one who would take the place of ransomer and suffer death in order to provide redemption must be a perfect human creature. If he were part spirit and part human, that would not be a price exactly corresponding to the perfect man Adam. In no creature was there the power to make this provision for redemption. Only God could provide such a ransomer or redeemer, and the Scriptures show he has provided for redemption. In doing this Jehovah God was moved entirely by unselfishness.

The spirit creature, the Logos or Word of Jehovah God, was exceedingly rich in heaven, because he was next to Jehovah and was His active agent in the creation of all other things. Consequently he enjoyed the fullness of riches of all creation. In order for him to become the redeemer of humankind he must become a man. Hence he must lay aside all of such riches and glory as he possessed and enjoyed in heaven and become just a man. In harmony with this it is expressly written that Jesus "was made a little lower than the angels, for the suffering of death, . . . that he, by the grace of God, should taste death for every man". (Heb. 2:9) This proves that Jesus on the earth was not part spirit nor wholly spirit creature, like the angels, but was made human and lower than the angels, and made thus in order that he might become the redeemer or ransomer of humankind by taking the place as the sin-bearer and suffering death as a sinner. Laying aside his heavenly riches and glory, therefore, he became poor.

How was it that the Word or Logos, now called "Jesus", was made a man? His father or life-giver was not a human creature, the descendant of Adam. Had he been the son of Adam, then he could not have been born a perfect man. The Scriptures point out that Joseph and Mary were espoused and before their marriage was consummated, that is, before there was intercourse between them, Mary "was found [to be] with child of the holy spirit". That means that God's invisible power, his spirit, had caused Mary to conceive in her womb a babe. Stated in other phrase, Jehovah God had exercised his power, and in the womb of Mary was a child before she was united with Joseph. The angel of God then transmitted to Joseph this message, to wit: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy spirit. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us."—Matt. 1:20-23, *Am. Stan. Ver.*

In due time Mary gave birth to the child which she had conceived by reason of the miraculous power exercised by the great Creator. When the child was born God begat him, which means that He acknowledged the child as his Son and called his name Jesus. His name means he was born to be the Savior of the people believing on him. At the moment of the birth of Jesus a message of greatest importance to humankind was announced by God's angels, which were sent from heaven. "And, lo, the angel of the Lord came upon [the shepherds], and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. . . . Glory to God in the highest, and on earth peace, good will toward men."

Thus into the world came the perfect child named "Jesus". "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40) Under God's law a man was required to be thirty years of age in order to qualify finally as a priest or servant in God's organization among the Jews. Jesus grew to manhood's estate, and now he was ready and qualified to carry out the purpose of his Father, Jehovah God. He met John the Baptist at the river Jordan, and there John, at the request of Jesus, baptized him in the river This was done as an outward testimony that Jesus had agreed to do his Father's will, whatsoever that should be. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16, 17) In this manner Jehovah acknowledged or begat Jesus Christ as his Beloved One sent to earth to accomplish his purpose. For three and one-half years thereafter the man Jesus was put to the most severe test, and under such test at all

times proved his loyalty and faithfulness to God and maintained his integrity toward his Father.

Why was Jesus on earth? The primary reason, as given by the Scriptures, is that he might vindicate the name of Jehovah God; and the secondary reason is that he might redeem humankind and thus afford an opportunity to man to live. Such redemption was necessary because the imperfect man Adam, under the sentence of death, could not transmit to his offspring the right to live. Since all humankind are the offspring of Adam, all were brought into the world without the right to live. In a few words it is stated in the Scriptures, at Romans 5:12: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

By inheritance all human creatures are sinners, and for that reason are not directly responsible for their imperfections. They are born in sin and in lawlessness because of conditions over which the offspring have no control. Said one such: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5) The removal of that disability from the human race could be accomplished only by the perfect man Jesus in dying seemingly a sinner, but in reality as a sin-bearer, and thereby providing the ransom or redemptive price for mankind. The man Jesus was a perfect man and in every way exactly corresponded with the perfect man Adam before he sinned. Jesus possessed life as a human creature, and also the right to life, because at all times the obedient ones in harmony with God have the right from God to live. The perfect man Jesus possessed all the necessary qualifications to become the redeemer of humankind. The redemptive price must be provided first, and the vindication of Jehovah's name must follow thereafter.

Almighty God could not consistently compel a perfect man to die in the place of one that had sinned, but he could make it possible for a perfect man to willingly die in harmony with his Father's will for the offspring of such sinner. It was the will of God that men should have an opportunity to live, and the Lord Jesus was fully committed to do God's will. Hence he voluntarily submitted himself to the will of God in order that he might become the Redeemer. God's provision or law was stated in this manner: "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." (Rom. 6:23) That law of God meant that he who willingly sins must die and that there is no escape from death and no hope for subsequent life unless Jehovah makes it possible for man to live. Life is the gift from God, and he has made provision to give life to obedient men through Jesus.

Life and the right to live, only God can give. For this reason it is written that 'life is the gift of God through Jesus Christ'. Before this gift is even offered, however, the disability of the one to whom the gift is made must be removed; and that disability could be removed only by the life of the perfect man Jesus, whose life was given in sacrifice and is applied as the ransom for sinful man. For this reason Jesus said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) The first coming of Jesus was not that he might receive something for himself, but that he might minister to others and might give his life as a means of salvation for as many of mankind as would comply with the requirements of God's law after having received a knowledge thereof.

The perfect man Jesus must die, not because of wrongdoing on his part nor by compulsion, but voluntarily in obedience to the law of his Father. It was the delight of Jesus to do the will of his Father, and he so expressed it. (Ps. 40:8) That Jesus was not compelled to die, but did so willingly and in harmony with his Father's will, note his own words: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

These words of Jesus clearly prove he was at unity or in full accord with his Father and, whatsoever was the will of his Father, that Jesus delighted to do. In heaven Jesus was very rich. Leaving the heavenly courts to become a human creature Jesus became poor, as compared with what he had as a spirit. As a man on earth Jesus was rich. He was the only man ever on earth, aside from Adam, that was perfect. One of the titles by which he was known, and is since known, is "The Son of the man" (according to the Greek manuscript). This means that, because he was the only perfect man, he became the rightful owner and possessor of everything that Adam once had and lost. Adam had become a pauper by reason of his sin, and now Jesus must become poor voluntarily. To become the redeemer of sinful humans Jesus necessarily must divest himself of every right and possession. In support of that truth it is written: "Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9:58) This does not mean that Jesus could find no place to rest his body, but it does mean that, having come as the Redeemer, he must lay aside claim to everything. Therefore he gives the comparison between himself and the foxes and the birds. He must become entirely poor, divested of all riches.

And why did Jesus become poor? So far as the answer relates to man, he became poor "for your sakes . . . that ye through his poverty might be rich", to quote from 2 Corinthians 8:9. Otherwise stated, Jesus, by fully complying with the will of God, qualified to become the Savior of humankind and to become God's instrument by and through which life can be given to the obedient ones of humankind. For this reason Jesus said: "I am come that they might have life."—John 10:10.

Aside from the provision Jehovah made and the redemptive work performed by Christ Jesus, there is no possibility for any human creature to ever have life. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," than the name of Jesus. (Acts 4:12) Only those who have full faith and confidence in the shed blood of Jesus as the redemptive price for man can obtain life everlasting. For the obedient ones God has provided the means of granting life and forever sustaining that life. This provision God long ago foreshadowed by his dealing with the children of Israel in the days of Moses, when that prophet raised up the serpent in the wilderness in order that those looking upon that brazen representation of the Sin-bearer might

be healed from the deadly bite of the fiery serpents which had assaulted them. (Num. 21:4-9; John 3:14, 15) Looking upon that symbol pictured faith in Christ Jesus.

That the death of Jesus results beneficially only to those who exercise faith and obey the Lord is further supported by the words of Jesus, spoken with authority from on high, to wit: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:46, 48-50) God does not compel anyone to avail himself of the benefit of the ransom sacrifice of Christ Jesus. Life is "the gift of God", and a gift is received only by the one who first learns about it and then accepts it. Those accepting it become rich.

It was the man Jesus who became poor as a man and died in ignominy. It was he whom Jehovah God raised out of death, a creature divine, and who is "alive for evermore", and to whom Jehovah has committed boundless riches. "Who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross. And therefore God supremely exalted him, and freely granted to him that name which is above every name."—Phil. 2:6-11, *Emphatic Diaglott*.

DEBORAH, PICTORIAL PROPHETESS

JUDGMENT begins at the house of God. With the coming of Christ Jesus to the temple in 1918 the visible part of Jehovah's organization underwent a searching examination. All was not well. Mixed in with the faithful-hearted ones were many pretenders, religionists, in fact, who had no real zeal for the Lord but were devoted to religious formalisms and practices. Their leaven (religion) tainted the entire visible organization, and Jehovah's Judge at the temple viewed the organization as unclean. (Matt. 16:6, 12; Gal. 5:9) This unsatisfactory condition within God's representatives on earth during World War I was prefigured centuries before by a state of affairs existing in the nation of Israel at one time. In due order the counterfeit Christians were cast out from God's flock following 1918, and the religious spots washed from the faithful ones who remained. This cleansing, too, was prefigured by events occurring at the time of Israel's history alluded to above. The drama centers around the prophetess Deborah.

Frequently the Scriptures use women to represent organizations. In Genesis 3:15 and Revelation chapter twelve a woman is used as symbolical of God's organization, whereas at Revelation chapter seventeen an unclean woman is used as a figure of Satan's organization. Deborah was raised up as a prophetess at a time of crisis in Israel. The Israelites had not held fast to the true worship of Jehovah God as he had ordained through his laws and ordinances, but they had turned aside to the religious practices of the heathen round about. They were in an unclean condition, had lost Jehovah's favor and protection, and, as a result, were sorely oppressed by Jabin, king of Canaan. (Judg. 4:1-3) "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." (Judg. 4:4) In fulfilling these duties of office Deborah was used as a picture of Jehovah's organization.

The record discloses that Deborah (her name significantly means "bee") was married to Lapidoth. Mention of him is made to show that she was no widow, forsaken or abandoned, that she was not a sorrowing woman. "Lapidoth" means "lamps, torches, or light"; hence he well pictures Jehovah God, "the Father of lights," and who is the Husband of His "woman" or organization. Concerning God's organization it is written: "Thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." (Isa. 54:4, 5; Jas. 1:17) Christ Jesus and his church, the Lamb's wife, are a part of that organization, they being the capital thereof. Through His organization Zion Jehovah judges his people on earth. In the ancient drama he used the prophetic character Deborah to judge his people Israel.

"And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment." (Judg. 4:5) The physical surroundings of the place where Deborah sat in judgment are significant. Palm branches are associated with Jehovah's worship and praise. (Lev. 23:39-43, Neh. 8:15; John 12:12-15; Rev. 7:9, 10) In Solomon's temple figures of palm trees were carved on the doors leading into the most holy where the mercy seat was located. (1 Ki. 6:16, 29-35) The palm is a symbol of righteousness and uprightness. (Ps. 92:12; Jer. 10:5) It is even used pictorially as the church of Christ, who, with him, constitutes the capital organization. (S. of S. 7:7, 8) Hence Deborah's identification with the palm tree argues that the divine judgment coming through her was of a righteous standard. She dwelt in the hill country of Mount Ephraim between Bethel and Ramah, and was probably of the tribe of Ephraim. "Ramah" means "the height"; "Bethel," the "house of God"; and "Ephraim", "doubly fruitful." Thus it is seen that the names associated with Deborah's judgment-place have important meanings, and indicate her closeness to Jehovah's worship and purposes and organization. To these heights the Israelites confidently went up to Deborah for God's judgment.

She declared the divine judgments fearlessly. "She sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I

will deliver him into thine hand." (Judg. 4:6, 7) Remember that Deborah and the Israelites were enslaved, surrounded by oppressors; yet here God's prophetess was boldly advocating rebellion. Sedition! the heathen dictators would cry. But "hath not the LORD God of Israel commanded"? That was final with Deborah. She sent her messenger to Barak northward forty-five miles into the territory of the tribe of Naphtali and right up close to the Canaanite city of Hazor, the royal residence of King Jabin. No fear of the enemy was shown; no concern as to whether he would be offended was manifested. Without fear of man she performed her duty unto God. How like Jehovah's organization today that pushes the battle to the very gates of the enemy! —Isa. 28:6.

In answer to Barak's request that she accompany the fighting forces into the field of battle Deborah responded, "I will surely go with thee." (Judg. 4:8, 9) At this point in the drama Barak pictured the remnant of God's witnesses yet on earth, and who are busily engaged in the warfare of Bible truths against religious lies. Deborah's assurance of standing firm with Barak and supporting him in the battle is prophetic of Jehovah's promise that His organization backs up the faithful servants on earth during the perilous times of these last days. Deborah rose and went up to Kedesh, the city of refuge, and thence to the heights of Mount Tabor with the Israelite army of ten thousand. She did not stay home and rest under her palm tree; but into the field and into action she went. Deborah became as busy as a bee. Likewise the visible and invisible organization of Jehovah goes into active service. His witnesses on earth are directed by his spirit and protected by the angels as they engage in the witness work.

Next, the fight! True to the divine promise, Jehovah drew to the battleground the fully mustered strength of Jabin's forces under Captain Sisera. At the due time Jehovah gave the signal for the battle to start, and this through his prophetess: "Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera." (Judg. 4:14, 15) The elements and the invisible forces of the Almighty God worked for the greatly outnumbered band of Israelites, and overwhelming defeat was the lot of the Canaanite armies. In this fight Barak pictured Christ Jesus, Deborah foreshadowed God's organization, particularly the holy angels that follow Christ Jesus in Armageddon's fight, and the ten thousand Israelites prefigured the complete number of the remnant of witnesses on earth. All these forces work in close harmony and unity of action in holy warfare.

What has been stated up to now shows the activity and zeal of Deborah, and pointed to the cleansed and approved condition of the earthly part of Jehovah's organization. The question arises, What about the unsatisfactory condition within these forces at the time of World War I, and which uncleanness was prefigured in the days of Deborah? This part of the drama unfolds in the composing and singing by Deborah and Barak of the victory song, recorded in Judges chapter five. After praising the Lord for the deliverance wrought and commending those fighters who willingly offered themselves in Theocratic service, the song depicts the conditions just prior to the Israelite uprising. Apparently Deborah caught up the theme of the exultant victory song at this point, singing, "In the days of Jael, the highways were unoccupied, and the travellers walked through byways. The rulers ceased in Israel, they ceased, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates."—Judg. 5:6-8, *Am. Stan. Ver.*

Through fear of men the earthly band of witnesses, as an organization, did not walk the highway of pure worship, but took side roads and roundabout paths. In the ancient type the leaders among the Israelites failed to faithfully represent God because of fear of the enemy, and this condition continued "until that I Deborah arose . . . a mother in Israel". In the fulfillment it was not until Christ Jesus came to the temple for judgment and built up the capital organization Zion that the earthly remnant were cleansed of the religious spots on their garments. Then, just as Deborah judged the Israelites, the spiritual Israelites were judged and purged through the temple organization. Jehovah's heavenly organization or "woman", being his wife, so to speak, is properly called the mother of God's earthly children, Jehovah's witnesses. (Gal. 4:26) Hence in rounding out in completeness the picture Deborah is referred to as "a mother in Israel". Not that she was called "Mother" by the Israelites; she did not arrogate to herself any flattering religious titles, such as "Mother Superior". (Job 32:21) She was merely prophetic of God's organization, the mother of spiritual Israel.

"New gods" were in vogue prior to Deborah's rise. During the World War period there was much idolizing of individuals, many through character development made idols of themselves; consecrated ones consulted a pile of stone, the pyramid of Gizeh; they stood in awe of political rulers of the state as the "higher powers" to which every Christian should be subject. There was confusion and strife within; in other words, 'war within the gates.' In effect, these things were permitted to enter in as "gods" and encroach on ground belonging to Jehovah and Christ Jesus But all these spots were cleansed away at the time of temple judgment. The earthly part of God's organization awoke. (Judg. 5:12) The sincere ones sprang into action; the pretenders were shown up and weeded out, just as it was in the time of Deborah. (Judg. 5:10, 15-17, 23) A remnant came forth as willing volunteers.—Judg. 5:9, 13.

God's earthly organization is cleansed from religion. All false "gods" previously influencing them have been ousted. "O Jehovah our God, other lords besides thee have had dominion over us; . . . they are dead, they shall not live, they are deceased, they shall not rise." (Isa. 26:13, 14, *Am. Stan. Ver.*) In harmony with the meaning of "Deborah", that is, "bee," the organization is humming with activity, and will increase. (Mic. 2:12, *Roth.*) Bees are energetic, organized in work, organized in fight. (Deut. 1:44; Ps. 118:12; Isa. 7:18, 19) And they are led by one. Deborah, the pictorial prophetess, caused the Israelites to swarm like bees against their oppressors. All these things are typical of the orderly, systematic and effective organization that Jehovah now has in the earth working in conjunction with his invisible forces.—1 Cor. 14:33, 40.

A LETTER OF INTEREST, AND REPLY

DEAR BRETHREN:

I have a question I have wished to put before you for some time, and now I must bring it to your attention at once, as it affects all those who are sincerely the Lord's people.

I am astonished at the number of Jehovah's witnesses and regular publishers who consider it quite right to go to movies, even though they have been in the truth for many years, some raised in it.

I came into the truth just one year ago and I know that the Lord would not wish me to go to the Devil's organization for pleasure. The pleasure I derive from the knowledge of the truth is more than sufficient for my well-being and general contentment, and I think all sincere servants should feel the same way; if not, then they are still in darkness, being still lukewarm; and God says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:15, 16.

We have a decision to make, and there is *only one:* we are either for the Lord or not at all. There are no halfway stops; we must go all the way to have God's approval. I came out of the Presbyterian church, after being a regular member for thirty years, and have not entered a church or movie which I have learned will aid the Devil. Now all witnesses read the same material, and I feel very bad that so many are taking the truth so lightly.

They say the movies are harmless and you can't work all the time for the Lord and not have a little pleasure, yet at this time some point out that it is harmful to celebrate Christmas. I am not doing that either this year; yet to me the movies are more harmful than sending friendly greetings and exchanging gifts.

The Scriptures say, "Love not the world, neither the things that are in the world." 'He that is a friend of the world, is the enemy of God.' By going to the movies they are supporting a group of corrupt, adulterous and Godless men and women; besides, the movies are the cause of so much smoking and drinking among our young people· it appears the smart thing to do, and they copy; and there's no greater bunch of hero-worshipers to be found anywhere than among movie fans.

I'm sure "The King" wouldn't like to find His sheep in a movie house. I hope to see some mention of this subject in *The Watchtower* or *Consolation,* as it will be to the benefit of all people of good-will. I know you can bring it out in a way to make them realize that God will disapprove of their 'doing as the heathen do'. (1 Peter 4:2-4) We want to be different if we are the Lord's people, so no reflection is on the Lord.

People will say, "Well, those people are no better than we are: they go to movies and other worldly things."

We want no such reproach on God's name; we want people to see we practice what we preach, not 'whitewashed sepulchres', as Jesus called the Pharisees. By His grace, we wish to keep on the straight and narrow and find great enjoyment doing the Lord's work, so that it will be unnecessary to find pleasure at all in the world. We needn't fool ourselves that we can sneak off the straight and narrow once in a while and have our fling on the Devil's highway and come back each time and have our robes as white as they were before. God sees what we do, and 'will spue us out of His mouth'. Our robes must be spotless, having no stains of the world, and our friends must come to see that, or I'm afraid many will risk their chances to life in the New World for a temporary "good time" in the old world.

Contact with the friends in the truth should be enough for all true Christians: a happy time can be had together in the company of "other sheep"; interesting conversation can always be enjoyed.

I hope you can find time to answer this.

Yours sincerely for the Truth,

S. N., *Pennsylvania.*

December 27, 1943

DEAR SISTER:

Yours of December 18 to hand.

Moving pictures have done far more harm than good. While in many ways they could be used as an educational feature and could bring information to the individuals, not only through the eye but also through the ear, they have not been so used. The stories reproduced on the screen today are injurious to young and old alike. Mention was made of this at the convention at St. Louis, by Brother Rutherford, in 1941. At that time he advised children and parents alike to spend their time in the field service; particularly did he admonish the parents not to send their children off to the movies, but take them out in the field service with them

The Society for years has tried to keep all those persons making a covenant with God busy in Kingdom work. It was to this end that we have arranged *Watchtower* studies, service meetings, book studies, and now the course in Theocratic ministry. Also we have encouraged the brethren to make back-calls, arranging for book studies. If they follow this course of action they will keep out of mischief; they will be busy looking after the King's business and will have no time for the pleasures of this world. I agree that association with the friends, arranging for book studies and conducting them, will bring more pleasure and happiness than any movie could ever bring to one.

I hope that you are enjoying many privileges of service and are aiding the people of good-will through the means of book studies.

Wishing you the Lord's rich blessing, I remain,

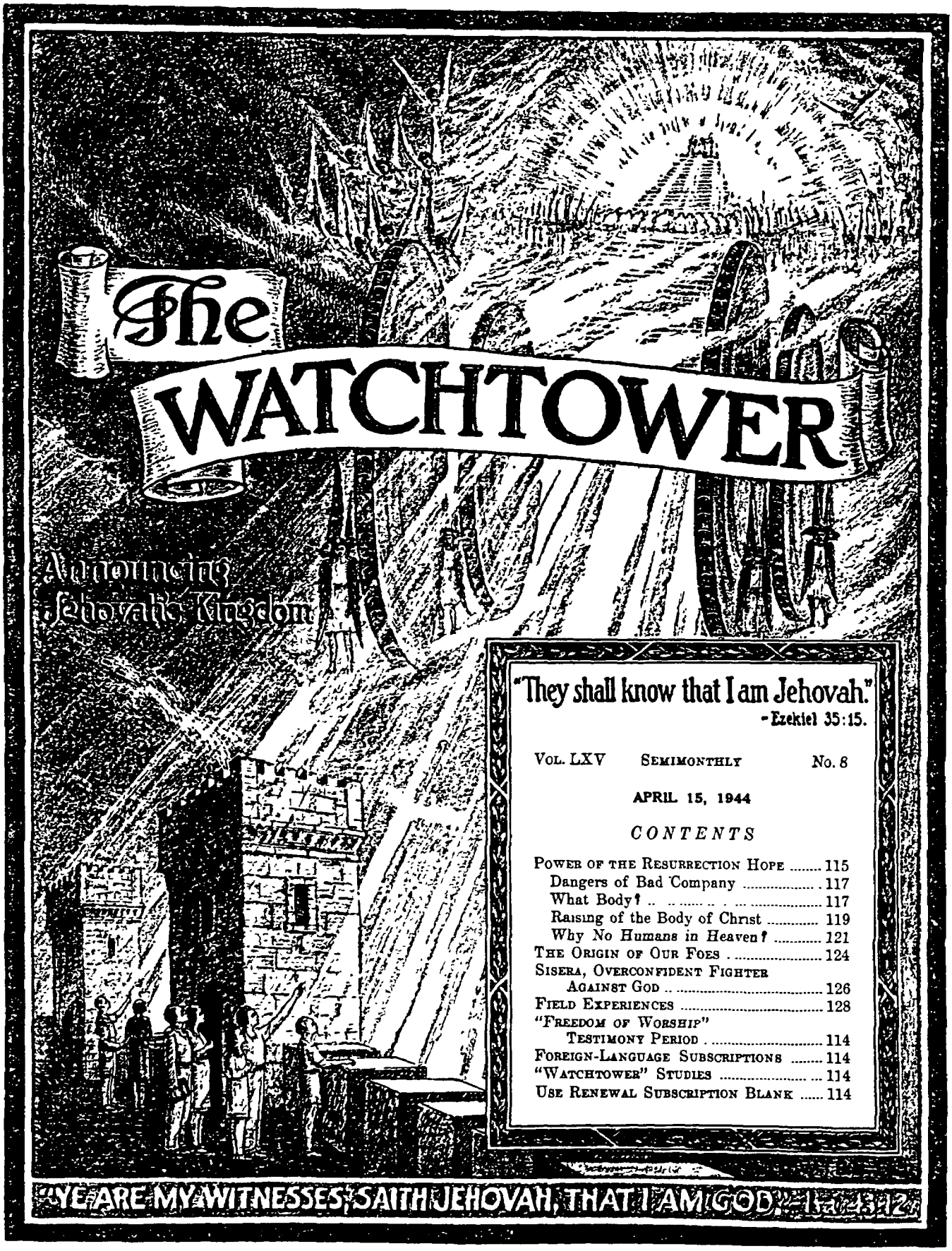
Your fellow servant in The Theocracy,

N. H. KNORR

FIELD EXPERIENCE

STOPS FALSE ACCUSATION (NEW YORK STATE)

"For months I was continually accused of being a Nazi by the Catholic and Methodist element here. One day a lady confronted me and raved on at great length. When she stopped to get her breath I said: 'Say, how come that you yourself are so disloyal to this country?' In amazement she asked: 'Why, what do you mean?' Then I said: 'Now if you believe what you are saying, why didn't you report me to the government officials long ago? Just think, you'd be a hero overnight for catching a Nazi. Think of all the honors others would give you.' She stammered, 'Well, I don't want to get in any trouble.' I told her she wouldn't have to worry about that (and she knew it), and that the government demands everyone that has any information of such things to report it at once. Lastly I told her: 'Don't you know that the religious scribes and Pharisees accused Jesus of sedition also? And look at their reward. And Jesus said that this generation living at the end of Satan's world would be the same as those in His day, and their end would be worse than their beginning; and you know they came into this world squalling. So you can see they are going to howl plenty on their way out.'"—Pioneer.



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." - Isa. 43:12.

The WATCHTOWER

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OFFICERS
N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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Please address the Society in every case.

Translations of this journal appear in several languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"FREEDOM OF WORSHIP" TESTIMONY PERIOD

April is the month of the Testimony Period so named. This period concludes the three-month campaign for increasing the subscription list of *The Watchtower*. Hence those jealously guarding as well as faithfully exercising the freedom of worship will continue their earnest efforts to secure new subscriptions for this journal of God-given freedom. A new feature of the campaign is added by the release this month of the booklet *The Coming World Regeneration*, and this, together with the book *"The Truth Shall Make You Free"*, will be offered as a premium to everyone giving a year's subscription, at no more than the regular rate of $1.00. Efforts to reach the goal of 100,000 new subscriptions in America by April 30 are having God's blessing, and co-operation by all our regular subscribers and all other believers in freedom of worship will be welcomed during the remainder of this campaign. Requests by all such for instructions will be gladly received and given prompt attention.

FOREIGN-LANGUAGE SUBSCRIPTIONS

When writing the Society regarding a *Watchtower* or *Consolation* subscription in a language other than English, the foreign language should be clearly indicated (as, Greek, Spanish, or Polish, etc.). This is especially necessary when sending in changes of address and subscription renewals, using other than the regular renewal slips. Renewal slips with no foreign language indicated are always believed to be English, and in most cases this causes considerable unnecessary trouble and much delay in forwarding the magazines. Be sure to *indicate the language plainly* in *all* correspondence and on *all* renewal slips. It will greatly facilitate the work in the office if you use the renewal slips that are sent with your magazine. Your correspondence with the Society's office at Brooklyn will be given quicker attention if you write in the English language whenever possible.

"WATCHTOWER" STUDIES

Week of May 21: "Power of the Resurrection Hope," ¶ 1-19 inclusive, *The Watchtower* April 15, 1944.
Week of May 28: "Power of the Resurrection Hope," ¶ 20-40 inclusive, *The Watchtower* April 15, 1944.

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The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXV APRIL 15, 1944 No. 8

POWER OF THE RESURRECTION HOPE

"So also is the resurrection of the dead. . . . Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. 15:42, 58.

JEHOVAH startled and surprised the entire enemy camp when he revealed his purpose to resurrect the dead. Jehovah is the God of resurrection. To his faithful, only begotten Son he has given the privilege of co-operating with him in resurrecting the dead, but only after he had first raised this beloved Son himself from among the dead. Therefore the Son says: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John 11:25, 26.

[2] The enemy is the god of death. He cannot perform a resurrection of the dead, nor does he favor such a miracle for others. His wicked purpose is to hide the truth and possibility of a resurrection from humankind, whom he has blinded. According to the false teaching that he uses to deceive it is not necessary that there should be a raising of the dead to life, because, so the enemy teaches, there are no dead, for the dead are more alive and intelligent than ever as immortal souls in an invisible world. For persons blinded with such doctrine it is difficult to believe that God will actually raise those who are really dead, that is, non-existent except for God's precise memory of them. They think *resurrection* applies simply to the physical body, but that there must be some essential inward part of man that is immortal and survives the death of the body, and that such essential part continues disembodied somewhere until the body is resurrected for it to re-enter and reunite with the body. The great enemy, who is Satan the Devil, and also his invisible demons know that man himself is the human soul, and that there is no essential part of man that survives and enters into the realm of the spirits at death. For this reason it has been a favorite trick of the demons to impersonate the dead and, as such, to communicate through spiritualist mediums with the living relatives and friends and thereby deceive them into believing in disembodied souls of the dead. Especially does a wave of such demon trickery sweep over the land in time of warfare with its huge human mortality, as at the close of World War I and now also during this global war.

[3] Religion plays directly into the hands of the demons, by not instructing concerning the resurrection of the dead, but filling men with the idea that immediately at death they are hurtled into an eternity of immortality by the escape of an undying soul from the dead body. Religion claims thus to give comfort to the dying and the survivors, and to strengthen those proceeding in the line of their human duties to face dangers against their life or even sure death. It was under the enticement, "Ye shall not surely die," that the first woman marched directly into death. Such expectation of deathlessness Satan the enemy held out to her, not through the hope of a resurrection from the dead, but by disregard of the word and commandment of Jehovah God. When her husband Adam decided to join her in the descent to death, he did so, but also without any hope of a resurrection out of death. Such a thing was then unknown. Nor did the Supreme Judge hold out to this human pair any hope of resurrection after their commission of willful sin.—Gen. 3:15.

[4] In the unanswerable argument of the apostle of Jesus Christ in his first epistle to the Corinthians, chapter fifteen, belief in any "inherent immortality of the human soul" finds no expression. Altogether different therefrom is the hope which the apostle Paul holds forth as that which sustains a Christian to undergo the most extreme hardships and to face violent death confidently and without flinching while he carries on as a witness in the service of Jehovah God. Rather than human immortality, this apostle stoutly contended for the resurrection of the dead as the true Christian hope for future life. That is the point he makes, at verse 29, saying: "Else what shall

1. Of what great miracle is Jehovah the God, and to whom has he given the privilege of co-operating with him therein?
2. (a) Of what is the enemy the god, and by what doctrines has he hid from men the truth and possibility of resurrection? (b) To what favorite trick do the demons now resort to bolster up such doctrines?
3. (a) How does religion play directly into the hands of the demons? (b) What part did resurrection hope play in the actions of Adam and Eve in Eden?
4. In 1 Corinthians 15 what faith and sustaining hope are expressed for future life?

they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

[5] From this strange statement of the apostle religionists are wrongly led to think that in apostolic times there were Christians who got themselves baptized for unbaptized dead friends in the belief that it would benefit them. Such a belief is unscriptural, for the apostle is not suggesting the fitness of being baptized for such dead ones as Adam and Eve. It is impossible for one to be baptized for another and have it avail before God for the unbaptized one. Who, then, are these dead ones, and how is it possible to be baptized for such? The dead ones and the ones baptized are the same individuals. Also the baptism here referred to is not water baptism, but is baptism into that which Christ Jesus himself experienced, namely, into a sacrificial death.

[6] Keep in mind that in this fifteenth chapter the apostle is discussing the Christians' hope and future, and not that of humankind in general. (1 Cor. 1:2-9) Such Christians indeed have been baptized in water. (1 Cor. 1:13-16) Thereby they publicly gave a symbolic testimony of their consecration of themselves to Jehovah through Christ Jesus, to do God's will as exampled by his Son. God accepting their consecrations and justifying them from their sins through the sacrificial merit of Jesus Christ, he accepted them for sacrifice with their Head and Leader. As Jesus died the death of faithfulness for the righteous vindication of Jehovah's name, so these too must be "faithful unto death". In that behalf Jehovah God baptized them into the "body of Christ", to be his body-members and to follow him their Head in integrity and service toward God down to the very death, by whatever means it came. For no other earthly end, therefore, were these Christians baptized into Christ than for eventual death in faithfulness, to be "dead ones". Thus they were "baptized for the dead", not, of course, in the expectation of remaining dead for eternity, but in the hope of being raised from the dead in God's due time as Christ Jesus was raised from death.

[7] That such is the true and proper understanding of the apostle's expression, his own words at Romans 6:3-11 show: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

[8] It was such an earthly outcome that the Lord Jesus pictured before his disciples for consideration when he discussed the requirements for being with him in the kingdom of heaven. "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." (Matt. 20:22, 23; Mark 10:38, 39; Luke 12:50) At Pentecost after Jesus' resurrection and ascension, those disciples were "baptized for the dead" by being baptized into Christ, the holy spirit of God then being poured out upon them and anointing them as body-members. (Acts 2:1-18) The Christians at Corinth and at Rome, and other Christians since being likewise anointed with the Kingdom spirit of God, are or have been thus "baptized for the dead". If there were no resurrection of such Christians out of death at the time of the establishment of God's kingdom, what would be the sense of their being thus baptized? A Christian may be sincere in saying, 'Well, even if there were nothing more to it than just this earthly life, the privilege and joy of serving God is so great and blessed that I would be satisfied with just this.' But the apostle Paul says to fellow Christians: "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19) This shows that the Word of God is expressly written for us to entertain the hope of resurrection as a comforting and staying power in this life.

[9] That the 'baptism for the dead' means a baptism for a certain course and end as to this life the apostle illustrates by referring to himself, saying: "And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." (1 Cor. 15:30, 31) Everywhere are the enemies of those Christians who are members of the "body of Christ". Satan the Devil and his demons would use his religious agents and other earthly instruments to bring about the destruction of every one of such Christians, if they could, to prevent them from acting as Jehovah's witnesses and preaching the Kingdom gospel publicly and from house to house. Satan thinks he can frighten the remnant of such Christian body-members on earth today by threatening them with death; but these are willing to stand hourly in jeopardy, and to risk their lives and to face death daily by keeping on in the work Satan hates. Why? Because they know God can resurrect them out of death if He permits the Devil and his minions to

5. On the basis of 1 Corinthians 15:29 what unscriptural practice has been carried on by some religionists? and who are "the dead" here referred to and what is the baptism?

6. Whose hope and future is the apostle here discussing? and in what way have they been "baptized for the dead"?

7. In his epistle to the Romans, how does the same apostle confirm that understanding of the baptism?

8. How did Jesus set such a prospect before his disciples, when first were they "baptized for the dead", and of what benefit to such ones is the resurrection hope?

9. How and why do we stand in jeopardy hourly and die daily, and what hope and prospect aids us to do so?

kill their bodies. The Devil cannot destroy their souls, that is, their life through a resurrection from the dead into the New World. They know that only God can destroy their souls or life privileges in Gehenna, symbolic of everlasting destruction. (Matt. 10:28; Luke 12:4, 5) By going down eventually into their baptism into death in blamelessness and integrity toward God, they maintain their conditional right to life in the New World. That right to everlasting life is made permanent at their resurrection from the dead and into the kingdom of heaven.

DANGERS OF BAD COMPANY

[10] It is not with safety to one's faith in God and his purpose for a Christian to keep regular company with religionists who do not believe that the dead rise to life in a resurrection, but who have selfish motives of worldly glory, fame and honor for what brave exploits they do with an unconcern for death. To face perils with such motives as the religionists of this world have would be of no advantage and would end up in loss of faith. So the apostle warns, saying: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." (1 Cor. 15:32-34) There is no reason to think other than that during the years that the apostle Paul spent in Ephesus he was taken by his enemies and put in the arena to fight with wild beasts and was miraculously delivered by the Lord, just as Daniel was saved from the lions. But if he encountered such perils and exposed himself to death from purely the motives of a natural man, and without love for God and belief in resurrection, what would it avail him?

[11] Modern translation brings out better today the sense of the apostle's words: "If from merely human motives I have fought with wild beasts in Ephesus, what profit is it to me? If the dead do not rise, let us eat and drink, for to-morrow we are to die. Do not deceive yourselves: 'Bad companionships spoil good morals.' Return to a truly sober mind, and cease to sin; for some have no knowledge of God. I say this to your shame."—*Weymouth;* also *Emphatic Diaglott.*

[12] In the above statement the apostle quoted from Isaiah 22:13, according to the Greek Septuagint Version, which describes the conduct of religionists of Israel despite Jehovah's call for their repentance: "And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die." Such religionists revealed that they had no knowledge of Jehovah and his truth. The religionists of modern "Christendom", in giving themselves over to eating, drinking, marriages, and material and commercial pursuits, rather than to God's kingdom now established, betray that they are just as ignorant of God as were the religionists in the days of Noah before the flood came and destroyed them all. (Matt. 24:37-39; Luke 17:26, 27) Mingling with such company for diversion and enjoyment is certain to corrupt one's belief and one's Christian course. It throws one off guard, so that the day of the Lord's final reckoning with this world comes upon one like a snare.(Luke 21:34-36) Let no true Christian be deceived as to the dire outcome of such companionships.—Prov. 6:27, 28.

[13] The natural man does not believe in the resurrection of the dead in the day of judgment, and hence the course of self-indulgence in this life appears to be the most reasonable to his natural mind. He has no knowledge of the divine purpose, and hence is insensible to Jehovah God and feels no responsibility before him and that no accounting is to be made to him. At Corinth there were certain ones mingling with the Christian company who had slumped back into such natural-mindedness and were skeptically saying there is no resurrection of the dead. The apostle Paul undertook to answer their argument and wrote these pointed things to their shame. It was time for them, and is time for any suchlike today, to awake as it is right to do, or to awake to sobriety, to a sound-minded, reasonable and Christian view of matters. It is time to cease from the sin of compromise with this world and fellowship with unbelievers and conforming their course of life to this world of selfish eating, drinking and other indulgences. It is life eternal to know the true God and his Christ and to live according to such knowledge. (John 17:3) Companying with this world does not aid to such knowledge.

WHAT BODY?

[14] Proceeding with his exposition concerning the resurrection, Paul continues: "But some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. 15:35) The inquirer was a Christian or an associate with the Corinthian brethren. He was not asking regarding the resurrection of humankind in general, for it is self-evident that those of humankind participating in the resur-

10 To what does it tend if one keeps regular company with religionists who do dangerous exploits from human motives, and how does Paul illustrate it by reference to himself?
11 How does modern translation bring out better the sense of the apostle's original words?
12. What typical instance does the apostle Paul here quote, and to what outcome does companionship with suchlike in modern "Christendom" lead?
13. Why does the self-indulgent course appear most reasonable to the natural-minded person, but what is it the right thing for doubting Christians now to do?
14. With reference to whom does the inquirer raise the question respecting the resurrection body, and why with respect to them?

rection to life on earth would all come forth from the graves in human or fleshly bodies. The inquirer's concern was as to the Christian dead, to whom Paul referred, saying: "Some are fallen asleep." (1 Cor. 15:6) Hence in this chapter, and in what he has yet to say, the apostle does not discuss and describe the resurrection hopes of mankind, but of those whom Jehovah God has taken out from among the nations to be a "people for His name". As it is written: "These were redeemed from among men, being the firstfruits unto God and to the Lamb." (Acts 15:14; Rev. 14:4) Hence these have a resurrection that is separate and distinct from that of humankind who are not called to a place in the Kingdom with Christ Jesus. At the Lord's coming and establishment of the New World Government their resurrection precedes that of any of the rest of humanity; and those having part therein are blessed. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:5, 6) Their awakening out of death being unto life and glory in the kingdom of heaven with Christ, the question would suggest itself to the searching mind as to their condition in the resurrection.

[15] It appears that the one putting the question was doing so to cast doubt upon the entire subject and was advancing the question for which he thought there could be no reasonable answer. Just so today, men scoff and say: 'Where is Christ, if he is now present? Where are those of his disciples who have died if he has resurrected them? We see nothing of it with our natural eyes.' To those of this cast of mind the apostle replies: "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." (1 Cor. 15:36-38) It is foolish to think that Christians should not die, but that their bodies should be transformed and be refined from material flesh into some fine, invisible substance and thus they be joined with Christ Jesus in heaven without dying. It is likewise unreasonable and also unscriptural to think that for them to join him in the heavens they must have some immortal quality or germ within them, and that the human soul is immortal and finally casts off the fleshly body and later returns to join the same body. The apostle argues that what is planted is not what shall be. If the fleshly body was to be raised at the resurrection and reunited with the departed soul, it is unlikely that the question would have been posed as to how the Christian dead are raised and with what body they are raised.

[16] Christ Jesus, a few days before his death, said: "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:23, 24) Christ Jesus was in a covenant of sacrifice with his heavenly Father, and it was only by finishing his earthly course faithful unto death that he could be raised from the dead to life in the spirit with Jehovah God. If he had not died, he would have failed to provide the ransom sacrifice for humankind, and his disciples would be without redemption and hence would die and remain dead. But by dying and then being raised from the dead, Christ Jesus procured redemption for them and opened the way for them to be with him in the heavenly kingdom, that thus he should not be alone in the kingdom. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." Hence, to show that his disciples must follow his course and die like him, Jesus said: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." (John 12:25, 26) To be quickened to life eternal the members of Christ's "body" must know the "fellowship of his sufferings, being made conformable unto his death". Then they shall "know him, and the power of his resurrection", and shall "attain unto the resurrection of the dead".—Phil. 3:10, 11.

[17] The apostle's discussion deals with classes or classifications. Grain is one class of plant life. There are also several classifications of grains, the apostle mentioning wheat as an example, besides which there are maize, oats, rice, millet, flax, etc. In the case of any class of grain, the seed grains that are sown are not the grain bodies that appear in due time above the ground and that mature ready for harvesting. God has arranged for the development of the plant from the seed, and it has pleased him that there should be no variation in the class of grain produced from the seed sown. If wheat is sown, then grain of the same class is produced therefrom. Thus there is "to every seed his own body". Likewise as to the members of Christ's body. They have been begotten by the spirit of God to be his spiritual children and are called with a heavenly calling. Then it must follow that when this class or body of Christians is brought forth to life in the "first resurrection" it would be a body realizing the hope unto which it was begotten and developed of God, namely,

15. (a) With what motive was such question put then, as some put related questions today? (b) Since what is sown is not the body to be, what thoughts concerning resurrection and union with Christ are manifestly foolish?

16 (a) How did Jesus illustrate and show the necessity of his own death in his disciples' behalf? (b) Why must his disciples take the course like his, ending up in death?

17. (a) By what reference to plant life does the apostle show he is not referring to individual bodies in the resurrection? (b) As to Christians, why could not the resurrection "body" of them be earthly?

heavenly life in the spirit. It could never be an earthly body, and it would be perfectly inconsistent to think that the flesh which crumbled in death would be re-created and rejoined with an immortal soul and be borne to heaven. Such a thing it has not pleased God to do, according to his Word.

18 The resurrection argument continues: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (1 Cor. 15:39) Here further classifications are mentioned, that is, of fleshly creatures. Man is in a superior class by himself, and hence of different flesh from all other animal creatures on earth. But even the flesh of the numerous classes of lower animal creation differ one from another in the three general classifications of beasts, fishes and birds. In each of these three generalizations, there are many lesser classes, many being the varieties of beasts, and varieties of fishes, and varieties of birds. Hence, when eaten, the flesh of each variety tastes different, to the pleasure of man's palate. But each classification holds to its own marked features, and reproduces its kind, for it has pleased God to so determine.

19 "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." (1 Cor. 15:40) Here the apostle discusses other classifications on a wider scope, including heaven and earth. By *celestial bodies* he does not mean inanimate bodies in the skies, such as the stars and planets that we see. These are all material bodies like our terrestrial globe, containing elements that are in our earth. The apostle refers, rather, to the various heavenly classes of spirit creatures, such as cherubim, seraphim and angels. These groups have each a God-given glory that distinguishes its own particular group or body of creatures. Such celestial glory likewise distinguishes them from visible, material creatures. The angel that descended from heaven and rolled away the sepulcher stone at the time of Jesus' resurrection had a countenance like lightning and his raiment was of snowy whiteness. The angels who showed themselves at the sepulcher when the faithful women arrived "stood by them in shining garments". (Matt. 28:2, 3; Luke 24:4) The glory of the seraphim is described for us at Isaiah, chapter six, and their name means *fiery* or *burning ones*. At Ezekiel, chapter 28, verses 12-15, is symbolically pictured the glory of the cherub Lucifer, and of other cherubim at chapters 1 and 10. (Ezek. 43:2-4; Heb. 9:5) The glory of the highly exalted Head of the "church, which is his body", appeared to Saul of Tarsus unbearably dazzling, like a "light from heaven, above the brightness of the sun" at midday, and blinding him for three days. (Acts 9:3; 26:13-15) Such is the variety of glory of celestial (heavenly) bodies or classes of creatures.

20 "But the glory of the heavenly, indeed, is one; and of the earthly [ones], another." (*Emphatic Diaglott*) The members of the "body of Christ" are, while on earth, in the flesh made from the elements of the earth. As long as its members are in such condition, the "body of Christ", which is his church, is earthly. It has its glory, nonetheless. It does not glorify itself, but God glorifies it while on earth by conferring upon it the honor and privilege of possessing the glorious gospel of his Kingdom and of acting as his ambassadors to preach this Kingdom gospel to all nations. (1 Tim. 1:11; 2 Cor. 5:18-20; Rom. 8:30) The body or company of faithful Jews who lived before Christ was also marked by the glory of covenant relationship with Jehovah God and by the knowledge and keeping of his laws, promises, and arrangements, something no other people on earth then enjoyed. Today the Good Shepherd Christ Jesus is gathering out from all nations, kindreds, people and tongues his "other sheep". The glory of this organized body of consecrated "men of goodwill" is also discernible as they receive the light of truth and let it shine to others by taking part in the witness work with the remnant of Christ's body-members. Such are the glories respectively of the "bodies terrestrial", or "earthly bodies", quite different, indeed, from the glories of the "bodies celestial".

21 Then, to illustrate, the apostle refers to the material bodies in the skies which we see, saying: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Cor. 15:41) There are other suns besides our own, which have planets revolving in orbits about them. There are other moons, besides that one revolving about our earth, such as the eleven moons of Jupiter and the nine moons of Saturn. There are star clusters, also, which, because of distance away, appear to the naked human eye as but one luminous body above. Even such inanimate bodies have their particular glories. In the case of the body of Christ, it shall have a celestial glory surpassing anything that is displayed by those visible bodies in space.

RAISING OF THE BODY OF CHRIST

22 "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown

18. What further earthly classifications does the apostle mention, and what essential facts does he show regarding them?
19 What does the apostle mean by the expression "celestial bodies", and what are some Scriptural instances describing such?
20 What are some of the "bodies terrestrial" and their respective glories?
21. What are some of the bodies visible in the skies above, and how do they compare in radiance with the glorified "body of Christ"?
22. To whom does the expression, "So also is the resurrection of the dead," apply, and what "dead" ones are excluded?

in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (1 Cor. 15:42-44) Besides the preceding discussion, the apostle's description now of this resurrection proves that the expression, "So also is the resurrection of the dead," does not mean the general resurrection of humankind. It does not include other humans who "have done good" and who "shall come forth unto a resurrection of life" on earth. It means exclusively "the first resurrection", that resurrection which is in the class of Jesus' resurrection, and which therefore has the "likeness of his resurrection". So the apostle is not discussing the subject of resurrection as a whole, as at Acts 24:15, where he says, "There shall be a resurrection of the dead, both of the just and unjust." The resurrection set out in detail in 1 Corinthians 15 includes no unjust ones. Neither could it embrace others who are destined to everlasting life on a paradise earth. It takes in solely those who are members of the "body of Christ", and who are "partakers of the heavenly calling". —Heb. 3:1.

[23] Minutely examined, this resurrection account also is not a description of individual members and their individual bodies in the awakening to life. The apostle is not discussing individuals, but a class, as a unit, because they all share in the same grade of resurrection. The first fourteen chapters of Paul's epistle discuss the "body of Christ", in which epistle more is said about such "body" than in any other of his epistles. He brings the discussion to a high point, saying to the Christians whom he addresses: "Now ye are the body of Christ, and members in particular." (See 1 Corinthians 6:13, 19, 20; 10:16, 17; 11:24, 27, 29; 12:12-27.) It is the resurrection of this "body" that he now describes in chapter 15, and in that resurrection everyone who on earth remains faithful as a member of the "body" or church shall duly share in God's due time. Because the apostle treats of the bringing forth of a class, the church, he does not say, 'They are sown, *they* are raised, *they* are sown natural bodies, *they* are raised spiritual bodies.' He treats of all members of the "body" together, as one unit under Christ Jesus the Head.

[24] Being called from among Adam's descendants, who are sinful men under the condemnation of death and needing redemption, the "body of Christ" here on the earth is in the flesh that is corrupting. Hence *it*, the "body of Christ", when dying, is sown in corruption. In the first resurrection *it* is raised free from inherited sin and beyond being "hurt of the second death". This is the reward of those who, "by perseverance in good works, are seeking for glory and honor and incorruptibility." (Rev. 2:11; Rom. 2:7, *Diaglott*) The members of the body here on earth are weak in themselves, and weak as respects having political power and other influence in this world; but they trust for God's grace to be sufficient for them. They are resurrected in the power of the Kingdom, The Theocracy, with power far exceeding that of God's "mighty angels". (2 Thess. 1:7) While in the flesh they are held in great dishonor by this world, and they suffer shame for Christ's name. (2 Cor. 6:8; Acts 5:41) But in being awakened to everlasting life, they enter into the glories which God has prepared for them that love him and they appear with the Son of God in glory. (Col. 3:3, 4) Finishing their course in the flesh, the members are sown a "natural body", and, being raised to life in the spirit, they are raised a "spiritual body". At Christ's coming to the temple in 1918 all those who had died down till then were raised together in a body.

[25] This fulfills to the members of Christ's body that which was spoken at Philippians 3:20, 21: "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."—*Am. Stan. Ver.*

[26] Why is there thus a transformation from a natural to a spiritual body? The apostle replies, saying: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (1 Cor. 15:45-49) The transformation is because the "body of Christ" must be conformed to its Head, Christ Jesus, in heavenly glory since his own resurrection from the dead.

[27] The first Adam, in Eden, did not have an immortal soul, separate and detachable from his body. He *was made* or *became* a living soul. (Gen. 2:7) He was a soul. All his descendants were born as human souls, including those who become members of the "body of Christ". To become the Ransomer of all believing humankind it was necessary for Jesus to come down from heaven and himself become a

23 What preliminary discussion shows which body it is whose resurrection the apostle describes, and how does his wording of the description also show that?
24. How or in what conditions is this body sown, and how is it raised?
25. How does this fulfill what is spoken of at Philippians 3:20, 21?
26 Why is or must there be a transformation from a natural to a spiritual body?
27. Why is it that that which is natural comes first, as respects this body?

human soul. His human nature he laid down at Calvary as a ransom, and after his resurrection and ascension he presented the merit of it in the presence of God, first, in behalf of those who should become members of his body. Thereafter he extends the benefits of his ransom sacrifice to those who will attain to everlasting life on the earth underneath his kingdom. So then, in the flesh, the members of Christ's body form a "natural body". This state comes first.

[28] Afterwards, in the resurrection, the "body of Christ" becomes a spiritual one. This fact absolutely disproves the religious claim that the fleshly body which was nailed to the tree was the body that was raised at Jesus' resurrection, and that he has his human body in heaven with never-healing wounds. Since the church, his "body", is raised "in the likeness of his resurrection", and since "it is raised a spiritual body", then, too, Jesus was raised from the dead a spirit person, "in incorruption," "in glory," "in power." That was why he had been begotten of God's spirit and acknowledged as the spiritual Son of God after his baptism in Jordan river. (Matt. 3:16, 17) Hence Christ Jesus, "the last Adam," was made a "life-giving spirit". He was "put to death in the flesh, but made alive in the spirit". (1 Cor. 15:45, *Diaglott;* 1 Pet. 3:18, *Am.Stan.Ver.*) Those who have never been begotten of the spirit of God to a heavenly hope of life will never experience such a transformation in the resurrection. They will be raised from the dead human, natural. They were never transferred from Adam into the "body of Christ".

[29] "The first man was from the ground, earthy, the second man is from heaven." (*Diaglott*) Adam in Eden was made from the dust of the ground, and at death returned to the dust out of which he was taken. Christ Jesus, when on earth, was known and spoke of himself as "The Son of man", and, being born a perfect human by the miraculous power of God his Father, he was the perfect equivalent of Adam in the garden before his transgression. At 1 Corinthians 15:27, 28 the apostle Paul quotes from Psalm 8:4-6 and applies it to Christ Jesus the Lord, namely: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? . . . Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." The Lord Jesus having by his ransom sacrifice redeemed all that which Adam forfeited by his disobedience in Eden, it is true that "the second man is from heaven". Hence the body-members of Christ, who were once earthly like Adam and who therefore bore the image of the earthy, will in the resurrection become heavenly ones like the second Adam, "the second man," and will bear a heavenly image.

28. What does the expression "And afterward that which is spiritual" prove regarding Jesus own resurrection and also that of those never begotten of God's spirit?

29 How is it true that "the second man is from heaven"? and what "image", therefore, will Christ's followers bear in the resurrection?

WHY NO HUMANS IN HEAVEN?

[30] It was needful for Christ Jesus to die, and it is equally necessary for his body-members to die and thereby dispense with the flesh. The apostle emphasizes why, saying: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15:50) It is purely a devil-inspired, religious imagination that the resurrection of the dead means the reassembling of the human body and the uniting of the immortal soul with it and that then the soul returns to heaven with the body of flesh and blood, which body, they say, becomes spiritualized, refined, or etherealized. Flesh cannot go to heaven, says Paul, and the fleshly body of corruption cannot be etherealized or spiritualized to inherit incorruption. It is therefore a religious falsehood to claim that the descent of the Lord from heaven at his second coming must be in flesh, the body from the tree, and that the natural eyes of man will literally see him. Only with the eye of understanding will everyone then living see, discern or perceive his invisible presence, and that only by means of the visible signs then betokening his return and second presence in the spirit.—Rev. 1:7; Matt. 24:30; John 14:19.

[31] In agreement with the fact that flesh and blood cannot inherit the Kingdom, which it is the Father's good pleasure to give to the "little flock" of Christ's body-members, must be understood the mystery or sacred secret which the Lord next reveals by his apostle: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:51, 52) The apostle was showing this mystery to fellow Christians, and so his expression "we" cannot be broadened out by religionists to include humankind in general. He means only the members of Christ's body, of which he also was and is a member. At verse 20 he shows that all the dead in the graves sleep, and at verse 6 he announces that already some of the members of the "body of Christ" have "fallen asleep" in death. Their sleep is because they must await the sounding of the "last trump" in the day of resurrection after God's kingdom is set up through Christ Jesus the Lord.

[32] Such "last trump" is not literal, but is symbolic, and denotes a mighty proclamation at the end of this

30. Why, then, is it necessary for Christ's faithful followers to die in the flesh? and what does this prove also as to the manner of Christ's return?

31. What is the "mystery" that the apostle then shows us, and whom does he mean by "we" and by them that "sleep"?

32. What is "the last trump", what takes place during its sounding, and what, therefore, do all body-members of Christ now say?

world. The proclamation which is trumpeted forth is that Satan's lease of power, his uninterrupted rule, has ended, and that the Kingdom of God through Christ has been established. This proclamation began to go forth in A.D. 1914 among the angels in heaven, but was sounded with special volume and emphasis after Satan and his demons were defeated in the "war in heaven" and flung down to the earth. Then the Lord Jesus came to the temple for judgment, amid the sounding of the trumpet by the angels. First then it was, beginning at his arrival in 1918, that the sleeping ones, "the dead in Christ," were raised first, "raised incorruptible." (See Revelation 12:1-11; Malachi 3:1-4; 1 Peter 4:17; 1 Thessalonians 4:14-16.) It is then that all the members of the "body of Christ", those invisibly risen from the dead to life in the spirit and those of the remnant of body-members still in the "natural body", worship God and say: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great."—Rev. 11:16-18.

[33] Who, then, are those who do not sleep and yet are changed instantaneously, and how? They are the remnant of Christ's body-members, who remain alive as his "natural body" on the earth until he comes to the temple in 1918 for judgment of the "house of God". Again religion drops to the ridiculous by interpreting the Scriptures to mean that members of religious denominations will be caught up in their bodies of flesh and blood to meet Christ in our earth's atmosphere and will suddenly be changed invisible, their human bodies becoming spiritualized. On the contrary, the Scripture truth is this: Inasmuch as flesh and blood cannot be spiritualized to inherit God's kingdom nor corruptible flesh inherit incorruptible spirit existence, it is necessary for the remnant to die, whether by violence due to Satan or in natural ways; for "that which thou sowest is not quickened, except it die". They must be faithful even unto death. (1 Cor. 15:36; Rev. 2:10) They must be buried in the likeness of Christ's death, fulfilling to the final end their covenant with Jehovah God by sacrifice. (Ps. 50:5) Ah, but when so dying, while the "last trump" is sounding out its glorious message, these faithful finishers of their earthly course do not sleep in the tombs as their fellow members were obliged to do. The Lord Jesus having come to the temple and having judged them faithful unto death, he raises them to life as in a moment or twinkling of an eye. Thereby they are changed instantaneously, without a moment of death's sleep, to life in the spirit, in incorruption, glory, power.

[34] Since corruption does not inherit incorruption, it is plain that the apostle's further words could not apply to the individual human bodies of Christians. He must be designating the "body of Christ", the church, when he unveils further the glorious mystery, saying: "For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. 15:53) Here is one of the apostle's strongest arguments against the religious doctrine of the inherent immortality of the human soul. How so? Because, when sleeping in death, the members of Christ's "body" were not immortal. Immortality is not inherent, but "put on", first at the resurrection, and put on only by the glorified members of Christ's "body". Incorruptibility is the companion of immortality, as also stated at 2 Timothy 1:10: "Christ Jesus, who indeed hath abolished death, and hath thrown light upon life and incorruptibility through means of the glad-message." (*Rotherham*) (Rom. 2:7) By such miracle of God's power the members of Christ's body become like him "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see".—1 Timothy 6:15, 16.

[35] Here, now, is what Christ Jesus, the Rock of the members of his body, meant when he said: "And upon this rock I will build my church; and the gates of hell [Hades, the grave] shall not prevail against it." (Matt. 16:18) The resurrecting of his church represents a glorious victory by him who has the "keys of death and of hell" over the stubborn gates of hell (the grave). It represents also a decided setback, a cause for chagrin, to Satan the Devil, who even opposed Jesus' resurrection. With what a thrill of triumph could the inspired apostle pen the next words: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." —1 Cor. 15:54-57.

[36] In this sublime expression of exultation in the Lord God, the apostle catches up the words of Isaiah 25:7, 8, which apply at the time that the "mountain" or kingdom of Jehovah God is exalted above the tops of all other governments and his hand of power rests

33. Who are those that do not "sleep", and how are they changed instantaneously?

34. What mortal and corruptible thing is it that puts on immortality and incorruption? and what does this prove as regards the religious doctrine on "human immortality"?

35. How does such resurrection fulfill what Jesus said concerning his church at Matthew 16:18, and what triumphant words does the apostle pen on account of it?

36. From what prophecies does the apostle here quote, and at what time is the fulfillment of such?

in it while he beats the entire enemy organization down to the dust. As it is written: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth." With the quotation from this prophecy the apostle conjoins words from Hosea 13:14, which read according to the Greek Septuagint Version that Paul used: "Him will I deliver from the power of the grave, and from death I will redeem them. O death, where is thy punishment? Where thy sting, O grave? Is comfort hid from mine eyes?"—*Pells.*

[37] The oldest and most authoritative Greek manuscripts hurl the apostle's challenge at death in these words: "O death, where is thy victory? O death, where is thy sting?" (1 Cor. 15:55, *Am. Stan. Ver.*) Death has been like a monster that has prodded all humankind with a death-dealing sting. That sting is sin; for "the wages of sin is death". (Rom. 6:23) Sin's strength has been the law of the Lord God which condemned sinners to death and called for execution of those infected with sin, thus causing a payment of sin's wages. But where, now, as respects the "body of Christ", is that sting and that victory of death, in view of the redemptive death and the resurrection of Christ Jesus? They are completely nullified, counteracted! And where is any cause for death's boasting in view of the resurrection of the "body of Christ" which has already begun? As for the remnant of the "body" yet alive on earth and vigorously engaged in Jehovah's service as His witnesses, the death that may come upon them in concentration camps, dungeons, torture chambers, mobs, or through natural causes, such death can only stop this remnant momentarily, for at death they are changed instantaneously: "and their works do follow them," in glory, in the Kingdom!—Rev. 14:13.

[38] Such resurrection of Christ's body is not of interest exclusively to the remnant who share therein, but also to all the persons of good-will who now become companions with them in God's service. Why? Because the remnant's change is a part only of the "first" resurrection. It is weighty evidence that the Kingdom is here and that the resurrection of other dead ones, yet sleeping in the graves, shall come about in God's appointed time by the exercise of the power of the King with the "keys of hell and of death". (Rev. 1:18) It is proof also that the King's word is near at hand to be fulfilled upon the earthly survivors of Armageddon: "And whosoever liveth and believeth in me shall never die."—John 11:26.

[39] What a power this resurrection hope should exercise upon us! "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58) Even for a person of good-will to die now before Armageddon does not mean his labors in Jehovah's witness work have been thrown away. An earthly 'resurrection unto life' for them "that have done good" most truly awaits such a faithful one, according to God's Word. (John 5:28, 29) The resurrection hope was not given as merely an incidental hope, which can be viewed with indifference. It is an important feature of God's all-excelling purpose. It bespeaks an astounding miracle of His almighty power, a triumph over his great enemy Satan and over death, and a vindication of God's holy name and infallible Word. Facing death daily as we do, for the gospel's sake, we should "comfort one another with these words" regarding the resurrection hope. (1 Thess. 4:13, 18) The enemy's use of the weapon of death against us shall be defeated, by Jehovah's power in resurrection!

[40] Every reason, then, we have to stand firm and hold our ground in behalf of God's kingdom as the only hope of the peoples. With unbreakable grip on the anchor of the resurrection hope we can abide unmovable, permitting nothing to lure or sweep us away from The Theocratic Government, for which we have taken our stand. And instead of slacking the hand and letting down on Jehovah's work through fear of what the enemy may do, who threaten us with death if we do not stop, we have every incentive to 'abound in the work of the Lord'. *Abound* here means to overflow, to increase our work, and not be satisfied with the measure of work we have done in the past, but to exceed ourselves. (Acts 16:5; 1 Thess. 4:10) And this we will do, for God's invincible power assures to us total victory over the worst that all the enemies can or may do toward his faithful ones of unbreakable integrity and unabating zeal.

37 (a) What is death's sting, and sin's strength, and how has death's boasting been counteracted? (b) How far will death affect the activity of the remnant yet alive on earth?
38 Why is such resurrection of Christ's body also of special interest to the companions of the remnant?
39 Why, then, is none of our labor in the Lord in vain? and of what power and importance is the resurrection hope as given to us?
40 To what course of action, then, do we have the best of reasons and incentives? and what does it mean to "abound" as respects the Lord's work?

JEHOVAH is righteous in all his ways, and gracious in all his works. Jehovah is nigh unto all them that call upon him, to all that call upon him in truth. Jehovah preserveth all them that love him; but all the wicked will he destroy.
—Psalm 145:17, 18, 20, *A. S. V.*

THE ORIGIN OF OUR FOES

THE existence of creatures implies that there is a Creator. The Creator is the Immortal One, who is "from everlasting to everlasting", and he is GOD. (See Psalm 90:2 and 1 Timothy 6:15, 16.) "In the beginning God created the heaven and the earth." (Gen. 1:1) Here *God* designates the Almighty One. He reveals himself as "Almighty God", which means the Creator whose power is unlimited; and as "Lord", which means the Supreme Ruler; and as "Jehovah", which bespeaks his purpose toward his creatures; and as "Father", which means the Giver of life; and as "Most High", which means the One that is over and above all.

According to what is said at Revelation 4:11, God created all things for His pleasure. The beginning of His creation was his beloved One, his only begotten Son, the Word or Logos. Thereafter God used the Word or Logos as his active agent in the creating of all other things that are created. (Concerning this see John 1:1-3; Proverbs 8:22-24; Revelation 3:14; Colossians 1:15-17.) God the Almighty is that great Spirit whom no man has seen and human eyes can never see. (1 Tim. 6:16) He is the only Being, that is to say, the self-existing One, and is therefore properly spoken of as "The Spirit Being".

God brought into existence many spirit creatures. A spirit creature is one that is invisible to human eyes. A spirit creature has a spirit body or organism. God "maketh his angels spirits; his ministers a flaming fire". (Ps. 104:4) All the host of heaven are spirit creatures and are invisible to human eyes. Such spirit creatures are designated under the names of *cherubim*, *seraphim*, and *angels*. Among the spirit or angelic creation was one whom God named Lucifer. The universal organization of Jehovah God from the beginning of creation consisted of his spirit creatures, and over it Jehovah God was and is Supreme Lord and Ruler.

In due time it pleased God to create the earth, and he created it for his creature man. Thereafter man was created upon it. "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the LORD; and there is none else. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."—Isa. 45:18, 12.

God created man in his own due time, and called his name Adam, and placed him in Eden. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God took the man and put him into the garden of Eden to dress it and to keep it." (Gen. 2:7, 15) God created the woman and gave her to Adam for his wife. Adam and his wife Eve were made a part of God's organization, and the man was given dominion over the creatures of earth that were of an order lower than he was. Lucifer, the spirit creature, was the overseer of man and of a certain portion of the spirit creation, and was made so by God's appointment. He was an officer in the organization of Jehovah, which universal organization of Jehovah God is symbolized under the figure of "mountain". Expressly to Lucifer it is written in the Bible: "Thou hast been in Eden the garden of God; . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire." —Ezek. 28:13, 14.

Lucifer, when made to be the overlord of man, was anointed, or commissioned, he receiving authority from God over man; and it was Lucifer's duty to see that man performed his obligation to God according to His law. The universal organization of Jehovah God then consisted of the only begotten Son, and all the angelic or spirit creatures, and humankind on the earth; and all of that organization was in harmony with God and obedient to Him the Creator. Everything in the universe was in complete harmony.

The Almighty God Jehovah is the Unselfish One. Therefore, as it is written at 1 John 4:16, "God is love." That means that God does nothing selfishly, but always for the good of his creatures. God is righteous and holy. "For righteous is Jehovah, righteousness he loveth, the upright shall behold his face." "O Jehovah! in the heavens is thy lovingkindness, thy faithfulness as far as the fleecy clouds: thy righteousness is like mighty mountains, and thy just decrees are a great resounding deep,—man and beast thou savest, O Jehovah! How precious thy lovingkindness, O God! therefore the sons of men under the shadow of thy wings seek refuge." (Psalms 11:7 and 36:5-7, Rotherham's translation) "Righteous art thou, O LORD, and upright are thy judgments." "The LORD is righteous in all his ways, and holy in all his works." "Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast." "Thy righteousness is an everlasting righteousness, and thy law is the truth." (Pss. 119:137; 145:17; 36:6; 119:142) "God is light, and in him is no darkness at all." (1 John 1:5) Viewed from these scriptures, God can not and will not look with approval upon anything that is unrighteous. As created by him, all parts of Jehovah's organization were necessarily in harmony with him, and anything or any creature that got out of harmony with God would be expelled from his organization, such inharmonious creature becoming God's adversary.

Every unrighteous or wicked creature is God's adversary or enemy. Before enmity toward God arose, Lucifer beheld that every creature in the universe gave honor and praise to the Almighty God. Lucifer fell to coveting that honor and praise for himself. *To covet* means to desire and to seek that which one has no right to have. "Thou shalt not covet." (Rom. 13:9) Lucifer presumptuously regarded himself as equal to the Almighty God. Concerning this it is written: "O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." (Isa. 14:12-14) In Rotherham's translation this text reads: "How hast thou fallen from heaven, O Shining One, Son of the Dawn! Hewn down to the earth, O crusher of nations! Yet thou didst say in thy heart, The heavens will I ascend, above the stars of God will I lift up my throne, that I may sit in the

Mount of Assembly, in the Recesses of the North: I will mount on the hills of the clouds, I will match the Most High!"

Lucifer had meditated in his heart, that is to say, his motive was, to gain for himself the honor and praise of creatures to which he was not entitled. To accomplish his covetous design Lucifer did the following: He approached the woman Eve and spoke to her deceitfully. He is therefore likened to the serpent, a beast that was in Eden. Any transgression of God's law is sin, and God had fixed death as the penalty for the commission of willful sin in Eden. Adam and Eve had been so instructed by the Lord, that sin would result in their death. (Gen. 2:17; Rom. 6:23) Lucifer must have known this law of God and the penalty for its violation. It was his duty to know, but, after its promulgation, he apparently did not believe it, and that disbelief was due to his own improper heart condition. He should have been governed by the word of God, but, regarding himself as equal to the Most High and considering that he could with impunity induce man to violate God's law, he proceeded to do so. To Eve he said, in substance: 'Why do you not eat this fruit in the midst of the garden of Eden?' and Eve replied that God permitted them to eat of the fruit of any of the trees except the one fruit mentioned, that of the knowledge of good and evil, and that God had said to them: "Ye shall not eat of it, neither shall ye touch it, lest ye die."—Gen. 3:1-3.

Eve yielded to the seductive influence of the wily Devil and did eat, and gave to Adam, and he ate. Therefore both were lawbreakers. The eating of the forbidden fruit may appear to some to have been a small thing to call forth the death penalty; but it should be remembered that the offense consisted in the violation of God's law, and in committing such violation after their having been informed that the penalty for such violation is death. Adam himself was not deceived on the subject. (1 Tim. 2:14) For this violation of God's law man was sentenced to death and was expelled from Eden. (Gen. 3:6-24) All this marked the beginning of the activity of God's adversary or enemy.

Lucifer was sentenced to death. For good reason Jehovah God gave him a suspended sentence, or, rather, delayed the execution of the death penalty until the due time for the vindication of Jehovah's name. Lucifer had now become the avowed enemy of God. Every creature from that day to the present time that has willingly taken the side of Lucifer and willfully engaged in the violation of God's law is the enemy of God. At the time of entering His judgment against the enemy Jehovah changed the name of Lucifer and assigned to him four separate and distinct names, each of which signifies a particular element of his wickedness. Since that time Lucifer has been named by the names of *Satan*, which means he is the adversary or opposer of God; and *Devil*, which means he is the slanderer of God, willfully bringing reproach upon God's name; and *Serpent*, which means he is the deceiver of creatures; and *Dragon*, which means he is a devourer of the unfaithful. Therefore he is designated in the Scriptures as "the dragon, that old serpent, which is the Devil, and Satan". (Rev. 20:2) He is the adversary or willful opposer of God, and therefore God's chief enemy or foe and the enemy or foe of man. While Satan is the arch enemy, there are many other enemies or foes both of God and of man.

Everything with God, and everything that proceeds from him, is light and truth. God is the giver of life everlasting. Everything with Satan and proceeding from him is darkness, and the end thereof is death. In the final analysis it will be seen that each and every creature that gets life everlasting in happiness is and must be and must remain on the side of the Almighty God; and that every creature that remains on the side of Satan shall be completely destroyed out of existence.

Always this great truth must be kept in mind, namely, that the purpose of Satan the Devil is to reproach and mock Jehovah God, and to turn all creation against God, and ultimately to plunge all the creation into destruction. Should he be able to do this, he would regard himself as the victor. That is his ambition. Satan the Devil is the great wicked one, and all who are with him and who continue with him are wicked; and the decree of the Almighty Creator is that all the wicked shall be destroyed. "The LORD preserveth all them that love him: but all the wicked will he destroy." (Ps. 145:20) This truth coming to the attention of each and every creature, a choice must be made between the Almighty God and Satan, and thus each creature has to do with his own destiny.

From the very beginning of his wicked course it appears that Satan's purpose was and is to kill all who are on the side of God, the Almighty. Adam and his wife, by authority from Jehovah, began to have children, and their first son was named Cain. Then they had a son whom they named Abel. Genesis 4:1-8 describes how Cain yielded to the influence of the Devil and murdered his brother Abel. Yet Satan is the foremost murderer. He told the first lie, which brought about the death of Adam and Eve. From the very beginning Satan was a liar and a murderer, and it is so recorded in the Bible, at John 8:44. Every murder that has ever been committed has been and is due to the wicked influence and power exercised by Satan over other creatures; and every murderer is the agent or instrument of Satan the Devil. It is written that no murderer shall ever gain eternal life.—1 John 3:15.

Lucifer, now known as Satan, is otherwise properly called "the great rebel". God appointed him to the high office in His universal organization and gave him authority over certain angels as he had authority over man. It was the bounden duty of Lucifer to be entirely loyal and faithful to God and to exercise the authority of his office toward angels and men in harmony with God's law. Addressing the erstwhile Lucifer, Jehovah said: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain [the universal organization] of God." (Ezek. 28:14) *Anointed* means that Lucifer was appointed and duly commissioned by the Almighty God to fill that very important position in God's organization. *Cherub* applied to Lucifer as one who was assigned to a position of trust to guard the interests committed to his care. (Note Genesis 3:24.) Therefore in that Lucifer was called the "cherub that covereth" it means that he was over other creatures whose interests he must safeguard in harmony with God's law. He willfully put himself in opposition to God's law and thereafter became a rebel and the

permanent adversary of God. One of his methods of deception is to induce certain creatures to conclude that the Devil does not exist. By this means he deceives them and blinds them to the truth, while others of the human creatures do knowingly and willingly work with him.

Every creature and organization that Satan has employed and continues to employ to carry on his rebellious and wicked work is the enemy or foe of God and is the foe of all creatures who obey and serve God. Satan the Devil is the chief foe of man, and all creatures, instruments or organizations employed by Satan are man's foes. To carry forward his wicked work Satan employs and uses both wicked angels and wicked men, formed into organizations, that work unrighteousness. Satan is a spirit creature, therefore invisible to human eyes. Also angels are spirit creatures and invisible to human eyes. Wicked angels and wicked men, organized and unorganized, carry on wickedness under Satan's command.

The earthly or visible elements that are primarily employed by Satan to carry forward his fraudulent, deceptive and wicked work, are religion, politics and commerce. Religious, political and commercial organizations for centuries have been employed by Satan the Devil to defame and reproach the name of Almighty God and his beloved Son, Christ Jesus, and to deceive the people and to rob them and turn them into the way of unrighteousness and destruction. By keeping in mind the elements named as enemies of God and man, and by being thus able to identify such foes, there will appear to you the way of safety and security, God's provided way.

SISERA, OVERCONFIDENT FIGHTER AGAINST GOD

"THE fool hath said in his heart, There is no God." (Ps. 14:1) The psalm continues and shows that such foolish denials of God are manifested by abominable works. One of the actions by which they speak this blasphemy is that they "eat up my people as they eat bread, and call not upon the LORD". (Vs. 4) Sisera was one who was guilty of this transgression, and thus said in his heart and by his actions, "There is no God." In due time he reaped the reward of all fools. At the close of the account of the life and death of the militarist Sisera the inspired conclusion of the matter is, "So let all thine enemies perish, O LORD." (Judg. 5:31) So or in like manner all Jehovah's enemies will perish; hence Sisera's end and events leading up to it are prophetic. This is verified by Psalm 83:2, 9, 10, 15, 17, 18: "Lo, thine enemies make a tumult: . . . do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: which perished at Endor: they became as dung for the earth. So persecute them with thy tempest, and make them afraid with thy storm. . . . 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."

It is after the death of Judge Ehud that Sisera appears in the Bible account. The Israelites had fallen away from God's service and become entangled with religion. Having thus lost the favor and protection of Jehovah the God of the free, they fell into bondage unto Jabin, a king of Canaan. Sisera was the captain of Jabin's army. Under his command were nine hundred chariots of iron, an awesome mechanized force for that day. It was used to keep the Israelites under and to discourage even a thought of rebellion on their part. For twenty years the harsh, anti-Theocratic rule of the dictatorial Jabin prospered. Through his army captain Sisera "he mightily oppressed the children of Israel". (Judg. 4:2, 3) He and Sisera 'consumed them like bread'.

Sisera, operating according to the will of his head and lord, Jabin, pictures religion (particularly the Roman Catholic Hierarchy) in combination with political and commercial and military forces, as made manifest specifically in the totalitarian rule of modern times. These are the forces that lead the visible fight against The Theocracy, and their commander-in-chief is the god of this world, Satan the Devil. (2 Cor. 4:4) Sisera's home town, Harosheth of the Gentiles, was an industrial center, doing business with the nations round about. It well pictures the Hierarchy of Authority situated at Vatican City, which claims to be universal, is highly commercialized, and in the name of religion traffics shrewdly with all nations. —Rev. 17:2; 18:3; Ezek. 27.

In time the Israelites cried unto God for relief; he heard their cry. Barak was commanded to assemble with ten thousand Israelite warriors on the heights of Mount Tabor. The divine promise was: "I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand." (Judg. 4:7) Apparently Jehovah would maneuver the enemy forces under Sisera. Subsequent events bear this out. Toadies of Sisera, anxious to ingratiate themselves with the prominent army captain, hurried to him with the news of the rebels' assembly. "Sisera gathered by cry, or, proclamation" his forces and hastened toward Mount Tabor, that he might close in for an easy kill, a slaughter, and more military honors for himself. (Judg. 4:12, 13, *margin*) But Barak had on his side a "secret weapon", one that the fool Sisera did not even believe existed.

"Organized religion" plunges just as heedlessly on to its doom. They are drawn to the slaughter as were Sisera's hosts. Following World War I religion was strong and entrenched; Jehovah's witnesses 'lay dead in the streets'. (Rev. 11:1-10) Yet thereafter these were gathered and sent to war against religion's lies. Openly and publicly they took their position in the Kingdom heights as witnesses of Jehovah. Religion marshaled her forces to fight against the truth-proclaimers. As Sisera called up "all the people that were with him", rounding up everybody "from Harosheth of the Gentiles unto the river of Kishon", to join battle with the typical covenant people of God, so religion agitates for an all-out drive against spiritual Israelites. Catholic Action, commerce, politics, strong-arm squads, servile press,

all respond to religion's outcry. They thus don garments identifying them as enemies of The Theocracy, and prove themselves worthy of the destruction that lies at the end of such a course. Religion drags them into the disastrous and impossible position of fighting against God. Obviously religion is no savior of man, but is a death-dealing foe. Jehovah is drawing his enemies into the open.—Joel 3:9-14; Rev. 16:13-16.

As the Israelite army on Mount Tabor watched the approach of the mighty force of Sisera that had for twenty years crushed all opposition they must have been struck by the contrast they presented. All foot-soldiers, poorly armed, pitifully outnumbered, untrained, they seemed overmatched in this impending contest. Sisera would feel cocksure of victory over this puny troop. Yet if his power to smash the Israelites seemed great, the almighty power of the One who promised "I will deliver him into thine hand" was far greater. But Sisera was an infidel religionist. He never dreamed that superhuman power would figure in the battle. Had he not run roughshod over the despised Israelites for twenty years, uninterfered with? So far as he was concerned the Israelites' God Jehovah did not exist. His act of fighting against God's people was tantamount to his crying out, "There is no God Jehovah!" He showed himself to be a fighting fool.—Prov. 14:16.

As the legions of Sisera crossed the dry Kishon river bed and ranged themselves in battle formation in the valley leveling out below the heights of Mount Tabor, one would be forcibly reminded of the meaning of Sisera's name, to wit, "battle array." But as the anti-God army poised to strike, when it appeared at the zenith of its power and on the eve of its greatest triumph, the scene changed with electrifying suddenness. The very windows of heaven seemed to open with the unleashing of a great barrage of rain, lightning and wind. The torrential waters rushed down from the surrounding mountains, overflowing the Kishon riverbanks and piling up at the head of the valley. Caught in the first violent outbreak of the storm, Sisera's army was finished. It became a tangled mass of plunging horses and overturning chariots and panic-stricken men. Mingled in with the deafening roar of the storm could be heard the shouts and cursings of men, the terrified squeals of the floundering horses, and the cracking and splintering of the useless chariots. As the wall of water swept down over Sisera's forces and passed on it left a scene of wreckage in its wake. The vaunted hosts of Sisera were no more. They had suffered a complete washout.—Judg. 4:15, 16; 5:19-22.

This was a most unseasonal thunderstorm, and of extreme intensity. It was the dry season of the year. The Kishon river at its headwaters was ordinarily a dry wash at this time. Sisera thought the terrain was to the advantage of his mechanized troops. His chariots could operate effectively in the dry, level valley; they were not, however, capable of amphibious operations. Floodwaters would be very strange during the dry season. But they came. In like manner Jehovah's "strange act" of Armageddon will catch religion's tools unawares, at the moment when it seems they will certainly quash his witnesses; and at that moment their own destruction will come. As it was at the river Kishon, so at Armageddon both inanimate forces and angelic hosts will bring salvation to God's people and vindication to His name.—Judg. 5:20; Rev. 22:16; Ps. 148:3, 8; Ezek. 38:21-23.

But what of the proud army captain? Did he perish with his men in the flood or facing the swords of Barak's ten thousand? No; he did not stick by the ones he had gathered to his side and whom he had led into a deathtrap. He deserted his men, fleeing on foot, all fight gone from him. At one time this proud commander had caused the oppressed Israelites to take to the byways in fear of his tyranny. (Judg. 5:6) Now the tables were turned. Dirty and disheveled, tired and beaten, Sisera skirted the main roads and tried to work his way back to safe territory by little-used trails. Stealing along circuitous routes, he found himself before the tent of Heber the Kenite. Heber's wife Jael was the only one present, but all principle or common delicacy, if he ever had any, had vanished from Sisera's code of ethics. He took refuge in the tent of a woman. After making demands as to the satisfying of his personal, bodily comfort, he ordered Jael to lie for his safeguarding: "Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No."—Judg. 4:17-20.

Like religion's leaders, Sisera made lies his refuge, and took hiding behind a woman's skirts. (Isa. 28:15, Jer. 51:30) Thinking he had fixed things and brought about a measure of "peace and safety", he fell asleep. His end was at hand. "Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died."—Judg. 4:21.

By way of anticlimax, the reactions of Sisera's mother are given. She frets because her son's chariot is overdue; her "wise ladies" comfort her; she winds up talking to herself, trying to bolster her morale. She reasons her son is dividing the spoils of battle. (Judg. 5:28-30) Sisera's mother pictures Satan's "woman", the demon organization that mothers religion and those who set themselves in "battle array" against God's servants. The visible part, particularly the religionists, are piqued because Jehovah's witnesses are not summarily silenced. They require pampering in a womanish way by the political and commercial wings of the organization. They are nervous and keyed up as to the outcome of the issue, and are impatient to reap selfish gain. Their only harvest will be death and destruction.—Judg. 5:19; Hos. 8:7.

The closing words of the account read: "And the land had rest forty years." (Judg. 5:31) Forty being four times ten, the number is a symbol of the entire reign of Christ that will follow Armageddon's cleaning-out of evildoers. The victory over religion is sure. Though the totalitarian camp of the Hierarchy and her allies bristle with arms, and though Jehovah's witnesses neither have nor want carnal weapons to fight religion, the victory is sure to come to Jehovah's side. (Ps. 20:7, 8; Isa. 31:1; 54:17; 2 Cor. 10:4, 5) It is just as sure as the prophetic defeat of Sisera at Kishon's headwaters, and that took place over three thousand years ago.

FIELD EXPERIENCES

WORKING APARTMENT HOUSES (NEW YORK CITY)

"A few days after having been arrested for 'annoying tenants' in a six-story apartment house with the news of God's new world (which charge was dismissed by the magistrate here in Flushing because the superintendent did not have the woman who complained to him in court and whom the magistrate wanted to question), we, the publisher who held the territory and having a lot of interference from different superintendents in a block of large apartments, and myself, entered another next day. On the fifth floor the superintendent saw us and said: 'You can't do that in here.' I said we were preaching the gospel of the Kingdom. He replied: 'If you want the same thing to happen as over at the Winston House, why, keep it up.' The Winston was where the publisher was thrown out bodily, falling to the walk, having his phonograph damaged and a record broken. On the fourth floor the superintendent passed while I was playing to a lady, giving the young lady a long look. She appeared frightened and refused any literature. Again on the third floor while playing for a gentleman, the superintendent again passed, smiling at the man. Waiting for an answer at one of the second-floor apartments, a young man stepped out of the elevator and called me, saying: 'Come over here, for a moment.' I replied: 'Just a minute!' as I was marking down 'Not home' on my house-to-house record. This finished, I walked over to him. He said: 'Going through the building?' 'Yes, we are calling upon the people here.' He said: 'Where do you have your meetings? It's been two months since I have been to the studies and out in the service'; I was wondering if I had to go to Manhattan meeting.' We informed him of the local Kingdom Hall, and he advised us that the other man who had been interfering had been superintendent, but he was given until Tuesday, as he had been negligent in performance of his duties about the apartment building, and that *he* was now superintendent. What a contrast! where we expected demonized interference."

IN CONTRAST WITH JUVENILE DELINQUENCY (PHILADELPHIA)

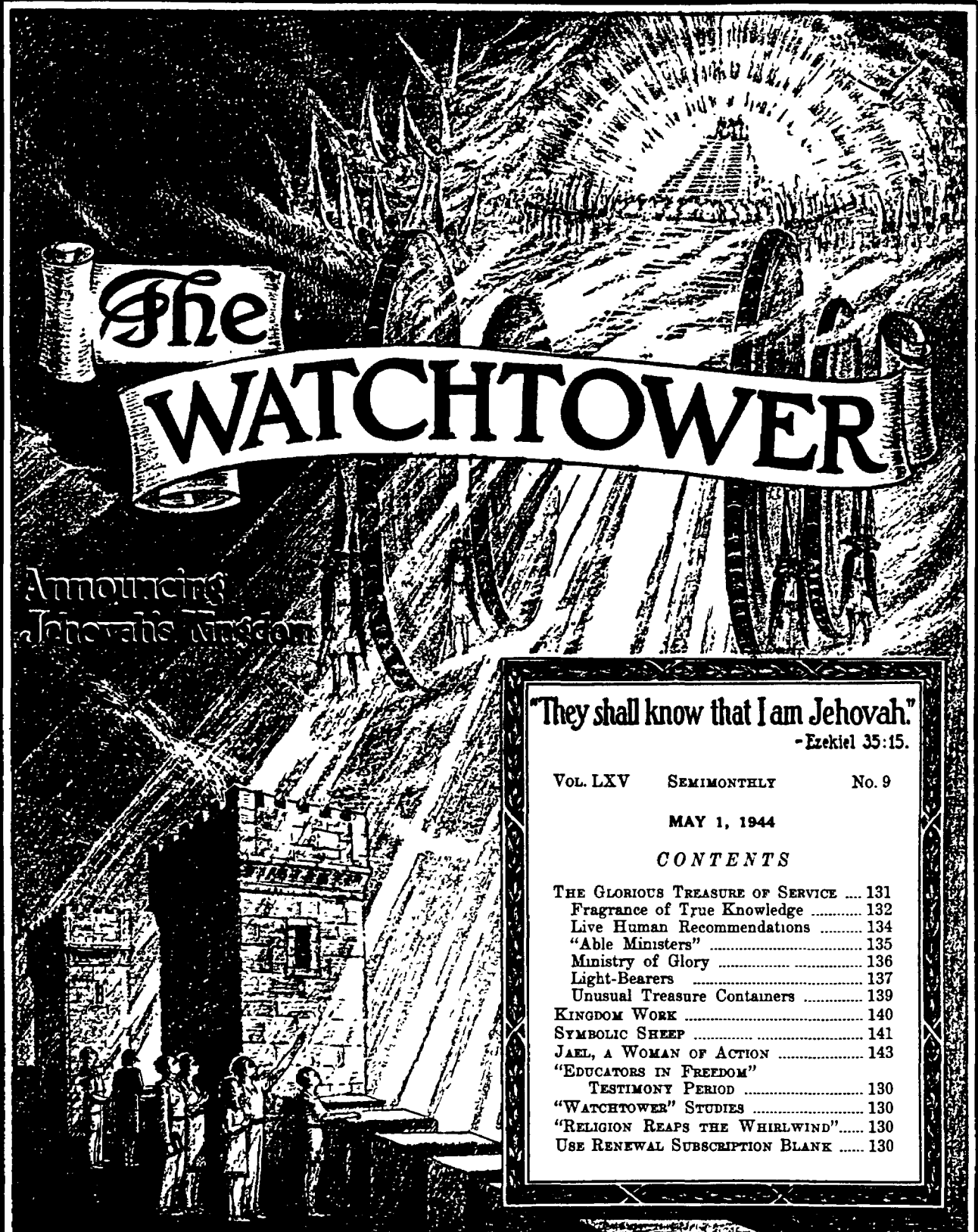
"We are four young publishers; one is 12, one 14, one 16, and I am not quite 18, and we each hold individual territories, but all work together as a group, both in house-to-house witnessing and in magazine and back-call work. Some of our most interesting experiences occur, we find, in making back-calls, which proves that we must not only place literature, but also 'follow through' and make back-calls which will eventually lead to more book studies. Since our territories had been covered thoroughly prior to the convention ['Free Nation's' Theocratic Assembly, August 20-22], we decided to make some back-calls this morning. After making quite a few and finding a variety of 'sheep' and 'goats', we decided to call on a woman whose *Watchtower* subscription had expired. This person had been called upon about a month ago. Finding no one home, we decided to call again. We rang the bell and, when the door opened, lo, and behold, another publisher and his wife had already made a back-call on this person and were leaving. This other publisher had decided to call because he has known this woman for some time and, knowing she was interested, he made a back-call. You can well imagine the surprise on all of our faces. When this other publisher and his wife left, the woman graciously invited us in. We spoke to her for a while regarding the Kingdom message, at which she replied: 'May the Lord bless you young folks for your zeal in doing such a splendid work. I just told Mr. R—— and his wife that my *Watchtower* subscription had expired and that the next time they called I would renew it. Since you're here, I'll renew it right now.' Result: A double witness, a double back-call, one subscription, a good time had by all, and all to the praise of the Most High."

RESULT OF A HOME BOOK STUDY (ALABAMA)

"Dear Mr. C——: There is a bit of information I have planned to ask of you for quite a while; but when you are here I enjoy your talk so much that I don't think of all of it; and furthermore it seems your talk is as valuable to me as anything I could imagine. So by the grace of God I can write you and obtain the information that way and have the whole time of your visits to hear your wholesome instruction just the same. I mentioned the fact that I had started a study in this neighborhood, and I want to know if that is all right. I thought that probably I should have seen you before doing so; but the members of the family were very anxious for it and keenly interested in it, so we began the study after the same manner in which we started here. I mention this because I want to be in perfect harmony with all of the true servants of the Lord in all of my work. We held our second meeting tonight, 7:20 to 8:30, and I noticed that the interest of the people of the house had increased greatly. There were five other visitors and two of them readily took part with us. One of them took a book *The New World*. The man of the house also took a copy. I believe that there is hope for a permanent class there. I will need a few more copies of *The New World*, as I have only one copy in excess at this time. Of course, you can leave them at any time you are coming this way. My brother asked me to inform you that he is still interested and studying as hard as ever. . . . Just here, a few words of testimony I wish to submit. My mind is thoroughly made up to follow the Lord where he leads me, regardless of whatever snares Satan tries to put in my way. It is my purpose to give all that I possess in the hands of the Lord, place my trust in him, let no worldly lusts entice any of the good thoughts or spiritual wisdom he has given me, nor yield, even at the point of death, to any inducement that might be planned, schemed or enacted to overthrow this determination.—W. H. C."

"KINGDOM NEWS" OPENED THE WAY

SAN DIEGO, CALIF.: "I first worked my territory with the *Kingdom News* 'The People Have a Right to Good News Now'. Next week I started over it with *The New World* and latest booklet. At a home I presented my Testimony card. The lady carefully read and asked if I had given her literature last week. I replied: 'Yes, the *Kingdom News* No. 11.' '(Oh yes,' she said, 'that is it, and I want one of these *New World* books, and may I have more?' She took three, and two *Children*, and wants the other books. She is sending books home to her parents. I am hoping to start a study with this teachable lady."



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD!"-Isa. 43:12.

The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"EDUCATORS IN FREEDOM" TESTIMONY PERIOD

Appropriate to the name of the June Testimony Period as above given, a new educational feature is being released then for initial introduction to the general public, namely, the booklet *Religion Reaps the Whirlwind.* This will go well with the bound book *"The Truth Shall Make You Free"* and the booklet *The Coming World Regeneration,* the three being offered in combination on a contribution of 30c. Otherwise, the bound book and a self-covered booklet, *The Coming World Regeneration,* will be offered together on a 25c contribution, and the new 64-page colored-cover booklet alone on a 5c contribution. Preliminary arrangements are essential in order for each one to join in getting the Testimony Period off to an effective start. Those desiring to share in this educational campaign by means of circulating the printed message are invited to get in touch with us for instructions and references. A report is asked of all educators at the close of June on all their individual activities and the results.

"WATCHTOWER" STUDIES

Week of June 4: "The Glorious Treasure of Service," ¶ 1-14 inclusive, *The Watchtower* May 1, 1944.

Week of June 11: "The Glorious Treasure of Service," ¶ 15-28 inclusive, *The Watchtower* May 1, 1944.

Week of June 18: "The Glorious Treasure of Service," ¶ 29-42 inclusive, *The Watchtower* May 1, 1944.

"RELIGION REAPS THE WHIRLWIND"

Here is a new booklet for which we predict a good future in the "strange work" of striking the shackles of religious bondage from multitudes of prisoners of "Christendom". Its 64 pages put under the Scripture searchlight the fundamental doctrines of "organized religion" and show religion's responsibility for the present world conditions and the certain fate that awaits it in a near day. This booklet has a special three-color cover with a unique expression of the artist's conception of the title. *Religion Reaps the Whirlwind* is due for release for public distribution June 1, and you may now get your advance personal copy and read it in preparation for the general distribution, at 5c the copy, postpaid.

USE RENEWAL SUBSCRIPTION BLANK

The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower,* should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXV MAY 1, 1944 No. 9

THE GLORIOUS TREASURE OF SERVICE

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. 4:7.

JEHOVAH is the inexhaustible Source of treasures. He is in the highest heavens, and treasures that descend from him are heavenly in origin. (Rom. 11:33; Prov. 2:4-9) They are enduring, and are more precious than all the ill-gotten hoards of material wealth and goods that selfish men can heap up for themselves or can bestow upon those who serve and please them. The most precious treasure possible to be enjoyed by creatures on this earth is to be engaged in their Creator's service, having a commission or ordination from him to serve. Not all men prize such treasure and seek it.

[2] The religionists of so-called "Christendom" pile up earthly treasures for themselves and their organization and at the same time claim to be rich toward God. To prevent being exposed as being in reality "wretched, and miserable, and poor, and blind, and naked" toward God, they seize upon the circumstances of total war to further their envious and malicious schemes against the true servants of the Lord God, "whose name alone is JEHOVAH." (Rev. 3:17; Ps. 83:18) One recent publication bearing the *imprimatur* of an archbishop of the most numerous, wealthy and powerful religious sect of "Christendom" boasts of its long antiquity and worldly respectability and then says of the witnesses of Jehovah: "They have no evidence whatever that Jehovah ever asked them to be His witnesses." It speaks of them as a "freak religion" that sprang up within the last century, and quotes Jesus' words: "By their fruits ye shall know them."

[3] That same totalitarian religious sect of "Christendom" brands Jehovah's witnesses, therefore, as impostors, frauds, and deceivers. Raising against them the false charge of "Communism!" which has been the cry of all the totalitarian dictators of Europe, that religious organization continues to carry forward a world-wide and concerted program of opposition, persecution and suppression against Jehovah's witnesses. In such course the said religious sect is joined and aided by other religious organizations, which do not have the courage to withstand it and who feel that the cause of organized religion stands or falls together and hence all religious organizations must hang together and support one another as good neighbors.

[4] The antiquity of such sect goes back to the time of the emperor of pagan Rome, Constantine, of the fourth century. Its utterances and actions toward Jehovah's witnesses show plainly that its hierarchy does not perceive that the true ordination of the witnesses of Jehovah God is not from man or by man, but is from the Lord God. Hence, even though such ordination does not come from or through the said religious sect, yet it is valid, binding, and beyond the power of any religious organization to cancel. It is true that Jehovah has never asked the "witnesses of Jehovah" to be his witnesses; he *commands* them to be such. Why so? Because Jehovah's witnesses are composed of men and women who accept the Bible as the inspired Word of Jehovah God and who take it for what God says therein. Through that Word they hear no invitation to join any religious sect, great or small, but do hear Jehovah's invitation to give themselves to Him in full surrender and consecration through the Redeemer Christ Jesus, who is "the way and the truth and the life". Those truly Jehovah's witnesses have acted on this divine invitation. They have wholly devoted themselves to the Most High God through the merit of Christ Jesus and have thereby entered into an abiding covenant of obedience to Him. Hence they are bound to do his will forever, and the Lord God commissions and commands them to do His will.

[5] The acceptable consecration is not made to any religious organization or through it, but is made direct to God and through faith in Christ Jesus. The consecration vow is binding upon the one consecrating himself thus to God for the rest of his days, eternally if he is faithful. Jesus, when on

1. What is the most precious treasure possible to be enjoyed by an earthly creature, and why? and what is its source?
2. What treasures do religionists pile up? and what belittling discrediting claims do they make against Jehovah's witnesses, and why?
3. What movement does that religious sect carry on against Jehovah's witnesses? and who join in it, and why?
4. (a) Despite that sect's antiquity, what does its hierarchy not perceive regarding ordination? (b) Why is it true that Jehovah has not asked "Jehovah's witnesses" to be his witnesses?
5. With God, what is the acceptable consecration? and how is it manifest that Jehovah's witnesses have taken up the stake to follow Jesus Christ?

earth as a man, consecrated himself to Jehovah God. He said: "Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart. I have proclaimed glad tidings of righteousness in the great assembly; lo, I will not refrain my lips, O Jehovah, thou knowest." (Ps. 40:7-9, *Am. Stan. Ver.;* Heb. 10:7-9) His apostle Peter reminds us that "Christ also suffered for us, leaving us an example, that ye should follow his steps". (1 Pet. 2:21) Christ Jesus himself said, for the benefit of every individual with ears to hear: "If any man will come after me, let him deny himself, and take up his [stake; (Greek) *stauros*], and follow me." "And he that taketh not his [stake; *stauros*], and followeth after me, is not worthy of me." (Matt. 16:24; 10:38) Jehovah's witnesses are Christians who have done just that. That they are bearing a stake of reproach and suffering, such as Jesus experienced at the hands of priests, scribes, lawyers, Pharisees and other religionists, is very plain from the shame, persecution and oppression that Jehovah's witnesses undergo.

6 For those dedicated to God it is not a question of being asked to serve him. But just as surely as the witnesses of Jehovah have consecrated their all unreservedly to Almighty God and must follow the example of their Leader, "The Faithful and True Witness," just so surely it is mandatory upon them to be Christlike witnesses of Jehovah God and there is no escaping the obligation. It betrays religious ignorance to say that Jehovah's witnesses are not old enough in existence to have the prophecies of God's Word fulfilled upon them. Over seven centuries before Christ, God's word went forth through the prophet Isaiah saying: "Ye are my witnesses, saith the LORD [Jehovah], and my servant whom I have chosen"; showing that Jehovah's witnesses existed back there, even before the city of Rome was founded, which was in 753 B.C. (Isa. 43:10, 12; 44:8) The apostle Paul states that the "cloud of witnesses" of Jehovah overshadowed human history all the way back to Abel, the first martyr. (Heb. 11:1-40; 12:1, 2) Furthermore, the Revelation, given to the apostle John by Jesus Christ, predicted that at the end of the world, at the time of the establishment of God's kingdom by Christ, the witnesses of Jehovah would still be on earth and bearing their testimony under intense persecution. Revelation 12:17 reads: "And the dragon was angered against the woman, and went away to make war with the rest of her seed—with them who were keeping the commandments of God and holding the witness of Jesus."—*Rotherham.*

7 That Revelation foretells that the Psalms and other marvelous prophecies of God's Word have their final and complete fulfillment at this end of the world. Thus it comes that the inspired prophecies must now have fulfillment upon the true servants of the Most High God, that is, His witnesses. The persecution that was prophesied to come upon them at this time includes the public misrepresentation of their service to God and the crying down of their commission from Him. Religionists do not consider them ordained ministers of God.

8 Religion, however, cannot deny accomplished facts, no matter how much she may misrepresent and impugn them. Religion quotes Jesus' rule: "By their fruits ye shall know them." Very well, let real works testify as to the true identity of God's genuine ordained ministers. Who can deny that religion has left the whole world in ignorance or misconception of the true and living God, "whose name alone is Jehovah," and who is the Father of the Lord Jesus Christ? To the direct contrary thereof, the name of the Most High God has been declared throughout all the earth by no others than the despised witnesses of Jehovah. What does such fruitage make out of them but Jehovah's true witnesses? Their dauntless testimony to all the nations concerning Jehovah and his Theocratic Government in the face of world-wide opposition from religion could never have been accomplished without Almighty God's help. If it had been of men, it would have been overthrown long before now; but, being manifestly of God and done at His command, this witness work still thrives and prospers. Its further expansion is certain to occur, before God himself climaxes this witness work by his own convincing testimonial through an overwhelming demonstration of divine power at the battle of Armageddon. There religion's denials and blasphemies will be silenced for ever; but Jehovah will vindicate his witnesses gloriously. Thereat all "men of good-will", who will have received His life-giving message through Jehovah's witnesses, will rejoice and praise him, and forevermore.

FRAGRANCE OF TRUE KNOWLEDGE

9 Long ago Paul, who was "ordained a preacher, and an apostle, . . . a teacher of the Gentiles in faith and verity", well stated the position of Jehovah's witnesses in this twentieth century. He himself was one of that long line of witnesses starting with Abel. Since A.D. 1918 the testimony that has been given by this hated and persecuted minority has resulted in a dividing of the people, for and against. To the sanctimonious religionists it has been like a putrid stink in their nostrils. Although the religionists pit

6. (a) With Jehovah's witnesses, why is it not a question of being asked to serve Him? (b) Why is it false that Jehovah's witnesses are not long enough in existence to have prophecy fulfilled on them?

7. How does it come that prophecies must have fulfillment upon them now? and what does the persecution include of special point here?

8. (a) As between religion and Jehovah's witnesses, what fruitage identifies the true witnesses of God? (b) Why does the witness work thrive, and how will it be concluded?

9. What has the testimony since 1918 caused among the people? and why can the witnesses in 1944 take up Paul's words at 2 Corinthians 2:14?

their vast strength against it, the testimony so offensive to them continues to be delivered. The great God, who sends this testimony, which is good news to all those of good-will, bears his witnesses up in his everlasting arms and gives them triumph after triumph over the strongholds of religion and demonism. Following Paul even as he followed Christ, these triumphant ones can, in 1944, take up the words of that zealous apostle: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."—2 Cor. 2:14.

[10] The apostle's words are better stated in modern English by other translators, as follows: "Now thanks be to that God, who always leads us forth to triumph with the anointed One [Christ], and who diffuses by us the fragrance of the knowledge of him, in every place." (*Emphatic Diaglott*) "But to God be the thanks who in Christ ever leads us in His triumphal procession, displaying everywhere through us the sweetness of the knowledge of Him." (*Weymouth*) These words appear to bear a reference to the ancient practice that, as the triumphal procession of a military victor, with members of his family in the chariot with him, moved through the streets of the city, the people burned sweet incense all along the route. This compares with the conduct of the people of good-will at Christ's triumphal ride into Jerusalem, when the multitudes spread their garments in the way and strewed branches of trees, while they also waved palms and shouted hosannas to God and blessings on his King.

[11] In A.D. 1914 Jehovah enthroned his Christ and crowned him as reigning King. Despite the protests of his enemies, the King rules amid them and goes forth "conquering, and to conquer", riding gloriously along to the final victory, at Armageddon. His footstep followers, Jehovah's witnesses and their good-will companions, "follow the Lamb whithersoever he goeth," and they see that he leads against religion, which is demonism. (Rev. 6:2; 14:4) The Bible truth is the unyielding foe of religion. By spreading abroad everywhere the truths of the Bible concerning Jehovah's name and his kingdom under Christ they are diffusing, displaying and making manifest everywhere the sweet fragrance of the knowledge of the gracious God, whose truth makes us free from religion and its bondage. These educators in truth and righteousness care not at all what the stinky goats of opposition may say in condemnation of the educational campaign. Jehovah's witnesses march triumphantly along in His service, announcing the line of march of His victorious King. Unto God their offerings of service as witnesses to him and his King are like pleasing incense. Hence we can appreciate what the apostle means when he says: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"—2 Cor. 2:15, 16.

[12] Honest persons of good-will toward God and his Theocratic Government sense the sweetness of the knowledge of Him as diffused to them by His witnesses, who go from house to house, spreading Bible literature and making revisits upon the truth-seekers and conducting home Bible studies with them, at no charge for such service. To such persons the witness work has the smell of health and life, of living, life-giving truth. They render thanks to Jehovah God and to his King, whose triumphal procession they joyfully join, loudly crying out: "Salvation [be ascribed] to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9, 10) They breathe in the atmosphere of the Kingdom truth, which is an odor of life that leads to life. Those hanging on to religion, however, hold their noses and disdainfully refuse the truth, because to them it and its faithful bearers breathe off an odor of death that leads to death. Satan the deceiver and his demons have perverted the smelling powers of these, and they continue to think that religion is necessary to good morals, life and salvation and that the world needs more of it.

[13] "And who is sufficient for these things?" the apostle then questions. That is to say: "And for these things who is qualified?" (*Diaglott*) "And for such service as this who is competent?" (*Weymouth*) The Scriptural answer is, Only the truly consecrated ones who are honest, sincere and seeking no selfish gain, neither trying to appear respectable, honorable and pleasing in the eyes of the religious world, but who speak forth the truth plainly and without any compromise with religion. Religious clergymen, who seek a good standing with this world and its politicians and moneyed merchandisers, could not be qualified and competent for such unselfish service and its reproaches and sufferings, and are not. "For," continues the apostle, "we are not as many, which corrupt [(marginal reading) which deal deceitfully with] the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." (2 Cor. 2:17) Again modern translation sharpens the apostle's words: "For we are not like the many, trafficking the Word of God; but really from sincerity, and as from God, in the presence of God, we speak concerning Christ." (*Diaglott*) "Unlike most

10 How is 2 Corinthians 2:14 better stated in modern English? and to what ancient practice do the words appear to refer?

11. Who are those that as it were burn incense along the route of Jehovah's victorious King? and how so? and to whom is it like pleasing incense?

12. To whom is the witness work a savor of life unto life, and to whom a savor of death unto death?

13. Who, then, "is sufficient for these things"? and why, according to the apostle?

teachers, we do not adulterate God's word; but with sincerity, as sent by God, in God's presence we speak in Christ."—*Weymouth.*

[14] Jehovah's witnesses are "sent by God", and they appreciate that he is their judge and that they are doing their work "in God's presence". They accept small contributions freely given by persons who accept the valuable books, booklets and magazines that make plain God's Word; but such is not trafficking or adulterating his Word. The money contribution is to the work and its expense that the Bible explanations may be spread abroad to still others. In old time the taverners and vintners made gain by adulterating their wine with a foreign mixture; as Isaiah 1:22 describes it: "Thy vintners mix thy wine with water." (*LXX* translation) The religious clergy and their official offspring are the ones that make gain of the Word of God. This they do by claiming its authority but at the same time adulterating it with religious lies and unscriptural traditions of men, thus making their product more agreeable and able to go around farther to those who do not want the pure truth or Jehovah's ways of righteousness. Hence Jehovah's witnesses are hated, boycotted, discriminated against and suppressed because they tell the pure and simple Bible truth in all sincerity as Christians and continually study to clear away all the religious traditions from all Bible instruction. Quite like when Jesus said to the religious sticklers for human traditions which made God's Word void and transgressed his commandments: "Ye seek to kill me, a man that hath told you the truth, which I have heard of God."—John 8:40; Matt. 15:1-9.

LIVE HUMAN RECOMMENDATIONS

[15] Any servant that has proof from the written Word of his Master and knows he is in the divine service and doing God's approved work cares little for what all the elements of this world say, do or think about him. Because he carries no diploma or certificate of authorization or letters of recommendation from the religious hierarchy or clergy, organized religion may contradict that he is commissioned or appointed as a witness for the Supreme One of the Universe. Yet he need not worry and hesitate to go forth into the field preaching "this gospel of the kingdom", just as Paul did who was not ordained by Peter or any other man. When standing before boards of investigation, or legislative committees, or courts of law, the true servant need not fear to declare plainly that he is a minister of the Most High God and a witness of Jehovah. He need not be grieved because he is denied an open hearing as to this fact or because his testimony, based on valid grounds, the Bible and field service, is set at nought and ruled out as worthless. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12:3) His field record of activity as well as the Bible still stands true, and his work in the field speaks in commendation of him and argues in support of his being a minister. God judges him on that basis.

[16] The Lord's apostle met a like challenging situation in his own day by submitting this argument, namely: "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? YE ARE OUR EPISTLE WRITTEN IN OUR HEARTS, KNOWN AND READ OF ALL MEN: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Cor. 3:1-3) Or, put in modern English, the apostle said: "Our letter is YOURSELVES—written on our hearts and known and read by all men. For you show that you are a letter of Christ penned by us, written not with ink, but with the spirit of the living God, not on tablets of stone, but on human hearts as tablets." (*Weymouth*) If worldly authorities do not believe or acknowledge our commission as God's servants, then let our witness work speak, our accomplishments in building up others in God's Word. Such work cannot be erased, though men refuse to read this testimonial evidence of our ministry.—John 10:38.

[17] Now Jehovah God, by his Good Shepherd, Christ Jesus, is gathering his "other sheep" into the fold, which "sheep" will inherit life eternal on earth beneath God's kingdom. Jehovah is using his faithful witnesses in the assembling of such "sheep" by their proclamation of his unadulterated Word. Amidst the raging controversy over ordination, let religionists present their writs of certification and their documents of commendation from the Hierarchy of Authority or other clerical ruling bodies. Such are scraps of paper, man's word. Jehovah's witnesses, besides quoting support from the Holy Scriptures, submit live testimonials in flesh and blood. The "men of good-will", the Lord's "other sheep", that have been reached by the message of Jehovah's name and kingdom and that have been gathered to the right side of Jehovah's King, all these are *our* letter of recommendation, a letter which we carry everywhere on our hearts and minds and can display with confidence.

14. Who are those that traffic the Word of God? and why does this not include Jehovah's witnesses who accept contributions for the literature?
15. Why does the true servant not have to care because the worldly elements deny he is commissioned from God or deny him a hearing or reject his testimony?
16 With what argument did the apostle Paul meet a like challenging situation in his day? and how may we apply this argument?
17. As in contrast with the religionists, what do Jehovah's witnesses present as their letter of recommendation?

[18] Persons who, by reason of our free educational work, take their stand for God's universal domination and who publicly confess his name by taking part in his service in company with Jehovah's witnesses, these are a document of recommendation that cannot escape being read and known by all men. Of course, it makes the religionists angry and envious when they read it. Nonetheless these "other sheep" are our letter from Christ Jesus the Good Shepherd, who uses us in his pastoral work. To write this letter, we are the pen or human instrument that he uses. The letter is not written in ink that can be rubbed out, but is inscribed by and with the active force or spirit of God, who works in us. It is not as in the case of Moses, when the law of the Ten Commandments was written with the finger of God on the two tablets of stone. Our letter is written on the fleshly tablets of human hearts, because of the change of heart and mind that our spiritual ministry causes in the Lord's "other sheep". Our work with God's Word has made an impression upon them and has wrought results in them that are readable or discernible. Such results, therefore, make them our letter. It speaks more plainly than any handwritten letter by ourselves or by any visible organization that could send us.—Compare Proverbs 3:3; 7:3; Jeremiah 17:1; 31:33.

[19] "And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (2 Cor. 3:4-6) That our work has had effect upon the "other sheep" and that it will yet affect the countless multitude of such "other sheep" yet to be gathered alongside Jehovah's "little flock", this is the trust or confidence that we have through Christ toward Jehovah God. We are not self-appointed, nor do we think this matter of ourselves, but we study God's Word and take God at his word. We believe that his prophecies concerning his "strange work" and his "other sheep" must soon come to complete fulfillment. Hence, our sufficiency unto these things of service is from God. "Our qualification is from God." (*Diaglott*) "Our competency comes from God."—*Weymouth.*

"ABLE MINISTERS"

[20] The law covenant, or old covenant, the basic law of which was the Ten Commandments engraved on stone tablets, was made with the nation of Israel through Moses as mediator. Christ Jesus came to fulfill all the things written in that law covenant, and he abolished it with his death on the tree. Thus he became the Mediator of the new covenant, made valid over his own blood as testator. His followers are made righteous through faith in him and his blood: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4) Therefore the priesthood and Levite service of the old covenant have been abolished, and Christ's followers are not servants or ministers of that covenant. They are competent and qualified servants of the new covenant. They are not ordained by the code of laws of the abolished covenant, but are ordained, used and led by the invincible spirit of God; for, "if ye be led of the spirit, ye are not under the law." (Gal. 5:18, 4) God's spirit or active force works within us to carry out his will and purpose, if we are willing and trustful and proceed according to his recorded Word. The written code of the old law covenant condemned to death the Jews under it, and thus "the written code kills". The inworking energy or spirit of God enlightens and strengthens us and leads us in the way that guides to life, and thus "the spirit gives life" or "makes alive".—*Weymouth; Diaglott.*

[21] In such language the Lord's apostle was not speaking of what some men commonly talk of as 'the letter of the law and the spirit of the law'. By such expression they mean to say that, whereas we cannot keep perfectly the letter of the law, we can keep blamelessly the spirit of the law. However, the apostle does not use such an expression as 'the spirit of the law'. He speaks of the spirit of the Lord God, which is God's invisible energy for accomplishing what He wills. The apostle is saying that we are living, not under the old law, but in the time of antitypical realities which were long ago foreshadowed in that law covenant. Our antitypical Mediator is Christ Jesus; he is also our antitypical High Priest of God. Hence, at 2 Corinthians 3:6, the apostle points to Israel's ancient law code of the old covenant that was abolished by Christ, and shows the difference between it and the spirit or moving force of Jehovah which is upon his approved servants now, and by the help and direction of which they are qualified to do His service.

[22] In order to bring the nation of Israel into a validated covenant with Jehovah God, the passover lamb was killed in Egypt and its blood sprinkled. The "Lamb of God", Christ Jesus, was killed and his blood was offered in the presence of God to 'take away the sin of the world'. For this reason Gentiles as well as natural Jews can become qualified to serve as competent ministers of the new covenant. The old

18. How has this letter of recommendation been written? and why does it speak so plainly?
19. Why do we not 'think this thing as of ourselves'? and from whom is our sufficiency?
20. Why is it the new and not the old covenant of which Christ's followers are able ministers? and how is it that "the spirit giveth life" in that connection?
21. Was the apostle referring to any 'spirit of the law', or to what spirit? and why?
22. How was the nation of Israel brought into the law covenant? and how was the new covenant validated and inaugurated, and unto whom?

covenant was inaugurated at Mount Sinai in Arabia with a law code, delivered to the Israelites through their mediator Moses. But as respects the new covenant, this was validated over Jesus' blood on Passover Day of A.D. 33, and it was inaugurated or dedicated fifty days after he arose from the dead as the living Mediator. That is to say, it was inaugurated on the day of Pentecost (meaning "Fiftieth Day") by the outpouring of the spirit of God upon those who were then consecrated to him as Christ's followers and who were faithful to their consecration.—Acts 2.

[23] By such spirit's outpouring these anointed ones became ministers or servants, not of a written code like that at Mount Sinai, but of the spirit of God. The spirit of God that then came upon them confirmed their ordination from God. It not only enabled them to preach the good news in foreign languages but also opened up the Scriptures to them and helped them to proceed according to God's Word, the expression of his will. However, while not under the written code of the law covenant, yet they did not cast away the Holy Scriptures, because the law code itself set forth shadows of good things to come, for which things they must look according to the outline shadows. (Col. 2:17; Heb. 10:1) The law covenant, even with its atonement provisions, had shown them up as condemned to death, but the spirit of God now given them under the new covenant was unto life. It qualified them to serve the gospel of life. The new covenant has as its purpose the taking out from among the nations of this world a "people for his name". (Acts 15:14) Quite properly, then, the Mediator of the new covenant was the chief witness for Jehovah's name. All his footstep followers who come under the covenant that he mediates must likewise be Jehovah's witnesses.

MINISTRY OF GLORY

[24] Concerning the delivery of the law code of the old covenant it is written: "And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. . . . And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the LORD to speak with him, he took the veil off, until he came out." (Ex. 34:29-34) That ministration or service of the old covenant foreshadowed the mediatorial ministry of the new covenant. Hence, if the former was glorious, how much more must the latter, which is the "ministration of the spirit", exceed it in glory? And it does, because it has a glory that remains, and the followers of Christ Jesus the Mediator share in it. It follows, therefore, that the ministry of Jehovah's witnesses is a glorious one. If it is not apparent to religious unbelievers who persecute us, it is because they have the Bible and read it but do not have seeing eyes. To get the veil that is before their eyes removed, they must turn to the Lord God in faith; for when Moses went before the presence of Jehovah God he removed the veil that hid his face from the Jews. Those Israelites feared to see God's glory in the face of their mediator and asked it to be veiled from their eyes. Moses, their go-between, was reflecting Jehovah's glory, proving he had been with Jehovah, just as a phosphorescent substance, after it has been exposed to the light, carries an afterglow in the dark. Moses foreshadowed God's great Prophet, Christ Jesus. Like his prototype, this Greater Moses does not fear to behold Jehovah's glory direct.

[25] To this day the unbelieving religionists imitate those Jews of old and refuse to see or discern the glory of the Greater Moses, Christ Jesus. His true followers, who have the spirit of their Master, do not fear to look at the reflection of Jehovah's glory as shed forth from the face of their Mediator, Christ Jesus. For this reason they are not in the bondage of religion and ignorance, which are due to blindness. Jehovah is the Great Spirit, and where his spirit or active force is there is liberty, freedom. His spirit is not bound by religion, but puts religion to flight. Those having his spirit are not blind nor in bondage to religion, but are free. Such freedom results in their using great plainness of speech, or boldness in showing forth God's glory. "Seeing then that we have such hope, we use great plainness of speech." In this respect they are unlike Moses in that he covered over the revealed glory of Jehovah God as reflected by his countenance.—2 Cor. 3:12, 13, 17.

[26] Where are the religionists that glibly say that Jehovah did not ask Jehovah's witnesses to be his witnesses? To the contrary, God by his apostle makes it clear-cut that his faithful remnant of consecrated and anointed ones of today *must* be His witnesses, reflecting His glory, as Christ Jesus did on earth and still does in heaven above. He, our Mediator, has taken away the veil by revealing and declaring unto us Jehovah God. (John 1:14, 17, 18) We must shine, and our obligation to do so is much greater since 1918. Why? Because God established the King-

23. How did the disciples become and serve as ministers of the spirit? and what is the purpose of the new covenant under which they serve?
24. How was it foreshadowed that the ministry of the new covenant is a glorious one? and how only is it possible for unbelievers to be able to see its glory?
25. In contrast with religionists, why are we not in darkness as to such glory, and what effect does Jehovah's spirit have toward us?
26. Why, therefore, *must* we shine as Jehovah's witnesses? and why is this obligation all the greater since 1918?

dom in his Son in 1914 and at his King's coming to the temple in 1918 God confirmed the new covenant at the true "mountain" of God, the Kingdom. His consecrated remnant have approached to His established kingdom, as Israel of old drew near to Mount Sinai. (Heb. 12: 22-29) Hence God's glory is revealed through the gospel of his kingdom come, which kingdom will vindicate his name for eternity. His glory shines through the "glorious gospel of Christ, who is the image of God"; its radiance is the "light of the knowledge of the glory of God in the face of Jesus Christ", the Greater Moses. We must reflect this glory by refraining from preaching ourselves and by speaking of the glory of Jehovah and the glory of his kingdom by his Son. So doing, we are His witnesses.—2 Cor. 4: 4-6.

[27] Like Moses on the mountaintop in Jehovah's presence, and also like the Greater Moses at his Father Jehovah's right hand, his witnesses on earth do not veil their faces from Jehovah's glory. They ask for no veil in between, but admire the glory reflected in the face of Jehovah's Son and King, Christ Jesus the Mediator. This is what makes the change in the lives of those thus beholding it, for they must shed forth to others the light concerning God's glory.

[28] The apostle Paul describes it to all fellow witnesses of Jehovah's glory in these words: "But all of us, as with unveiled faces we mirror the glory of the Lord, are transformed into the same likeness, from glory to glory, even as derived from the Lord the Spirit." (2 Cor. 3: 18, *Weymouth; Diaglott*) The more of the glory of this light we receive, the more thereof we must radiate forth, and thus we are the more transformed. Our minds are renewed or renovated, although no bodily or facial change may be discernible nor any change in the color of the skin noted. Nor is it any so-called "development of character". No; but it is the light of the glorious message that we shed forth that produces the difference in us. Our lives are transformed to be like Christ's according as we set ourselves to the privileged service of spreading abroad to others this glorious light. All such transformation is due to the spirit or active working force of Almighty God through Christ Jesus. The glory is not our glory, and needs no adorning of ourselves in gorgeous ecclesiastical vestments of silk, gold and glittering jewelry. The religionist clergyman who does not reflect the glory of Jehovah God has to resort to such gawdy, put-on show to create a spectacle. The genuine glory is derived from God's spirit, and consists in giving forth the glorious testimony concerning "the Lord the Spirit".—2 Cor. 3: 18, *margin*.

27. How must Jehovah's witnesses be like Moses and the Greater Moses? and why is a change wrought in their lives thereby?
28 How did the apostle Paul describe the transformation? and to what does the transformation apply, and how?

[29] We behold God's glory by peering into his written Word, which Word his spirit makes clear and understandable to us, so uncovering the divine glory. Concerning his organization, especially the visible part of it on earth that the enemies broke down during World War I, Psalm 102: 16, 21 reads: "When the LORD [Jehovah] shall build up Zion, he shall appear in his glory. To declare the name of the LORD in Zion, and his praise in Jerusalem." That began to be fulfilled in 1918. Hence to his witnesses, who are of Zion, it has been commanded from and after 1918: "Arise, shine; for thy light is come, and the glory of the LORD [Jehovah] is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60: 1, 2) Christ Jesus is the Chief One or Head of Zion, and he reflects Jehovah's glory upon his followers upon earth, toward whom he inaugurates the new covenant. Thereafter they must surely serve as a people for Jehovah's name.

LIGHT-BEARERS

[30] Quoting now God's further word for us, at 2 Corinthians 4: 1, 2, in modern speech, we read: "Therefore, WHILE ENGAGED IN THIS SERVICE, as we have experienced mercy we do not lose heart. We have renounced the secrecy which means shame. We do not deal in cunning, nor do we adulterate God's word; but by clear statement of the truth we commend ourselves to every human conscience before God." (*Weymouth*) God has had mercy upon us to assign us this ministry or service. That is a cause to embolden us and to keep us bold, lest we be faint-hearted because of those who dispute our commission from God. Reasonably, in line with the express rule and law of God, if we have been mercifully favored with some light on God's Word, we are absolutely bounden to beam it out to others. Neither has any human authority any right to tell us to veil over the light and to darken and black it out to others.—Matt. 5: 14-16; 10: 26, 27.

[31] Things that men are ashamed of, such as a fraud, they hide over by counterfeit, deceit, trickery, or sleight of hand. We have no cause for shame, because our message and work are righteous and true. Hence we may let the full glory of the light out; for it is not of any delusion nor is it embarrassing, but is a true guide. We do not follow the "evil servant" class nor the entire "man of sin" class, all of whom walk with craftiness to deceive, mislead and trap the unstable ones. We do not handle God's Word deceit-

29 How do we behold Jehovah's glory? and since 1918 what command has been given to Jehovah's witnesses, and why?
30. Why have we reason not to be fainthearted before those disputing our commission from God? and why has no human authority the right to tell us to put on a black-out?
31 (a) Why do we not need to be ashamed or embarrassed to let the glory light shine? (b) What is it that commends us to the good conscience of men?

fully; for to do so would mean handling it selfishly for personal gain, glory, advantage and worldly power and to escape opposition, criticism, discrimination and persecution from the world. Those who have no fear to come to the Lord with unveiled faces and to gaze into the glorious light of truth now streaming forth from the unfolding Word of God will likewise not fear to face their responsibility. They will let the glory light be reflected from them. They will exhibit or make a clear statement of the truth to those in darkness and will let the truth commend them to every man's conscience, a good conscience. They will perform this obligation of service as in God's sight, knowing that we would not escape his notice were we to do unrighteously or deceitfully. Humans may be deceived, but not God, who judges us. So we speak the truth in the fear of God, and the truthfulness of our message commends us as God's servants to the consciences of those who long for the truth of his Word and who recognize it when sincerely presented to them.

32 In spite of total war, Jehovah's witnesses stick to their commission which they know they have from God. They do not swerve from specializing on making a clear statement of the truth to all nations. With Christlike boldness and plainness of speech and the widest publicity in spreading the truth, they go from house to house, city to city and country to country. Their steadfast efforts are to increase the Kingdom interests. Due to this it becomes true on an ever-widening scale that if any persons have the Kingdom gospel veiled from their sight, it is not the responsibility of Jehovah's witnesses, but is their own. The good news is not hid to the "other sheep", whom Jehovah's Good Shepherd is now hunting and rescuing to the side of salvation in the New World. The ones to whom it is hid are the goatish opposers, who are lost and in line for destruction. Under demon influence they draw a veil before their own eyes. Wherefore the apostle says, at 2 Corinthians 4:3-5: "If, indeed, our gospel is veiled, the veil is on the heart of those who are perishing, in whom the god of this world has blinded their unbelieving minds so as to shut out the radiance of the gospel of the glory of Christ, who is the image of God. (For we do not proclaim *ourselves,* but Christ Jesus as Lord, and ourselves as your servants for the sake of Jesus.)" (*Weymouth*) Such mentally blinded ones do not want to believe, and their unbelief opens up their minds to invasion by the demons. They cannot see either Jehovah's glory or its reflection from the countenance of Jesus, who has turned his face toward the earth and who is thus present.

33 We are not preaching ourselves. The religionists do who exalt themselves and claim to be the vicegerents and vicars of Christ and to be apostolic successors; and that they are a magisterium more important and necessary than the Bible; and that they alone can interpret God's Word and are the forgivers of sins, and are the possessors of other mystical powers vital to mankind for salvation. Were God's true ministers to so inflate themselves, there would be some excuse for the gospel of God's established kingdom to be hid to the lost ones. But Jehovah's witnesses are the only ones who are preaching Christ as Jehovah's now installed King and as the Lord and Owner of the kingdom of heaven and as the rightful Ruler of this earth. By bearing the name "Jehovah's witnesses" we are not preaching ourselves, but are showing our commission and our responsibility toward Almighty God and that we are followers in the way of his "Faithful and True Witness", Christ Jesus. It is an honor to bear the name, but the name does not exalt us before worldly men. It draws the enmity of blinded men and makes us the target of Jehovah's foes and thus makes us sharers in the reproaches that fall upon Him and his reigning King.—Ps. 69:9; Rom. 15:1-3.

34 It is written: "God is the LORD, which hath shewed us light: bind the sacrifice with [festal] cords, [bringing him] even unto the horns of the altar." "For with thee is the fountain of life: in thy light shall we see light." "Light is sown for the righteous." (Pss. 118:27; 36:9; 97:11) Having the light in their hearts, the righteous must let it shine out to others. (Rom. 10:10) We love the light and have come to it. Thenceforth we must walk in the light. That means getting out into the open and not holing up timidly in the dark, but going forth into the field of action and dispensing the light to those groping in earth's gross gloom. We have received the word of light into good and honest hearts, and must now bring forth fruit to others.—John 3:21; 8:12; 1 Thess. 5:5-8; Rom. 13:12-14.

35 The Greater Moses has come and is at the temple for judgment. (Deut. 18:15-18; Acts 3:20-23) From Mount Zion he reflects the glory of Jehovah, just as Moses did on coming down from Mount Sinai. His remnant of faithful followers catch the glory light from the unfolding of the Holy Scriptures, which were written for our day and which Jehovah's appointed interpreter Christ Jesus explains to us. (Job 33:23-28; Rev. 18:1; 10:1) Being gathered by him into the temple as consecrated and approved servants of God, the remnant behold the glory of its God: "and in his temple doth every one speak

32. (a) On what, therefore, do Jehovah's witnesses specialize, and how? (b) Whose responsibility is it then that the gospel is hid to some, and why so?

33. Who are they that preach themselves? and why are Jehovah's witnesses not preaching themselves, even though bearing that name?
34. From whom have we been enlightened, and why? and what is our responsibility thenceforth?
35. (a) Why is it the time for light instead of more religion? (b) What is the reason for the increasing activity of Jehovah's witnesses?

of his glory." (Ps. 29:9) These also see Jehovah's Messenger of the covenant there, Christ Jesus, in his Father's glory, and they must speak also of the glory of the Son upon his Kingdom throne. (Mal. 3:1-3; Isa. 6:1-11) It is the time, not for more religion, but for LIGHT! God commands the light to shine, and to shine not merely until it reaches his anointed remnant. It must rebound from them and flash upon others, men of good-will who are in darkness and in danger of destruction, the "other sheep". "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6) The reason, then, for the intensive and increasing activity of Jehovah's witnesses is to obey the divine command and to let His light shine forth to others to His glory.

UNUSUAL TREASURE CONTAINERS

[36] In this unspeakably grand privilege of service it is of prime importance for the light-bearers to prove worthy of the light by keeping their integrity unselfishly toward God. To perform this wondrous privilege of service, God has not used the holy angels, who "desire to look into" these things. For the settlement of the controversy that rages over man's integrity toward Jehovah's universal domination and sovereignty He has bestowed this blessed service upon creatures in the flesh. This he has done to magnify his own power amid human weakness. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4:7) Or, better expressed: "But we have this treasure in fragile earthen [*ostrakinois*] pots, in order that the surpassing greatness of the power may be seen to be God's and not to come from us." (*Weymouth*) In the hands of demonized destructive men, how frail are earthen pots! (Lam. 4:2) In ancient times earthen pots were used as receptacles for valuables. Likewise, though fragile and earthen in frame, the vessels or pots are used in God's temple unto his honor.—Jer. 32:14; 2 Tim. 2:20.

[37] In apostolic times the poor Christians who could not afford costly parchment or papyrus often wrote favorite texts of Scripture upon the pottery used in the home. Even fragments of clay utensils that had been broken were put to use as a base for Scriptural recordings by those familiar with the sacred Text. One instance has come to light of where a considerable portion of the four Gospels had been recorded on a single set of parts of broken pots. Twenty of such ostraca (pottery fragments) have been found, showing in numbered series parts of the Gospels of Matthew, Mark, Luke, and John.

[38] However, what is "this treasure" that Jehovah's anointed witnesses possess in frail earthly vessels, meaning themselves as weak creatures from the dust of the earth? This "treasure" is not merely the light that has shone into their hearts. It is the ministry of that light, which ministry or service must be performed in their earthly bodies according to their commission from God. The ministry is the sending out of the light that God has shed upon their hearts.

[39] This ministry is a good treasure, and results in bringing forth the treasures of wisdom and knowledge that are stored up in Christ. (Matt. 12:35; Col. 2:3) It is a treasure of service that will continue with the faithful remnant into the heavens. (Rev. 14:13) For the sake of holding on to transient riches which he could never take with him into death, the rich young ruler who came to Jesus seeking life turned down the invitation to lay up treasures in heaven by taking up the ministry in the footsteps of Christ. (Matt. 19:21, 22) If he were living today he would be in danger of the fate of the rich men who have heaped up treasure for the last days. (Jas. 5:1-5) How differently Moses, reared in the king's house, acted, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." —Heb. 11:23-26.

[40] Moses and his antitype are wise examples to us, that we should fix our hearts on "this treasure" of the divine commission and service; for "where your treasure is, there will your heart be also". (Luke 12:33, 34) Moth, rust and thieves cannot damage or destroy such treasure as long as we keep integrity toward God and faithfully perform the precious service to which He has ordained us. His power to help us succeed for his vindication will never fail us.

[41] How, then, is the excellency or surpassing greatness of the power shown to be of God and not from ourselves? In this way: Such frail earthen vessels like ourselves who hold this treasured service and commission are unworthy of themselves and never could bear such honor of themselves. We are subjected to all kinds of enemy pressure to crack us and make us burst and so to unfit us to bear the commission from God. Hence it must be the power of our great Commissioner that helps us to stand the great mishandling of this totalitarian world and

36 (a) How must the light-bearers prove worthy of the light, and why therefore has God not favored angels thus? (b) What kind of vessels does he use in his temple to his glory?

37. Why was the figure appropriately used of earthen vessels bearing God's message?

38. What is "this treasure" contained in earthen vessels?

39. (a) Why is this a good and enduring treasure? (b) How did Moses act in a different manner from the rich young ruler who came to Jesus seeking life?

40. In what respect were Moses and his antitype wise examples to us? and for how long is the treasure secure to us?

41. (a) How, then, is the surpassing greatness of the power shown to be of God and not of ourselves? (b) How did the apostle then illustrate this?

to hold fast the commission and prove worthy of being retained in his service. All the steam-roller regimentation of the postwar world down till Armageddon will fail to break God's earthen vessels and to rob them of their treasure. It is written: "At all points we [fragile earthen pots] are hard pressed, yet not hemmed in; perplexed, yet not at our wits' end; pursued, yet not forsaken; struck down, yet not destroyed; always carrying about in our bodies the putting to death of Jesus, so that in our bodies the life of Jesus also may be manifest. For we, alive though we are, are continually surrendering ourselves to death for the sake of Jesus, so that in our mortal nature the life of Jesus also may be manifest. Thus death is at work in us, but life [through our preaching of the Kingdom gospel] in you."—2 Cor. 4: 8-12, *Weymouth; Diaglott,* interlinear.

[42] 'Death in us, and life in you!' how well this states the relationship of God's anointed remnant of treasure-bearing vessels toward his "other sheep", to whom it is now their sweet privilege to minister the life-giving truth, even though that ministry spell death of the body! They know they must eventually finish their earthly course in death, like Jesus. The remnant, however, now have companions who share with them in the service and are their helpers in this ministry. Such ones are those "other sheep" that have already been brought by the Good Shepherd into company with the last members of the "little flock". These devoted "men of good-will" now share the burdens, the dangers and the test of integrity in the ministry with the remnant, as Rahab did with the Israelite spies; as Jael did during the days of Moabite oppression of Israel; as David's lover Jonathan did, and the four hundred men who gathered to him in his cave hide-out; and as the Ethiopian Ebed-melech did who pulled out of the miry pit the prophet Jeremiah, whose death was earnestly sought by God's enemies. Like the remnant of Jehovah's witnesses, these "other sheep" appreciate that the only treasure that will survive the fiery battle of Armageddon and continue unsinged and unconsumed into the New World is "this treasure" of the blessed ministry, the service unto Jehovah God and his glorious King Christ Jesus. They will hold it fast, 'serving God day and night in his temple.'—Rev. 7: 15.

42. (a) How did the apostle well state the relationship now existing between the remnant and the "other sheep"? (b) Who are those that now share with the remnant in service and are their helpers, and why do they hold fast this service?

KINGDOM WORK

WATCHTOWER readers now appreciate the fact that The THEOCRATIC GOVERNMENT is functioning in the earth in so far as those who are consecrated to Jehovah are concerned. Both the anointed remnant and the Jonadabs have the privilege, by the Lord's grace, of participating in bearing the legitimate expenses for carrying forward the Kingdom work. Their contributions made direct to the Watch Tower Bible & Tract Society, at 124 Columbia Heights, Brooklyn, N. Y., will be assurance to them that the money will be used to the best advantage in advancing the Kingdom interests.

This notice is not a solicitation of money, but a reminder to all who have a desire to support Jehovah's kingdom that it is well to make advance provision to participate in the work and do so by laying aside a specific sum each week according to the manner in which the Lord prospers them financially. The work of the Watch Tower Bible & Tract Society is to use the money contributed in the most economical way to make known Jehovah's name and his kingdom. Information in advance as to the probable amount that will be contributed during the year by those who are interested makes it possible for us to outline the work and the expense connected therewith accordingly. It is therefore suggested that upon receipt of this issue of *The Watchtower* you address a post card to the Society and keep a copy thereof as a reminder to yourself as to the amount you have promised and post the card to the Society immediately. Write nothing upon the card except the following:

By the Lord's grace I hope to be able to contribute to the work of announcing the kingdom of Jehovah during the ensuing year the amount of $....., which I will remit in such amounts and at such time as I can find it convenient as the Lord prospers me.

[Signed] .....

Address your card to

Watch Tower Bible & Tract Society
Treasurer's Office
124 Columbia Heights
Brooklyn 2, New York.

Those residing outside of the United States and who desire to participate in contributing to the necessary expense, please address letters or cards to the Society's office in the respective country in which you live.

Have in mind our need for guidance by the Lord and present the matter before the throne of heavenly grace that the money contributed may be used to the best advantage to announce the Kingdom.

Treasures of wickedness profit nothing; but righteousness delivereth from death. Jehovah will not suffer the soul of the righteous to famish; but he thrusteth away the desire of the wicked. The fear of the wicked, it shall come upon him; and the desire of the righteous shall be granted. The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith.
—Proverbs 10: 2, 3, 24, 22, *A. S. V.*

SYMBOLIC SHEEP

"THE Good Shepherd" is the Messiah, Christ Jesus. He refers to his faithful followers, those who are made members of "his body" or official family, as "sheep". Such symbolic sheep he leads, teaches, protects, and sustains. His relationship to the members of his body is pictured by the relationship of the shepherd to his flock of sheep. The sheep know the shepherd's voice, and they obey him. Concerning those creatures that are called "sheep" and that are called to the "high calling" to be made members of the heavenly kingdom, Jesus said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John 10:9-11, 14, 15.

Those who are selected and ultimately made members of the Kingdom class must willingly and joyfully devote themselves exclusively to God and his kingdom under Christ. To them the Kingdom is of paramount importance, even greater than life itself. Therefore Jesus said to them: "Take no thought for your life," but rather devote yourselves exclusively to the interests of the Kingdom, and then the Lord will take care of all your interests. "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:22, 29-32.

These faithful followers of Christ Jesus do not recognize anything else as of importance when compared with the Kingdom. They joyfully acknowledge Jehovah God and Christ Jesus as "the Higher Powers", to whom they must "be subject". (Rom. 13:1) Therefore when the law of the nations conflicts with the law of God, those faithful followers of Christ Jesus, acting as did the apostles, "obey God rather than men." (Acts 5:29) They have complete faith in God and in Christ Jesus, his King and Vindicator. Such faithful ones are not to fear what men or devils might do to them, because they trust exclusively in the supremacy of the Almighty God. The members of that Kingdom class are limited to 144,000. (Rev. 7:4-8; 14:1-3) That is a small number compared with the billions in existence. Therefore Jesus speaks of them as a small number, a "little flock".

Comparatively, a long period of time has been employed in the selection of the "little flock", or Kingdom class. While the selection began with the faithful apostles under Christ Jesus, others at Pentecost began to be called to that class. All such must first seek the Lord and voluntarily devote themselves to God and Christ. Later the Lord revealed to the apostles that the purpose of Jehovah is to select or take out from the nations a "people for his name". (Acts 15:14) Those so selected or taken out, and who faithfully serve God and maintain their integrity, are truly Christians, because they follow closely in the footsteps of Christ Jesus in obedience to the commandments of Jehovah. God's purpose of taking out a "people for his name" is that such might be witnesses; that is, Jehovah's witnesses bear testimony before others, telling them of God's name and his kingdom. During the past 1900 years many persons have professed to be Christians, but only a very small proportion have proved faithful under the test. Now the time has come when Christ Jesus, the King, is enthroned and is present conducting in the earth God's strange work, which consists of proclamation being made before the nations and the people that religion is of the Devil and is a fraud and a snare and a racket, and that Christians are those who are wholly devoted to God and Christ and who must obey him; that it is God's purpose to soon destroy Satan's entire organization, and that this will be done at the battle of the great day of God Almighty called "Armageddon"; and that the only place of safety and salvation is in God's organization.

Citing the reason for the Devil to be permitted to continue existing and working wickedness, Jehovah God said: 'I have permitted thee to remain that my name might be declared throughout the earth and that I might show thee my power.' (Ex. 9:16) The day of Armageddon is very near, when God will express his wrath and exhibit his great power against Satan and all his forces. Therefore just preceding the great battle Jehovah's witnesses, or faithful followers of Christ Jesus now on the earth, must go about the land and bear testimony before the people of and concerning Jehovah's name and his King and kingdom. Those persons who are thus faithfully performing the commandments of God are designated in the Scriptures as "the remnant of her seed", meaning the last ones on earth of the children of God's organization or "woman", Zion. (Isa. 54:5, 13) They are the last ones of the called-out class that must bear testimony to the name of Jehovah God, and this they must do up until the time of the battle. Because those persons of that faithful class called "the remnant" do bear testimony as commanded, the Devil, who is called "the dragon", tries to destroy them. Hence it is written: "And the dragon was wroth with the woman [God's organization], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. 12:17, 9.

Such is the reason why Jehovah's witnesses are so sorely persecuted in every part of the earth, and also the reason why the chief persecutors of these faithful servants of God are the religionists, led by the Roman Catholic Hierarchy. The religionists do the persecuting because they are the Devil's chief instrument on the earth. The Devil and his agents expect to destroy the remnant of the little flock of the Lord called "Jehovah's witnesses"; and Jehovah and the King, Christ Jesus, however, will fully protect them. Therefore these faithful Christians, known as "the remnant" of the "little flock" of sheep, continue to carry on their work faithfully amid a time of great persecution, and in so doing they maintain their integrity toward God under the test.

But now in these latter days the Lord says to those of the remnant that there is another class, who are their "companions". Immediately following his words concerning his sheep as hearing and obeying his voice, and which

sheep compose the "little flock", Jesus then added these words: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:16, *Am. Stan. Ver.*) The Lord is now gathering unto himself his "other sheep", because it is due time to do so. These are also called "sheep" because they are persons of good-will toward God and toward his King and kingdom. They desire to know and to do what is right, and hence they seek the Lord, because his ways are always right. Those who will compose the Lord's "other sheep" are not limited as to number, but will eventually compose a "great multitude" without number, and they come "of all nations, and kindreds, and people, and tongues"; and they rejoice and joyfully acknowledge that salvation belongs to Jehovah God and is ministered through Christ Jesus the King. —Rev. 7:9, 10.

The "great multitude" is to consist of a class of Jehovah's favored little ones who receive rewards because of faithfulness and obedience to Him. The fact that Jesus speaks of those who will compose that "multitude" as being his "other sheep" is evidence of the Lord's love for them and the care with which he has made provision for them. When he says, "And they shall hear my voice," he means they will give heed to what he says. No individual is predestinated to be of the "great multitude", but the Lord opens the way, and those who now diligently seek him find the way into it.

These "other sheep", as persons of good-will toward God, have a sincere desire to be taught and guided in the right way. Therefore they take up the psalmist's words and pray to Jehovah: "Shew me thy ways, O LORD; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." —Ps. 25:4, 5.

Jehovah, in his loving-kindness, makes all necessary provision to answer such prayer; and hence it is written: "Good and upright is the LORD: therefore will he teach sinners in the way." (Ps. 25:8) To be meek means to be teachable, that is, willing to learn from the Lord's organization. One who recognizes God as supreme is anxious to learn His way, and to such the Lord says: "The meek will he guide in judgment: and the meek will he teach his way. All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies." (Ps. 25:9, 10) The Bible is the Word of God, which He has provided for the instruction of the meek in the way of righteousness; and this he does that the man of God may be fully equipped for His service. (2 Tim. 3:16, 17) Hence the man of good-will recognizes the Bible as the Word of Almighty God and accepts it as his true and proper guide. "Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119:105.

God's Word reveals that in the year 1914 the Lord Jesus was enthroned as King of the new world. (Matt. 24:3-14) Three and one-half years thereafter Christ Jesus the King appeared at the temple of Jehovah and gathered to himself his faithful followers and commissioned them and sent them forth to 'preach this gospel of the kingdom in all the earth for a witness to all nations'. Thus is marked the beginning of the Lord's judgment of the nations. Concerning this it is written, at Matthew 25:32, 33: "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."

This identifies specifically two classes of persons. One class, being extremely selfish and oppressive of others and persecuting those who serve God, are designated under the symbol of "goats". The other class, being kind to God's people, who love righteousness, are designated as "sheep". These latter ones are good and do good unto those who serve Jehovah as his witnesses. Such persons of good-will are the Lord's "other sheep", which he gathers to himself and who, continuing faithful, will form the "great multitude". The prophecy of Christ Jesus concerning these two classes draws a strong contrast between the ultraselfish, cruel ones and the persons of good-will. That prophecy is now in course of fulfillment, and has been fulfilling since the Lord's coming to Jehovah's temple. During that time the faithful followers of Jesus, the remnant of "Jehovah's witnesses", have been going about from place to place in obedience to the Lord's command, telling the people that the kingdom of heaven is here and that the only means of salvation and everlasting blessings is to be found by those who turn to Christ Jesus the King and faithfully support him. At the same time, in obedience to the Lord's commandments, these witnesses give warning of the impending disaster that shall fall upon the old world at Armageddon. Therefore this is the time of great emergency, because the battle of Armageddon is very near.

All nations, and particularly the rulers thereof, see something terrible about to befall the world and, not knowing what it is and having no faith in God and in his Word, such rulers rush to the Roman Catholic Hierarchy, and particularly to the pope, to seek his advice, that they may have consolation and that their fears may be allayed. This is particularly emphasized in recent times by the various rulers of the nations that are dictatorial and that have made a pilgrimage to Rome or Vatican City. The Roman Catholic Hierarchy of Jurisdiction constitutes the leading religionists on the earth, and that Hierarchy is the bitter enemy of Jehovah's witnesses because those witnesses of the Lord announce God's kingdom under Christ. The Hierarchy of Authority selfishly and wrongfully claims that the Papacy will rule the world as the spiritual part of the arbitrary governments. Hence that religious organization is the Devil's chief representative on the earth. The Devil uses the Hierarchy and its allies to persecute the Lord and to abase His kingdom and all its supporters. It is well known that the Roman Catholic Hierarchy and allies now bitterly persecute and oppose the true followers of Christ Jesus who are the witnesses of Jehovah and of His kingdom. Those religious organizations and persecutors the Lord Jesus designates as "goats". His words concerning them are: "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt. 25:42, 45) Thus Jesus declares that whatever is done to his faithful followers he counts as done to himself, and he notes it.

The people of good-will now on earth desire to see right done, and all such refuse to have anything to do with that

persecution of Jehovah's witnesses. Many of such people are under the Roman Catholic Hierarchy because they have long been associated with that religious organization. Seeing the injustice heaped upon Jehovah's witnesses by the Hierarchy, those persons of good-will toward the Lord turn away from that religio-political organization and seek Jehovah and his service. They observe the wicked things done; and seeing Jehovah's witnesses are harmless and that they are doing good to the people as God has commanded and carrying the message of consolation to the hungry souls, the persons of good-will, be they Catholic, Protestant, Jew, or outside of all religious organizations, take advantage of every opportunity to do good to the true followers of Christ Jesus, Jehovah's witnesses. When those of the faithful remnant come to them, such persons of good-will treat them kindly and minister to their needs. The Lord designates such persons of good-will under the symbol of "sheep", and to them he says: "For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Jesus' prophetic parable next tells: "Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:35-40) At the battle of Armageddon the end of the "goats" will be destruction, whereas this class of "other sheep" will receive from the Lord protection and salvation to life in the everlasting New World.

JAEL, A WOMAN OF ACTION

A WOMAN of action, yes; to that everyone familiar with the sacred history of Jael will readily agree. But as to the rightness of her actions sharp disagreement arises. "A cruel murderess and covenant-breaker!" cry the religious higher critics of "Christendom". "Blessed above women is Jael!" sing out the inspired composers of an exultant victory song. It is not the only instance wherein religionists have misjudged and smeared God's servants; they have consistently distinguished themselves as slanderers and false accusers from the time of Abel to this very day. Bible believers brush aside the malignings of self-appointed religious judges and stand solidly behind the divine pronouncement of blessedness concerning Jael. In this attitude of mind, then, let us turn attention to this Bible character and seek out the instruction her dramatic deed provides. —1 Cor. 10:11.

Jael's name means "wild goat", and is so translated in other Scripture texts. (1 Sam. 24:2; Job 39:1; Ps. 104:18) Her husband was Heber the Kenite. He was not an Israelite, but a companion of the Israelites, his ancestors having associated themselves with the Hebrews in the wilderness and later entering the promised land with them. (Num. 10:29) For the most part the Kenites had settled near the southern boundaries of Judah. Jael, however, lived in the northern part of the land of Israel, because "Heber the Kenite had separated himself from the Kenites, even from the children of Hobab the brother-in-law of Moses, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh". (Judg. 4:11, *Am. Stan. Ver.*) So Jael was located in the hill country surrounding Kedesh, Barak's home city, and was doubtless acquainted with this prominent Israelite. Ancestral and other ties between Jael and the people of God were strong.

A brief historical sketch of relations between Israel and Canaan, along with events that were anticlimaxed by Jael's deed, must precede her personal entry into the narrative. Jehovah had permitted the Canaanites to oppress for twenty years his chosen nation. King Jabin's army captain Sisera had spearheaded the reign of terror. Jael had witnessed this harsh rule. North of her tent not many miles was Hazor, the royal residence of King Jabin. She was in position to observe his administration. Yet there was peace between Jabin and the house of Heber. Outwardly, at least, she had not taken sides; she was neutral.—Judg. 4:1-3, 17.

But now, momentous events of the past few hours had with startling suddenness turned the tables. Jehovah of hosts had drawn Sisera and his army to battle against the Israelites, and then with supernatural power wiped out the flower of Sisera's forces. An unseasonal electrical storm had left few survivors, and those few were even now being picked off by Barak and his men. Probably Jael had seen the dark storm clouds hovering over Mount Tabor to the south of her and heard the peals of thunder as they rolled over the hills. Also, it is possible that through the grapevine method news of Sisera's rout had reached her ears. She knew Jehovah God was backing up his people. Visible signs, signs of the times, evidenced as much.—Judg. 4:4-16; 5:19-22.

The excitement was only beginning for Jael. Looking out from her tent, whom did she see coming toward her dwelling? Surely it wasn't he. And yet—yes, it was! But what a sight! Dirty, bespattered with mud, drenched to the skin, a refugee from the Kishon floodwaters and a hunted man, the once proud militarist toiled wearily along the trail. Sisera was paying Jael a visit. (Judg. 4:17) As she watched and waited, she hurriedly considered: What shall I do? I have been closely associated with the Israelites all my life, as were my ancestors. Our ties are deeply rooted; we are relatives of long standing. This man now approaching has cruelly used them. He is their enemy. More than that, he is God's enemy. The events of this day prove that beyond doubt. This is no time for continued neutrality, for isolationism. The issue has reached a crisis. I must choose sides now. Which?

Jael's rush of thoughts are cut short by her visitor's arrival. She advances to meet him, and says: "Turn in, my lord, turn in to me; fear not." Remember, Jael was a woman; Sisera, a mighty warrior, and desperate. If she were to act against him at all, it must be with sagacity.

Sisera enters her tent without hesitation, and is covered with a mantle. This is not enough. He demands water. She provides milk. Dirty Sisera demands still more: "Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No." (Judg. 4:18-20) Having secluded himself in her tent and, he thought, covered his retreat with her lies, brave Sisera rested.

Now, for the first time, an opening for the woman to act against the warrior presented itself. Delay would be costly, yes, even fatal, for Jael. Her mind made up, she acted swiftly: "Then Jael Heber's wife took a tent-pin, and took a hammer in her hand, and went softly unto him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep; so he swooned and died." (Judg. 4:21, *Am. Stan. Ver.*) Jael's act was not without personal danger. The account in the victory song of her courageous exploit shows Sisera rose up and struggled, only to fall beaten at her feet. "Blessed above women is Jael, wife of Heber the Kenite, above women in the tent she is blessed. Water he asked—milk she gave; in a lordly dish she brought near butter. Her hand to the pin she sendeth forth, and her right hand to the labourers' hammer, and she hammered Sisera, she smote his head, yea, she smote, and it passed through his temple. Between her feet he bowed, he fell, he lay down; between her feet he bowed, he fell; where he bowed, there he fell, destroyed." (Judg. 5:24-27, *Young's*) The marginal reading of verse 27 in the *American Standard Version* supports the evidence that there was a struggle and resistance offered, saying, "He fell down overpowered."

Jael chose to stand with Jehovah God and his people, and against dictatorial religious rule. She must offer no aid to the enemy, she could not harbor the enemy, she must not serve as his accomplice. Jehovah had delivered a wicked oppressor and blasphemer into her hands; she saw her duty, and did it in the only way possible for a woman to do it. Unashamed, convinced of God's direction and approval, she made her act known: "As Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples."—Judg. 4:22.

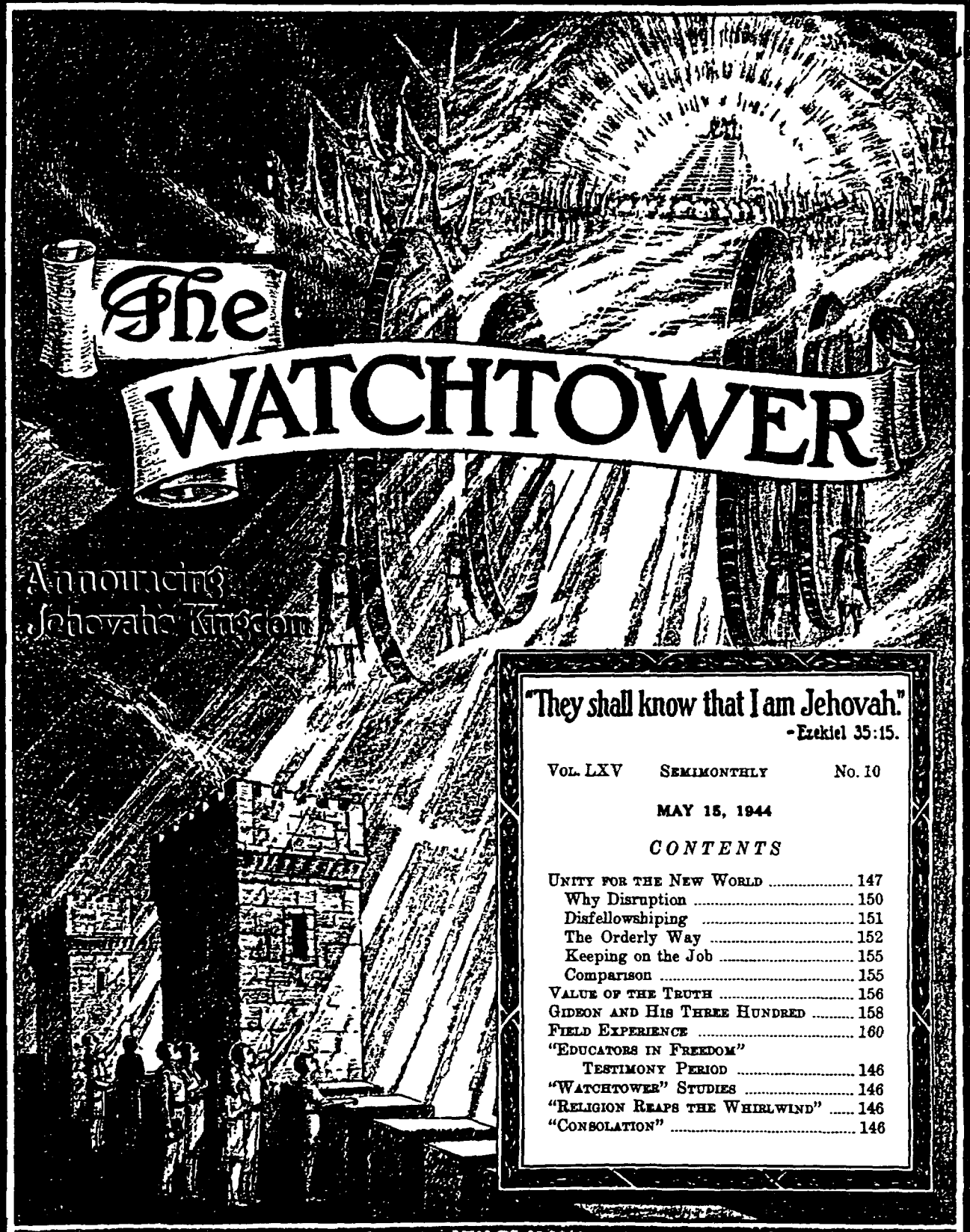
But you ask, How does this ancient history instruct in these last days? Sisera prefigures religious totalitarians and their organizations, particularly the Roman Catholic Hierarchy and her dictator allies, her "Church swords". Jael foreshadows the Lord's "other sheep" scattered throughout "Christendom", and who will eventually make up the "great multitude" of Armageddon survivors. The flood of truth waters is now washing away religion's veneer of sanctity and exposing her uncleanness. Bible truth has put religion on the run; she is put to flight doctrinally. In vain her practitioners seek a hiding-place to spare their religious susceptibilities from shock. (Isa. 28:14-21) But the dirt will out.—Judg. 3:22; Matt. 10:26; Eph. 5:13.

When the eyes of understanding of honest-hearted ones are opened by the truth they see clearly for the first time religion's filthiness in God's sight, her oppression of his witnesses, her part in past wars, her connivance with dictators in the present global conflict, and other things revolting. In contrast they note the pure worship of Jehovah's witnesses, that these servants have divine backing, that the religionists are powerless to stop or counteract the truth flood. (Ps. 41:11) How like the case of Jael. As she regarded the dirty fellow fleeing toward her tent she saw him in his true light: unclean, running away from open battle, unable to withstand Jehovah's flood of waters, his own demon gods impotent against the Israelites' God Jehovah. Right action was not impeded by any false sense of loyalty or obligation. Because she had mistakenly been friendly with Sisera in the past was no cause to commit suicide by siding with him now that her eyes were open to his dirtiness. She struck blows for God's cause and freedom's cause, and that before the arrival of Jehovah's executioner, Barak.

So it is with those whom she pictures. When accosted by religionists, they dish out to them via the Lord's provisions the "milk" of his Word; which plain, simple truths confound and stupefy and put to sleep mentally the opposers. (Judg. 5:25) Then with the 'hammer of God's Word' they beat down the contentions of the best religious minds, aiming blows particularly at the head of "organized religion", the Roman Catholic organization. (Jer. 23:29) As Jael repeatedly "hammered Sisera", so the Lord's "other sheep" pound home the truths that sound the death knell of religion. To them it becomes a dead thing. (Hos. 6:5) This they publicly confess before the Armageddon visit of the Greater Barak, Christ Jesus. Then religion's forces will literally perish.

Jael's action against Sisera was fraught with danger. Those who purge religion from their lives and proclaim its worthiness of death to others will suffer persecution. But they do not fear. (Ps. 118:6; Matt. 5:11, 12; 10:28; 2 Tim. 3:12) They would suffer destruction if Armageddon found them allied with religion. Those prefigured by Jael wash their hands of soiling religion. Let the world clamor for more of it; Jehovah's "sheep" want none of it. They have put it to death; they will not resurrect it into their lives. To them it is an untouchable, an unclean corpse. —Num. 9:6; Rev. 7:14; 18:4, 5.

Wherein was Jael blessed? The account does not say, but some of her blessings are apparent and others may be inferred. Primarily, she was honored with the service privilege of striking down a base reproacher of Jehovah. She was spared by God's executioner, favorably mentioned in His Word, and used in a drama to picture a blessed class. She doubtless later on had children, a blessing that the "great multitude" will enjoy. The "other sheep" now have rare service privileges along with the spiritual Israelites in exposing religion, and, if continuing faithful, will be spared at Armageddon and enter Jehovah's new world of endless blessing. True, they are condemned by worldlings. But do not such ones also condemn Jael as a murderess and covenant-breaker? Actually, they are guilty of these things, as Jesus told their forerunners. (John 8:44; Matt. 23:27-38) Their end is death. (Rom. 1:31, 32; 1 John 3:15) It is understandable that they sympathize with their prototype Sisera and condemn his destroyer. Hence those foreshadowed by Jael are not disturbed by religious condemnations. They remember the divine pronouncement, "Blessed above women is Jael." and take courage.



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD."-Isa. 43:12.

The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"EDUCATORS IN FREEDOM" TESTIMONY PERIOD

Appropriate to the name of the June Testimony Period as above given, a new educational feature is being released then for initial introduction to the general public, namely, the booklet *Religion Reaps the Whirlwind.* This will go well with the bound book *"The Truth Shall Make You Free"* and the booklet *The Coming World Regeneration,* the three being offered in combination on a contribution of 30c. Otherwise, the bound book and a self-covered booklet, *The Coming World Regeneration,* will be offered together on a 25c contribution, and the new 64-page colored-cover booklet alone on a 5c contribution. Preliminary arrangements are essential in order for each one to join in getting the Testimony Period off to an effective start. Those desiring to share in this educational campaign by means of circulating the printed message are invited to get in touch with us for instructions and references. A report is asked of all educators at the close of June on all their individual activities and the results.

"WATCHTOWER" STUDIES

Week of June 25: "Unity for the New World," ¶ 1-13 inclusive, *The Watchtower* May 15, 1944.
Week of July 2: "Unity for the New World," ¶ 14-28 inclusive, *The Watchtower* May 15, 1944.
Week of July 9: "Unity for the New World," ¶ 29-43 inclusive, *The Watchtower* May 15, 1944.

"RELIGION REAPS THE WHIRLWIND"

Here is a new booklet for which we predict a good future in the "strange work" of striking the shackles of religious bondage from multitudes of prisoners of "Christendom". Its 64 pages put under the Scripture searchlight the fundamental doctrines of "organized religion" and show religion's responsibility for the present world conditions and the certain fate that awaits it in a near day. This booklet has a special three-color cover with a unique expression of the artist's conception of the title. *Religion Reaps the Whirlwind* is due for release for public distribution June 1, and you may now get your advance personal copy and read it in preparation for the general distribution, at 5c the copy, postpaid.

"CONSOLATION"

Do you find enlightenment and joy in reading *The Watchtower?* Then you are certain to find enjoyment and profit in reading its companion magazine, *Consolation,* put out by the same publishers. With many thousands *Consolation* serves a vital and important need in building them up in faith, hope and courage in these days of spreading infidelity, hopelessness and fear, and thus brings its readers solid comfort. It does not, of course, take the place of *The Watchtower,* which is devoted exclusively to Bible study and instruction. *Consolation* actually complements

(*Continued on page 160*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV MAY 15, 1944 No. 10

UNITY FOR THE NEW WORLD

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Ps. 133:1.

JEHOVAH has as His purpose to create a united world. The time is upon us for Him to do so. It will be one New World. Both heaven and earth will have to be in tune with each other for it to be such, because it takes both to make a world. A man having greater vision and deeper insight than any politician and planner for the postwar "new order" on earth has written to those who understand Jehovah's purpose, saying: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." In view of such a prospect, what? This: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." It is therefore the time to be on guard against the pet theories and fancy notions of "new order" schemers. It is the time to be steadfast for the New World according to God's pattern and purpose. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever."—Quoted from 2 Peter 3:13, 14, 17, 18.

[2] For there to be a unified New World there must be one ruler over all humankind, and that one himself in perfect unity with the great Builder of the New World, Jehovah God. The one ruler whom the Creator has appointed and raised up for the rule of the undivided world is his obedient and faithful Son, Christ Jesus, whose unity with the Father was held fast even to the Son's martyrdom on the tree at Calvary. It is of highest importance for us to know this. We today are living when times long in arriving are converging upon us, and those times were appointed by Jehovah, the God of purpose. Men and their organizations try to change His times and seasons, but fixed and unmovable these stand, his time for the end of the wicked, disunited world; his time for the reign of his appointed Ruler; and his time for blessing the faithful "men of good-will" with peace, prosperity and abundant life. Otherwise spoken, we have come to the "fulness of times". Hence the season has arrived for the "dispensation" or administration of human affairs by his King of the New World. The unifying effect of this is foretold by the apostolic writer, at Ephesians 1:9, 10: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

[3] As above stated, the gathering together in unity begins first with God's own consecrated people that have been followers of Christ from the days of Jesus in the flesh down till the true followers today who are genuinely copying his example. The majority of such ones have died during the nineteen centuries past, but such a fact is no obstacle to God's purpose. To gather all things in Christ together in one, including such dead ones that belong to the "body of Christ", Jehovah has fulfilled his promise to resurrect the dead in Christ first. This is because the fullness of his time for such a miracle has come. It is here since A.D. 1918, according to Bible prophecy. "There is a natural body, and there is a spiritual body," says the apostle Paul at 1 Corinthians 15:44; and because such dead in Christ have been raised as a "spiritual body", the modern, materialistic race of humankind has not seen or been aware of that spiritual resurrection.

[4] The major portion of the "body of Christ" having already been gathered together in one with the new-world Ruler in the heavens, there remains but a remnant of such "body" members upon earth. These too must be gathered together in one under their Head Christ Jesus. They have been so gathered throughout the entire earth. Not physically so, but in oneness of purpose and effort, in oneness of organization, in oneness of action, and in oneness

1. What is it God's purpose to create? and in view of such prospect how should we be conducting ourselves?
2. What is the essential requirement for a unified New World, and why is it important for us who live in these times to know this?
3. With whom does that gathering together in unity begin first, and why has this modern generation not been aware thereof?
4. What part of the "body of Christ" yet remains upon earth, and how have those thereof been gathered into oneness with Christ Jesus?

of understanding of the great Textbook of life, the Bible. For such reason they have not permitted the divisions of the religious sects and organizations to split them. Nor have they let the political squabbles and controversies of the nations rend them asunder. They recognize and abide by the principle set forth in the Bible concerning the "body of Christ", namely: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. 3:28.

5 The "body of Christ" has drawn upon many nationalities for its membership as regards their fleshly or natural connections, but the "body" members do not longer live according to the flesh. If they did, they could not be united. Especially not in this time when "nation shall rise against nation, and kingdom against kingdom". As to one another, the remnant of true Christians live according to the unifying rule stated at 2 Corinthians 5:16-18: "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ."

6 Here is a principle of living which the framers of the Atlantic Charter for the postwar era have not counted on nor embodied into their scheme for a "finer and better world". The planners for an international peace machine, backed by an adequate police force, are working hard for international collaboration, but they do not propose to overstep national differences. National sovereignties are to be sacrificed as little as possible, and there is proposed a self-determination of peoples. Thus the "new order" draftsmen give in to a divisive force and barrier, and it will never be "one world" that will hold together for long. The fact stands settled, that it is humanly impossible to bring about a united world. Only God Almighty can and will create a united world of righteousness. Waiting on him to do so will not bring any disappointments.

7 Happily, there are today persons living on earth and made up of many nationalities that have not waited upon what worldly politicians promise to establish in the postwar period, but that have already begun to live together in an unbreakable unity. They are the companions of the above-mentioned "remnant". These persons are not expecting to go to heaven with the remnant and be associated with the Ruler Christ Jesus in the Kingdom of the new world. Their hopes and expectation are of remaining on this earth and living in brotherly relationship and co-operation forever under the heavenly kingdom. Many centuries in the past it was revealed that at this time there should be such a class of persons found among all nations in spite of the global conflict. Their description is given in these words: "After this [that is, after seeing the 144,000 members of Christ's body who shall reign with him in the Kingdom] I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more."—Rev. 7:9, 10, 15, 16.

8 These recognize the "throne of God", that is, his Kingdom. They unitedly serve in his temple, which is a 'house of prayer for all nations'. To Jehovah God and his Lamb, the Prince of Peace, they give the credit for salvation, and not to worldly rulers and their symbols and emblems. It is manifest, therefore, that they do not let themselves be divided and set at odds with one another because of the fact that they have come out of "all nations, and kindreds, and people, and tongues". The unifying power in their lives is their attachment to the divine throne, the Kingdom of God. They stick to the principles stated in the Christian rule: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. . . . forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on [love], which is the bond of perfectness." (Col. 3:11-14) Like the remnant of whom they are companions, these persons of earthly hopes are now seeking to live for the new world of righteousness. They realize that if they expect to live in unity in that righteous world they must prove they can live at unity now.

9 There will be no *everlasting* life in the postwar "new order", but such will be only in the new world of God's creation. It is time for all honest seekers of life to get at unity with those who are preparing to live in the righteous new world. Jehovah God is not at unity with this present wicked and imperfect world. He and it disagree thoroughly, and that is why he will destroy it at the battle of Armageddon, to which all nations are marching with quickening

5. In spite of their national extractions, how have the members of Christ's "body" been able to live united, especially now?
6. Why will that which is planned by the schemers for the postwar world not be "one world"?
7. Who make up the earthly class that have already begun to live together in unity, and in what prophetic language were they foretold?
8. To what do they attribute protection and deliverance? and what is the unifying power in their lives, and by what principles do they abide together in unity?
9. Where will there be everlasting life? and with whom should seekers of life now get at unity, and why?

pace. This is a cause for alarm, even though it does not mean that the Almighty God will ever destroy this globe upon which we live. Only those now seeking to prove worthy of life in His new world have any assurances from his Word of getting through that battle alive and being admitted into the new world of endless peace. "The earth abideth for ever." That statement of Ecclesiastes 1:4 holds good at the battle of Armageddon. Why should the Creator destroy his creation, our planet earth? *It* is not wicked. The Creator is not obliged to get rid of the earth just to get rid of the corrupt and degenerated human race upon it. At the time of preparing this earth for man's dwelling-place, the Creator looked at his handiwork and, "behold, it was very good." Humankind, departed from the Creator's Theocratic law, are the ones that have defiled the earth. Hence, instead of destroying his very good global creation, Jehovah's purpose is reasonable, namely, to "destroy them which destroy the earth". (Rev. 11:18) After this has been done in the final end of the old world at the battle of Armageddon, this globe will be transformed everywhere into a paradise for the pleasurable home of those proving worthy to live in the new world, a "world without end".

[10] God cleanses the earth for the leading of clean lives by such humans. For humans, the earth is just the place for them to live in in God's wide universe. God gives his word to this effect, saying: "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else." (Isa. 45:12, 18) The "great multitude" of Armageddon survivors will not include any of those who now "destroy the earth" or who corrupt it. The divine mandate will be renewed, namely, to "be fruitful, and multiply, and replenish the earth, and subdue it"; and this mandate the favored multitude will gladly fulfill subject to the "new heavens" above, that is, the kingdom of God's dear Son together with the "body" of his faithful followers and joint heirs. The visible ruling organization, which will represent the heavenly King, will be composed of the faithful men of old times before Christ, which men believed Jehovah's promise of a new world and looked forward to its establishment, and who considered themselves strangers and aliens to this present wicked world. Such ancient prophets and righteous witnesses of Jehovah God will constitute the "new earth". This new earth will be at complete unity with and faithfully represent the "new heavens". Thus it will be "one new world".

[11] Not of that glorious future time, but of God's devoted people living in this present epoch of total warfare, Jehovah's inspired songster sang, saying: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1) Their dwelling so is in marked contrast with present world conditions, and hence its goodness and pleasantness stand out as worthy of amazed and admiring comment. Although this looked good to the psalmist who had the spirit of the Lord God, it does not look that way to God's adversary, Satan the Devil, nor does it look good to those who have the spirit of the Devil. That wicked one is against God's gathering together of all things in one both in heaven and in earth. His idea of a world is a total world; and the uniting of Jehovah God's people is a tantalizing obstacle to his plans for such total world. He tries to break up their unity and thereby to render them weak and easily overpowered. To do this, he tries out against them the method of attack which he has used with such astounding effect by the totalitarian Nazi-Fascist-religious "fifth column", namely, "Divide and conquer." That is to say, Divide and split up your opponents by internal disagreements and isolate such split-off sections, and then with superior force and power finish off or liquidate each section one after another.

[12] Were Jehovah's remnant and their companions to yield to such invasion of their orderly and peaceful dwelling together in unity, it would mean their Theocratic organization would be broken up and their power for united action in Jehovah's service would be weakened. They would be fighting one another, instead of the common wily foe, and their minds and attention would be monopolized with personal differences and disagreements and controversies. The faithful overseer, Paul, warned against this and pleaded for Christlike unity, saying: "Only let the lives you live be worthy of the gospel of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the gospel. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God."—Phil. 1:27, 28, *Weymouth*.

[13] When himself a prisoner in a Roman jail, he

10. For whom will God cleanse this earth? and what will the Armageddon survivors do, and who will compose the "new earth" to make it one new world?

11. Why does the psalmist express amazement and admiration, at Psalm 133:1? and why and how does the adversary seek to break up such condition?

12. What would the adversary's invasion of their dwelling together in unity mean, and with what language did Paul warn the Philippians against this?

13. In what language did the imprisoned Paul plead for such brotherly unity to the Ephesian Christians?

still pleaded for the unbreakable unity of his brethren outside, saying: "I, then, the prisoner for the Lord's sake, entreat you to live and act as becomes those who have received the call that you have received—with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the spirit. There is but one body and but one spirit, as also when you were called you had one and the same hope held out to you. There is but one Lord, one faith, one baptism, and one God and Father of all, who rules over all, acts through all, and dwells in all."—Eph. 4:1-6, *Weymouth.*

WHY DISRUPTION

[14] How is unity among brethren disrupted? By the failure of any to show the spirit of the Lord, which spirit must be in harmony with His written Word. The disturbers of the peace and unity of the brethren within the Theocratic organization are hateful to God, and the practices of such disturbers are detestable to him. "These six things doth the LORD hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19) Whoever is *haughty* and thinks he is better than the rest of the company, such one the Lord hates. Properly, one should be common, normal, one of the group. Never try to be outstanding and to lift yourself (in your own estimation) above your brethren and then treat them from your conceited standpoint. Also the Lord God hates a *lying tongue,* because he is the Father of truth. With his whole being, therefore, he hates a lie. Contrary to Satan, the father of lies, it is "impossible for God to lie"; and that is why his Word is unchangeable and to be depended upon. —Heb. 6:18; Titus 1:2.

[15] The great Life-giver hates *hands that shed innocent blood.* He never made such hands to be the executioner of his justice or vengeance. Murder of a person can be committed without killing him physically, by bringing reproach and misrepresentation upon him and thereby stirring up hatred in the hearts of others against him. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15) Another thing God classes alongside of hands stained with innocent blood is a *heart that deviseth wicked imaginations.* This means not only plotting injurious, malicious schemes against another, but also conjuring up imagined things against him. This not only is a waste of time but also injures the one doing the imagining. If the imaginer does not have the full facts, if he does not see the case clearly before he himself or others can see it, then why should he imagine something of wicked implications against his brother? Instead of self-hurting imaginations, get down to doing the things that are essential and necessary. Then you will be blessed.

[16] Another thing abominable to God is *feet that be swift in running to mischief.* Here *mischief* does not mean innocent fun and playing of practical jokes, but means *evil, harm, damage, injury,* and not mere vexation and annoyance. A person consecrated to God may lightly think he is not running to mischief by taking a certain course, but he does well to analyze first whether his feet are swiftly hastening to that end or result. He may like to go to places alone, free from observation by his brethren. Or he may choose to go to parties and get into the swing of the "jazz age". As soon as he can get over with or off from what he considers the minimum requirements of serving God, he takes the rest of the time for him to do according to selfish, pleasure-seeking inclinations. He may have sixty hours reported as a monthly publisher of the message, or he may have only about fifteen hours. But, whatever his time is that he "puts in" for the record's sake, after that he feels he must get off and have a good time either with or like those who do not seek life in the new world. His feet are bearing him to a harmful end for himself, even though he may think that, on the surface, there is nothing wrong with it for him as a Christian. He forgets what Paul said at 1 Corinthians 9:27: "I keep under my body, and bring it into subjection: lest that by any means, *when I have preached to others,* I myself should be a castaway."

[17] Such *feet* are not pleasing to Jehovah God. It is not possible to please the Lord's organization and be at unity with your faithful brethren and at the same time play around with the Devil's organization or run a course parallel with its course. The two things do not go together. "He that hasteth with his feet sinneth." (Prov. 19:2) If a person's feet are inclined to hasten in a certain direction that works mischief in the world; if he lets his feet bear him thither because he "likes to get away and do something else", and he takes a chance amid unsafe circumstances, he is likely to find sometime that he has taken a losing chance. If we do not heed the Lord's counsel, but imitate the mischievous course

14. (a) How is unity disrupted, and what is God's attitude toward the cause thereof? (b) Who are the haughty that God hates, and why does he hate a lying tongue?
15. (a) What hands does God hate, and how may murder be committed besides physically? (b) How does a heart devise wicked imaginations, and how can such heart condition be avoided?
16. What are the "feet" that God hates, and how may one delude himself into walking with such "feet"?
17. Why cannot a Christian go in a course parallel with that of the world and do so with benefit and safety?

of this world, we cannot look for the Lord's loving protection.

[18] The sixth listed thing that God hates is a *false witness that speaketh lies.* If a brother is on trial, and a person appears to testify and tells falsehoods in order to get the defendant into trouble, rather than speak the truth about him, the falsifier becomes hateful to God. By his false testimony he may think to gain favor with the one questioning him, but he is certainly putting himself in disfavor with the Lord. One who pleases the Lord must come clean with his testimony. If such one's brother is under accusation and a point-blank statement is asked for, that one will say the truth about his brother. Even if it should bring a little persecution or rebukes from the worldly-minded, he will still be honest and say the truth. The Lord does not like a liar whose false testimony may be bought for some selfish advantage or bribe.

[19] Seventh, and finally, the Lord abominates one *that soweth discord among brethren.* This is so easily done, by gossiping or talebearing, by starting rumors or by finding fault. A person may hold a high position in the Lord's organization and may think chiefly of using his office to make others think well of him. At the same time he tries to disparage others or create a poor opinion of them by looking around for things with which to find fault, with one purpose, to sow discord among the brethren. A very good example of this is found in the "evil servant" class, whom the Lord foretold as sure to arise at the end of the world and who would smite fellow servants but would eat and drink with the drunken ones of this world. (Matt. 24:48-51) "A froward [rebellious] man soweth strife: and a whisperer separateth chief friends." (Prov. 16:28) Whispering about any brother is to be avoided. If you think someone has done wrong, very well; if you want to say something about it, go direct to him. Do not start a whispering campaign. "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." (Prov. 18:8) In plain English, the admonition here is that one should mind his own business, and his business should be in accord with the Lord's Word. Then there will be no difficulty or trouble due to busybodying.—1 Pet. 4:15.

[20] It does not matter what problem comes up among those of the Lord's organization, there is always a proper order to follow, and it is set forth in the Lord's Holy Word. As long as we follow that, unity will be maintained; there will be no disruption. Those trying to bring about disruption the Lord God by His angels will clean out from his organization in due time, and it will be after those that are approved by Him under the test are made manifest. —1 Cor. 11:19.

DISFELLOWSHIPING

[21] This brings up the questions: Is there anything in the Bible as to disfellowshiping brethren and as to a congregation's taking a vote to have this done? Or, do the admonitions at Romans 16:17 and 2 Thessalonians 3:14 state the limit of what should be done, namely, to avoid those causing division and to have nothing to do with them? Such questions call for the consideration of the words of the Head of the church, Christ Jesus, to his disciples: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican [a tax-collector]." (Matt. 18:15-17) Jesus' words corresponding to these are found at Luke 17:3, 4: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

[22] The course above outlined by the great Peacemaker is for the purpose of keeping peace and unity among the brethren, rather than stirring up discord by talebearing and whispering. In times past those words of the Lord have been interpreted to this effect: That, where one member of the church sins against another, the matter is, after due process, to be brought before a whole congregation. There it should be discussed and argued out. Then a vote should be taken by stretching forth the hand of each member of the congregation in a democratic-voting manner. Thus the congregation must indicate its determination of what should be done with the one found guilty.

[23] Putting such a meaning into our Lord's words, however, has served to cause more controversy and disruption among congregations in times past than almost any other thing. Undue heat of contrary opinions has been stirred up and undue measure of time and attention has been taken from the Lord's work of preaching the good news of the Kingdom.

18 What does a false witness that speaks lies hope to gain, and why does the Lord God hate him?

19. How may discord be sown among brethren? who are a good example of doing this? and how may such course be avoided?

20 How may any problem be handled without disruption, and how does God deal with those trying to cause disruption?

21. What questions does this now bring up, and what did Jesus say to his disciples about settling trespasses by brethren against brethren?

22. What was the purpose meant to be served by the Lord's words, and what have they been interpreted in time past to mean?

23. What, however, has such an interpretation actually caused, and what therefore is it wise and timely to do?

Reasonably, that could not be what the Lord purposed by giving such instructions. When methods produce the wrong results, then it is wise and timely to examine the methods hitherto used to determine whether such are Scriptural or not.

[24] It must always be kept in mind that God's organization of his people is Theocratic, not democratic. The laws of his organization come from himself, the great Theocrat, Jehovah, the Supreme One. The laws of the organization do not draw their strength and validness from the voice or vote of the congregation and are not applied because of the consent of the governed. "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us." (Isa. 33:22, *Am. Stan. Ver.*) Quaintly put, a Theocratic organization is ruled from the top down (which means from the Most High God downward) and not from the bottom up (that is, from the people of the congregation upward). It is true that the Head of the church did say that the one sinned against, who fails to gain his brother, should at length tell the matter to the church or congregation. However, Jesus did not say that the entire congregation should sit like a body of Supreme Court justices of last appeal and should have the case fully aired, and then vote in democratic manner after hearing and arguing the case. The words of Jesus at Matthew 18:15-17, as above quoted, go farther than the like words at Luke 17:3, 4, above quoted. Jesus' words in both Scripture citations agree with the law at Leviticus 19:17, 18: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD."

[25] At 1 Corinthians 6:1-8, the apostle Paul argues against taking matters of difference between brethren into worldly courts, and says that the saints shall judge the world and angels and hence should be able to judge matters between themselves. Yet that is not saying that the entire congregation is constituted to sit as a court before which the cases of sin among the brethren against one another are to be submitted for final adjustment. Paul did not say that the entire congregation must consume time, attention and nervous energy in trying such cases, thereby focusing their attention upon sin and the due punishment of it. The congregation is the Lord's own. Therefore, when a brother has been sinned against by another and he finally brings it to the congregation and tells it, the Theocratic rule should be observed in the congregation.

24 (a) What does it mean that God's organization of his people is Theocratic? (b) In a matter of trespass appealed to the church, what did Jesus not say respecting the course the church should take?

25. What is the apostle's argument at 1 Corinthians 6:1-8, and why is it not an argument for a congregation to sit as a court?

[26] The matter for straightening out should not be aired before the whole congregation for judgment, and take up everybody's time and consideration. It should be quietly laid before the representative members of the congregation or company, the ones that are charged with the responsibility for the spiritual welfare of the brethren and for the direction of their service to the Lord. The case recorded at Deuteronomy 21:18-21 illustrates this way of proceeding in an orderly, Theocratic manner. The record reads: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the *elders of his city,* and unto the gate of his place; and they shall say unto the *elders of his city,* This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." According to this procedure, the hearing of the case and the rendering of the decision should be confined to the representative brethren, as pictured by the city elders, not elective elders as in religious organizations, but elders who are such due to Christian knowledge, growth and experience. Their decision must be according to Theocratic law. After they render the decision, the congregation may hear about the matter and may concur in the decision and in the action due.

THE ORDERLY WAY

[27] This course is supported by the way the apostles John and Paul proceeded, with due consideration for Jehovah's Theocratic arrangement. At 3 John 9-11 it is written concerning a disturber that wanted to shine and be boss and lord it over others: "I wrote unto the church: but Diotrephes, who loveth to have preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God." In taking such action, John acted as a representative of the great Theocrat and as one of the twelve foundations of the church built upon Christ Jesus the Rock. (Rev. 21:14) The situation he took in hand was one where an individual was sinning against his brethren and

26 How, then, should the matter for straightening out be laid before the congregation and handled, and how does the case at Deuteronomy 21:18-21 illustrate this?

27. What are the facts concerning the conduct of Diotrephes in the church, and how did the apostle John take care of the situation?

thereby troubling the peace, unity and spiritual health of all the congregation. There was no congregational assembly and voting upon what should be done. The serious situation was brought to the attention of a most responsible representative of the Lord's organization, possibly the sole survivor at that time of the twelve apostles. He advised what action he would take in behalf of the congregation.

[28] Another responsible servant of the Theocratic organization, Jude, writes about divisionists: "These be they who separate themselves, sensual, having not the spirit." Or, rendered in plainer English: "These are those who cause divisions [make separations]: they are men of the world, devoid of the spirit. But do you, beloved, building yourselves up on your most holy faith and praying in the holy spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ which issues in eternal life. On some who are in doubt you should have pity; others you must save, snatching them out of the fire; and on others have pity mingled with fear, while you hate even the garment stained by the flesh." (Jude 19-23, *Weymouth; Am. Stan. Ver.*) Jude, the servant of Jesus Christ, does not include in his epistle any instructions for a congregational meeting and democratic voting.

[29] At 1 Corinthians 5:1-7 the apostle Paul brings to view a case of sin between members of the congregation at Corinth, which case had become so notorious that it came within the knowledge of the congregation. However, it did not come to the congregation's notice in the way outlined by Jesus at Matthew 18:15-17. The sin was between a mother and son, and the mother did not bring the matter before the congregation. Instead, it was an offense by both parent and son against the entire company. The record reads: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." Here the apostle Paul was duly handling "that which cometh upon me daily, the care of all the churches".—2 Cor. 11:28.

[30] As a representative of the Lord's Theocratic organization Paul did, indeed, instruct that a congregational meeting be held, but not to vote with outstretched hand and indicate by a show of hands what was their judgment and decision on the matter. They were told to meet to confirm and apply the judgment already expressed by the Lord's apostle. By putting from their midst this leaven of a case of fornication between mother and son it would tend to preserve the spirit of the Lord within the Christian congregation and would save it unto the day of the Lord Jesus Christ. The ones that had chosen to go in the way of Satan through committing fornication and to bring reproach upon the entire congregation thereby were to be 'delivered over to the one they had elected to serve till at last their flesh was destroyed'. The good of the congregation and of the witness work which it was carrying on demanded this obedience to Theocratic instructions for the organization.

[31] It is apparent, therefore, that the congregation had not acted upon the case. So Paul, as the authorized Theocratic representative of the Lord, took the matter in hand. He advised the company the proper action to take to preserve the Lord's spirit among them. He instructed for the dismissal of the offender from their assembly, saying: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without [the congregation]? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (1 Cor. 5:11-13) Later, when the genuine repentance of the dismissed offender became known, it was not the congregation or ecclesia that decided the re-admitting of the repentant one; it was the apostle Paul that ordered the receiving of such one back to their midst, as stated at 2 Corinthians 2:6-11 and 7:8-12. The entire course taken by the Theocratic representative was, as he wrote, "that our care for you in the sight of God might appear unto you." The congregation, by acting on the reproof given them, showed wisdom: "A reproof entereth more into a wise man than an hundred stripes into a fool."—Prov. 17:10.

28. What does Jude write regarding separators or divisionists, and what does he write concerning congregational meetings thereon?
29. How did the case brought to view at 1 Corinthians 5:1-7 come before the congregation's notice, and what did the apostle Paul write about handling it?
30. Did the apostle call for a congregational meeting to be held to judge and vote concerning the case? and why was it necessary to carry out his instructions?
31. (a) Why did Paul issue instructions in the first place, and what action did he instruct to take regarding the offender? (b) On the offender's repentance, at whose instance was he taken back and how far did the congregation act?

[32] At 1 Timothy 5:19-21 the apostle writes: "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." Such are not general instructions to all the congregation, authorizing anyone therein to take it upon himself to hear accusations and to deliver public rebukes and so make himself a spiritual policeman of the congregation. Be it noted that the apostle Paul was writing to a specially appointed servant to the brethren and an overseer of their interests, namely, Timothy. This young man in his relationship to the apostle pictures the present visible organization, the Christian "society" the Lord is using, in its relationship to Christ Jesus, "the Apostle and High Priest of our profession." (Heb. 3:1) The apostle directed the overseer of the congregations to entertain the accusations against elder servants, but only before the proper number of witnesses; and also to give out public rebuke to sinners, for the wholesome effect that it would have upon others of the congregation. No such authority to act was delegated to the entire congregation. In all cases the apostle recognized the Theocratic rule within God's visible organization and instructed accordingly.

[33] Jesus' words at Matthew 18:15-17 and Luke 17:3, therefore, mean that the one sinned against should rebuke his brother who offends against him. This agrees with Proverbs 25:8-12: "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. Debate thy cause with thy neighbour himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away. A word fitly spoken is like apples of gold in pictures [frames] of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."

[34] If the sinner is wise, he will appreciate the calling of the offensiveness of his act to his attention privately instead of noising it about by talebearing and whispering, and he will ask forgiveness. (Prov. 17:10) If he does not respond to this direct personal admonition, the offended brother may next bring the matter to his attention again, for the sake of bringing about a reconciliation, if possible, but this time taking along with him two or three witnesses, not necessarily appointed servants in the congregation. These can witness the brother's efforts at reconciling the offender and can add their weight to the admonition to him for his repenting and rectifying matters. As it is written: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—Jas. 5:19, 20.

[35] If, now, the offender refuses to heed this second and reinforced admonition to a right course, then the offended one may tell it to the "church". According to Theocratic order, this would not mean to a congregational meeting with all present, but telling it to those charged with the care of the congregation and representing it in special service capacities. If he refuses to hear the church through its representative servants, then what? Does the Lord say the church or congregation should excommunicate the offender? No; but the Head of the church says to the offended one, whose efforts at reconciliation have failed: "Let him be unto THEE [not, unto the church] as an heathen man and a publican." The offended one may refuse to have anything further to do with such one until he comes for a reconciliation. Only where the peace and unity of an entire congregation are involved, and its activity in the Lord's witness work is being disturbed and hindered, there the Theocratic organization steps in and must take action in behalf of the congregation, as illustrated in the words and actions of the apostle Paul.

[36] Paul's instructions were offered after the Lord Jesus said what he did at Matthew 18:15-17. Hence Paul's words show the proper procedure in congregational matters after Jesus had spoken as to personal matters. The point of the argument is, then, that brethren should seek to settle their personal matters between themselves rather than endanger and upset the good order, harmony, and united action of a congregation busy at getting Jehovah's work done.

[37] In all those cases of apostolic times it is the Lord, through his Theocratic organization as represented by its special servants, who instructs servants or congregations what to do. To the special servant Titus Paul wrote: "A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." That is: "After a first and second admonition, have nothing further to do with a man who causes divisions; for, as you know, a person of that sort has gone astray and is a sinner

32 (a) What were Paul's instructions at 1 Timothy 5:19-21, and why were they not general instructions for any and all individuals of a congregation? (b) Whom did Timothy picture, and by what rule was Paul abiding in so instructing him?

33. How, then, do Jesus' words at Matthew 18:15-17 and Luke 17:3 agree with Proverbs 25:8-12?

34. What should the sinner, if wise, do? but, if he does not do so, what should the offended one then do?

35. (a) If this fails, what should the offended one then do, and how so? (b) This failing, how should he deal with the offender, and where or when does the Theocratic organization step in and act?

36. Why is it significant that Paul gave such instructions after Jesus had spoken? and what is the real point of the argument?

37. How, then, in apostolic times was the Theocratic rule carried out? and what did Paul write to Titus and to the Thessalonians concerning dealing with heretics and the disobedient ones respectively?

self-condemned." (Titus 3:10, *Weymouth*) The servant acting for the Theocratic organization would give no assignments of service to such disturber of unity. To the church at Thessalonica Paul wrote: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3:14, 15) One refusing to obey organization instructions, as represented by the apostle's epistles, should not be followed or imitated by others of the congregation, but should be helped to see the error of his way. If he falls into causing divisions in the congregation, then the Theocratic organization must step in through its authorized servants.

KEEPING ON THE JOB

[38] A person that has been given an appointment of service in God's organization should keep on the job until the Lord makes a change for him. If he leans to his own understanding and thinks he would like to do something else that attracts him off the job, and then he makes the change for himself, he may cause division in the organization for a time. An illustration of this is found in the case of "John, whose surname was Mark". (Acts 12:12, 25) He left his mother at the house in Jerusalem and was sent out on the road with the apostle Paul and Barnabas to foreign lands. They all acted as special pioneers in the preaching service; "they had also John to their minister." (Acts 13:1-5) When this party got into the Roman sub-province of Pamphylia, John Mark quit his part in the special pioneer service and left Paul and Barnabas without benefit of his ministry in their foreign assignment. This reflected unfavorably upon John Mark as to future privileges of service, and on one occasion it caused division in the pioneer ranks for a time. The account of this, at Acts 15:36-41, reads as below:

[39] "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them [his cousin] John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches." John Mark thereby lost his privilege of accompanying Paul, due to falling down in his past performance, quitting the work while on the job. The privilege went to faithful Silas.

[40] Only after Mark had proved himself by a continuous record of faithfulness was the rift healed and he came back into Paul's confidence. He again became associated with Paul. During Paul's imprisonment at Rome he writes: "Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas." (Col. 4:10, *Am. Stan. Ver.*) (Philem. 24) Then after a season of service with Peter at Babylon, Mark was summoned by Paul during his second imprisonment at Rome, Paul saying, "for he is useful to me for ministering." (1 Pet. 5:13; 2 Tim. 4:11, *Am. Stan. Ver.*) All considered, the best course is not to risk such a strain on one's relationship to the Lord's organization, as Mark did. For unity, peace, and the operation of the witness work without interruption, the consistently faithful servant will stay on his assigned service appointment.

COMPARISON

[41] The psalmist was inspired to describe the beneficial effects of unity now for the new world of life and righteousness. In beautiful verse he sings: "Lo! how good and how delightful for brethren to dwell together even as one. Like the precious oil upon the head, descending upon the beard; the beard of Aaron, which descended unto the opening of his robe: like the dew of Hermon which descended upon the mountains of Zion, for there did [Jehovah] command the blessing, life unto times age-abiding." (Ps. 133:1-3, *Rotherham*) Such dwelling together in unity was in Theocratic territory, particularly at Mount Zion in the time of a national feast, when all twelve tribes of Israel and the strangers dwelling within their gates came together to the place, Jerusalem, where Jehovah had placed his name and where his temple stood.—Ps. 122:1-9.

[42] Aaron was Israel's first high priest, and was a type of Christ Jesus. As Aaron became a *christ* or anointed one by the oil's being poured upon his head, so the Lord Jesus became the Christ of God by being anointed with the holy spirit from his heavenly Father. He received it in its fullness: "For God giveth not the spirit by measure unto him." (John 3:34) The anointing oil upon Aaron was according to a special prescription, composed of pure myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil, and was pleasantly fragrant. Being copi-

38, 39. What is the one who does not stay on his assigned job liable to cause within the organization, and how is this illustrated in the case of John Mark?

40. (a) Only after what did Mark come back into Paul's confidence, and to what extent? (b) In the light of the foregoing, what is the best course for a servant to take?

41. What was the theme of the psalmist's verses at Psalm 133, and where was such conduct carried out and observable?

42. With whom does the high priest Aaron with the anointing oil upon him compare? and how is brotherly dwelling together like such oil?

ously anointed with it, Aaron exhaled a sweet and agreeable smell that was soothing, while he performed his priestly duties, being pleasing to God and acceptable to his brethren. Christ Jesus, the true High Priest, filled with God's spirit, breathed out always an influence of peace and unity to his brethren, his disciples, and he prayed earnestly for the attaining and perfecting of their unity in him, particularly at this end of the world. (John 17:20-23) It is like such fragrant ointment, that is, Christ-like, for his brethren and their companions to abide in oneness of purpose, effort and service at the Theocratic organization.

[43] Such dwelling together is refreshing and reviving, like the heavy dews upon Mount Hermon during Palestine's hot, dry season of six months' duration. The dews were so heavy that their area of coverage extended from Mount Hermon down to Mount Zion, the capital city of the "nation whose God is Jehovah". Zion, or Jerusalem, was therefore a symbol of Jehovah's capital organization, of which His anointed Son is King and High Priest. There at the true Zion, the capital, the everlasting Life-giver commands his blessing to rest, the blessing of "life for evermore". That life, the gift of God, resides in his High Priest, the King. None of earth can gain everlasting life save through the capital organization and its King, Christ Jesus. The dews of ancient Mount Zion were life-giving. At this scorching "end of the world", the blessings unto life in the new world of righteousness descend like dew upon those who dwell together in brotherly unity by subjecting themselves to the Theocratic rule of the Greater Zion, Jehovah's glorious capital organization.

43 How does the dew of Hermon that descended upon Zion picture such dwelling in unity? and what does God's commanding the blessing, even life forevermore, to be there picture?

VALUE OF THE TRUTH

IT IS nineteen centuries since the great Teacher of truth gave this parting instruction to his little band of disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy [spirit]: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20) It is likewise nineteen centuries since the Roman governor asked that same Teacher, "What is truth?" and yet hundreds of millions in so-called "Christendom", of all nationalities, continue to ask the question, "What is truth?" Religion is responsible for the lack of the knowledge of the truth by the common people. The hundreds of religious systems have taken away the "key of knowledge" by teaching religion in place of truth, and as a consequence the people have been prevented from knowing either the sound of the truth or its life-saving value. Hence the urgency of Jesus' command to go forth and teach all nations whatsoever he has commanded becomes more pressing upon those now truly his followers.

One who has a clear perception of the truth possesses knowledge. To know means to perceive, grasp and clearly understand what is truth. Without the truth no one can properly be informed. Jesus, who spoke with complete authority, says concerning Jehovah's Word, the Bible, "Thy word is truth"; meaning that Jehovah's purpose, as recorded in his Book the Bible, is the truth. (John 17:17) It is by receiving a knowledge of the truth and by a full obedience to it that men may be qualified to be used in the service of the Most High God and to receive at his hands the great riches that come from his boundless treasure house.

Men have formed religious organizations and have caused such organizations to promulgate dogmatic statements, teachings or creeds, which are held up as a guide to the people, but by which millions of persons have been deceived. There is, for instance, the Roman Catholic Hierarchy, which is made up of a few men comparatively that assume authority to rule and govern; and such Hierarchy rules and controls millions of persons who are submissive to the Hierarchy in blind fear. Such persons are not counted as members of the Roman Catholic Hierarchy or as of "the church", but are designated by that organization as "the Catholic population", meaning that they are the ones who bear up, support and furnish the money for such organization. The Roman Catholic Hierarchy has put before the people certain dogmatic statements and traditions and told the people that they must follow the same. Millions of good persons have been induced to follow and obey the Hierarchy, and by its doctrines they have been greatly deceived. They are deceived because such dogmatic statements and traditions put forth by the Hierarchy are not in harmony with Jehovah God's truth.

The Hierarchy has been diligent to keep from the people the Bible in order that the people might be kept in subjection to the Hierarchy. Being in subjection to the Hierarchy, those millions of honest persons are not free, but are in bondage to a man-made organization. They can never be free until they break away and cease following the doctrines of men, and receive and follow the truth as set forth in the written Word of God. To such persons in bondage and who are honest the words of Jesus apply: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed." (John 8:31-36) True knowledge, therefore, means to know the truth as spoken by Jesus and as set forth in the Holy Scriptures.

The value of the truth to man cannot be overstated. The Scripture texts which follow should be carefully considered by all who desire to share in the enduring riches which God has provided for obedient man. "The fear of the LORD [Jehovah] is the beginning of knowledge: but fools despise

wisdom and instruction." (Prov. 1:7) "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD [Jehovah], and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things."—Prov. 2:3-12.

Further, through his Word of inspiration, Jehovah God says: "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." (Prov. 8:10, 11) "Wise men lay up knowledge." (Prov. 10:14) "And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength." (Prov. 24:4, 5) It is only the wise that will ever receive and enjoy the true riches that God has provided for obedient men.

Within the meaning of the Scriptures the "wise man" is he that gains a knowledge of God's truth and then diligently follows and obeys the same. He is the man that gets wisdom. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her."—Prov. 3:13-15.

Material riches honestly obtained and possessed and used in a proper way result in good; but such riches are not to be compared with a knowledge of the truth. "How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" (Prov. 16:16) "The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding."—Prov. 9:10.

The fear of the Lord, as above mentioned, does not mean a morbid dread that gnaws at the mind, but means to fear to do what is contrary to the Word of God and thereby to displease Jehovah. "The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."—Prov. 8:13.

Such proper fear means to "hate", and hence to refrain from doing, anything that works injury to another; to avoid pride and arrogancy, because such are displeasing to God; and to hate and hence to avoid the way of any who substitute for God's Word of truth the theories of men and thereby mislead others. Fear means to refrain from and to hate anything that is fraudulent. The one that will please God must pursue the course as instructed by the Lord, to wit: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," and then let the Lord do the judging. (Gal. 6:10; Rom. 14:4) As you gain a knowledge of the truth be diligent to pursue the truth and to present the truth to others as you have an opportunity and to do good to them thereby and show an appreciation of God's goodness toward you. A knowledge of God's truth must be had before anyone could possibly receive the riches of God's gift. It therefore follows that any man or organization that has kept you in ignorance of the Bible and has induced you to refrain from reading books and magazines that explain the Bible, such man or organization has been instrumental in keeping you in ignorance of God's means of bestowing his blessings upon you. The Holy Scriptures were written that man might have an opportunity to know the truth. No man or company of men has the right to make merchandise of the people by assuming to teach them religious errors in the name of the Lord God.

Because Jehovah God is love, and is therefore entirely unselfish, he has made provision for the salvation and blessing of man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Moved by unselfishness, Jehovah God has at great cost to himself by the giving of his beloved Son opened the way for human creatures to live, to become the receivers of the riches of his blessing, and to demonstrate thereafter their integrity toward Him. The material riches which men of the world gain are always accompanied sooner or later with much sorrow. The blessings which Jehovah God bestows bring exactly the opposite result. "The blessing of the LORD, it maketh rich, and he addeth no sorrow with it." (Prov. 10:22) Without exception, God's blessing bestowed upon man is accompanied with peace and joy.

For the assurance and benefit of those who are diligently seeking truth and the knowledge and understanding of God's Word of truth, it is written: "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward."—Ps. 19:7-11.

The man who follows the law of God will never be brought to sorrow. It is only when he departs from the law of God that sorrow comes upon him. Knowledge and understanding of God's law, and obedience thereto, are to be desired above everything else.

True riches proceed from Jehovah God and are administered by Christ Jesus to the faithful obedient creature. To the man who gains knowledge, and walks in the way of the Lord God, these precious promises are given, namely: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."(Ps. 1:1-3) The apostle and faithful servant of

Jesus Christ, having shared in some of the riches of Jehovah's great treasure house, says to his fellow creatures who seek to walk in the right way: "[I] cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."—Eph. 1:16-19.

Instructing his disciples Jesus said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6:19-21) These words apply to those called to be followers and body-members of Christ Jesus, to be sure; but they also apply to all who will do the will of God and who will live forever in health and happiness.

Does a person have to go to heaven in order to lay up treasures in heaven? No. A person may lay up treasures in heaven even though he has no hope of going to heaven. All riches of enduring treasures proceed from heaven. Riches from God's treasure house result to those who receive a knowledge of God's purposes, as stated in his Word of truth, and who then are diligent in their endeavors to do the will of God. Jehovah God in heaven is the Source of riches, and Christ Jesus is the Dispenser thereof as Jehovah's servant. Men who devote themselves to acquiring material riches on earth and ignore the instruction of the Lord are acquiring that which perishes and disappears. Those who devote themselves to know and to do the will of God are laying up riches that endure forever. The riches that obedient men shall receive on earth come from heaven. Jehovah God is the giver of every good and perfect gift. —Jas. 1:17.

The treasure which many have been laying up on this earth will avail them nothing in the end. Selfishness has moved men to build up great material wealth, and this they have done at the cost of much suffering to others. Therefore their treasure is of no lasting value to them. Concerning such it is written, in James 5:2, 3: "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Those days are here.

The words of Jesus in the sermon on the mount show that riches thus acquired are not availing or helpful in time of world distress or of great need such as now immediately before the world's destruction in the battle of Armageddon. The man of good-will who desires to know and to do what is pleasing to the Almighty God diligently searches God's Word in order to gain a knowledge of God and Christ and to learn the right way. Thus he finds how he may lay up treasures in heaven that shall be available to him and bringing everlasting joy and comfort throughout the endless New World of light and truth. Those who set their hearts to do the will of God will find such treasures of riches. These riches proceed from God and are his blessing upon obedient man, and with such blessing God adds no sorrow, but, on the contrary, adds lasting peace and happiness.

GIDEON AND HIS THREE HUNDRED

CLASHES between Arabs and the Jews seeking to resettle their race in their ancient homeland occasionally draw notice in the fast-moving stream of events of this twentieth century. Mere brushes are these seen to be, however, when through the medium of the Bible record the eye peers backward some thirty-three centuries to conditions obtaining in the days of Gideon. The passing in review of these long-past events will disclose issues that dwarf present-day squabbles between these peoples, issues that bring into focus questions of universal import. And these issues live today on a far larger scale. Their eternal settlement impends. In these last days, however, it is not these two races that are concerned; no, the issue today spreads out to embrace the universe, forces seen and unseen involved therein. The Israelites and desert nomads were merely actors in a great prophetic drama now in course of fulfillment.

Each year at the time of the earth's yielding its increase the Midianites to the east of Jordan river would, in league with the Amalekites and "the children of the east [Ishmaelites]", sweep through the land of Canaan to loot and to pillage. These were not spasmodic forays, but major invasions in which the marauders overspread the land like locusts and penetrated even to the coastal town of Gaza, stripping bare the fields of God's people, leaving them no sustenance. (Judg. 6:2-5) But why did not Israel's God Jehovah act for his nation? you ask. Religion is the answer. They had turned from Jehovah's true worship and defiled themselves with the religion of Baal. (Judg. 6:1) They were reaping the harvest for disobedience Jehovah foretold: "Ye shall sow your seed in vain, for your enemies shall eat it."—Lev. 26:13-17.

When the oppressed Israelites cried unto the Lord he sent a prophet to them who declared past righteous acts of Jehovah, His commands, and the fall of Israel to demon gods. Among those who cried out in sincerity was Gideon. Our first view of him is in Ophrah threshing wheat by a winepress, and not on the open threshing-floor where plundering Midianites might spot him. He has a visitor. An angel of the Lord addresses him as "thou mighty man of valour", and says, "Thou shalt save Israel from the hand of the Midianites." "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house," responds Gideon. He did not think more highly of himself than he ought, but was meek and lowly of heart. Being assured of divine back-

ing, and receiving as a strengthening sign the consuming of his sacrifice by fire from Jehovah, Gideon builds an altar to the Lord and names it "Jehovah-shalom", that is, "Jehovah is peace."—Judg. 6:6-24.

That very night Gideon is spurred to action by divine orders. With ten of his servants he moves against demon-worship, casting down the altar of Baal which his father had erected and cutting away the near-by grove with its images of Ashtoreth. With the morning light comes the howls of religionists, crying out against the desecraters of their relics and idols. Learning the identity of the offender, they clamor for Joash, Gideon's father, to turn over his son for execution. Wise Joash answers the rabble: "Will ye plead for Baal? . . . If he be a god, let him plead for himself." Thereafter Gideon (that name meaning "feller, hewer; warrior") is also known as Jerubbaal, which name signifies "contender with Baal".—Judg. 6:25-32.

To appreciate the significance of events up to this point and to sharpen our understanding of what is to follow, a brief statement as to prophetic fulfillment is now given. The Midianites and their allies picture Satan's visible agents that ride roughshod over the peoples that must bear them up. The Israelites prefigure those so ill-treated and who are in line for deliverance. As the Israelites had fallen to Baalism, the people today have turned from true worship and practice the misnamed "Christian religion"; and they suffer. In bitterness the majority cry to the Lord, but when the cause of their woes, religion, is attacked they rail against its exposers. They ask for more of the thing that now plagues them. Gideon pictures Christ Jesus, and sometimes embraces also His earthly followers, and in certain instances particularly foreshadows His body-members on earth. The Greater Gideon is commissioned by Jehovah to deliver those who cry to Him in sincerity.

Away with all religion! Down with Baal's altar! God could not associate with and work for a people steeped in demonism; he would share no common place with Devil religion. (2 Cor. 6:16, 17) He would not have the Israelites saying the standing altar of Baal was responsible for the deliverance to come; he saves when there is no strange god among his people. (Isa. 43:12) The grove, or Asherah, constituted the wooden images of the female deity Ashtoreth, the companion of Baal, and therefore stood for Satan's "woman" or organization. Hence Gideon must be to this unclean thing a "feller", a "hewer", leveling it to the ground. So the Greater Gideon, Christ Jesus, declares from the temple the judgments that bring low the Devil's system in the minds of His followers, and he will grind the blaspheming thing, along with its lord, into the dust under His heel when the execution of these judgments occurs at Armageddon.

Now back to the ancient drama. A force of at least a hundred and twenty thousand of the predatory tyrants from east of Jordan has crossed over the river and pitched camp in the valley of Jezreel. These roving bands are under the leadership of four sheiks: Oreb, Zeeb, Zebah, and Zalmunna; which names mean respectively "raven" (unclean bird that steals), "wolf," "slaughterer," and "defense has been denied". How aptly these names depict Satan's viperous brood! The spirit of Jehovah comes mightily upon Gideon. By trumpet blast and messengers he assembles fighting men from four tribes, Asher, Zebulun, Naphtali, and Manasseh. (Judg. 6:33-35) Thirty-two thousand are with Gideon at the well of Harod. Though outnumbered four to one, Jehovah says Gideon's force is too large. Why so? Because they might claim the victory came by virtue of their own hand. Elimination begins: "Whosoever is fearful and afraid, let him return and depart early from mount Gilead." (Judg. 7:1-3; Deut. 20:8) Twenty-two thousand left; ten thousand remained. The odds were now twelve to one. But again the Lord says, "The people are yet too many." The people were led to the water. Those who lapped the water as a dog and scooped it up to their mouth while looking ahead and on the move were retained; those who got off their feet and prostrated themselves to suck up the water were sifted out. A mere three hundred passed the water test. The odds were now four hundred to one! This little band Jehovah would use.—Judg. 7:4-8.

In the type the hangers-on were told to clear out "from mount Gilead". This mount was several miles eastward, across Jordan, from where Gideon's troops were; but the running battle that later developed went through that region and beyond. So let fearful ones get far back on the sidelines, clear out of the war theater. If any today do not wish to bear their burden in the fight that is a "heap of testimony" to Jehovah's name, let them depart from the battle area where the witness is being heaped up and from the company of witness-givers. Mere meeting-attenders who self-centeredly drink in the truth waters without concern for the enemy or the work ahead, who get off their feet and assume a relaxed position of comfort and personal ease, are gathered out from the small band of faithful witnesses who share in Jehovah's vindication. The antitypical "three hundred" keep on the march as they drink the life-giving waters, looking forward to the battle and their responsibilities in it. They keep on their feet, on the move, with their eyes fixed on the field of action ahead.

Just before the battle started Jehovah gave a sign of victory to Gideon. On a reconnoitering trip among the outposts of the enemy camp he overhears a dream that symbolically portrays a Midianite defeat. This, coming on top of a previous sign concerning the unnatural dropping of dew relative to some fleece, dispels all doubt. (Judg. 6:36-40; 7:9-15) Gideon deploys his little band into night's blackness for action. Three groups of a hundred each take positions on three sides of the sleeping enemy camp. Well armed? No, not militarily speaking; they would even appear ridiculous to haughty militarists. Each had a trumpet, a pitcher, and a torch; that is all. Deliverance and victory, if forthcoming, would have to be from the Lord Almighty. And so it was. At a given signal the thin line of Israelites blew their trumpets, broke the pitchers that had heretofore covered the firebrands, and shouted mightily, "For Jehovah and for Gideon!"—Judg. 7:16-20.

A scene of wildest confusion and terror broke loose in the Midianite host. The silence shattered by the blasts of three hundred trumpets, the night darkness pierced by the eerie flames of three hundred torches, and adding to this the exultant battle cries, the unnerved fright of the invaders is understandable. As the reverberating echoes that the trumpets and shouts woke in the surrounding hills con-

verged upon the enemy they fought among themselves. The Lord so maneuvered it. (Judg. 7:21, 22) Their rout was complete. They were intercepted in their flight by the Ephraimites, who captured and slew Oreb and Zeeb. (Judg. 7:24, 25) Chapter eight of Judges continues the account of the chase penetrating many miles east of Jordan. Gideon and his three hundred, "faint, yet pursuing," are denied aid by the men of Succoth and Penuel, who later pay for their sin with their lives. The remnant enemy force is overhauled and slain at Karkor, and the remaining two sheiks, Zebah and Zalmunna, are later slain by Gideon's own hand. All this is prophetic of the confusion thrown into the ranks of this religionized world by the shining of the truth light and the sounding of the message by word of mouth and by instruments of praise. (Ps. 150:3) The actual slaughter and finishing off of the Midianites prefigures Armageddon's destructive work.

Gideon was not seeking honor or exaltation from men. He was for Theocratic rule. To him the Israelites said, "Rule thou over us." Gideon answered, "I will not rule over you, neither shall my son rule over you: the LORD shall rule over you." He acted in the capacity of a judge. To commemorate the victory Gideon made an ephod from the spoils of battle. His motives were pure, but the Israelites later worshiped it as an idol; thus it became a snare unto them. The remaining years of Gideon's life were peaceful. Never did the Midianites recover sufficiently from their defeat to trouble Israel again. By his many wives Gideon had seventy sons, plus Abimelech, the son by his concubine in Shechem. He died at a good old age and faithful to Jehovah. The eleventh chapter of Hebrews lists him with others of exemplary faith.—Heb. 11:32; 1 Sam. 12:11.

From this inspiring drama it may be seen that victory is sure for the Greater Gideon and those on his side; defeat certain for Satan's hosts. This gives strong courage to the "faint, yet pursuing" antitypical "three hundred". Waving their light-giving truth torches, trumpeting forth the praises of their God, the little band, joined by thousands of companions, continue to shout: "For Jehovah and for the Greater Gideon!"

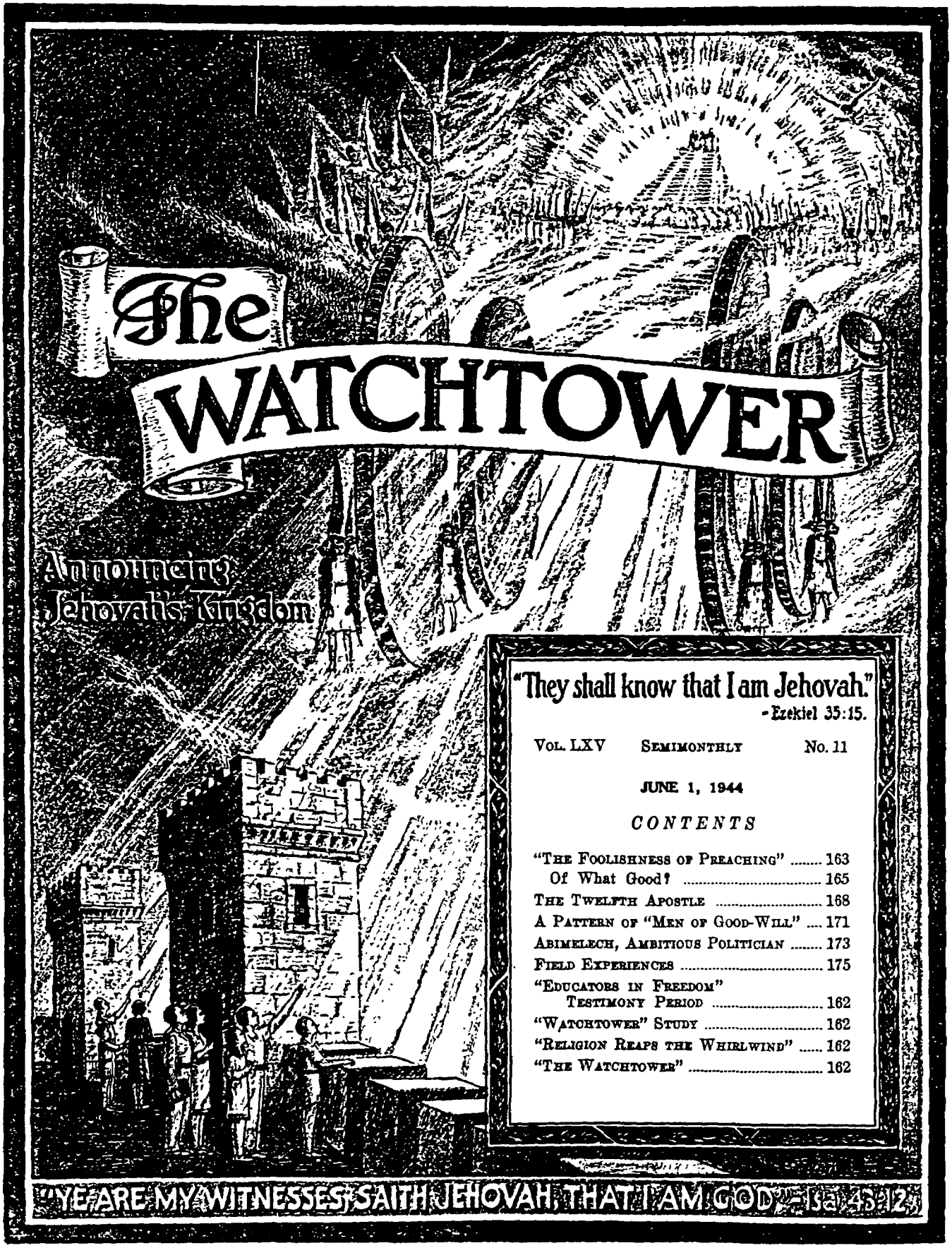
FIELD EXPERIENCE

AT TAHLEQUAH, CAPITAL OF CHEROKEE NATION

"About two weeks after we began working our new territory, Tahlequah, Oklahoma, as we were preaching the gospel from door-to-door a big gray automobile swerved to the curb alongside of us, and amid screeching of tires came to a sudden stop. 'What is your name, fellow?' growled the driver. I inquired: 'Are you an officer, sir?' 'Yes,' came his snappy reply, 'I am the chief of police.' When I had told my name, he asked for my registration card, which I handed him. Next I offered him some WATCHTOWER literature and then explained our mission as ordained ministers of the gospel. 'The American Legion,' he said, as he nervously fingered through *Fighting for Liberty on the Home Front*, 'has passed an ordinance against putting out this literature. So you must stop or go to jail.' Well, to jail we went. Here Jehovah God opened up the way for me to give a witness to the honor of his name. Armed with the 'sword of the spirit', God's Word, and in the presence of the city officials, I gave a narration of some of the most fearless fighters for freedom that ever stood on earth. 'I know,' admitted the police chief, 'that Jehovah's witnesses are doing a good work. I have some of their literature here in my desk. It's good literature.' To this they all agreed. 'You're not under arrest,' continued the chief. 'Would you like for me to drive you back where you were working?' To this day we have had no more interference from the police department. Unsuccessful in their attempt to frame mischief by law, the American Legion hatched up other ways to fight against God and his kingdom. This time the target of attack was people of good-will toward God. Mr. D. is paralyzed from a stroke and is unable to work; hence Mrs. D., past fifty years of age, must earn their bread by labor over a washtub. To help defray expense and cost of home, they have rooms to rent. When we came and explained our work, she joyfully took us in and gave us a room. At once a Bible study was arranged. After the first study these 'other sheep' of the Lord dismissed the Seventh-Day Adventists who had been calling on them, with these words: 'We do not need your service any longer, because you have been keeping us in the dark concerning Jehovah's new world. Now, thank God, we have the truth.' Then one of the Legionnaires' spokesmen came: 'You must put Jehovah's witnesses out of your home or you will be arrested and put in jail.' 'I have committed no crime,' came the fearless reply of Mrs. D., 'but I had rather be in jail than to do harm to God's servants.' Next, her roomers joined this fight against freedom: 'Either Jehovah's witnesses go out, or we will go and leave your rooms empty.' Well, out they went, but Jehovah's witnesses remained. Now these people of good-will have their home filled with persons favorable to the truth. If one would walk into the home of Mrs. D. any Thursday evening at 8 o'clock he would see the spacious livingroom lined with happy, excited faces, eagerly searching the Scriptures for more truths as to the free New World."

(*Continued from page 146*)

this magazine by publishing true-to-fact, uncensored news concerning world conditions and happenings which the commercial publications fear and refuse to print but which the trusting public should learn so as to be warned of the operations and purposes of deadly enemies, and so be able to free themselves from these enemies' power and influence and thus avoid disaster. *Consolation* further publishes in each issue several pages of unusual reports on the strange work and experiences of those throughout the world who are announcing to men of good-will the ideal government which the great "God of all comfort" is now setting up for the relief and blessing of all faithful and obedient humankind. *Consolation* is a 32-page magazine, published every other Wednesday. A year's subscription, of 26 issues, is just $1.00 in the United States, or $1.25 abroad. Forward your subscription to WATCHTOWER, 117 Adams St., Brooklyn 1, N. Y.



"They shall know that I am Jehovah."
- Ezekiel 35:15.

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JUNE 1, 1944

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD" - Isa. 43:12

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS
N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"EDUCATORS IN FREEDOM" TESTIMONY PERIOD

Appropriate to the name of the June Testimony Period as above given, a new educational feature is being released then for initial introduction to the general public, namely, the booklet *Religion Reaps the Whirlwind.* This will go well with the bound book *"The Truth Shall Make You Free"* and the booklet *The Coming World Regeneration,* the three being offered in combination on a contribution of 30c. Otherwise, the bound book and a self-covered booklet, *The Coming World Regeneration,* will be offered together on a 25c contribution, and the new 64-page colored-cover booklet alone on a 5c contribution. Preliminary arrangements are essential in order for each one to join in getting the Testimony Period off to an effective start. Those desiring to share in this educational campaign by means of circulating the printed message are invited to get in touch with us for instructions and references. A report is asked of all educators at the close of June on all their individual activities and the results.

"WATCHTOWER" STUDY

Week of July 16: "The Foolishness of Preaching," ¶ 1-24 inclusive, *The Watchtower* June 1, 1944.

"RELIGION REAPS THE WHIRLWIND"

Here is a new booklet for which we predict a good future in the "strange work" of striking the shackles of religious bondage from multitudes of prisoners of "Christendom". Its 64 pages put under the Scripture searchlight the fundamental doctrines of "organized religion" and show religion's responsibility for the present world conditions and the certain fate that awaits it in a near day. This booklet has a special three-color cover with a unique expression of the artist's conception of the title. *Religion Reaps the Whirlwind* is due for release for public distribution June 1, and you may now get your advance personal copy and read it to prepare you for the general distribution, at 5c the copy, postpaid.

"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as is required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should

(*Continued on page 176*)

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXV JUNE 1, 1944 No. 11

"THE FOOLISHNESS OF PREACHING"

"It pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:21.

JEHOVAH differs from this world in his ways and methods. Will the postwar "new order" vindicate this world by crowning its ideas and ways with success? or will Jehovah God vindicate himself in the use of his ways and methods? That is the question that each one must settle to decide intelligently between the two.

[2] Jehovah's purpose is written down in his Word in simple terms and is understandable, at least now. His purpose is to vindicate his name as God and as the Supreme Sovereign of the universe. This he will do by setting up a righteous, uncorruptible Government that actually brings life in peace, happiness and prosperity to mankind on earth. The world, by those who take the leading part in its political, commercial and religious affairs, declares that its purpose is to civilize all peoples and to give them permanent peace, economic prosperity, social security, and good government, locally and internationally. On the surface, it would seem that the purposes of this world and of Jehovah God are running parallel with each other, or that they are in fact both one; and that this world is practically carrying out the purpose of God and should therefore have his approval and blessing. However, their purposes are not one, and Jehovah God has nothing in common with this world. That is why His ways and methods differ from the world's.

[3] The government which the world purposes to set up is a human government, a rule by imperfect, sin-spoiled, dying men. Hence it must be and always will be an imperfect government, making many mistakes and failing to give the people full satisfaction. However, the Government by which Jehovah God has purposed to vindicate his name is no mere government of, by or from men or from demons, but is a government from heaven, by perfect creatures with more than human power, wisdom and efficiency. The human government which this world is able to offer must be not only subject to human frailty and the ever-present danger of organized wickedness and power of revolution, but also subject to wicked superhuman powers, evil-minded spirit creatures, Satan and his demons, who do not have man's interests at heart. The superhuman government which Jehovah establishes must be subject to and responsible to Him, the Almighty God of absolute righteousness and who has the highest everlasting welfare of humankind at heart. This world says its business is to take care of the people's affairs and government in *this* life and that God can take care of the people's matters in "the *next* life". So this world presumes to take upon itself the right and authority to rule and govern all peoples and to run their affairs according to the way that pleases it. It resents and objects to any intrusion of Jehovah God into this field of human concern.

[4] This world claims to be very wise and to be growing wiser. It lays claim to brains and intelligence, especially in this "modern age" with all the progress it has made in human conveniences and discoveries of science. It claims to have the ability to make progress also in the art and wisdom of government and to be capable of providing men with a stable, satisfying system of global rule. It has its high-sounding philosophy and thousands of institutions of higher learning. It boasts of its free educational system for lifting the level of intelligence of the common people, and it trains its students to govern this world independently of God. In its libraries it has the accumulated knowledge of centuries of human experience. It does not believe that this knowledge is all vain, but that by it man has learned practical wisdom. Such is the wisdom of this world. Following that wisdom, the world fights, bleeds and tortures itself in order to run itself and govern without divine help and without care for the divine will. Thus it is that the world by wisdom of its own has not known God, but leaves Jehovah

1. How does Jehovah differ from the world, and what question must each one settle before deciding between the two?
2. What is Jehovah's purpose, and that of the world? and why are they not both one and the same?
3. (a) What kind of government is it this world's purpose to set up, and what kind does Jehovah purpose to set up? (b) What does this world presume to take upon itself with respect to man, and why?
4. Why does this world claim to have wisdom? and by reason thereof whom does it not know?

out of all its calculations and relies upon its own ability and schemes.

5 Today, after about six thousand years of displaying the wisdom of this world, the peoples and nations are plunging about in a welter of blood, tears, sweat, self-slaughter. Why? The wisdom of this world says that it is in the interest of a "new order", so that out of this furnace of affliction might come forth a fusion of all nations and peoples together under a global government that will bring permanent peace and order and security to all humankind. The world tries to comfort itself with its wise thoughts that the mountainous cost of this global conflict will not be wasted and that the dead will not have died in vain, but that all future generations shall benefit therefrom. At the present time the world is a sharply divided one. Each side in the conflict for world domination educates its regimented people as to the wisdom of backing up its respective theory of world rule and battling for it. All who are impressed by the glamor of the wisdom of this world and who know nothing of the wisdom of God engage, therefore, in the titanic struggle for world domination. Many do so, no doubt, in all sincerity. To refrain from doing so seems to them the height of folly.

6 In the midst of all the world turmoil there are those who show a different wisdom, the wisdom of God, and who choose to be guided by it, cost whatever it may in this world. If these are wise, what are they doing for the betterment of the world? Nothing; that is, nothing for this world, because it is a doomed world and is beyond bettering and preserving. But as for the groaning people, those who are led by the wisdom of God are doing what results in the real betterment of human creatures, preparing them for everlasting life in a new world of righteousness and peace. But that is not answering the question directly. What, then, are these doing? They are preaching, acting as preachers and ministers of the gospel.

7 These must not be confused with the ministers of organized religion, the clergymen of the many conflicting religious systems. In Germany and Axis-dominated lands the Roman Catholic priests and the clergymen of other religions are backing up the totalitarian dictator and his Nazi clique as against the democratic powers of the world. In other lands, whether belligerent or neutral, the clergymen of all religious systems are engrossing themselves in politics, social reform, and other mundane things, for the preservation of this world. They are showing themselves to be an integral part of this world. They salve their consciences with the self-assurance that their efforts are for the sake of a "better and finer world" created by men's hands. Arguing that heaven only is the place of perfection, they profess to be realists, practical men, doing something now on this earth for the material benefit of man to improve his social conditions. Thus they expect to make man as comfortable as possible while he lives on this "proving-ground of the earth" before he 'takes his departure for heaven, where everything to be expected is glorious and golden'.

8 That course of the religious priests and clergymen is not the course of the true preachers of the gospel, nor does it show the wisdom of God. It is by works and conduct that a person reveals which is the wisdom of which he is possessed and guided, God's or this world's. Contrasting each kind of wisdom, the inspired writer says: "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (Jas. 3:13-18; 4:1) The envyings, strife, lying, confusion, evil works, lusts, wars and fightings make manifest that this world and the religionists who follow in its course do not have or exercise the wisdom which is heavenly but do have and exercise that wisdom which is devilish, sensual, earthly. And as long as men, political, commercial and religious, act from the standpoint of the wisdom of this world, the disastrous consequences of such wisdom are bound to befall humankind.

9 Those guided by the wisdom from above cannot go in the way of the religious clergy. They take no part in maintaining or furthering this world, but let it go its way to destruction at the forthcoming battle of Armageddon. In heavenly wisdom they apply themselves to preaching, preaching no religion or worldly philosophies or dreams of a transformed man-made world, but preaching the good news of God's righteous government established in the hands of his Son Jesus Christ. In wisdom they have

5. What is the result today of six thousand years of worldly wisdom, how does the world reassure itself, and what do the worldly-wise do now?
6. What other wise ones are there on earth, and what are they now doing?
7. With whom are these preachers not to be confused? and what are such ones of the world doing and arguing?
8. How does a person reveal the wisdom by which he is guided? and what now makes manifest that the world and its religionists do not exercise the wisdom that is from above?
9. What course of action do those take who are guided by the wisdom from above?

severed their connections with religion and the selfish organizations of this world, and have dedicated themselves to the Lord God through faith in Christ Jesus the Redeemer. In view of their vows to God they are under the obligation to do his will. And what is that will? It is to preach the good purposes of Jehovah God, and to do so in the way that his Son set the example. They therefore realize that they have a commission from the Most High God to be preachers of the gospel. Therefore they do not let the world-wise propaganda and slogans and appeals of this world draw or turn them aside from their vocation or calling. Diligently they do this one thing, and that is, to preach.

OF WHAT GOOD?

[10] The worldly-wise object: What good will preaching do, particularly *now*, when the earth is rent with strife and millions are dying and human suffering is most intense and there is need of something more practical than just talk? To such worldly-wise ones, preaching seems sheer foolishness and the gospel preachers are impractical fools. The worldly-wise look on them as parasites on human society, barnacles that weigh down the ship of state and slow its progress toward ideal political government, and leeches that suck the blood and vitality of humankind and give nothing practical and of material benefit in return. Then what about Jesus? In the midst of a dying race of mankind did he think it foolishness to preach? One who heard his call to follow him said to Jesus: "Lord, suffer me first to go and bury my father." What did Jesus say to him? "Let the dead bury their dead: but go thou and preach the kingdom of God." (Luke 9:59, 60) That command of Jesus Christ holds good today. Although this is a time when the dead are being multiplied wholesale, those who show the wisdom of obedience to Christ cannot turn aside from fulfilling their commission to preach. Certainly, no matter what they might otherwise do of a practical kind from the world's standpoint, it would not keep the people from dying or being made to die prematurely against their wills. What "practical thing", so called, can restore life to those thus dying? Hence, although the gospel preaching does not seem of practical benefit to humanity, that does not mean it is not of the highest wisdom to preach, and to preach now in the midst of a global upheaval.

[11] Not everything that mankind needs is of a material kind. More important is that which has to do with the mind and heart. If man had been supplied with and followed that which is most proper for the mind and heart, the peoples would not be in this terrible international mess of the present. Moreover, not everything that man needs pertains to the present living in the midst of this world. Life now is uncertain and short. Most important is that which has to do with the new world of righteousness where life will be everlasting amid joy, plenty and peace, not in heaven, mind you, but here on earth. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26) No question could be more practical than that. If one loses or proves unworthy of the right to life in the new world, what does it profit him how much practical benefit he gains from this present selfish world-organization? His present enjoyment of practical, material things has been futile, vain, eternally. Life in the new world of righteousness will be enjoyed under The Theocratic Government, which Jehovah God sets up for the permanent rule of this earth. To prove worthy of life eternal in the Theocratic world it is necessary for life-seekers to get into harmony with that Righteous Government.

[12] The wisdom of this world does not believe in or want that Government. The religious clergy and others who have the wisdom of this world do not tell the people anything in favor of that new world and its Theocratic Government. Therefore if the people of this generation are to gain life and if they are to prepare to live in the righteous Theocratic world they must first hear about it, and to that end someone must preach the true gospel to them.

[13] In support of the above, it is written: "For whosoever shall call upon the name of the Lord [Jehovah] shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord [Jehovah], who hath believed our report? So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:13-17.

[14] The doing of practical things in harmony with the wisdom of this world and in order to gain the world's cheap smile of approval is just to save this world organization. But this world organization cannot be saved by anything done now or in the postwar "new order". Contrariwise, the preaching of the gospel is unto salvation; no, not salvation of

10. With what arguments do the worldly-wise object to the preaching? and what command of Jesus applies now in this time of great mortality, and why is it wise to obey?
11. What is that which is of most importance to life-seekers now, and why?
12. What, therefore, is it necessary for the people first to hear, and why?
13. In support of the above, what does the apostle write to the Christians in Romans, chapter 10?
14 For what are practical things done in harmony with worldly wisdom, and with what benefit? but unto what is the preaching of the gospel?

this world, but salvation of all individuals that believe and act upon the gospel they hear. The gospel is not meant to transform or convert this world and its organizations and to save them from destruction at Armageddon.

[15] Completely out of harmony with the gospel message of Jehovah's Word is the religious magazine which said, last March 15:

"But Christians cannot consent that the law of Christ is inapplicable in the secular order. The Christian faith can never be satisfied to be shoved off into a 'supra-natural' corner of the world. The law of Christ must proclaim itself as the true and only *natural law* by which men and nations must live and under which they are judged. The kingdoms of this world—that is, every corporate center of power, as well as every individual center of power—must become the Kingdom of our Lord and of his Christ."—*The C. C.*

To the direct contrary, "every corporate center of power" of this world will be destroyed at the battle of Armageddon. It is the Kingdom of the New World of Righteousness that becomes the Kingdom of our Lord Jehovah and of his Christ, as stated at Revelation 11:15, *Revised Version.* This kingdom of the new world of righteousness is the central theme which the preachers of the gospel preach.

[16] Is anything more practical and wise than preaching now the gospel? No. Instead, what is more foolish than to pursue things of this world and frantically to strive to spare them from destruction at Armageddon? During the final century before the great global flood, which was the more practical and wiser course? That of the people who simply ate, drank, married, bought, and sold? or that of Noah? What did Noah do? Most religionists think of Noah as only a boatbuilder; but the apostle Peter says of him that God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly". (2 Pet. 2:5) Through Noah's preaching, seven other persons joined him in the boat. These were the only humans that gained salvation during that world catastrophe. Yet the whole world of the ungodly that then was called Noah a fool, unrealistic and impractical, and scoffed at his preaching. Gospel preaching is *more* than just talk.

[17] Saul of Tarsus, who became Paul the apostle of Christ, was a man learned in this world. He said: "I am a Jew, born at Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel in all the strictness of our ancestral Law." (Acts 22:3, *Moffatt;* also *Goodspeed*) When Christ Jesus converted Saul to follow *in* His steps, instead of *at* his steps as a persecutor, did Jesus instruct Saul to engage in a foolish activity? Yes, in the eyes of the worldly-wise. What Saul (or the apostle Paul) did thenceforth he himself tells when speaking to the elder brethren from Ephesus. Paul said he preached from house to house: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and FROM HOUSE TO HOUSE, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts 20:20, 21) Paul's course may have seemed still more foolish in that he was mobbed, stoned, beaten, imprisoned and persecuted in all manner of ways for his zealous ministry as a preacher of the gospel from house to house. But Paul was wise.

[18] In Paul's day the Greeks were the most intellectual people of the world and boasted of great scientists, philosophers and wise men. Paul was able to speak Greek, but did not follow the Greek philosophy and learning, because that was of the wisdom of this world. Paul took the seemingly foolish course of preaching from house to house because the greatest Preacher of all time, Christ Jesus, set him the example and also instructed him to do so.

[19] His commission from Christ to preach, Paul describes, saying: "For Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish [the doomed ones] foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise [the philosopher]? where is the scribe? where is the disputer [the critic, the reasoner] of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath

15. How did a religious magazine recently argue respecting the Christian faith and "every corporate center of power"? and what does the gospel message of Jehovah's Word say to the contrary?

16. Why is nothing more practical and wise than gospel preaching now? and how was this fact demonstrated in Noah's day?

17 Why could a man like Saul of Tarsus not be expected to be deliberately foolish, and how did he become wise and act wisely?

18. What language besides Hebrew did Paul speak, and why did he not follow the philosophy and learning written in that language?

19. Who sent Paul to preach, what did he preach, and how did the worldly-wise of both Jews and Greeks respond or react thereto?

chosen the foolish things of the world to confound the wise."—1 Cor. 1:17-27.

[20] Such ones, whom the world calls foolish, weak, base, despised and of nought, are the ones Jehovah calls to be his preachers, in order "by the foolishness of preaching to save them that believe". He thus arranges it in order that the preacher may not glory in himself and also that no other creature should glory in the preacher by whom he hears the gospel preached. (1 Cor. 1:29-31) The preacher is not the thing that counts. The message which he has been commissioned to preach is what counts and is what works to salvation, if believed. Those who desire wisdom that is from above will not despise the preacher because he seems to be foolish, weak, lowly, despised, persecuted and not of much account from a worldly standpoint, and because he goes preaching from house to house or by offering literature publicly on street corners. Instead, the meek ones will respect Jehovah, who has commissioned such preacher and in whose name the preacher comes, and they will attach importance to the message he brings by word of mouth and by printed word.

[21] Those who are worldly-wise will look at the creature preaching, and then not listen to what he preaches. Religionists, like the Jews who asked Jesus for a sign from heaven, will ask for a sign. They will ask for some certificate or diploma or some title like *D.D.* or *P.P.* (*pater patrum*) or a collar and vest buttoned at the back and a black frock coat if Jehovah's witnesses are to prove to them to be ministers of the gospel. But Jesus refused to give any sign. Likewise Jehovah's witnesses give no outward, spectacular sign, but point to their commission to preach as recorded on the pages of the Bible, at Isaiah 61:1, 2; 43:10-12; Matthew 24:14; Revelation 22:17; and elsewhere.—Luke 11:16; Matt. 12:38, 39; 16:1.

[22] The learned politicians and commercial men, who cry for "more religion", act like the Greeks of old and "seek after wisdom", high education in the things of this world. They and their clergy allies poke scorn at Jehovah's witnesses because these do not show off the wisdom of this world but are the class of Christians whom Paul says God has chosen to call into His service. Jehovah's witnesses are, many of them, like Peter and John, who boldly preached before the learned Jewish Supreme Court: "now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men [uneducated men with no advantages (*Goodspeed*); uncultured persons and mere outsiders (*Moffatt*)], they marvelled; and they took knowledge of them, that they had been with Jesus." (Acts 4:13) The apostle Paul was no uneducated man, and yet he refused to please the Greeks by a display of worldly wisdom. He spoke and wrote in the conversational Greek of the common people instead of the classical Greek. Says Paul: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. . . . my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:1-5.

[23] Paul warned against the religious clergymen and other worldly-wise men, saying: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8) At the battle of Armageddon, not far distant, Jehovah God will destroy all 'the wisdom of the wise' which they will have demonstrated in the postwar "new order". He will bring to nothing all 'the understanding of the prudent' who made predictions of what politics, commerce and religion could do to create a better and finer world for the common man. No such wisdom of the world will save them when the "battle of that great day of God Almighty" strikes. The only thing now being done that will lead to salvation and survival through that battle and unto life in the new world of righteousness is the thing which this world calls "the foolishness of preaching". That is what Jehovah's witnesses are doing, because they realize their commission from Him and they know what their commission requires of them.

[24] Jehovah's witnesses are not ashamed to preach because the world calls it "foolishness". Instead of being worldly-wise, they have become 'fools' by taking up preaching, that they may be wise. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain." (1 Cor. 3:18-20) Jehovah's preachers know the value of their work, and they will keep on preaching the gospel, without stopping, until the final end of this world and of its wisdom comes at the battle of Armageddon. (Matt. 24:14) They rejoice, because they are now privileged to preach, not merely "Christ and him crucified", as did Paul, but now CHRIST AND HIM ENTHRONED as Jehovah's King of the new world.

20. (a) To do what does God call such ones, and why them? (b) How will the meek treat such ones in their work, and why so?
21. How will the worldly-wise act like the Jews of old toward such ones? and how must these preachers respond?
22. How do the learned of this world deal with Jehovah's witnesses, and with what surprise to themselves? and how did Paul refuse to please the Greeks on this issue?
23. (a) What warning did the apostle Paul write against the religious clergy and the worldly-wise men? (b) Why will the wisdom and understanding of the worldly-wise fail to save them at Armageddon? and what is now being done, and by whom, that will lead to survival then?
24. (a) How have Jehovah's witnesses become fools and yet shown wisdom? (b) Up until what point will they keep on in this course, and why do they now specially rejoice in their work?

THE TWELFTH APOSTLE

"APOSTLE" means, literally, "sent-forth one" or "envoy". On the night when he was betrayed by one of his apostles Jesus Christ said: "Verily, verily, I say unto you. The servant is not greater than his lord; neither *he that is sent* greater than he that sent him." These words of Jesus, at John 13:16, are rendered by *The Emphatic Diaglott* translation thus: "Indeed, I assure you, a servant is not greater than his lord, nor an *apostle* greater than he who sent him." In the original Bible text the one word translated "he that is sent" is *apostolos*, meaning *apostle*.

The word occurs again at Philippians 2:25, which reads: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your *messenger*, and he that ministered to my wants." Instead of "your messenger", *The Emphatic Diaglott* renders it "your apostle". At Acts 14:4, 14 the title "apostle" is applied to Paul's companion Barnabas; as it is written: "But the multitude of the city was divided: and part held with the Jews, and part with the apostles." "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out." Barnabas and Paul were then apostles with relation to the church at Antioch in Syria, which church, under instructions of God's holy spirit, sent them forth on missionary work. They were the "sent forth ones" of that church and were responsible to report to that congregation.—Acts 13:1-4.

The use of the term *apostle* with respect to Barnabas and Epaphroditus is not to be understood to mean they were members of the twelve apostles of Christ Jesus. Neither does it mean that there were more than twelve apostles specially chosen of him and having special relationship to him. The expression "twelve apostles" occurs only three times in all the Scriptures, namely, at Matthew 10:2; Luke 22:14, and Revelation 21:14. The expression "twelve disciples" occurs at Matthew 10:1; 11:1; 20:17; and Luke 9:1. "Disciple" means "learner"; and out of all of Jesus' many disciples these designated "twelve disciples" correspond with the twelve apostles. After the death and resurrection of Jesus, and before his ascending to heaven, "eleven apostles" and "eleven disciples" are spoken of, at Matthew 28:16 and Acts 1:26. This is because one of the twelve proved unfaithful and dropped out as a traitor to his Master, namely, Judas Iscariot. In the list of names of the twelve disciples or apostles this Judas is named twelfth and last. (Matt. 10:1-4; Luke 6:13-16; Mark 3:14-19) The question therefore arises, Who took Judas Iscariot's place and became the twelfth apostle?

In the consideration of this question Paul, the former Saul of Tarsus, may not be left out of account. Who was more a minister of Christ Jesus than he? At the very start of his ministry, immediately after his marvelous conversion to Christianity and without first a trip to Jerusalem to confer with the eleven certified apostles, "straightway he preached Christ in the synagogues, that he is the Son of God. . . . And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known to Saul," and he eluded their grasp. (Acts 9:20-25) In the strenuous career that followed as a witness of Jehovah, the apostle Paul suffered much harassment and persecution. These things came upon him at the hands of the Jewish religionists in particular, despite the fact that, as Paul testified, "they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city." (Acts 24:12) Yet, ask the apostle what he thought of this service to which he was commissioned and which entailed all such abuse and mistreatment upon him, and in reply he calls it a treasure, "this treasure in earthen vessels."

That is why Paul clung to the ministry and ever engaged in it. He cared not that it involved him "in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."—2 Cor. 4:7; 11:23-28.

APOSTLESHIP DISPUTED

That Paul was appointed or "ordained" to be an apostle of Jesus Christ there can be no question. On the night of the betrayal and arrest, Jesus said to his eleven apostles that remained faithful: "Ye have not chosen me, but I have chosen you, and ordained you." (John 15:16) What now can be said of Paul? Concerning him the same Jesus said to the faithful Ananias: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." (Acts 9:15, 16) Thus Paul, too, was directly chosen and ordained of Christ Jesus.

In the Revelation, which the glorified Jesus gave to the apostle John, the Lord showed him the twelve foundations of God's capital organization, "New Jerusalem," and John says: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And [the city] had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." (Rev. 21:14, 12) The twelve apostolic foundations served as bases to the twelve tribes of spiritual Israelites, "the Israel of God." Beyond all doubt Paul's was among those names of the "twelve apostles of the Lamb", the Lamb being Christ Jesus, "the Lamb of God, which taketh away the sin of the world." Paul's name took the place which Judas Iscariot's name might have had. But the religionists who claim that Peter was the first pope and the prince of the apostles will ask: What about Matthias, who was chosen by lot at the instance of the apostle Peter?

To this question the infallible Scriptures answer: Jesus did not choose his twelve apostles by casting lots; but after

prayer and under Jehovah God's guidance Jesus made direct choice of them. Mark, the companion of Peter, says of Jesus: "He ordained twelve, that they should be with him, and that he might send them forth to preach." (Mark 3:14-19; Luke 6:12-16) This was not so in the case of Matthias. It was before the day of Pentecost and before the outpouring of the holy spirit upon the faithful disciples, and hence it was not under the guidance of the holy spirit or comforter that the 120 brethren at Jerusalem chose Matthias by the casting of lots. In doing so, they took action in advance of the Lord Jesus Christ and without any instruction from him. Hence, in the Holy Scriptures no mention is made of Matthias as being one of the "twelve apostles of the Lamb". The expression "twelve apostles" is not found in the book of Acts of the Apostles. True, the record at Acts 1:26 says: "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles"; but it does not say that Matthias was numbered as an apostle of Jesus Christ. Furthermore, Acts 6:2 says: "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables," but the record of that verse does not mention "twelve apostles".

What, then, does the use of the expression "the twelve" mean, if not "twelve apostles"? This: Matthias, who was linked up with the "eleven apostles", was a member of a committee of twelve special servants in the congregation at Jerusalem, but he was not one of the "twelve apostles of the Lamb". "And God hath set some in the church, first apostles, secondarily prophets, . . . Are all apostles? are all prophets? . . . do all interpret?"—1 Cor. 12:28-30.

What of Paul's own statement at 1 Corinthians 15:3-9? It reads: "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas [Peter], then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." But again it is noted that Paul himself does not use the number "twelve" and the term "apostles" together with each other. His careful choice of language under inspiration serves to show that, out of the twelve who served together in the early church at Jerusalem, only eleven constituted "all the apostles" there; and thereafter Christ Jesus made direct choice of Paul himself by a personal appearance to him and a straight call to him for service. Thereby Paul became the twelfth or "least of the apostles".

It would be contrary to Revelation 21:14 to argue that there were thirteen apostles of the Lamb. It would be contrary to the typical picture provided in the twelve sons of Jacob who were the foundation members of the twelve tribes of natural Israel. The twelve tribes of spiritual Israel are counterparts of those twelve tribal groups of "Israel after the flesh". Hence there are fitly just twelve foundations to spiritual Israel, the twelve apostles resting on the Chief Foundation Christ Jesus. Whereas, after the choice of Matthias by lot no personal mention is made of him in the early church, there was none that excelled Paul in building up the early Christians and in serving as an instrument of God to lay down the foundation truths of belief in Christ.—Acts 7:8; 1 Cor. 10:18; 1 Pet. 2:9; Gal. 6:15, 16; Rom. 2:29; Rev. 7:4-8; 21:12-14; Eph. 2:20.

It must have been because Paul was the twelfth apostle, specifically chosen by Christ, that he could write concerning himself: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God"; and, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father"; and, "Paul, an apostle of Jesus Christ by the will of God"; and, "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ"; and, "Paul, a servant of God, and an apostle of Jesus Christ."—1 Cor. 1:1; 2 Cor. 1:1; Rom. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; 1 Tim. 1:1; 2 Tim. 1:1, 11; Titus 1:1; 1 Tim. 2:7.

Nevertheless, Paul's apostleship was disputed by some. It was necessary for him to declare frequently his appointment from the Lord and to point to the obligations that his commission laid upon him. Paul challenged his disputants, saying: "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." (1 Cor. 9:1, 2) Evidently, one of the tests of being an apostle of the Lamb was to have seen the Lord Jesus Christ after his resurrection. Hence in this same epistle Paul repeats: "And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."—1 Cor. 15:8-10.

In a second epistle to the Corinthians Paul writes: "For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things." "I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." (2 Cor. 11:5, 6; 12:11, 12) To the church at Rome Paul further wrote: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them." (Rom. 11:13) The Gentiles who believed on Christ Jesus and who consecrated themselves to God and were accepted of Him became members of the twelve tribes of spiritual Israel.

No one will argue that Matthias was one of the 'very chiefest of the apostles'. Hence if Paul was not a whit behind the chiefest, that would cause Matthias to be left out as one of the Lamb's twelve apostles. Such fact, however, does not argue that Matthias was not a faithful follower

of Christ Jesus and a zealous devoted servant of him. There is nothing to indicate that Peter infallibly applied his quotation of Psalm 109:8, "Let another take his office," to Matthias. (Acts 1:20) It was proper to quote the scripture to show that Psalm 109 would be fulfilled; but it could not be correctly applied to any individual until after it was fulfilled. All the facts point to Paul as the one taking up the position vacated by Judas Iscariot. Both Judas and Saul of Tarsus persecuted Jesus, but Judas died an unfaithful outcast, whereas Saul was converted from his course and became the apostle Paul.

The situation back there in the first century after Christ manifestly presented a difficulty. It finds an interesting parallel in this twentieth century. The undisputed facts show that the Jewish clergy of priests, Levites, scribes, Pharisees and Sadducees did not recognize the ordination or apostleship of Paul and his fellow apostles. When Peter was going to places as far distant as Babylon, which was then in Parthia outside of the Roman Empire, the apostle Paul was active in performing his Christian commission in the territories of the Roman Empire. But not only Jewish religionists, but also Roman officialdom, refused to recognize the Christian ordination of Paul or that of his companions; they could not even comprehend it. (Acts 26:24-28) Also among those who professed to be Christians Paul had to contend earnestly for his service privileges and responsibilities. As an apostle of Jesus Christ, Paul was a witness of Jehovah God, according to his own testimony before the Roman Court, when he said: "Having therefore obtained help of God [Jehovah], I continue unto this day, *witnessing* both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." At such testimony Governor Festus called Paul mad. —Acts 26:22-24; Luke 4:22, 28, 29.

Jesus forewarned his disciples that they would be cast out of synagogues and even be killed. His forewarning was meant to cover the entire period of the "Christian era", including this "end of the world". The casting out was to be not only from Jewish synagogues but also from the religious organizations of all those who think they are doing God's service. (John 16:1-4; Mark 13:8-10) The word "synagogue" means a "gathering" or "meeting-place". It applies to congregations of other religionists besides Jews. As to this the prophet Isaiah said: "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. 66:5, *Am. Stan. Ver.*

Such predictions prove that the clergy of religious organizations would dispute the divine ordination of the present-day witnesses of Jehovah. "The Faithful and True Witness" of Jehovah God is Christ Jesus, the Son of God, and *his* own ordination was disputed by the religionists. "When he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" (Rev. 3:14; Matt. 21:23) Not strange, then, that the religionists today decry the commission from God of all genuine followers of Jesus Christ, because the servant is not greater than his Lord. (Matt. 10:25) Paul's commission and qualifications were disputed in his time. Likewise at this end of the world it could not be otherwise than that the commission of Jehovah's witnesses, though perfectly Scriptural and valid from God, should be scoffed at and disputed by all the religionists of Jewry and "Christendom". Hence it is that their being ministers of the gospel of God's kingdom by Christ Jesus is denied and ignored by religionists.

At the same time that the strongest religious organization of "Christendom" denies the ordination of Jehovah's witnesses in these days, it contends earnestly that its bishops are the successors of the apostles, and that the bishop of Rome is the successor of Peter himself. It therefore contends that it is the *apostolic* church. Chapter VII of the book *The Faith of Our Fathers*, by Cardinal Gibbons, says: "That the Church was infallible in the Apostolic Age is denied by no Christian. We never question the truth of the Apostle's declarations; they were, in fact, the only authority in the Church for the first century. . . . There is no just ground for denying to the Apostolic teachers of the nineteenth century in which we live a prerogative clearly possessed by those of the first, especially as the Divine Word nowhere intimates that this unerring guidance was to die with the Apostles. On the contrary, as the *Apostles* transmitted to their *successors* their power to preach, to baptize, to ordain, to confirm, etc., they must also have handed down to them the no less essential gift of infallibility."

A faithful examination of the inspired and infallible Scriptures shows the cardinal to be guilty of false reasoning. Also the history of his religious system and the teachings and pronouncements of its religious heads belie the cardinal's wishful thinking. The sacred Scriptures nowhere mention successors to the apostles, nor even hint such a thing, but rather they teach against such a thing. When the apostle James was killed by King Herod, the book of Acts of the Apostles shows, no meeting was held of the surviving apostles to appoint a successor to James, because James had never vacated his apostleship, but finished it faithfully. (Acts 12:1-5) Certainly the so-called "successors" are not infallible in assuming the title "father", for Jesus plainly told his true apostles: "Call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. 23:9) There is no Bible record that the faithful apostles called Jesus "Father", nor did they violate Jesus' commandment with respect to calling themselves "fathers", or anybody else in the church by that name. At 2 Peter 3:15, the apostle Peter speaks of "our beloved brother Paul", but not of "Father Paul". Jesus' apostles addressed their younger brethren in the truth in terms of affection, such as *son* or *children*, but they did not demand to be addressed by them as "father". There is no scripture, either, that shows the Christians addressed the apostles or any others in the church as "fathers". —1 Cor. 4:14, 15; 1 Tim. 1:1; Titus 1:4; 1 John 2:1, 12, 18, 28; 5:21; John 21:5.

Going beyond that, the religionist who claims to be the successor of the apostle Peter takes to himself the title of "father of fathers", that is, *papa*, which the Roman religionists explain to mean *pater patrum*. To this he adds to himself, as his predecessors have done, the titles: "Holy Father, His Holiness, Principal of the Apostles, the true Vicar of Christ, The Head of the whole church, the Father and Doctor of all Christians." Paul, a true apostle, writes: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest [*Apostolus et Pontifex* (Latin Vulgate)] of our profession, Christ Jesus." (Heb. 3:1) But the self-styled "vicar of Christ" goes one better than Jesus himself and takes the title *Pontifex Maximus*. This Latin title is of no other than demon origin. According to Roman tradition, the pagan pontiffs were instituted by Numa, the second king of Rome (715-672 B. C.), and to him the origin of nearly all the religious institutions of pagan Rome is ascribed. *Pontifex* means *bridge-builder* or *way-maker*, and it has a source different from that of *sacerdos*, which Latin word means *priest*. During the Roman Empire the functions of *Pontifex Maximus* were discharged by the pagan Roman emperors. In A. D. 325 Emperor Constantine assumed the title. Gratian, the emperor from 373 to 383, was the last to bear the title. He refused to wear the insignia of *Pontifex Maximus* as unbefitting a Christian. But the pope promptly nabbed up such title of pagan origin.

Even in the Latin Vulgate Bible the term *Pontifex Maximus* is not found. In translating the Bible from the original Hebrew and Greek into Latin, Jerome translated "high priest" as *summus sacerdos* or *princeps sacerdotum*, except when translating Paul's letter to the Hebrews. In that book, when "high priest" applied to Jesus, Jerome translated it by another Latin term, not *pontifex maximus*, but simply *pontifex*. At Hebrews 4:14, where the Greek text has "great high priest", meaning Jesus, Jerome translated it merely *pontifex magnus*. *Maximus* is the superlative of *magnus*. There was no reason, however, for Jerome to change from *summus sacerdos* to *pontifex*, because in the original Greek there was no change to a different word for "priest". At any rate, inasmuch as the disciple is not above his Master, it is certainly not infallibly apostolic for a professed disciple of the Master to assume the title "Pontifex *Maximus*", whereas the Master is called only *magnus*.

In his own day Paul had to contend for his right to the position and responsibilities of an apostle of Jesus Christ. Not out of chagrin over that fact, but as a warning to Christians he wrote concerning deceivers: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11.13-15.

A PATTERN OF "MEN OF GOOD-WILL"

THE Bible is the Word of God, which he has provided for the instruction of the meek in the way of righteousness; and this God does that the man of God may be fully equipped for His service. Hence the man of good-will recognizes the Bible as the Word of Almighty God, and he accepts it as his true and proper guide. (2 Tim. 3:16, 17) "Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119:105.

God in ancient times used men and inanimate things to make patterns, types, models, and pictures by which to teach the meek and guide them in the way they should go The sacred Scriptures set out such patterns specifically for the aid of those who desire to learn For more than sixteen centuries God dealt with the twelve tribes of Israel, and with that people he caused things to come to pass by which he made types or patterns for the guidance of the people now on the earth. It is written: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."—1 Cor. 10:11.

It is therefore seen that such "ensamples", otherwise called "types" (marginal reading), are to be understood by those people on the earth at the end of the world. Now we have come to that time, and those who seek to know will learn. There would have been no purpose in making these types unless they were to be understood at some time; and now is the proper time. A type is an image or representation of something that comes to pass in some future time. An antitype is the reality of the thing of which the type is a representation. The type may properly be called a "shadow"; the antitype, the "reality".

The type is also a pattern that serves as a guide by which others work. For instance, it is recorded concerning the men who served in the priesthood of the Israelites: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8:5; Ex. 25:40) Another instance is that case wherein Jesus is called "the Lamb of God, which taketh away the sin of the world". The passover lamb killed as a sacrifice by the priests at Jerusalem was a type of the Lord Jesus.—Ex. 12:1-29; 2 Chron. 30:15-17.

The word *pattern* may properly be applied to anything designed to serve as a guide by which men are taught to walk in the right way. The tabernacle was built in the wilderness by Moses, according to the pattern which God revealed to him when he was in the mountain. God said: "Let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."—Ex. 25:8, 9.

In times past God used animate and inanimate things, by which he made prophetic pictures or dramas. Thereby he disclosed in symbol his means to gather his "other sheep" of good-will and who shall receive the salvation that gives them life everlasting on earth to serve God and his King. Many persons regard that part of the Bible which has

long been called "The Old Testament" as merely historical statements of the events that came to pass long ago. In this they greatly err. Whatsoever things have been recorded in the Holy Scriptures are for the aid of those who are devoted to Jehovah God, that they may learn the right way and thereby be comforted and receive a full assurance of God's purpose to grant them salvation, with his attending blessings in abundance. (Rom. 15:4) The Bible is a great treasure house of truth; and happy is the man who gains a knowledge and understanding of it. To aid persons of good-will toward God our attention is now directed to a pattern, drama or prophetic picture recorded in the Bible long ago, namely, that of Jonadab.

God created the earth for man, and he created man to live upon the earth, and to enjoy the earth and the fullness thereof. By the permission of the Almighty God perfect man shall, in due time, enjoy that great favor and blessing. (Isa. 45:12, 18; Ps. 24:1) Those who will escape the terrible tribulation and destruction of Armageddon and who thereafter have the blessings from the Lord on the earth, will constitute the "great multitude" described at Revelation 7:9-17, and they constitute the Lord's "other sheep".

The Bible makes mention of a man whose name was Jehonadab, also called Jonadab; and the Lord's "other sheep" are at times spoken of as "Jonadabs". Of old the Israelites, or Jews, were God's covenant people, and he dealt with them as such to the exclusion of other peoples, and that over a period of sixteen centuries. (Amos 3:2) Jonadab was a son of Rechab, the Kenite, the descendant of the patriarch Abraham through his concubine Keturah. (1 Chron. 1:32, 33; 2:55) The name Jonadab means "Jehovah is bounteous", evidently referring to the fact that Jehovah showed great favor towards Jonadab because he believed on God and refused to be drawn into the Devil's trap. While the many nations of the earth practiced the Devil religion the descendants of Rechab, including Jonadab, refused to have anything at all to do with religion. (Ex. 3:1; Judg. 1:16; 4:11; 5:24) They were positively and unalterably against Baalism or devil-worship, the religion practiced by the Gentile nations, and into which great trap or snare of religion the Israelites fell.

The descendants of Jonadab were known as "the house of the Rechabites". They were an honest and sincere people who stood always for what is right and refused to compromise with wrongdoers. When they made an agreement, they faithfully performed it. They kept their word. God spoke to his prophet Jeremiah, highly commending the "house of the Rechabites" because of their sincerity, honesty and faithfulness in keeping an agreement which they had made. "And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever." —Jer. 35:18, 19.

The Rechabites were men of good-will toward Jehovah God, and they loved righteousness, and therefore God used them as a pattern or picture of the people of good-will who now learn of Jehovah's provision for mankind, and who love righteousness, and who show their love for God when they come to know him.

God commanded the prophet Elisha to anoint Jehu to perform a work specifically among the Israelites for the vindication of Jehovah's name. Jehu was a captain in the Israelite army during the reign of Ahab, king of the ten tribes of Israel, and his wicked wife Jezebel, who practiced the Devil religion known as Baalism, and which religion pictured the modern-day religion and religious systems commonly called "Christendom" or "the Christian religion". Jehu in the performance of his duty and commission pictured Christ Jesus, the great Executioner and Vindicator of Jehovah's name. As a picture Jehu also included the faithful followers of Christ Jesus, particularly the remnant thereof from and after A. D. 1919.

The meeting of Jehu and Jonadab, and what took place at that meeting, forms a picture or prophetic drama, pattern or type of the relationship that the people of good-will now on earth bear toward Christ Jesus and the members of his body or church. Therefore that prophetic picture was made and recorded for the special benefit of those who are now on the earth. Jehu in the performance of his commission had just executed a number of the Devil religionists who supported King Ahab and who were against Jehovah and his anointed king, Jehu, and he was then on his way to execute more of the same unfaithful class. He saw Jonadab, who was, of course, not an Israelite, coming to meet him. This part of the picture shows the people of good-will, but who are not of the remnant of Christ's "little flock", seeking the Lord that they might find the place of refuge and salvation. Jehu halted his chariot and spoke to Jonadab; concerning which the Scriptures record the following: "And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot."—2 Ki. 10:15, 16.

The heart is the seat of affection and of motive, directing a person's course of action. If a man has a good heart, set upon doing right, then his course of action will be in harmony with that heart or motive. If a man believes in God and Christ Jesus and desires to know what is right, then he is properly said to be a person of good-will toward God. When Jehu spoke to Jonadab saying: 'Is thy heart as my heart?' clearly Jehu's meaning was: 'Do you approve of my course, which is against the Devil and his deceptive religious schemes, and is your heart devoted to Jehovah God?' When Jonadab answered that he was of the same heart or motive as moved Jehu to take righteous action against the religionists, Jehu gave Jonadab his hand and took him up into his chariot, and thereby pictured that the Lord Jesus offers protection to the Jonadabs and invites them to seek that protection in or under his organization, Jehu's chariot being a picture of the Lord's organization. Jonadab was taken up into the chariot with King Jehu

and rode with him; and this shows that Jonadabs become companions of the anointed followers of Christ Jesus, and walk with the remnant thereof. Jehovah's witnesses now on the earth are that remnant.

When inviting Jonadab to go with him, Jehu said to him: "Come with me, and see my zeal for the LORD [Jehovah]." That meant that Jehu was energetic and enthusiastic in rendering service at the command of Jehovah, and he invited Jonadab to show a like zeal. Also this shows that the Jonadabs today must have and exhibit energy and enthusiasm in their devotion and service to God and his King and Kingdom. As to having zeal, it is written prophetically concerning the Lord Jesus Christ: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."—Ps. 69:9; John 2:17; Rom. 15:3.

As King Jehu in his zeal pictured Jehovah's King, so we observe that the Lord Jesus was at all times zealous in the performance of his commission handed to him by Jehovah. The Devil, and particularly his religious agents, have at all times brought great reproach upon the name of Jehovah God. When Christ Jesus came to earth, the reproaches that reproached Jehovah God fell upon his Son Jesus, and therefore Jesus suffered great reproach at the hands of the religious agents of the Devil. All the true followers of Christ Jesus have suffered like reproaches down to the present time.—1 Pet. 4:14.

Those who associate thus with the elect remnant class must also suffer reproach. That means that those who shall form the "great multitude" of "other sheep" are reproached now by the religionists, and this opposition affords the Jonadabs the opportunity to prove their devotion to the Lord and to maintain their integrity toward Jehovah God. They must be subjected to the test and must devote themselves and all they have to God and his kingdom, and not to any man or man-made organization.

The Jonadabs must have and exercise the same faith and obedience as that required and exhibited by the "elect" "servant" class, the "little flock" under Christ Jesus. (Isa. 42:1) For this reason it is now seen that the anointed remnant, that is, the remnant of the little flock yet on earth who are Jehovah's witnesses, and those who form the company known as "the Jonadabs" must become and many already have become companions in service; and they go on together in peace and harmony, serving God and his kingdom, as beautifully pictured at Psalm 122. Wherever the name Jehonadab or Jonadab appears in the Scriptures as meaning the son of Rechab, it may now be read as referring typically to those men and women on earth today who are of good-will toward God and who are seeking the way to serve God and his kingdom and its King, Christ Jesus our Lord.

The "Jonadabs", or "other sheep", have declared themselves for Jehovah and his kingdom. It is therefore their privilege and their obligation to give all their support to Jehovah's kingdom. That means their time, their energy, their money, and everything, to advance the Kingdom interests. To be sure, the Lord does not need the support of any creature; but those who do voluntarily support his kingdom show their devotion to Him. After providing the necessary material things for oneself and one's dependent ones, then if one is in a covenant with the Lord God Jehovah it is one's privilege and duty to use his substance to further the interest of the Lord's glorious kingdom. It is the privilege and obligation of the Jonadabs to avail themselves of all opportunity to bear witness to others of and concerning the Kingdom by which Jehovah God vindicates his holy name.

ABIMELECH, AMBITIOUS POLITICIAN

MAN rule or God rule—which? That issue underlies all the turmoil and strife of these perilous days, though it be unrecognized by the majority millions. Power-mad politicians push doggedly on in their schemes to unify humanity under one central rule, one over-all political machine. Their regimented "one world" will never hold together when Jehovah's Kingdom rule exerts its power at Armageddon. That final visitment of divine wrath will find the "new world" ushered in by man-and-demon collaboration already a failure and filled with strife, a house divided. Jehovah long ago foretold it. An issue paralleling in miniature the one that now looms up for settlement confronted Israel after the death of Judge Gideon. It centered around Abimelech.

Several Bible characters were named Abimelech. The one with which we are concerned is the son of Gideon by his concubine in Shechem. (Judg. 8:30, 31) The bastard son Abimelech was half Ephraimite, half Manassite. His first actions recorded in the Divine Record disclose his sly covetousness: "Abimelech the son of Jerubbaal [Gideon] went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh."—Judg. 9:1, 2.

Thus Abimelech launched his electioneering campaign. His name means "father of the king", and he fathered the idea of his being a king. Self-glory, self-gain, regardless of cost to others, was uppermost in his mind. How unlike the course of his father, who flatly refused kingship for himself or for his sons. (Judg. 8:22, 23) There is no indication that any of Gideon's seventy legitimate sons contemplated political careers. They doubtless endorsed their father's stand; namely, "The LORD shall rule over you." Abimelech was anti-Theocratic. To draw support he used scare methods, holding before the people the prospects of chaos under a multiple-headed ruling body, or unity under a centralized government. Furthermore, his platform pandered to selfish tribal patriotism, saying, "I am your bone and your flesh." This was a tip-off that his rule would not be impartial, that it would not advance unity

in the nation of Israel, but that it would cater to the selfish interests of a favored few. It struck a responsive cord in the bosom of the men of Shechem; it was this campaign promise that swung them to his side.—Judg. 9:3.

"They gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him." (Judg. 9:4) Just who were these "men of Shechem"? Rotherham's and Young's translations more accurately render the phrase "owners of Shechem" and "masters of Shechem". They were the prominent citizens; they ran the town. Remember, Shechem was one of the Levite cities of refuge and that the priestly class would manage its affairs; hence the "men of Shechem" must have been the clergy element. They had abandoned Jehovah's worship for the religion of Baal-berith, and the record shows that the apostate Levites, who doubtless served as Baal priests, threw their financial support behind the king-aspirant. Clergy-backing swayed the common herd, and all climbed onto the Abimelech-for-dictator bandwagon.

Abimelech feared his God-defying seizure of the government might be opposed by Gideon's legitimate sons. Religion's contribution opened the way for their removal. Surrounding himself with a hired strong-arm squad of elite guards, Abimelech moved to assure the success of his power steal: "He went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself." (Judg. 9:5) But what could one do against the political machine ambitious Abimelech had built up? On with the coronation!

The clergy masters of Shechem crowned this 'principal one of the flock' king. They doubtless conferred upon him "divine right". But there was a 'fly in the ointment' that marred the colorful ceremony. Jotham attended. From the top of Mount Gerizim he cried out the warning parable of the trees. Briefly, it was this: The trees desired a king. They invited the olive tree to reign; it refused to leave its fatness that honored God. They next tried to draft the fig tree into political office; it would not forsake its sweetness and good fruit for promotion. A like blunt refusal met their offer to the vine. So the tall trees turned to the low bramble. It accepted: "If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."—Judg. 9:6-15.

Trees are used to represent living creatures. (Ps. 1:2, 3; Isa. 61:3; Ezek. 31:7-9) In Jotham's day the "trees" in the parable stood for the people, and more particularly the leaders in Shechem. The three plants refusing kingship represented Gideon and his seventy sons, who would not abandon the goodness of Theocratic rule to be promoted in a seditious conspiracy against Jehovah's order. Abimelech was the "bramble".

The conclusion of Jotham's unscheduled coronation address took the form of an alternative. He recounted the evil they had returned for the good Gideon had done. Gideon had fought for them, delivered them from Midian; they had reciprocated by slaying his sons. Therefore, "If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech." (Judg. 9:16-21) Not the promised unity and oneness, then, from Abimelech's reign, but internal strife and division and self-destruction to rip asunder his administration.

Three years pass; then, "God sent an evil spirit between Abimelech and the men of Shechem." The Shechemites revolted, set ambushes for their erstwhile champion Abimelech, and robbed all who fell into their hands. Abimelech marched on the city and inflicted a sore defeat upon it. In a follow-up engagement the king stormed the city, took it, and sowed it with salt. (Judg. 9:22-45) What of the masters of Shechem? Did they fight for their city? No; these demonled religionists holed up in their temple of Baal-berith and let the common people whom they had blinded land in the ditch of destruction. (Jer. 51:30; Matt. 15:14) But they were not far behind. Abimelech and his storm-troopers piled branches around the stronghold and fired them, making the clergy's hide-out their funeral pyre. Thus was fulfilled the parable, "Let fire come out from Abimelech, and devour the men of Shechem."—Judg. 9:20, 46-49.

Just as inglorious, however, was the end of the ambitious king. In an act of aggression against the city of Thebez he died. He had taken the city, but its inhabitants had sought refuge in a tower. In mopping-up operations to smash this last point of resistance "a certain woman cast an upper millstone upon the head of Abimelech, and brake in pieces his skull". (Judg. 9:53, *Roth.*) To escape the odium of having it said that he was slain by a woman he commanded his armor-bearer to run him through with a sword. All in vain. History identifies him with ignominious death at a woman's hands. (2 Sam. 11:21) Thus ended the kingdom he had built upon blood.—Judg. 9:55-57; Mic. 3:10-12; Hab. 2:12.

The modern parallel of many of these typical events is apparent, but a brief statement will sharpen our appreciation thereof and enable us to peer into the near future. Gideon pictured Christ; his legitimate sons, Christ's household or "body", and their work. The concubine who gave birth to Abimelech well fits "organized religion", who claims to be wedded to the Greater Gideon, yet the political "principal of the flock" she brings forth are illegitimate Christians. Modern dictatorial Abimelechs, financed from the coffers of the spiritual overlords or masters of "Christendom", assaulted Christ's household of servants on earth during World War I and killed the Elijah work. But a remnant, like Jotham, escaped. And as the world rulers were fathering leagues of nations and other schemes for a centralized world government, and while the clergy were plastering these makeshifts with names of blasphemy, such as "the political expression of God's kingdom", the "Jotham" class pronounced God's judgments. Unto the present time these feet-members of Christ stand secure and out of the enemy's reach, in the Kingdom heights, in the secret place of the Most High. The way of escape Jehovah

keeps open for his testimony-bearers.—Judg. 9:21; Ps. 91:1; Isa. 52:7; Rev. 12:17.

"Lebanon" means "white", and the cedars of Lebanon in this parable foreshadow the self-righteous, whited-sepulcher crowd of "Christendom". Christ reign over them, yes; but on their terms: Christ rule in heaven, they and their political cronies to run the earth. They consider themselves the owners of modern Shechem. Christ Jesus rejected such a base offer once; he rejects it now. (Matt. 4:1-11) His followers likewise refuse to leave the fat goodness of Jehovah's service for promotion or exaltation in anti-Theocratic schemes of world rule. But the lofty "trees" of "Christendom", having rejected the God rule that is over the "olive tree", the "fig tree", and the "vine", turn to the low-to-the-ground "bramble". Imagine the squatty thorn-bush furnishing shade for the towering cedars! Yet the low-down rulers exalt themselves above the peoples of earth. And if the masses of humanity do not bow under their shady schemes, then what? Like their god Satan, the edict of religious politicians is: Rule or ruin. Despite current flowery promises of an incoming "one world" of grandeur to crowd strife and war for ever from this earthly sphere, the hypocritical Bible-quoting politicians will never bring forth aught but thorns and thistles to stick the peoples under their shadow.—Matt. 7:15-20; Isa. 30:1-3; Ezek. 31:6, 17.

What is yet future in the present unfolding of the prophetic drama? Abimelech destroyed the masters of Shechem; the world rulers will turn on religion and rend her and burn her with fire. Jehovah will put it into their heart to do this, just as he sent the divisive spirit between Abimelech and the Shechemites. (Judg. 9:23; Rev. 17:16, 17) Modern Shechem or "Christendom" will be sown with salt; no "trees" will ever again grow in religion's fields. As for the modern Abimelechs, their God-defying misrule will be brought up short at Armageddon. Their course of violence and aggression will bring destruction down upon their own heads.

FIELD EXPERIENCES

THEOCRATIC MINISTRY SCHOOL (ENGLAND)

CHICHESTER: "On a family who were Roman Catholics I made a back-call in the usual way and suggested a book study, which was then arranged. At first I could not get the son to attend: he was married to 'the church', his mother said. I arranged with his mother to hold the study on an evening when he would be in. He attended, and was thrilled with the explanation of the Scriptures. I invited him and the whole family to the *Watchtower* study of the company. Soon the 'father' called to see where he had got to. The son then told him exactly what had happened; and wasn't the priest disgusted! 'Is that what you do when I send you coal?' he said. In a tantrum he turned to go away, saying: 'Good afternoon.' To this the young man replied: 'Good afternoon, Mr. ———.' 'You call me "father",' said the priest; whereupon the quick reply came: 'I will call no man my father; it is unscriptural.' Well, to cut a long story short, this young man is now enrolled in the Theocratic Ministry school of the company and will give his first six-minute talk on Sunday, on the subject 'Noah'. The whole family have now left the 'church' and are now sharing in the witness work."

BIRMINGHAM: "While witnessing on the street in the center of B., a smart, well-educated gentleman came up to me and requested a copy of the booklet *Hope*, stating he had already received an invitation to the public lecture at the local Assembly point. Sunday afternoon after the lecture I happened to go to the front entrance of the auditorium, near the bookstall, when who should come along to examine the literature but the same gentleman. He immediately recognized me and accompanied me to the lounge, where we talked for over an hour. He was very much impressed by the Assembly and by Jehovah's witnesses generally. Before leaving he took away copies of almost every publication on display, including the booklet *Course in Theocratic Ministry*, and invited me to call and see him at the Central Technical College, where he is one of the instructors. He declined to leave his private address; but I promised to call at the college to see him. A few weeks passed and I had opportunity to call at the college On seeing him I received a most cordial welcome. He immediately opened a drawer in his desk and produced the *Ministry* booklet. It appears that, out of all the literature, he had studied this most. His remarks were: 'It is the most marvelous job I have ever seen, . . . both as to method and the exacting nature of its instruction. It is far ahead of present educational practice. Your course contains the quintessence of a shelfful of books, and naturally far more valuable than such.' He manifested keen interest in the Kingdom message and great interest in our work, and arrangements were made for a call at his home."

SHEEP DETECTS FALSE SHEPHERD (ENGLAND)

"I was just about to commence my usual book study with an interested lady, when the vicar [of Cirencester] walked in. 'Oh, Mr. ——, you are just in time,' said she, 'we are about to start a Bible study.' He replied he would not stay, and, anyhow, the Bible contradicted itself. I asked him for a scripture to support his statement, at which he became very uncomfortable and, waving his hands about, said: 'Oh, I take back all I said.' He had come to see the lady about a fete and was just full of that. My friend said: 'Can you imagine Jesus attending such a fete and taking part in raffles? Jesus did just one thing, and *you* in your profession should do likewise.' But he said: 'You don't suggest that I should always be going around with a Bible under my arm, preaching. I simply couldn't do it, and I doubt if the people would listen.' 'Oh, yes, they would,' said my friend, 'for they are longing for an understanding of the Bible, just as I am.' She told the clergyman that if he was not prepared to discuss the Bible on his visits, he need not any longer call, for she had no time for worldly subjects. Before I left this 'other sheep' of the Lord, she suggested that I make a special call on all the interested in and around that village and bring them to her home for the study. She also expressed a strong desire

to join with me in the witness work. I have several interested in that village and I had been perplexed how I could get them together. The book-study work is certainly the Lord's way of feeding His 'other sheep'."

SCHOOL CHILDREN VOTED FOR "CHILDREN"

"I came to another house, which also proved to be vacant. Directly across was a country schoolhouse, with the teacher and her pupils, twelve in all, playing ball. Walking up to the teacher I explained that I was a servant of the Most High, due to bearing witness to the gospel of Jehovah's kingdom. She told me someone or other was already conducting a Sunday-school class at the school. I explained that besides that fact the information I had within the phonograph was important for her and the children to hear. With that she commanded the children to stop playing and to enter the classroom, saying that a young gentleman had a Bible message for them. It was a very spacious school. The teacher offered me her desk for my phonograph. I explained to my little audience that the recording was entitled 'The New World', which gave conclusive facts of God's purpose to establish his new world over earth, and how they may have a part therein. While the record was playing they sat very quiet. Having played the record, I then introduced the book *The New World*, but somehow they did not show much enthusiasm. Hesitating a moment, I drew the book *Children* from my bag and explained that. I saw their eyes brighten up when they beheld the beautiful book. So winding up with my witness, I explained how the teacher could obtain a book. She could not make up her mind which one to choose. I told her to let the children decide which. Having done so, the vote was unanimous for *Children*. I then explained the illustrated folders, with questions, that went with the book *Children*, and how they were used. She could use *Children* as a textbook for the children. To this she agreed readily, and also to use the three folders for such an advantage. I left with them also the booklet *Peace—Can It Last?* and *The Watchtower* and *Consolation*, and told them I would call sometime again soon to discuss further the information with them. I shall not skip any more schoolhouses."—Pioneer, New York.

"WHILE MAKING BACK-CALLS [ARKANSAS]

where *The New World* had been left, I came to a house where three young neighbor ladies were visiting. Knocking and being invited in, I inquired if the obtainer of the book had read it. 'Some,' she informed me friendlily. I stated I wished to show them all just what a treasure she had received for unveiling God's sacred Word, making the Bible understandable and a real joy to study. I began by reading the foreword in the Study Questions booklet, then further suggested we have a demonstration study; to which all agreed. Opening with intercession to our Father, I proceeded, with all taking a part therein for about twenty minutes. Then one left so unexpectedly that I suspected she was going because a religionist wishing to raise an argument, etc. Soon back she came with some pamphlet; but we were so absorbed that they never noticed her. Discouraged, she soon went away. Her presence was taken up almost immediately by another who was interested, before she came back. Testing out if they were enjoying it and as to whether to come back regularly, I inquired about half-way through if we ought to continue throughout the hour. This was heartily endorsed, to a genuinely good conclusion, I being invited back and further privileged to answer timely questions, which proved they were benefited and enjoyed the prospects of learning of Jehovah's kingdom blessings. This method has been satisfactorily employed several times, eighteen studies having been begun last month, and two additional for today, the first day of this month."

"When back-calling on *The New World* I have found it well to leave *Consolation* No. 628, 'The New Book—An Appreciation,' concerning the book *'The Truth Shall Make You Free'*. When I return the first words greeting me are: 'By the way, I want that new book, the one reviewed.' I then call attention to pages 375-376 therein and mention the great number of studies held in private homes. They ask you to return."—Connecticut pioneer.

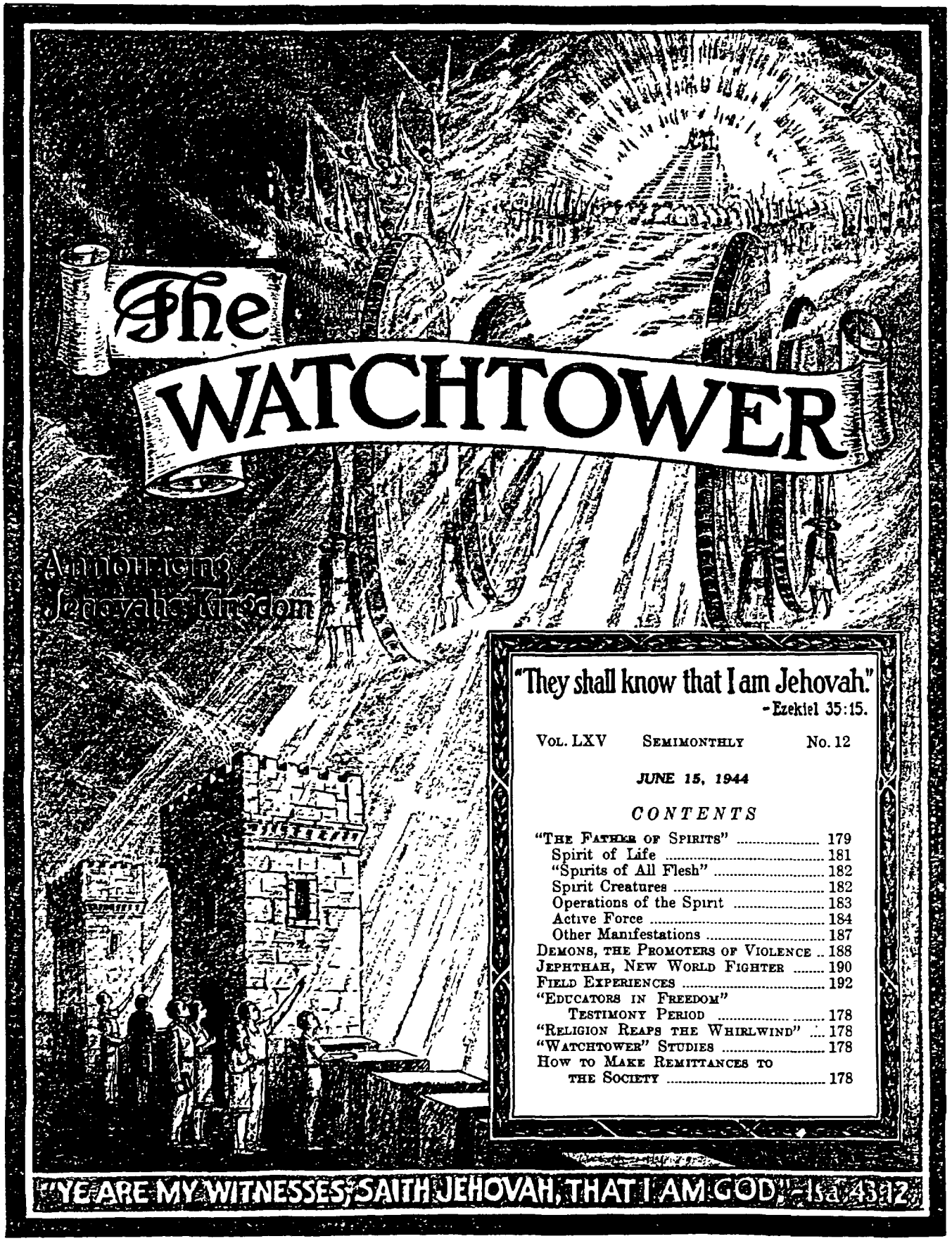
CORRESPONDENCE

DEVIZES, Wilts., England: "Dear Sirs: I had the pleasure of meeting your Miss ——, whom I greatly admire. When she called here at my home I was greatly impressed with her courtesy and kindness, and I am convinced she is really sincere and a conscientious worker for the Watchtower Society. I am reading *The New World*, which is marvelously written. Miss ——— has no idea I have written this letter. Her patience and good-will is particularly shown by her standing in the Market Square in all weathers. I have great admiration for her, and may God bless you all."

STRATHFIELD, Australia: Besides telling of the hopes to print 20,000 copies of *"The Truth Shall Make You Free"* in the "land down under", the writer says: *"'The Truth Shall Make You Free'* is indeed a perfect gift from the hand of the Great Giver. The 'Sword of the Spirit' Bible and this book are surely the greatest helps the Lord has ever given his servants on earth for their educational work. The way the history of man is traced and the manner of dealing with doctrinal points as they occur in the great story is most convincing and inspiring. One cannot read it without feeling the desire to speak out the message to others. The increasing light on God's Word is marvelous to behold. We in this land wish to express our heartfelt gratitude to Jehovah and His 'servant' Society for these life-giving blessings."

(*Continued from page 162*)

read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. It is $1.00 in the United States; $1.50 elsewhere.



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"EDUCATORS IN FREEDOM" TESTIMONY PERIOD

Appropriate to the name of the June Testimony Period as above given, a new educational feature has now been released for initial introduction to the general public, namely, the booklet *Religion Reaps the Whirlwind.* This goes well with the bound book *"The Truth Shall Make You Free"* and the booklet *The Coming World Regeneration,* the three being offered in combination on a contribution of 30c. Otherwise, the bound book and a self-covered booklet, *The Coming World Regeneration,* are now offered together on a 25c contribution, and the new 64-page colored-cover booklet alone on a 5c contribution. Preliminary arrangements are essential in order for each one to get off to an effective start in the Testimony Period. Those desiring to share in this educational campaign by means of circulating the printed message are invited to get in touch with us for instructions and references. A report is asked of all educators at the close of June on all their individual activities and the results.

"RELIGION REAPS THE WHIRLWIND"

Here is a new booklet for which we predict a good future in the "strange work" of striking the shackles of religious bondage from multitudes of prisoners of "Christendom". Its 64 pages put under the Scripture searchlight the fundamental doctrines of "organized religion" and show religion's responsibility for the present world conditions and the certain fate that awaits it in a near day. This booklet has a special three-color cover with a unique expression of the artist's conception of the title. *Religion Reaps the Whirlwind* was released for public distribution on June 1, and you may now get your advance personal copy and read it in preparation for the general distribution, at 5c the copy, postpaid.

"WATCHTOWER" STUDIES

Week of July 23: "The Father of Spirits,"
¶ 1-21 inclusive, *The Watchtower* June 15, 1944.

Week of July 30: "The Father of Spirits,"
¶ 22-43 inclusive, *The Watchtower* June 15, 1944.

HOW TO MAKE REMITTANCES TO THE "SOCIETY"

Everyone sending a remittance to the Society for any purpose can do so in an enlightened way so as to be a real help to the general offices and the treasurer's office by observing the instructions below, and we ask that each one do so at all times.

To the WATCH TOWER BIBLE & TRACT SOCIETY, Treasurer's Office, 124 Columbia Heights, Brooklyn 2, N. Y., send all contributions to the work; that is, your "Good Hopes" or other donations, to be used to advance and spread far and wide the message of God's kingdom. Make such checks, money orders or

(*Continued on page 192*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV JUNE 15, 1944 No. 12

"THE FATHER OF SPIRITS"

"Be in subjection unto the Father of spirits, and live."—Heb. 12:9.

JEHOVAH God means more to us than the fathers whom we have had according to our flesh. Human fathers have begotten our race in imperfection, weakness and leanings toward sin and wrongdoing. The existence which they have transmitted to us is very short-lived and is subject to much pain, grief and disappointment. They themselves, after having begotten us, have died and left us behind, and we as their offspring can rise no higher than they were in the scale of life by human means. On the brighter side, Jehovah is the great First Father, for he is the only Uncaused One and his name means "He causes to be", for a purpose, of course. He is the Fountainhead of all life throughout the endless reaches of the universe. Upon this unique Life-giver depends the existence of every living creature in heaven and in earth. He is the Father of spirits. As the human body without the spirit is dead, so the creature that refuses to be subject to the Father of spirits must lose all life early or later. From everlasting to everlasting He is God, and he is The One Being. (Ps. 90:1, 2) All others are creatures, with a start in existence more or less remote. None but He can truthfully say of himself, "I AM THAT I AM." (Ex. 3:14) His only begotten Son is the "image of the invisible God, the firstborn of every creature", and owns Jehovah as his Father.—Col. 1:15.

[2] What is God? The only begotten Son, who was the first to enjoy life with the great Father Jehovah, speaks authoritatively in his answer: "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) It is noteworthy that this Son of God did not say that God is "in three persons", namely, "God the Father, God the Son, and God the Holy Ghost"; which is the expression repeated parrotlike by religionists without understanding and without any Bible support. The only begotten Son said concerning Jehovah: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." (John 5:37) The very fact that Jehovah God is a Spirit denotes he is invisible to human eyes; and it is impossible and also expressly forbidden for man to make an image to represent God and by means of which image to worship Him. It is belittling and disparaging to the Most High God invisible to make such an image, even under the plea of worshiping him thereby, because He is beyond compare. Such an image proves a snare into idolatry, as man's religious history shows. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever."—Rom. 1:22, 23, 25; Deut. 7:16, 25.

[3] Jehovah God has within him an unfathomable reservoir of creative power and power of accomplishment. His power is irresistible and, when exerted or applied, it never fails to bring about the purpose of the All-powerful One. The power is invisible, but can be used to do or make things that are visible to man. Also, the effect of God's use of such power can be discerned and studied by man. Because man cannot see the power or the User thereof, imperfect man is generally inclined to give to God no credit for the visible effects of the divine power used. The great Source of power is holy, that is to say, clean, pure, unchangeably righteous, and unable to do anything but right. According to the Greek Scriptures of the Bible, *holy* means *not of the earth;* and Jehovah God has no connection with the corrupt earthly organization of humankind nor with the degrading, wicked deeds done by religious men of this visible earthly organization. Jehovah's power is sent forth without exception in a holy cause and it works for righteousness. It is a holy power and is never otherwise.

[4] Before ever man trod this earth and viewed the

1. (a) Why does Jehovah God mean more to us than our human fathers? (b) Why is he The One Being?
2. (a) What is God, according to Jesus and according to religion? (b) Why is it forbidden to pretend to worship God by means of images?
3. To what extent does God's power operate, why do imperfect men deny its effects, and why is it a holy power?
4. What was set in motion to make this earth-mass habitable, and why were conditions then not chaotic?

wondrous works of the Creator, the power of God was set in motion as an active force to make this globe habitable for man and beast. The original mass of this earth ceased to glow like a star when its vaporizable elements were forced skyward by the terrific heat of the molten earth-mass, and these formed great concentric rings which later spread out to envelope the earth with canopies. They were like swaddling bands, before dropping again to the earth in mighty deluges. God speaks of the formation of the earth as being at the time "when I made the cloud the garment thereof, and thick darkness a swaddlingband for it". (Job 38:9) The tremendous rings and canopies dimmed the radiance of the incandescent earth. As the earth within cooled, it was swathed in pitch darkness, and the rings and canopies shed forth no light of their own. They constituted a great "deep", suspended far out from the earth's surface and also enwrapping it within their sable shadow. Although men wise in their own conceits might call the conditions then chaotic, the active force of earth's Creator was working according to His pattern and all was in subjection to his guiding control and orderly direction. The only genuine account tells of that stage of getting the earth ready for the dwelling of mankind, in these words: "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." —Gen. 1:2.

5 The spirit that brooded over the great deep that enveloped the cooling earth was the directed active force of the Creator God. Though invisible, that spirit or active force from God was causing visible changes in and about the earth according to the supreme will. These changes were thousands of years in coming to their fullness, and the spirit hovered about the earth like an eagle hovering with fluttering motion over her nest of eaglets. (Deut. 32:11) It was not any so-called "third person" of God and, as such, named "the holy ghost". Jehovah God is one in person; and the spirit that brooded at the formless earth was His active force, his spirit, his holy spirit, and was no trinitarian person.

6 The event that now came off marked the first day of the six creative days or periods with respect to our globe. "And God said, Let there be light: and there was light." This light on the face of the deep was not destined to reach the earth-mass rotating within its rings and canopies till the fourth day, on which day the radiation from the sun and other heavenly bodies first penetrated to earth through the canopies by then having become translucent. (Gen. 1:3-5, 14-19) On the second creative day the God of order created an atmosphere, which atmosphere, when it had cleared sufficiently in due time, man and other living creatures on earth were to breathe for their life-support. This atmosphere or firmament was within and under the canopy of the great deep that was revolving far out beyond the earth. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day."—Gen. 1:6-8.

7 Toward the end of the sixth creative day was the first time that the lungs of man breathed in the atmosphere, and the man awoke to life. It was the active force of Jehovah God that caused man to inhale through his nostrils and to start the life processes of the human body to operating. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) Later, when the same God created woman, he likewise breathed into her nostrils the breath of life, and she too became a living soul. (Gen. 2:18-22) God put in the man and woman the force of life, and this was sustained by breathing. Such life-force the man gave the name of *spirit* or *ruach* (Hebrew). Concerning this it is written: "Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit [*ruach*] to them that walk therein." (Isa. 42:5) Because the Creator gives the power to man to breathe and this sustains the life-force of man's body, the prophet Job was not silly when he said: "All the while my breath is in me, and the spirit [*ruach*] of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit." (Job 27:3, 4) It would be only a case of religious nonsense to think that this meant that a supposed "third person of the trinity", the "holy ghost", was in the nostrils of patient suffering Job, whom three religionists were falsely accusing as a hypocritical sinner.

8 The active force of life which all flesh enjoys proceeds from the Fountain of life. (Rev. 11:11) If Jehovah God were to withdraw it because men set their heart against him, humankind would die. This was what the young prophet Elihu meant when saying to Job: "If he set his heart upon him [or, against Him], if [God] gather unto himself his spirit [*ruach*] and his breath; all flesh shall perish

5 What was the spirit that moved upon the face of the waters, and why did it do so?
6. (a) What marked the first creative day? (b) What marked the second day, and why was it of vital interest to man?
7. How was humankind first made to breathe, and why is it right to say "the spirit of God is in my nostrils"?
8. What did Elihu say would occur if God gathered to himself the spirit and the breath, and why?

together, and man shall turn again unto dust." —Job 34:14, 15.

9 As Job drew near the grave, he felt as if God were about to take away his spirit or life-force. Said the afflicted Job: "He breaketh me with a tempest, and multiplieth my wounds without cause. He will not suffer me to take my breath [*ruach*], but filleth me with bitterness." (Job 9:17, 18) Job knew that life depended upon God, and he said: "Who knoweth not in all these that the hand of the LORD hath wrought this? In whose hand is the soul of every living thing, and the breath [*ruach*] of all mankind." (Job 12:9, 10) How misplaced, then, is any confidence put in human rulers who promise to lead man out of all his troubles! "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath [*ruach*] goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146:3, 4) The power of God to give life and to take it away should be reason for us to trust in him and to keep in unbreakable touch with him. What if He should hide his face from us? "Thou hidest thy face, they are troubled: thou takest away their breath [*ruach*], they die, and return to their dust. Thou sendest forth thy spirit [*ruach*], they are created: and thou renewest the face of the earth." —Ps. 104:29, 30; Ezek. 37:5-10.

10 Those who sing forth God's praises and who testify to his name do that which makes them approved for everlasting life at His hands. Those who use their tongues rebelliously against God and his rightful rule of the earth bring upon themselves a break or an interruption to the continuance of their life-force or spirit. "A wholesome tongue is a tree of life: but perverseness therein [in the tongue] is a breach in the spirit [*ruach*]."—Prov. 15:4.

11 At the battle of Armageddon, "the battle of that great day of God Almighty," Jehovah will deal out death to all worldly rulers opposing the rule of his Theocratic Government by Christ Jesus. "He shall cut off the spirit [*ruach*] of princes: he is terrible to the kings of the earth." (Ps. 76:12) In the time of the resurrection under Christ's rule, God will not send forth his spirit or life-force to restore to life any such as wickedly fight against his King during the battle of Armageddon. At that battle God Almighty will demand their life, and his Warrior King will execute them. "There is no man that hath power over the spirit [*ruach*] to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it." "Then shall the dust return to the earth as it was: and the spirit [*ruach*] shall return unto God who gave it." (Eccl. 8:8; 12:7) No fighters against God go to heaven.

9. According to Job and the psalmist, why does a person misplace his confidence when putting it in man rather than in God?
10 How is a wholesome tongue a tree of life, and perverseness in its use a breach in the spirit?
11. At Armageddon what will God do in terribleness to worldly kings and princes, and what will be their future prospects thereafter?

SPIRIT OF LIFE

12 Religion has made its dupes to think that the spirit of life or the life-force in man is different from that of the lower animals; but on this vital subject religion disagrees with the inspired Scriptures. For truth on the subject we must accept what "saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit [*ruach*] of man within him". (Zech. 12:1) He caused the wise man to set down this eye-opening truth: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one spirit; and man hath no preeminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?" (Eccl. 3:19-21, *Am. Stan. Ver.*, margin) When bringing in the deluge of Noah's day, the great Life-giver emphasized that truth, saying: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath [*ruach*] of life, from under heaven; and every thing that is in the earth shall die." "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath [*ruach*] of life." Outside the ark, "all in whose nostrils was the breath of the spirit [*ruach*] of life, of all that was in the dry land, died."—Gen. 6:17; 7:15, 22, marginal reading.

13 If, then, it is vain and disappointing for mankind to trust in fallen men who for a limited time possess *ruach,* spirit or life-*energy,* how much more foolish is it to fear, worship and pray to religious images, paintings and emblems! Why? "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath [*ruach*] in their mouths. They that make them are like unto them: so is every one that trusteth in them."—Ps. 135:15-18; Hab. 2:18, 19; Jer. 51:17.

14 If, now, we understand what the *spirit* that is in man is, as explained by the Creator's Word, we can appreciate what the psalmist meant in saying: "Into thine hand I commit my spirit [*ruach*]: thou hast redeemed me, O LORD God of truth." (Ps. 31:5) The fulfillment of this prophetic verse came at the time that Jesus hung upon the tree; concerning which the record at Luke 23:46 says: "And when

12. Is the life-force in man different from that in beasts? and how do the flood of Noah's day and Ecclesiastes make this clear?
13. What is still more foolish than to trust in breathing creature-man, and why?
14. (a) When was Psalm 31:5 fulfilled, 'Into thine hand I commend my spirit'? (b) What do religionists declare this to mean, and why unscripturally so?

Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Religionists confuse the spirit here with the soul, and say that Jesus' words are a proof of the immateriality of the soul and of its separate existence when the body is dead. They forget that Adam *became* a living soul, a material fleshly human soul, when God breathed into his nostrils the breath of life. Trinitarians might reason also that Luke 23:46 proves that their "third person of the trinity", the so-called "holy ghost", was inside Jesus and that when he died he gave it up, and that the spirit he commended up to God and the "ghost" he gave up are one and the same thing.

[15] How foolish these confusing interpretations of religion are becomes clear when Luke 23:46 is viewed in modern-day English, as follows: "Then Jesus gave a loud cry, and said, 'Father, I intrust my spirit to your hands!' With these words he expired." (*Goodspeed;* also modern Catholic Vulgate translation) "And calling with a loud voice Jesus said, Father! *into thy hands I commend my spirit.* And this saying, he ceased to breathe." (*Rotherham*) Whereas Jesus commended his spirit to his God and Father, Jesus' soul or existence as a creature went to *hell* or the tomb. It was left there only till the third day, on which day Psalm 16:10 was fulfilled, reading: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Acts 2:24-32) On the third day Christ Jesus came into existence again as a living soul by God's resurrecting of his Son from the dead. Thus the Scriptures make a distinction between *soul* and *spirit.*—See 1 Thessalonians 5:23; Hebrews 4:12.

[16] His spirit, which Jesus commended to God, was his life-force or power of life. That power returned to God, who gave it to Jesus; and God alone could restore it to his dead Son. God did so when he raised him from the state of death and restored him to life as a living soul. The great Life-giver Jehovah safely kept that which Jesus commended to him, because Jesus died in blameless integrity toward God and did not forfeit his right to everlasting life. The enemies were able by God's permission to kill the body, yet they could not destroy Jesus' right to life as a living soul and they could not obstruct God's power to resurrect Christ Jesus to life as a living soul on the third day.—Matt. 10:28.

"SPIRITS OF ALL FLESH"

[17] It now becomes apparent also just what Moses and Aaron meant at the time of the rebellion of Korah the Levite and his fellows. God said to Moses and Aaron: "Separate yourselves from among this congregation, that I may consume them in a moment." "And they fell upon their faces, and said, O God, the God of the *spirits of all flesh,* shall one man sin, and wilt thou be wroth with all the congregation?" (Num. 16:21, 22) Moses again spoke of "spirits of all flesh" when God notified him of his approaching death and when need arose for a man to take over Moses' responsibilities. "And Moses spake unto the LORD, saying, Let the LORD, the God of *the spirits of all flesh,* set a man over the congregation." (Num. 27:15, 16) Jehovah is the "God of the spirits of all flesh" in that He is the source of the life-force or power of life which all flesh enjoys while having conscious existence. The "spirits of all flesh" are no intelligent personalities nor any parts of a "holy ghost" or "third person of the trinity" dwelling within all flesh. All flesh is dependent upon Jehovah for its life, and he can blot them out for being disobedient. (Acts 17:25, 28) When one servant dies, God can raise up another living servant to serve within His organization.

[18] At Hebrews 12:9 the apostle writes to Christians: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" This expression may refer to Jehovah the Father in the sense in which Moses used the like expression, "God of the spirits of all flesh." However, the apostle may be referring to God as the spiritual Father of Christians in contrast with the fleshly fathers that they have had. The apostle may also mean that Jehovah God is the Father of spirit creatures, seeing that the Christians too are spiritual and have hope of life in the spirit in the heavens with other spirit creatures there.

SPIRIT CREATURES

[19] The Scriptures regularly use the word "spirit" to refer to the unseen celestial creatures who are higher than man and mightier than he is. At Psalm 104:1, 4 it is written: "Bless the LORD, O my soul. O LORD my God, thou art very great; . . . who maketh his angels spirits; his ministers a flaming fire." The apostle Paul renders this text in Greek to have the same meaning, at Hebrews 1:7, writing: "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." The prophet Micaiah used the term *spirit* to mean a creature when he related a vision to kings Ahab and Jehoshaphat and said: "I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the

15. How does modern translation show the foolishness of such religious interpretation, and how does the Bible here make a distinction between spirit and soul?
16. What, then, was it that Jesus commended to God, and why did his Father restore it the third day?
17. At Korah's rebellion and at notification concerning his own death, what did Moses call God, and how is Jehovah the God of such?
18 To whom does the apostle's expression at Hebrews 12.9 refer, and how?
19. To what else is the term "spirit" applied as shown by the psalmist, Paul, and the prophet Micaiah?

LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so."—1 Ki. 22:19-22; 2 Chron. 18:18-21.

[20] Job's accuser, Eliphaz, tells of an evil spirit who spoke in reproach of God. Eliphaz said: "Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God?" (Job 4:15-17) Showing the difference between flesh creatures on earth and spirit creatures in the invisible heavens, and their comparative powers and strength, Jehovah God said, at Isaiah 31:3, to those who rely on armies, chariots and horses for help instead of on God: "Now the Egyptians are men, and not God; and their horses flesh, and not spirit [*ruach*]. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen [or helped by them] shall fall down, and they all shall fail together." At Zechariah 6:5 the prophet refers to the hosts of superhuman spirit creatures which God has at his command and which he now uses in performing his "strange work" on the earth clear up to the oncoming battle of Armageddon. Zechariah says: "And the angel answered and said unto me, These are the four spirits [*ruach*] of the heavens, which go forth from standing before the Lord of all the earth."

[21] In the inspired scriptures written in Greek after Christ the writers use the word *pneuma* to translate the word *ruach* used in the old Hebrew Scriptures. As with *ruach*, they use *pneuma* to designate the spirit creatures. At Matthew 8:16 it is said of Jesus: "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick." These *devils* or demons are elsewhere called "unclean spirits" and "evil spirits"; and their activity is spoken of as "spiritual wickedness in high places". (See Mark 1:23, 26, 27; 3:11, 30; 9:25; Luke 7:21; 8:2, 29; Acts 16:16, 18; 19:12-16; Ephesians 6:12.) The resurrected Christ showed he agreed with Isaiah 31:3, above quoted, that spirits are invisible to man's eyes. When his disciples thought they had seen a spirit person, he said to them: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Jesus had been resurrected from the dead a spirit creature, who could enter through the walls of the closed room in which they were met. To reveal himself to their powers of vision he entered as a spirit into their presence and then materialized a body of flesh and bones which they could see and handle. (Luke 24:33-43) In that materialized form Jesus could eat of their fish and honey, just as the three angels could eat of the meal which Abraham spread for them when they appeared to him shortly before the destruction of the wicked cities of Sodom and Gomorrah.—Gen. 18:1-8; 19:13.

[22] Peter was among those to whom the resurrected Jesus appeared. He testifies that Jesus is no longer human but is now a spirit person, saying: "Christ also died once for sins, the Just for the unjust, that he might bring us to God. Put to death indeed in the flesh, he was brought to life in the spirit, in which also he went and preached to those spirits that were in prison." (1 Pet. 3:18, 19, modern Catholic Vulgate translation; also *Douay Ver.*; *Am. Stan. Ver.*) In the Apocalypse, or book of The Revelation, the resurrected Jesus Christ makes blessed promises to his followers that overcome, and seven times he refers to himself as a spirit, saying: "He that hath an ear, let him hear what the Spirit [*pneuma*] saith unto the churches." (Rev. 2:7, 11, 17, 29; 3:6, 13, 22) Describing his present work in which his body of devoted followers, his "bride" class, join him in inviting all persons of good-will to partake of the life-giving truth from the throne of God, Christ Jesus says: "And the Spirit [*pneuma*] and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." —Rev. 22:17.

OPERATIONS OF THE SPIRIT

[23] The question may arise with some, Why is the same term, *ruach* in Hebrew and *pneuma* in Greek, applied to God, to the resurrected Jesus, to angels, and also to the life-force that energizes all flesh and that is sustained by breathing? It is because there is something in common between all these. Hence the term fits all.

[24] Be it remarked that from the Hebrew Scriptures of before Christ *ruach* is translated *spirit* 232 times; *anger* once; *courage* once; *mind* 5 times; *cool*

20 How did Eliphaz likewise use the term, how did God show the difference between suchlike and fleshly creatures, and how did Zechariah foresee their part in God's work?

21. (a) What Greek word is used in Scripture to translate the Hebrew *ruach*, and how is it likewise applied? (b) How did Jesus show the difference between flesh and spirit, agreeably to Isaiah 31:3?

22. What does the apostle Peter testify Jesus to be now, and how in the Revelation does Jesus himself attest that he is such?

23. Why is the same term, *ruach* or *pneuma*, used to designate such things, both animate and inanimate?

24. (a) In the Authorized Version English Bible how are the words *ruach* and *pneuma* variously translated, and what is the elemental meaning of the words? (b) How do both Elihu and Jesus show this?

once; *blast* 4 times; *tempest* once; *air* once; *windy* once; *wind* 90 times; and *breath* 28 times; besides other ways. From the Greek Scriptures of after Christ the corresponding word *pneuma* is translated *ghost* 91 times; *life* once; *spiritual gift* once; *spiritually* once; *spirit* 288 times; and *wind* once. The simplest or elemental meanings of *ruach* and *pneuma* are *breath,* and *wind,* because both *ruach* and *pneuma* are drawn from root verbs meaning "to breathe" or "to blow". For example, at Job 32:20, Elihu says, after having held back throughout a long discussion: "I will speak, that I may be *refreshed:* I will open my lips and answer." The marginal reading of this is: "I will speak, that I may *breathe;* I will open my lips and answer." Christ Jesus shows there is something in common between wind and a spirit person, in that he said: "Marvel not that I said unto thee, Ye must be born again. The wind [*pneuma*] bloweth [*pnei*] where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit [*pneuma*]." (John 3:7, 8) At verse 6 he contrasts flesh and spirit, saying: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

[25] Wherein, then, lies the likeness between breath or wind and God, the resurrected Jesus, and the angel spirits, so that the one term can be applied to all alike? In this, that all are an active force in kind and all are invisible to the unaided human eye. All, however, may produce effects that are seeable. When the invisible breath is drawn in, the lungs expand and the chest is seen to rise. When the invisible wind or tempest blast blows, it bellies out the sails and drives the ship over the waters. Thus these unseen forces produce seen results. So also do God and the glorified Jesus and the other spirit persons. Hence it is written concerning Satan the Devil, the prince of the demons: "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit [*pneuma*] that now worketh in the children of disobedience." The work of this prince of unclean spirits himself is invisible, but it produces visible effects in the disobedient course of men who yield to Satan the Devil.—Eph. 2:2, 3.

[26] Jehovah God speaks of himself as a Spirit. More than a century before the flood, when the work of the prince of the power of the air caused wickedness and violence to be increased among men to the great reproach of God by them, "the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." (Gen. 6:3) By the expression "My spirit" Jehovah God meant to say: "I the Spirit," with all the resistless might and power that this implied, as in contrast with puny man of flesh whose life-force would be snuffed out in 120 years. In the global flood the power and being of the Almighty Spirit were made visible to mankind in vindication of the name, word and supremacy of Jehovah God. The great Spirit was beyond their sight, yet the power of destruction that swept the globe in the face of Satan's opposition could come from a source no other than the omnipotent God of righteousness. Thereby he demonstrated that there is a most high Spirit: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Rom. 1:20.

[27] The waters of the flood prevailed upon the earth for five months. Then "God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind [*ruach*] to pass over the earth, and the waters asswaged". (Gen. 8:1) This is the second time that "wind" is mentioned in the Bible, the first time being concerning Eden after man had sinned, and his wife. "And they heard the voice of the LORD God walking in the garden in the cool [(*margin*) the wind, *ruach*] of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." (Gen. 3:8) Observing the invisible nature of the wind or breeze and seeing with the eye the effects of its action or movement, godly man knew the fitting term by which to name that which God is, namely, Spirit, *ruach, pneuma.*—John 4:24.

ACTIVE FORCE

[28] Besides its use to mean invisible, heavenly persons and also the life-force put within men by God, another use of the term *spirit* is that occurring at Genesis 1:2: "And the spirit [*ruach*] of God moved upon the face of the waters"; and also at Genesis 41:38: "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is?" Reason dictates that Pharaoh was not intending to say that a holy-ghostish "third person of the trinity" was dwelling in Joseph. Sanely he meant that the active force of Almighty God was working in Joseph, which active force or spirit was operating to a discernible or visible effect in that it enabled Joseph to interpret Pharaoh's two dreams accurately. Joseph honestly confessed that the ability to interpret was not native or inborn with him, but was by the spirit which comes from God. Said Joseph: "It is not in me: God shall give Pharaoh

25. Wherein does the likeness lie, so that the one term can be applied to all these things alike? and what are some illustrations?
26 When and how did Jehovah God use the expression "My spirit" concerning himself, and how did He then demonstrate that such existed though unseen?
27. What are the first two mentions of "wind" in the Bible, and why did godly man designate God by the term which also means "wind"?
28. What else is the term "spirit" used to mean as shown at earth's creation and at Joseph's appearance before Pharaoh?

an answer of peace. . . . The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do." (Gen. 41:16, 25) It is certain that the Almighty God did not have to come down from his throne of the universe to the immediate neighborhood of this earth or to the side of Joseph in order to use his active force upon his servant and to put the right thoughts of understanding in his mind. From wherever his lofty, glorious station is Jehovah God sent forth his spirit or invisible energy and he beamed it directly upon the devoted Joseph. It is written: "The eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."—2 Chron. 16:9.

[29] The manifestations of such spirit or invisible active energy of the all-powerful God are many and of great variety. The Bible records many such. Joseph's interpretation of Pharaoh's prophetic dream was a case of divine inspiration. God by remote control moved, by energy invisible, upon the mind of his servant to speak with understanding the things not possible for Joseph to unravel of himself. That, however, was not the first instance of the spirit of Jehovah God to act upon a man. Enoch was certainly an earlier case of inspiration, for the apostle Peter writes: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy ghost" (*Authorized Version*); "moved by the holy spirit" (*Am. Stan. Ver.*); "moved by holy spirit" (*The Emphatic Diaglott* translation).

[30] Trinitarians, who translated the Authorized or King James Version of the Bible and who believed that the "holy ghost" is the third person of a "trinity", were greatly perplexed because in Peter's original Greek writing he used no article "the" before "holy spirit". The *Emphatic Diaglott* translation of 2 Peter 1:20, 21 shows this fact. There are 51 cases where the expression "holy spirit" in the original Greek text has no definite article "the" before it; there are also 54 cases where the word "spirit" in the original Greek text has no definite article or any other qualifying word about it. Out of these 105 cases where the text omits the article *the*, each time that the trinitarian translators thought the verse referred to their imagined "third person of the trinity" they painstakingly inserted the article *the* in their English translation and also gave capital initial letters to the words "Holy" and "Spirit". This makes one inquire if Jehovah God was careless or faulty in the way he inspired the Bible writers of the original text to set down the expressions involving himself or the use of his active force or spirit. Freedom from religious error makes us answer No.

[31] The spirit or life-force which flows from God and which is in all living flesh is different from the spirit, or active force, or invisible energy which Jehovah God sends forth to accomplish his will and work by means of various earthly creatures upon which it operates. This is specially manifest in the instance where the money-loving prophet Balaam was riding to pronounce a curse upon the chosen people of God, and suddenly he had difficulty with his riding mount. It was because the ass's eyes were miraculously opened to behold "the angel of the LORD standing in the way, and his sword drawn in his hand". Balaam beat the poor animal. Finally, being unable to turn out of the way of the angel, the ass "fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" To Balaam's reply, the ass said: "Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee?" When Balaam answered No, then the Lord opened Balaam's eyes to see what the ass saw. (Num. 22:22-33) The spirit or invisible force of God was that which came upon the ass and caused it to do the miraculous, to speak and reason with Balaam. This was different and distinct from the life-force or spirit of all flesh which remained in the dumb animal after the power of speech by God's spirit left it.

[32] God's energizing force to cause those who have the spirit of life to say or do things beyond their natural powers to perform and which things they did not understand is again described by the apostle Peter. At 1 Peter 1:10-12 he writes: "Concerning which salvation those prophets, who prophesied concerning the favor towards you, sought out and investigated, examining closely to what things, or what kind of season, the spirit [*pneuma*] which was in them was pointing out, when it previously testified the sufferings for Christ, and after these the glories; to whom it was revealed, that not for themselves, but for you, they ministered those things, which now were declared to you through those who evangelized you *with holy spirit* sent from heaven; into which things angels earnestly desire to look." (*Emph. Diag.*) If those prophets of before Christ foretold things they did not understand and did so by God's holy active force, then it follows that the

29 Of what was Joseph's interpreting Pharaoh's dream a case, and how does the apostle Peter show whether this was the first case of such?

30 Why were the trinitarian Bible-translators perplexed about the original texts concerning "spirit" or "holy spirit", and how did they painstakingly exercise themselves to remedy the matter?

31 Does the term "spirit" designate the same thing when applied to life-force and to active force sent forth? and how does the incident of Balaam and the ass make this plain?

32 How does Peter refer to the prophets and the apostles to show the application of God's spirit to do the miraculous?

understanding or explanation of such things by the followers of Christ Jesus must be by the same force, namely, by holy spirit; and so Peter declares. —See 1 Corinthians 2:10.

[33] The Bible, though written by imperfect men, was in all parts written by the inspiring power of God upon men wholly devoted to Him, and hence the inspired written Word or Bible is God's Word or Book. His spirit of inspiration guarded lest error, false doctrine and false prophecy be taught in that Word, despite that the faithful writers did not understand or realize the meaning, either partially or fully, of what they wrote. This did not alter the correctness of what they wrote, any more than for a faithful copyist to make an exact copy without understanding it affected his copy.

[34] Accordingly, the prophecy which is recorded at Jude 14, 15 and which is the prophecy of Enoch, the seventh generation counted from Adam, was by the holy spirit or active force which came upon Enoch from God. This was almost 1700 years before Joseph appeared before Pharaoh. (Gen. 5:18-24) Whether Abel's offering to God the right, acceptable kind of sacrifice was due to the special operation of God's holy spirit upon this man of faith is not expressly stated; but there is reason to believe so. (Gen. 4:2-4; Heb. 11:4-6) Evidently it was also by God's spirit that Lamech called his son's name *Noah* and said: "This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed." Such name and the explanatory words by Lamech proved to be prophetic, for the name *Noah* means "rest".—Gen. 5:28, 29.

[35] Balaam's prophecy was an example of where God's spirit irresistibly prevailed over what an unfaithful prophet wanted to say and turned an intended curse into a blessing. Although he was bribed to make a try at cursing Jehovah's nation of Israel, and although he hired himself out to the heathen king Balak for that purpose, nevertheless Balaam warned the king, saying: "Lo I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak." "And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit [*ruach*] of God came upon him. And he took up his parable, and said."—Num. 22:38; 23:8, 12, 20, 26; 24:1-3, 12, 13; Neh. 13:2; 2 Pet. 2:15, 16; Jude 11.

[36] Another instance in which the spirit of inspiration came upon the enemies of God's favored people in order to defeat the purposes of the wicked is that of King Saul. When the whereabouts of the outlawed David were reported to Saul he sent three successive bands of messengers to capture David. But in the case of each band, when they came and "saw the company of the prophets prophesying, and Samuel standing as appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied". Then King Saul went himself. "And he went thither to Naioth in Ramah: and the spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?"—1 Samuel 19:18-24.

[37] Jehovah's spirit of inspiration was upon faithful prophets of old to sound warning to the covenant-breaking people of God. As to this Nehemiah said: "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands." (Neh. 9:30) Of this same fact Zechariah says: "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts." (Zech. 7:12) When the young man Elihu was inspired to rebuke the three false comforters who tried to break down Job's integrity, Elihu broke his silence and said: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. For I am full of matter [words], the spirit within me constraineth me." (Job 32:8, 18) Concerning the spirit of inspiration that came upon Daniel to interpret Nebuchadnezzar's dream and also the handwriting on the wall of Belshazzar's palace, those heathen monarchs spoke of Daniel as one "in whom is the spirit [*ruach*] of the holy gods".—Dan. 4:8, 9, 18; 5:11, 12, 14.

[38] David, the Lord's anointed King and sweet psalmist of Israel, wrote and sang by inspiration of God; and of this he says: "The spirit of the LORD spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." (2 Sam. 23:1-3) David made great preparations to have the temple of Jehovah built at Jerusalem. The pattern of the work which he turned over to his son and successor to follow was by spiritual inspiration. "Then David gave to Solomon his son the pattern . . . the pattern of all that

33. Why, then, is the Bible God's Word or Book despite the imperfection of men who actually wrote it?

34. Did God's spirit operate toward Abel, Enoch and Lamech, and, if so, how?

35 How is the case of Balaam's utterances before King Balak an instance of the operation of God's spirit?

36. What like case of the defeat of the enemy by the spirit of God do we have in the experience of King Saul?

37. (a) How did Nehemiah and Zechariah testify concerning the inspiring power of God's spirit? (b) What did Elihu say on the subject, and how did Nebuchadnezzar and Belshazzar call attention thereto?

38. How was the spirit of inspiration evident in the case of David?

he had by the spirit, of the courts of the house of the LORD, . . . All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern." (1 Chron. 28:11, 12, 19) Christ Jesus testifies to David's inspiration by the spirit, at Matthew 22:43 and Mark 12:36.

39 The spirit of God coming upon his respective servants enabled them to do exploits worthy of mention. When the tabernacle for the worship of Jehovah was ordered to be built in the wilderness of Mount Sinai, God called the man named Bezaleel for the work and said: "I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." God assigned to Bezaleel a companion worker, Aholiab, and to these two and all their corps of assistants Almighty God gave wisdom and ingenuity to prepare all the things for the tabernacle according to the pattern that Jehovah God gave to Moses in the mount. These two men especially were made able by God's spirit to teach others who devotedly engaged in God's service. —Ex. 31:1-11; 35:30-35.

OTHER MANIFESTATIONS

40 At the close of seven years' oppression by the heathen Midianites and their allies Jehovah God raised up a man of faith and devotion, named Gideon, to act as judge and deliverer of his nation of Israel. The record is that the spirit of God fairly clothed him or enveloped him to move him into action against the enemy. "The spirit of the LORD came upon [(*margin*) clothed] Gideon, and he blew a trumpet; and Abiezer was gathered after him." The utter rout of the Midianite invaders resulted closely thereafter. (Judg. 6:34) A like expression is used concerning Amasai, who led a faithful band to the hideout of David in the wilderness. When David asked if they came peaceably, "then the spirit came upon [clothed] Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." (1 Chron. 12:18) The like clothing or envelopment with the spirit is recorded concerning Zechariah the priest, at 2 Chronicles 24:20, *margin*.

41 When Jehovah God rejected King Saul for his stubborn disobedience, a man after God's own heart was sought for. That man proved to be the shepherd David, and God sent the prophet Samuel to give David the sign of his commission from God to be the future king. "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward." Simultaneously, "the spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him." (1 Sam. 16:13, 14) Certainly, the removal of God's spirit from Saul left only room for a contrary spirit to control him. God sent an evil spirit upon Saul indirectly, in that he gave him no encouragement and His dealings with the anointed David stirred up in Saul the spirit of jealousy, bitterness, despondency, and fear for his kingship and royal line. Hence God was not responsible for Saul's wicked attempts to kill David. As for David, he was a changed man from the day of the coming of God's spirit upon him after his anointing. (1 Sam. 10:1, 6) It was with that divine spirit upon him that he went out single-handed to take up the giant Goliath's challenge and defiance of Jehovah. It was by the spirit of Jehovah that David succeeded in making the lumbering giant to bite the dust. "The battle is Jehovah's," David shouted out.—1 Sam. 17:40-54.

42 Nothing in all the Scriptures indicates that the faithful ones of old, both men and women, upon whom the spirit came, down to John the Baptist, received any heavenly calling in consequence of the special application of God's holy active force to them as his servants. No right to life in heaven was accorded to them thereby. No heavenly hopes were opened to their understanding, nor were they put in the way that leads to life in heaven. The highest prospect held out for them is to enjoy a "better resurrection" to life everlasting on a perfected earth under the rule of Christ Jesus. (Heb. 11:35-40) Not that they might not have qualified if given the opportunity, but because it was not God's purposed time for his spirit to operate to human creatures in behalf of a heavenly inheritance.

43 Since then, more than nineteen centuries have elapsed, but the same "Father of spirits" lives. He who was able to use men and women by the operation of his holy spirit so long ago, men and women who had no outlook of life in heaven but whose expectations were of eternal life on earth in the New World; that same great Source of the holy spirit is able to use it in connection with devoted persons of goodwill living here below today. How his spirit operates toward these, and how it has operated for centuries past toward those given the heavenly calling, is reserved for succeeding articles to discuss. Be sure that you understand the above foregoing material, to properly appreciate what is to follow.

39 What exploit did God's spirit accomplish respecting Bezaleel, Aholiab, and their fellow workers?
40. How is the spirit described as having acted toward Gideon, and Amasai, and Zechariah the priest?
41 What took place respecting David after Samuel anointed him? and, simultaneously, how was King Saul affected?
42. By such operation of the holy spirit upon them, were such faithful men and women of old set in a heavenward direction, and what is their highest hope of life, and why?
43 Why does the foregoing material concerning the "Father of spirits" hold interest for us today, and why should we be sure to understand the above material?

DEMONS, THE PROMOTERS OF VIOLENCE

AT THE time that the Lord God pronounced judgment against the sinner Adam, He uttered these words to the Devil: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) The serpent, whom God apparently addressed, became a symbol of devil or deceiver, which is one of the names of God's adversary, Satan. The serpent's seed is used to symbolize all the creatures that become a part of Satan's organization. The word *woman* symbolically refers to God's organization; and "her seed" symbolically refers to those creatures who devote themselves wholly to God and become a part of his holy, righteous organization that he uses against Satan and his organization. Every creature in the universe must become either a part of the organization of God or a part of the organization under the control of Satan. Satan and his seed are the enemies of God and the enemies of the seed of God's *woman*. Between the two there is bitter enmity; and in due time one must triumph. Every sincere creature should desire to know how God's organization will triumph.

Satan was once the beautiful creature Lucifer. He concluded that he was worthy of adoration by other creatures; and by reason thereof he departed from the course of wisdom. By taking that unwise course he corrupted himself; and to him the Almighty God says: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee."—Ezek. 28:17.

From that time until now a great number of wicked angels have operated with Satan, and these demons are all included in God's judgment written against Satan. (Matt. 25:41) Satan's chief deputy today in his wicked organization is called "Gog"; and the place of habitation of the crowd of wicked angels is "the land of Magog". (Ezek. 38:2-6) All of such wicked demon host are enemies of Almighty God, and are enemies of every creature that serves God. When on earth, Jesus testified before men and said that Satan is the prince of the demons, the invisible ruler of this wicked world. (John 14:30) Satan is also called *Beelzebub* as such chief of devils or wicked spirit creatures; and it is therefore true that there are many other devils or wicked spirits besides Satan who slander Almighty God, deceive mankind and attempt to destroy all who serve God (Matt. 10:25; 12:24; Luke 11:15, 18, 19) All those wicked ones are creatures of darkness, that is to say, wickedness, and they are the most effective enemies against those who serve the Almighty God, and that fight against God's servants; as it is written, at Ephesians 6.12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The entire organization of Satan is arrayed against all righteousness, but in the end they are doomed to certain destruction. The reason why God has permitted their existence for so long a time is to show his almighty power to defeat their efforts against his purposes.

In times past the demons, as well as holy angels, had the power to materialize, that is to say, to appear in human form or organism. That was true in the case of the angels who appeared to Abraham, to Lot and to others. (Gen. 18:1-15; 19:1, 15) Those good and faithful angels were sent by Almighty God to communicate his message to men on the earth. (Judg. 2:1; 6:12-16; 13:1-20) Before the flood of Noah's time the demons that operated from the time of the rebellion of Satan also had power to materialize; and they did so. Those wicked angels operated contrary to God's will, because they were against God and on the side of the Devil. They appeared in the earth as giants, and in the Hebrew Scriptures they are called *Nephilim*. Such angels are also called *fallen ones* or *fallen angels*, because they fell entirely away from righteousness and operated entirely in wickedness or iniquity. (Ps. 36:12) For the same reason it is said to rebellious Lucifer: "How art thou fallen!" (Isa. 14:12) For many centuries that host of wicked angels have indulged in assaults upon others, and for that reason they are called "fellers"; that is to say, ones who fall upon and ill-treat others. The word *Nephilim* means "fellers", that is, "those who fall upon others and cause them to fall." (Strong's Bible Concordance) To be sure, Gog is one of those fallen angels. The wicked spirit hosts under Satan's supervision are totally depraved and completely devoid of righteousness.

From the time of the expulsion of Adam from Eden and over a period of about 1500 years the human race multiplied and increased in the earth. All being the immediate descendants of Adam, who in the beginning was perfect, the females thereof would necessarily be very fair; and so it is written, that they were fair, pleasing to look upon. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."—Gen. 6:1, 2.

Who were these creatures, "the sons of God"? Manifestly they were creatures of God, whom he had created angels, and who had power to materialize and who did materialize and appear in human form. All the faithful angels are called "sons of God", because all such have received life through the Almighty God. (Job 38:7) Those sons of God who thus materialized were not a part of Satan's crowd at that time, because not joined to Satan in his rebellion.

Satan being the adversary of God, his objective at all times is to turn all creatures, both men and angels, against God and cause them to curse God and bring reproach upon his name. (Job 2:1-5) The wicked angels work with Satan and are also deceivers. Fraud and deceit, used to entrap Eve, have ever been used to entrap others; and so his crowd of demons have resorted to fraud and deceit to mislead the angels above designated "the sons of God". The opportunity now appeared for Satan to entrap those sons of God who materialized and appeared as men. It is entirely probable that Satan began to work his fraud before those sons of God appeared in human form. As above stated, "the sons of God saw the daughters of men that they were fair," pleasing to the vision, yet imperfect. As Satan had used Eve to entrap Adam, so Satan pursued a similar course to use other women to deceive and defraud the "sons of God".

Those materialized angels, having themselves followed a righteous course up to that time, manifestly appeared as very handsome and attractive men and they would appear well in the eyes of these beautiful women. Satan, Gog and others of his wicked demons, assuming a righteous attitude although being extremely hypocritical, now represented and made the argument to the handsome men that they could do a great and good deed by marrying those beautiful human creatures and producing a race of handsome men and that might grow to perfection. The *Nephilim* or giants, working under Satan, would use a similar argument upon those "daughters" or beautiful women, and induce them to be willing to the union.

Another purpose of Satan and his allies in practicing that fraud would be to cause a race of creatures to be born and brought up that would appear superior to the natural descendants of Adam, and that of itself would be a further mockery and reproach upon Almighty God That the *Nephilim* or giants were present in the earth at the time is certain, when the marriages took place between the sons of God and those women. Genesis 6:4 reads: "There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

Here the Scriptures disclose the clear picture, to wit: Beautiful women were on the earth, the direct descendants of Adam; Satan saw his opportunity to practice a further fraud and deceit, and to further reproach the name of Almighty God; he seduced the "sons of God", that is, turned them away from the path of obedience, and by fraud and deceit induced them to believe they could do great good to the human race by marrying those beautiful women. Satan and his coconspirators, the *Nephilim* or "giants", probably found it an easy matter to induce those handsome men to marry the beautiful women; and the result of those marriages was, children were born, who became "mighty men", "men of renown" for physical strength and appearance.

Up to that time, about 1500 years after man's expulsion from Eden, there appear to have been only three men of outstanding faith who had remained true and faithful to the Almighty God; and those men were, to wit, Abel, Enoch, and Noah. (Heb. 11:4-7) Adam, Cain, and others who were their descendants, were wicked men, and the result of the marriage of materialized spirit creatures with the fair women was that all the offspring became wicked and reproached the name of God. It appeared, therefore, that Satan and his crowd were succeeding in turning men away from God Only three men on the side of God till then and all others on the side of the Devil, it was a wicked and grossly rebellious generation, and their every imagination was wickedness. Why should the Almighty God permit that wicked crowd to continue upon earth? "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. 6:5.

The creatures on the earth are flesh, but Jehovah God is that Great Spirit. "All flesh is grass." (Isa. 31:3; 40:6) Creatures are wholly dependent upon God for life, and only those who remain in harmony with him will ever have life everlasting. "The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."—Isa. 40:7, 8.

The generation upon the earth in Noah's time were fit only for destruction. Therefore God said of that wicked generation: "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." (Gen. 6:3) Why should God, the Great Spirit, the holy, righteous One, continue to strive with man and permit him to reproach His holy name? He could instantly blot man out completely and start another race. But God declared his purpose to delay the execution of the wicked crowd that then inhabited the earth, for a period of 120 years. That wickedness on the earth grieved Jehovah God in his heart. "And it repented the LORD that he had made man on the earth, and it grieved him at his heart." (Gen. 6:6) This does not mean that God had made a great mistake. *Repented* indicates a change in the course of his dealing with his creatures. God therefore determined that he would 'ease himself of his adversaries' by destroying them. (Isa. 1:24) His announced purpose, however, was to delay the execution of that judgment for 120 years. "And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD." (Gen. 6:7, 8) The words "created" and "destroyed" are in complete contrast with each other and disclose the meaning of God's words "it repenteth me" God the Creator had extended his loving-kindness to his creatures and had been long-suffering with them, and now he would destroy them because of their wickedness.

What was the purpose in extending the time of destruction for 120 years longer instead of destroying the peoples of earth at that time? Within that 120 years Jehovah God caused to be delivered a witness to the peoples of earth, giving them full warning of His purpose to destroy the wicked. God never takes snap judgment of anyone, but gives full and fair notice of his purpose. His righteous servant Noah, by the course of action which he took and by his verbal preaching within the hearing of the people, gave warning to all of God's purpose to destroy the living creatures of earth, all of whom had turned to wickedness. (1 Pet. 3:20, 2 Pet. 2:5) What Jehovah God did there foreshadowed another great event, which is now in course of fulfillment through His witnesses.

God informed Noah of his purpose to destroy the earth, and directed Noah to build an ark wherein he and his family and certain beasts should be taken, saved and carried over the flood. "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."—Gen. 6:11-14.

While building the ark, Noah continued to give warning to the people of the coming execution of the judgment of Jehovah God, but the people gave no heed to that warning. Under the supervision of the wicked one they continued to reproach God's name. The act of Noah in building the ark was a testimony to the men of the earth and a complete testimony of Noah's faith in God, and hence his course of action was a condemnation of all wickedness. "By faith Noah, being warned of God concerning things not seen as yet [which things came with the deluge, such as rain, waterspouts, great storms and winds], moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith."—Heb. 11:7, *Am. Stan. Ver.*

The action taken by Noah, as well as his words, was a witness to men and to angels, and thus he preached to both, even as the true followers of Christ have since done. (1 Cor. 4:9) In addition to giving full and fair warning to those flesh creatures then on the earth Almighty God was making a prophetic picture showing the destruction of Satan's organization, that is, all of God's enemies, at the end of this world. This is shown by Jesus' words, at Matthew 24:37-39: "But as the days of No'e were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that No'e entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

As Noah gave warning at the command of God, so also Jehovah God commands his faithful witnesses now on the earth, at the second coming of Christ Jesus, to give full warning by preaching 'this gospel of the kingdom' as a witness to the world, and to do this just preceding the time of the complete destruction of the world at Armageddon. (Matt. 24:14, 21) At the flood 45 centuries ago the demons were not destroyed by the water, though obliged to dematerialize. As those demons or *Nephilim* were active in filling the earth with violence there, justifying the bringing on of the flood, so also, in these corresponding days of the Son of man's presence the second time in the spirit, those same demons would be active in promoting violence in defiance of God and to the reproach of his name. Satan and all his demons are the hidden factors behind all this violence and human woe that now fills the earth and that will be brought to an end by their destruction in the battle of Armageddon which now draws near.—Rev. 12:12, 13, 17.

JEPHTHAH, NEW WORLD FIGHTER

MAN is not a creator. If it were to depend upon him, there would never be any truly "new thing under the sun". (Eccl. 1:9, 10) Despite claims to the contrary, man will not succeed as a world-builder, as a creator of a better world that is new and different from the one existing for the past six thousand years. Though men fight and die in the attempt, at best they could only reshuffle the seas of humanity by organizational changes, which would fail to strike at the root of trouble, the demon heavens. That stronger part of "this present evil world" is beyond the reach of man to change. But Jehovah God says: "I create new heavens and a new earth: and the former shall not be remembered, . . . rejoice for ever in that which I create." (Isa. 65:17, 18) Here, then, in His promised NEW world, lies man's hope. Moreover, he extends to men the privilege of fighting for this righteous new world. Jephthah of centuries back was one of such new world fighters. His prophetic course will instruct us now at the climax of the battle.

While Jephthah does not appear in the record of events until the eleventh chapter of Judges, a glance at some of the verses in the tenth chapter of that Bible book is necessary to give the historical setting. Verse six discloses that the Israelites had replaced the true worship of Jehovah with demon religion. Baal and his female companion Ashtoreth, the so-called "queen of heaven", along with Milcom and Chemosh, were the demon god and goddess they served. Milcom was the "abomination of the Ammonites", the name meaning "their king". (1 Ki. 11:5, 33) Hence Ammon was a nation of super-patriots devoted to state worship. The backsliding Israelites were ensnared by their political religion, and as a result Jehovah delivered them over to Ammonite oppression. It lasted eighteen years.

During that trialsome period the Israelites repented and cried out to Jehovah. Their call for help was not answered immediately, but, to test their sincerity and to let them prove their cry was not selfish and merely for deliverance from the personal pain of the present emergency, Jehovah reminded them of his many previous deliverances and their subsequent backslidings, and added. "I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you." (Judg. 10:7-14) He would have them realize that he was not one with whom to trifle, that this time their repentance must be deep-seated, from the heart. So it was: "They put away the strange gods from among them, and served the LORD. and his soul was grieved for the misery of Israel." Thereafter events in Israel reached a crisis. The Ammonites, angered by this repentance and the casting out of their state gods, gathered for battle, in Gilead. The Israelites also assembled, encamping in Mizpeh. But they were in a quandary. There was no judge over Israel at that time; so, amidst much anxious discussion, they asked: "What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead." (Judg. 10:15-18) To meet the regimented, total-state aggressors they needed and sought after a central, unified command.

Jephthah was the answer to their question. From his base in the land of Tob he had been fighting Ammonite encroachments right along. He had never yielded to the total-state ideology, but had clung to Jehovah's worship. Betokening his fighting qualities the divine record calls him "a mighty man of valour". He was the son of Gilead's secondary wife, who, previous to her marriage to Gilead, had been a harlot. This, upon Gilead's death, caused Jephthah's uppish half-brothers to thrust him out. Thence

he went to Tob, and with him were gathered "unemployed men", or "empty men", men who doubtless had lost their possessions and means of livelihood due to their refusal to bow down to the Ammonite state and recognize its rulers as the "higher powers". They remained free to serve Jehovah God.—Judg. 11:1-3, *Roth.*

Now all the Gileadites realized that Jephthah's course of steadfast resistance to Ammon was the good way, the right way, the way that Jehovah God approved. In commendable meekness and humility the elders of Gilead went to fetch Jephthah from Tob to be their head. Just for the present emergency? No; the dialogue that ensued between Jephthah and the elders showed that ever thereafter, as long as Jephthah should live, whether in war or in peace, the Gileadites would abide under his judgeship. Jephthah tested the sincerity of their request and apparent change of heart toward him, just as Jehovah had examined the earnestness of their repentance and cry to Him. (Compare the accounts at Judges 10:10-16 and Judges 11:6-11.) Jephthah returned with the elders of Gilead and made his home in Mizpeh, with his only child, a daughter of marriageable age.

Before actual battle started there were exchanges of messengers between Jephthah and the Ammonite forces. The new judge of Israel was placing the responsibility for the coming bloodshed where it belonged, upon Ammon. On being asked to show cause for their invasion of Israel, the Ammonites charged that Jehovah's people had taken the land from them when Israel had come from Egypt. Jephthah's detailed answer was a conclusive refutation of the invasion pretext of the heathen totalitarians. He showed that the disputed land of Gilead originally belonged to Moab, from whom it was wrested by the Amorites, and that Israel took it from them in a battle started by the quarrelsome Amorites and finished victoriously by Jehovah God on behalf of his chosen nation. With meticulous care Jephthah showed that the migrating Israelites had avoided the territories of Moab and Edom, though these nations had bristled against them when they sought passage through the land, and that they had not meddled with Ammon's holdings whatsoever. To have done so would have been a violation of Jehovah's instructions. (Deut. 2:19) In his argument Jephthah turned the tables on Ammon, saying: "The LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it? Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess." Those totalitarian aggressors should understand that principle. Jephthah did not expect to find a hearing ear, and concluded: "Jehovah, the Judge, be judge this day between the children of Israel and the children of Ammon."—Judg. 11:12-28; *A.S.V.*

Directed and moved by the spirit of the Lord, Jephthah went into action. He pushed a swift recruiting campaign for new world fighters, who would welcome the opportunity to come to grips with the oppressing enemy and to war for Theocratic rule. Many responded. In a swift victory march the forces for Theocracy swept through enemy-occupied city after city. The rout was complete; the slaughter, great. The heathen god Chemosh had failed his devotees. His name means "subduer"; hence there is grim irony in the fact that his staunch supporters were themselves "subdued before the children of Israel". Just before this grand, triumphant sweeping-away of religious totalitarians, and also while the spirit of the Lord was upon Jephthah, he made a vow. Religionists call it a "rash vow", and many claim its fulfillment was the fiendish sacrifice of a human creature. It was neither one. He vowed that if Jehovah would give victory, then whatsoever came forth first from his house to greet him on his return, that one would be offered unto the Lord. His beloved daughter came forth, and she was offered wholly to Jehovah's service at the tabernacle, in fulfillment of her father's vow. (Judg. 11:29-40) The vow showed Jephthah's earnest, fervent desire for a God-honoring victory, regardless of cost to himself. Furthermore, it was all directed by Jehovah for its prophetic significance, which an article on Jephthah's daughter will discuss.

Anticlimaxing the breaking of the Ammonite yoke, the twelfth chapter of Judges discloses internal strife in Israel. Westward across Jordan lay the territory of Ephraim, brother tribe of the Manassites, to which Jephthah belonged. Though Ammon had penetrated as far as Ephraim's territory and made inroads on it, this most populous of the twelve tribes had sent none of its man-power to aid in the fight. She had allowed the front-line border tribe of Manassites to serve as a buffer state and hold off the encroachers. (Judg. 10:9) Now, with the victory won and the fighting over, the contentious Ephraimites came snarling across the Jordan to pick a fight with their brethren. They railed, "Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire." This accusation Jephthah answered, saying, "When I called you, ye delivered me not out of their [Ammon's] hands." The invitation to serve had been extended, and disdained.—Judg. 12:1-3.

In the fight that followed the Ephraimites suffered a signal defeat, forty-two thousand being slain. At the fords of Jordan the retreat of the fleeing ones was cut off. Upon the capture of a suspected enemy at the fords, and if he denied being an Ephraimite, a sure test was imposed: "Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan" (Judg. 12:5, 6) Having put down all opposition to Theocratic order, Jephthah apparently enjoyed peace the remaining six years of his judgeship. (Judg. 12:7) His approval by Jehovah is testified to in God's unchangeable Word, and in due time he will serve in a princely office in the Creator's righteous new world.—Ps. 45:16; Isa. 32:1; Heb. 11:32.

Like the Israelites prior to Jephthah's exploits, unenlightened Christians during the Elijah period and for some years into the Elisha work were tainted with religion. They looked to worldly rulers as the "higher powers"; they followed democratic rule in their congregations. In time these errors were corrected: Jehovah and Christ were seen to be "The Higher Powers", and Theocratic rule through the visible "Society" organization was put in operation.

Thus was "Jephthah", whose name means "Opener", or, "setting free", returned from exile and Jehovah's witnesses were freed from erroneous church rule and from world rulers they had wrongly considered "higher powers".

The modern political Ammonites claimed this was an invasion of their field, that they are the "higher powers" to which Jehovah's people and all others must submit. They are squatters on holy ground. The "new world" they are now trying to build will stand in this holy place, to its destruction. (Matt. 24:15) The mania for total-state systems is spreading world-wide and making inroads on freedom everywhere, but Jehovah's Theocratic organization stands fast for God-given freedom. They have been blessed with many victories; there are still future triumphs for freedom-lovers, all to be climaxed by Armageddon's destruction of "this present evil world" gone totalitarian. Its fall will take with it pseudo-Christians, particularly the "evil servant" class, who, like the Ephraimites, will not fight the forces of evil but backbite against true Christians. They are prolific in their use of Scripture, but have commingled therewith private interpretation and religion. They cannot speak correctly the pure, unadulterated Bible truths. Like other enemies, they are destined to die fighting against, instead of for, Jehovah's new world.

FIELD EXPERIENCES

WHAT PAVEMENT WITNESSING LED TO (ENGLAND)

"I was standing on the pavement in the Market Square, when a man came up to me and asked what 'Theocratic' meant on my magazine bag. I supplied the information. He told me he was the founder of the 'Pirates Club' and he and his committee had often wondered why we stood and took the gibes of the people; and they thought it needed real courage to do what we were doing. He then asked if I would come to a debate at his club and tell them all why we carried on our work, what our beliefs were, and answer any questions.

"Of course, I accepted, and the debate came off last Sunday evening. There were present an officer of high rank in the Southern Command of the Army, a prominent lawyer, a well-known atheist, a theosophist, an agnostic, and two A.T.S. girls, as well as several other persons. The debate was 'Religion and Life', and we, as Jehovah's witnesses, were asked to speak first. There were three of us, and we had carefully prepared our little speech, and it went over very well and a fine witness was given without interruption. At the conclusion, the opposition started, and an endeavor was made to nullify our arguments, but, by the Lord's grace, we were able to give a Scriptural answer to every question they asked, and, try as hard as they could, they could not confound us. A fine witness was given to these people who move among the 'higher circles' in S—— and whom we would have much difficulty in contacting in the normal course of events. After the debate the army officer privately confided with us that he could not understand why we were so marked a people."

SPREADING INFLUENCE OF BOOK STUDIES (TENNESSEE)

"I called on one of my book students with the book *The New World*. The little lady told me of meeting a friend of hers in town. She asked this Mrs. E. A. if she had ever read any of our books. Mrs. E. A., of course, told her no; that she could not understand them. My little lady jumped on her fiercely, called her 'just an old hypocrite', etc., and spoke in a way I would not dare to. Strange, that evening going home I rode right past my street and, being on the street of Mrs. E. A., I thought I had better call on her. She had always turned me down on all the literature. When I entered the store she smiled, and we sat down in the back of the store so we could talk a few moments. Customers were pouring in, so we had to finish quickly, and she said: 'I will take the book on one condition: that you come by and study with me each week.' I knew then that my studies must be helping the other lady and she must have told Mrs. E. A. about them. The Lord is blessing the studies everywhere. I have brought 15 persons to the company's Kingdom Hall as a result of studies. Many others would have come who have moved to different parts of the country."

INQUIRING THE WAY (CONNECTICUT)

"I had just returned from the local Area book study, on a rainy night. Someone knocked at the door. Opening, I heard the words: 'Do Jehovah's witnesses live here?' It was the voice of a young man, who went on to state he had obtained a book *'The Truth Shall Make You Free'* and he wanted one of the question books and a Bible to study the book more fully. I invited him inside and showed him the 'Sword of the Spirit' [Bible], question booklet, and *The Watchtower;* all of which he contributed for and received the book *Children* as a premium with the *Watchtower* subscription. He said: 'This will be my first experience at reading the Bible.' I showed him how to find the book, chapter and verse, and told him that we study the book with the people in their own homes. Monday, 5 p.m., was the time set to start the book study with him. Truly the Lord has said: 'My sheep know my voice'; and the Lord's organization has faithfully counseled us, 'Make a back-call on every book placement.'"

(*Continued from page 178*)

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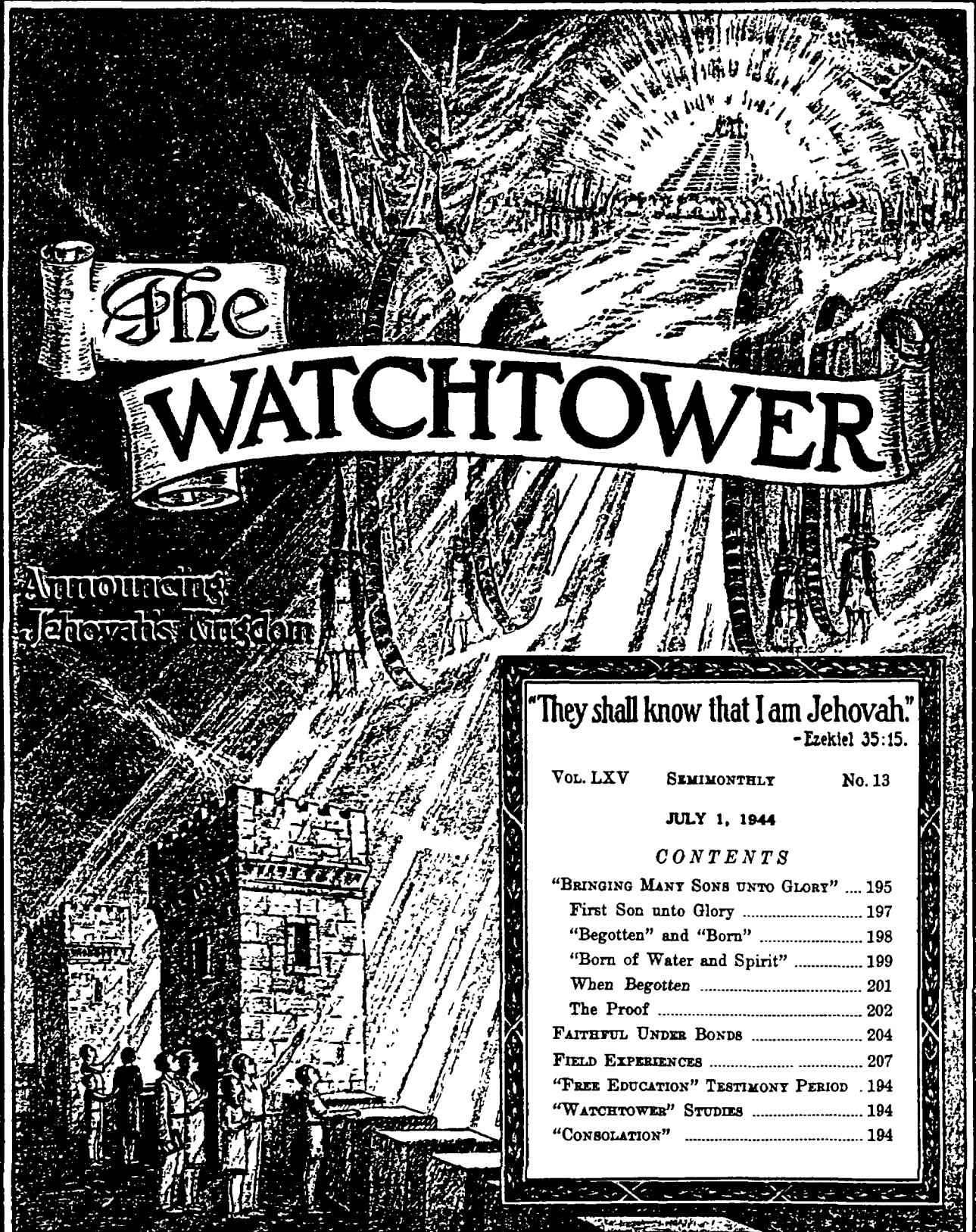

"They shall know that I am Jehovah."
-Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD"-Isa. 43:12.

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A.D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic; it invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"FREE EDUCATION" TESTIMONY PERIOD

August, the month of the general convention by Kingdom publishers in many lands, should experience a great surge forward in freely teaching men of good-will concerning The Theocracy. Providentially the month has been designated "Free Education" Testimony Period. Aside from intense convention activities, the testimony-bearers will continue to offer the book *"The Truth Shall Make You Free"* together with the self-covered booklet *The Coming World Regeneration* and *Religion Reaps the Whirlwind* on a 30c contribution. Midsummer vacationing will be turned by many into an unselfish occasion by using the opportunity to put much more time in the field in this "free education" service. All desiring to put their utmost into the August Testimony Period will make conscientious preparations in that behalf, now. We welcome the co-operation of all in God's service and shall gladly answer all inquiries thereon and give all needed instructions and references. May the report you fill out and submit at the close of August's effort be a joy to you and a praise to God.

"WATCHTOWER" STUDIES

Week of August 6: "Bringing Many Sons unto Glory," ¶ 1-21 inclusive, *The Watchtower* July 1, 1944.

Week of August 13: "Bringing Many Sons unto Glory," ¶ 22-41 inclusive, *The Watchtower* July 1, 1944.

"CONSOLATION"

Do you find enlightenment and joy in reading *The Watchtower?* Then you are certain to find enjoyment and profit in reading its companion magazine, *Consolation,* put out by the same publishers. With many thousands *Consolation* serves a vital and important need in building them up in faith, hope and courage in these days of spreading infidelity, hopelessness and fear, and thus brings its readers solid comfort. It does not, of course, take the place of *The Watchtower,* which is devoted exclusively to Bible study and instruction. *Consolation* actually complements this magazine by publishing true-to-fact, uncensored news concerning world conditions and happenings which the commercial publications fear and refuse to print but which the trusting public should learn so as to be warned of the operations and purposes of deadly enemies, and so be able to free themselves from these enemies' power and influence and thus avoid disaster. *Consolation* further publishes in each issue several pages of unusual reports on the strange work and experiences of those throughout the world who are announcing to men of good-will the ideal government which the great "God of all comfort" is now setting up for the relief and blessing of all faithful and obedient humankind. *Consolation* is a 32-page magazine, published every other Wednesday. A year's subscription, of 26 issues, is just $1.00 in the United States, or $1.25 abroad. Forward your subscription to WATCHTOWER, 117 Adams St., Brooklyn 1, N. Y.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV JULY 1, 1944 No. 13

"BRINGING MANY SONS UNTO GLORY"

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Heb. 2: 10.

JEHOVAH has been begetting a family of sons to dwell with him in the heavens far beyond the ken and view of men. Since His begetting is necessary in order for creatures from here on earth to gain entrance into the heavens, that fact disproves that the heathen billions, who practiced religion honestly but who died in ignorance of God's truth of salvation, will be saved to heaven because of their sincerity and because of their ignorance. Knowledge is the remover of ignorance and performs an important part in connection with the Father's begettal. Hence, when showing the requirements unto salvation, the apostle Paul quoted Joel 2: 32, namely: "And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered." (*Am. Stan. Ver.*) Then he follows this up with the questions: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" —Rom. 10: 13-15.

[1] The begetting of Jehovah's many sons unto heavenly glory could not begin till he sent forth the chosen One to preach and give the good news about the glorious opportunity. The first one whom He sent to preach this information and thereby open the way was his only begotten Son come down from heaven. (Heb. 2: 3, 4) This fact shows that not all, in fact, only a small number, of those proving worthy of eternal life in the new world will go to heaven. The vast majority of those gaining life will be those who will occupy this earth for ever; because the Creator made this earth to abide forever and to be inhabited by perfect mankind.—Eccl. 1: 4; Isa. 45: 12, 18.

[2] Manifestly those humans who proved their integrity by faithfulness to God before He began his begettal of sons unto glory do not have any hope of reaching heaven. God never gave them such a hope nor aroused it in them, although they did look for a heavenly government to be set up in due time that would destroy the government of the Devil and his demons and that would rule from heaven over right-doing humans in the new world. None from among mankind that have failed to be begotten by Jehovah God unto glory will ever rise higher than to life on earth. Genesis 6: 2-4 mentions the "sons of God" who were attracted by the beauteous daughters of men and married them, but those sons were not humans. They were disobedient angels or spirits from the ranks of those "sons of God" who had beheld God's work when creating our earth: "When the morning stars sang together, and all the sons of God shouted for joy." (Job 38: 7) For this disobedient course in the days of Noah God permitted those spirits to be imprisoned.—1 Pet. 3: 19, 20.

[3] When the first man Adam forsook the law of God the Creator, he ceased to be a son of God or member of God's universal family. Hence none of Adam's descendants born of blood and according to the will of the flesh and of man were sons of God. More than four thousand years after Adam was disowned as a child of God, first then did an inspired Bible writer say the following to those who are begotten of God: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world [of those not sons] knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he [God] is pure." (1 John 3: 1-3) If all men were sons of God just because they are creatures and God created their first parent Adam, then as a one-time creation of God the unfaithful Lucifer, now Satan the Devil, would also be a son of God and so would his demons be such.

1. (a) What has Jehovah been begetting, and what religious teaching does this disprove? (b) Of what importance is knowledge in this connection?
2. (a) When first could such begetting begin, and why? (b) What fact does this show regarding those eventually gaining life eternal?
3. (a) What are the life hopes of those who were faithful to God before such begetting began? (b) Does the mention of "sons of God" at Genesis 6: 2-4 prove begetting was in progress away back there? and who were such sons?
4. Why are not all men sons of God because they are creatures from Him? and whom does 1 John 3: 1-3 identify as sons?

5 The spirit of God by which the Creator carries out his will is his active force, his invisible energy, which works according to God's holy purpose and good pleasure. It is God's holy spirit. Those men and women of ancient times upon whom God's spirit came, inspiring them to speak or write, or moving them to act, were not made children of God thereby. The spirit or active force of Jehovah God was upon the prophet Moses, and was also distributed among the seventy elder men associated with Moses in the judgeship, and these all prophesied. Howbeit, none of them were engendered thereby to become sons of the Most High. It was not then His time for his spirit to function thus. God spoke of Moses as only "my servant". Of Moses it is written: "He that built all things is God. And Moses verily was faithful in all his [God's] house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house." (Heb. 3:4-6; Num. 12:7) The song that Moses sang is called "the song of Moses the servant of God". (Rev. 15:3) Besides Moses, the spirit of the Lord came upon Judge Othniel, and Judge Jephthah; it came upon Judge Samson and moved him into vigorous action; it came upon Saul, after his anointing by the prophet Samuel to be king of Israel. Still, by none of these operations of the spirit from above were these men raised up to take the standing of sons of God.—Judg. 3:10; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam. 10:6, 10; 11:6.

6 After Samuel anointed Saul's royal successor, the spirit of Jehovah God came upon David. But, eleven centuries later, at Pentecost, the apostle Peter said by inspiration of the spirit: "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens." (Acts 2:29, 34) The spirit of the Lord rested also upon the prophet Elijah, and a double portion of that spirit was made to rest upon his successor Elisha. Still, over nine hundred years later God's only begotten Son who came down from heaven said: "No man hath ascended up to heaven, but he that came down from heaven."—1 Ki. 19:12; 2 Ki. 2:9, 15, 16; John 3:13.

7 Isaac might be put forward to prove that, prior to the coming of the only begotten Son from heaven, there were servants on earth who were sons of God. It might be argued that Isaac was born by the power of God's spirit; for Paul's words, at Galatians 4:22, 23, 29, declare: "Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. But as then he that was born after the flesh persecuted him that was born *after the spirit*, even so it is now." How was Isaac born after the spirit? The apostle Paul says concerning the 99-year-old Abraham and his aged wife Sarah: "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." (Rom. 4:19, 20; Heb. 11:11) Hence Isaac was not a son of God, but the spirit of God simply quickened or revived the procreative powers of Abraham and Sarah, and thus Isaac was born "after the spirit". Thus he was fully the son of his direct father, Abraham; which shows that there is a difference between being born *after* the spirit and being begotten *of* or *by* the spirit to become a son of God.

8 A case like in kind to Isaac's is that of John the Baptist. So the question bobs up, Was John a son of God, especially since he was the forerunner of Jesus and a personal friend and relative of Jesus? As with Isaac's parents, John's father and mother were both old: "they both were now well stricken in years." When the angel Gabriel disclosed God's purpose that Zacharias should have a son to be named "John", that priest was so struck with the seeming natural difficulties in the way that he was smitten with dumbness, which did not end till the child's birth and naming. Hence John's birth, too, must have been *after* the spirit. Furthermore, as regards this child to be born, Gabriel said to Zacharias: "For he will be great in the sight of the Lord; and will not partake of wine and strong drink; but he will be filled with holy spirit, even from his birth. And many of the sons of Israel will he turn to the Lord their God. And he will come first into [God's] sight in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient, by the wisdom of the righteous; to make ready for the Lord a prepared people." Afterward, on separate occasions, Elizabeth and Zacharias were each "filled with holy spirit" to give inspired utterance. —Luke 1:7-17, 41, 67, *The Emphatic Diaglott*.

9 Notwithstanding all this, the spirit of God did not operate to make John the Baptist a son of God to be brought into kingdom glory; and Jesus said: "Among them that are born of women there hath not risen a greater than John the Baptist:

5. (a) What is God's holy spirit? (b) Why were not the faithful men and women of old upon whom it operated made children of God thereby?
6. What is the Scriptural evidence to show whether David, Elijah and Elisha were sons of God because God's spirit came upon them?
7. In what way was Abraham's son Isaac "born after the spirit"? and what does this argue as to Isaac's being a son of God?
8. In what way was John the Baptist likewise born after the spirit, and how did the spirit operate toward his parents?
9. What do Jesus' words show as to whether John the Baptist and the prophets preceding him were sons of God and Kingdom heirs?

notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." (Matt. 11:11-13) Jesus' words plainly show that neither John nor any of the faithful prophets preceding him were made sons of God to inherit the heavenly kingdom. Their future position will be on earth, as princely representatives of the heavenly Theocracy. They will be in Kingdom service, indeed, but not as members of the Kingdom family or governing body.—Isa. 32:1; Ps. 45:16; Heb. 11:35-40.

FIRST SON UNTO GLORY

[10] All the foregoing servants of God went ahead of the Lord Jesus Christ, hence they were ahead of time. The apostle Paul says that it was proper for God, "in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one [God]: for which cause he [Jesus] is not ashamed to call them brethren." (Heb. 2:10, 11) In the right order of things, the "Captain of their salvation" should be first among all these brethren of his. That is according to God's rule concerning his only begotten Son: "That in all things he might have the pre-eminence." Hence before Christ Jesus there were no sons of God to be brought out from among men and unto heavenly glory. He being their Leader and Commander, he must be first and they must become sons of God after him and must follow his steps and follow the example he left. They must learn from him how to suffer in faithfulness and integrity toward Jehovah God in order to merit the heavenly prize. Then they would be worthy to share the glory above, into which their Captain was the first to be brought by Jehovah God.—Col. 1:18; 1 Pet. 2:21.

[11] There was a distinctive reason why Jesus was the first son of God on earth among men since the time of the perfect man Adam in Eden. Jesus as such Son of God had the Most High God as his Father, and not a man. Joseph first became the husband of Mary after she had conceived Jesus. The angel Gabriel came to this virgin Jewess three months or more before Joseph took her: "and the angel answering, said to her, 'Holy spirit will come upon thee, and power from the Most High will overshadow thee; and therefore that begotten, being holy, will be called a Son of God.'" (Luke 1:26-35, *Emph. Diag.*) Although Jesus was born in the flesh, no human father was concerned in his birth. In his prehuman state he was called "the Word of God": "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (Rev. 19:13; John 1:14) Leaving his hitherto heavenly life and station and becoming a man, a perfect, sinless human, Jesus was made lower than the spirit angels. His being born thus as a human Son of God was not for earthly glory. To what, then, was it? Hebrews 2:9 answers: "But we behold Jesus, on account of the suffering of death crowned with glory and honor, having been made for a little while inferior to angels, so that, by God's favor, he might taste of death on behalf of every one."—*Emph. Diag.*

[12] Jesus was made flesh primarily to suffer therein at the hands of Satan and his wicked servants. Why? To prove that his integrity toward Jehovah God was unbreakable under the most diabolical persecution and thereby prove that Satan the Devil is a liar and so vindicate God's name and universal rulership. His human death as a martyr also served to provide a ransom sacrifice in behalf of every man and woman that accepts him as Savior and obeys him.—Heb. 5:8.

[13] Jesus' being a fleshly human creature was meant to be only temporary; for the sufferings in the flesh must be the path he must tread to heavenly glory. This required a special way in which God must deal with Jesus in order to bring him forth as a Son unto glory. This, too, must be by means of the spirit or active force of God, as in the case of Jesus' birth. However, in bringing him to glory, the procedure was just the reverse of his being born as a man. Forasmuch as the glory to come was heavenly and came after his death as a man, therefore God dealt with Jesus to bring him forth anew as a heavenly Son, able to enjoy the glory above. Again no human father, and, in fact, no human parent at all, was involved in this bringing forth of Jesus as a Son unto heavenly glory, as the Captain of the salvation of those who should be his spiritual brethren. Again the spirit of God was put into action, and this was at the time John baptized Jesus. The *Emphatic Diaglott* translation of Matthew 3:16, 17 reads: "And Jesus being immersed, went up from the water; and, behold! instantly the heavens were opened, and the spirit of God appeared, descending, like a dove, and resting on him. And, behold! a voice from the heavens, saying: 'This is my Son, the beloved, in whom I delight.'"

[14] God's acknowledgment then of Jesus as his beloved Son is open proof that Jesus was there

10. According to the apostle at Hebrews 2, who should rightly be the first son to be brought to glory, and how must the followers prove worthy of glory?
11. For what distinctive reason was Jesus the first son of God on earth after Adam? and was he thus born for earthly glory?
12. (a) Why was he made flesh primarily to suffer in the flesh? (b) What did his human death also provide?
13. (a) In what special way and by what means must God bring forth Jesus as a son unto glory? (b) What were the circumstances when this took place?
14. (a) What do those circumstances prove as to Jesus' relationship to the Father thenceforth? (b) What does this illustrate respecting Jesus' followers?

begotten of the heavenly Father and that the begetting was by the spirit or active force of God. It was not the begettal in the womb of any human virgin: such begettal was already past for Jesus and had served its purpose. Jesus was for years a human Son of God, and, now that he was turning his back upon things human and was denying himself to take up the course of suffering even to a human death, God begot Jesus by the spirit to become a spiritual Son of God with heavenly glory in view. It was therefore as a spiritual Son, and not as a human Son, that God testified concerning Jesus by the voice from heaven. Jesus' baptism in water was to symbolize his consecration to God to do his Father's will, and God's will was that Jesus should suffer unto the death in proof of his faithfulness to God and that thereafter he should live as a spirit creature in heavenly glory. Thus Jesus, with God's will definitely set before him and with a heavenly calling and hope of life, now had God's spirit resting upon him and was a new creature, a spiritual son of God. This was the first time such a thing had ever occurred on earth. It illustrates how Jesus' followers, who, just as he was, are human to begin with, may become sons of God whom the heavenly Father brings to celestial glory. Not sons according to the flesh, but spiritual sons, are what they become, because no human parent has anything to do with the matter.—2 Cor. 5:16, 17.

[15] That Jesus by his course opened up this opportunity for his followers, it is written, at John 1:11-13: "He came unto his own, and his own received him not. But as many as received him, to them gave he power [authority] to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"BEGOTTEN" AND "BORN"

[16] Those who are begotten of God are spoken of as "born of God", even while they are yet in the flesh and have not yet come into heavenly glory. In fact, the two expressions "begotten of God" and "born of God" are used interchangeably. At 1 John 5:18 we read: "We know that whosoever is *born of God* sinneth not; but he that is *begotten of God* keepeth himself, and that wicked one toucheth him not." The two expressions mean one and the same thing, because they translate the same Greek words in the original Bible text. Also 1 John 5:1 reads: "Whosoever believeth that Jesus is the Christ is *born of God:* and every one that loveth him that begat loveth him also that is *begotten of him.*" Again here, "born" and "begotten" translate the same Greek word. To *beget* means to *cause to be; to produce (a child like the parent)*; to *get (with child)*. In the Bible it means, not the conception, but the bringing forth of the child to life. In this sense Matthew 1:2 reads: "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren." Luke 1:57 reads: "Now Elisabeth's full time came that she should be delivered; and she brought forth a son." There "begat" and "brought forth" translate the identical word in the original Greek text.

[17] Biblically, then, *beget* does not refer to the time of conception of a child or offspring in the womb. Matthew 1:20 sets forth the angel's words to Mary's fiancé: "Joseph, descendant of David, do not fear to take Mary, your wife, to your home, for it is through the influence of the holy spirit that she is to become a mother." (*Goodspeed*) Therefore, one who is "begotten of God" is not to be viewed as being in a state of gestation like an unborn human child, but is "born of God" and is under full responsibility to God for his conduct. By his course of life as a begotten son of God he must choose either eternal life or eternal death. To this effect 1 John 5:4 reads: "Because all that has been begotten by God overcomes the world; and this is that victory which overcomes the world,—our faith." (*Emph. Diag.*) It will be noted that where the *Authorized* or *King James Version* uses the word *born* many modern translations use the word *begotten,* because they both mean the same and they translate the same Greek word. (1 John 5:1, 4, 18, *Am. Stan. Ver.*) We should expect that, as in Jesus' case, when a son of God is brought forth or begotten, the Father Jehovah God would make some acknowledgment to the begotten son, and that before others. Whether you think of going to heaven or not, it is very enlightening to examine how, since the days of Jesus Christ, human creatures have been privileged to become sons of God unto transcendent glory in heaven.

[18] Those who have been taught by religion that they are due to go to heaven at death should examine themselves to determine whether they are begotten of God and are thereby sons of God. Jesus' words in his discussion with the Jewish ruler Nicodemus are authoritative upon the subject. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a

15. By his course, what opportunity did Jesus open up, as stated at John 1:11-13?
16. (a) What other expression is used in the King James Bible concerning those begotten of God, and why? (b) To what act does "begetting" refer?
17. (a) How is the Greek word for "beget" used in connection with Mary, and how far is one responsible who is begotten of God? (b) What should we expect in the case when one is begotten of God?
18. What were Jesus' words to Nicodemus on the subject, and of what value are they?

man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."—John 3:3-8.

[19] It is unreasonable to understand Jesus' words to mean that the creature who has been begotten of God is like an uncertain wind, coming and going and doing things by fits and starts and moving hither and yon according to a passing inclination and hence being undependable and unreliable in general. Some religionists interpret Jesus' words so. Only in the light of other scriptures can his words be grasped sensibly and hence rightly. Wind is air in motion and has a starting point of movement and a point where it subsides. Jeremiah 51:16 says concerning Jehovah God: "When he utttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries." (*Am. Stan. Ver.*) Psalm 135:7 repeats the statement: "He bringeth the wind out of his treasuries." Psalm 148:7, 8 commands: "Praise the LORD from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his word." Genesis 8:1 says: "God made a wind to pass over the earth."

[20] As the wind is brought forth out of the treasuries of God and is according to his word, so the one begotten of God and who enters the Kingdom is like the wind in having God as his source. But the origin with God of such begotten one cannot be discerned by the natural man, whose eyes cannot see the wind that blows about this earth, but such origin is unseen to his eyes. As the natural man hears the sound of the passing wind, so he may observe the visible effects of the action of God's spirit upon the one begotten of God, but cannot appreciate their cause, neither can he discern what is the heavenly destination toward which the spirit-begotten one is moving. Jesus called this fact to the attention of the natural-minded religious enemies, saying: "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. [Why?] Ye judge after the flesh; I judge no man [thus]. . . . If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." (John 8:14, 15, 42; see also John 9:29-33; 13:3; 16:27, 28) The begotten one's new life, therefore, is not a question of re-entering a visible mother's womb and then being known to issue forth again therefrom and thereafter going the way of the rest of humanity. Unless one is born of God in his spiritual organization, which is higher than man, one cannot eventually see and enter into the heavenly kingdom.—Luke 24; John 20; Acts 1:1-11.

[21] To return now to Jesus' words that explain by what means the begetting or being born again is accomplished: "Indeed I assure thee, if any one be not born from above, he cannot see the kingdom of God. . . . Truly indeed I say to thee, if any one be not born of water and spirit, he cannot enter the kingdom of GOD." (John 3:3, 5, *Emph. Diag.*) It is self-evident that the one gaining entrance into the kingdom must be born again, for "God is a Spirit" and the kingdom is heavenly. Furthermore, to begin with, the fact applies to such one, namely: "That which is born of the flesh is flesh." Such creature originally was begotten or born from beneath, and it is now necessary for the creature to be "born from above", that is to say, from heaven or from God, who is above all. Only God, who is Spirit, can cause spirit creatures to be brought forth; "that which is born of the spirit is spirit." Only God can make it possible that a creature here on earth should get in line to become a spirit creature in the spirit realm of the invisible heavens.

"BORN OF WATER AND SPIRIT"

[22] How, then, is the requirement met, namely, "born of water and spirit"? Religionists say this means there must be a water baptism, such as John administered, as well as a receiving of the so-called "holy ghost", for a begettal. Once more we must let the Scriptures explain, rather than religious traditions. There should, of course, be a water immersion. Even the great Exemplar, Jesus Christ, was immersed in water, and shortly before ascending to heaven he said to his disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."—Matt. 28:19, 20, *Am. Stan. Ver.*

[23] The one immersed is not baptized in or into the name of the person who does the baptizing in water. Note that fact regarding Jesus' disciples: "After these things came Jesus and his disciples into the

19. (a) How have some religionists explained one begotten of God to be like the wind? (b) What facts do the Scriptures submit on "wind" that bear upon the proper explanation?
20. How, then, is the spirit-begotten like the wind, and to what end is spirit-begetting required?
21. Fundamentally, why is it necessary for one gaining entry into the Kingdom to be born again and born from above?
22. Does being "born of water and spirit" refer to water-baptism? and why should there be water immersion?
23. What further facts show there should be water immersion? and into whose name is the candidate immersed or baptized?

land of Judæa; and there he tarried with them, and baptized. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa." (John 3:22; 4:1-3) Paul explained matters to certain believers. "When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:4, 5) Paul writes: "Were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." Though Paul may thereafter not have baptized another person in water but left it to others to do, yet if he faithfully concentrated on preaching the gospel he was fulfilling his commission under which he was sent.—1 Cor. 1:13-17.

[24] Jesus' mention of water in connection with spirit did not refer to water baptism as being preliminary to being begotten of God to the Kingdom. This becomes plain from God's dealing with Cornelius and his fellow Gentile believers. An angel appeared to this first Gentile to be converted to Christianity and told him to send for Simon Peter: "He shall tell thee what thou oughtest to do"; "who, when he cometh, shall speak unto thee"; "who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 10:1-6, 30-32; 11:13, 14) Then Peter preached the word of truth to all those assembled in Cornelius' house: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, . . . And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:34-43) First of all, therefore, Cornelius and the gathering at his house had the truth proclaimed to them by one sent with the word of God.

[25] Having heard the truth concerning Jehovah God and his purpose in Christ Jesus, as preached to them by the one commissioned by God, Cornelius and his fellow listeners were able to accept and believe the truth. They could not have exercised intelligent and well-founded faith without this basis of truth. That truth opened up to them the door of knowledge and of opportunity unto God's kingdom; and on this occasion Peter was using the second of the "keys of the kingdom of heaven". (Matt. 16:19) Having been rightly affected by the truth preached and having responded to it in a way that God approved, what happened to them? "While Peter yet spake these words, the holy spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy spirit. For they heard them speak with tongues, and magnify God." (Acts 10:44-46) Who will deny that Cornelius and fellow Gentile believers were then and there begotten of God and were born from above? No unbelieving onlooker could tell whence and whither the begetting was, but there was the evidence from God giving testimony to their begettal of the spirit, namely, by their being inspired to speak foreign languages and to magnify God therein. Even the circumcised believing Jews, including Peter, who till then had not thought such a thing within God's purpose, had to admit that such Gentiles were "born of the spirit", as they themselves had been.

[26] It was first after this begettal of such Gentile believers that the matter of literal water entered in. "Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the holy spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ." (Acts 10:46-48, *Am. Stan. Ver.*) From this it is manifest that, although the water baptism was not and should not be omitted but is commanded, it does not necessarily precede the faithful creature's being "born of water and spirit". It is further manifest that the term *water* in conjunction with spirit does not mean literal water as for baptism. Instead, "water" symbolizes that which had to be preached to Cornelius and his fellow Gentiles before being begotten of the spirit, namely, the truth concerning Jehovah God and his purpose through Christ Jesus. Stated in other phrase, Jesus declared that, 'Except a man be begotten of the truth and spirit, he cannot enter into the kingdom of God.' (John 3:5) This likening of truth to clean water is not unusual in Scripture. Said Peter later: "Seeing ye have *purified* your souls in obeying the *truth* unto unfeigned love of the brethren, see that ye love one another with a *pure* heart fervently." Then to show that the word of truth performs its part in the begetting of a new creature in Christ, Peter adds: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . And this is the word which by the gospel is preached unto you."—1 Pet. 1:22-25.

24. (a) Did Jesus' words "born of water and spirit" mean water baptism must be preliminary to spirit-begetting? and whose case throws light on this question? (b) What did he and his fellows have first presented to them?

25. (a) What did the hearing of the truth open up to them, and what instrument was Peter there using? (b) What event then took place, and what was the evidence thereof?

26. (a) What was first then commanded upon these spirit-begotten Gentiles? (b) In view of this, what, then, does being "born of water" mean, and how does Peter use "water" in this sense?

[27] Further comparing truth to water that cleanses, the apostle Paul speaks of a great mystery, saying: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27) To the consecrated believers who are members of the church-body or "body of Christ", Paul writes: "We should approach with a true heart, in full conviction of faith, our hearts having been sprinkled from a consciousness of evil. The body, also having been bathed in pure water, we should firmly hold the confession of the hope, without declining." (Heb. 10:22, 23, *Emph. Diag.*) The same apostle uses the word *regeneration* to mean *rebirth* or *a being born again*, which rebirth is necessary for a creature to see and enter the kingdom of God; and to show the power of the purifying truth to that end, Paul writes: "But when the goodness and the philanthropy of God our Savior appeared, he saved us, not on account of those works in righteousness which we did, but according to his own mercy, through the bath of regeneration, and a renovation of the holy spirit [or (*Rotherham*), through means of the bathing of a new birth, and the moulding anew of holy spirit], which he poured out on us richly through Jesus Christ our Savior; so that having been justified by his favor, we might become heirs according to a hope of [eternal] life."—Titus 3:4-7, *Emph. Diag.*

[28] The heathen perform many ablutions or immersions in water, as, for instance, in the water reservoirs attached to ancient Egyptian temples. But only the washing with the truth and a being cleaned up by it prepares the creature for the begetting by the spirit unto the kingdom of God. Says James to his Christian brethren: "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear [the truth], slow to speak, slow to wrath." (Jas. 2:5; 1:18, 19) This close linking of the water of the word of truth with the begetting helps us to appreciate why, prior to Jesus, from the first martyr Abel down to his fellow martyr John the Baptist, no men were or could be begotten of the spirit to the kingdom of God. The reason why was that the word of truth explaining the great mystery of the Kingdom and showing the open privilege of entering into it with Messiah Christ had not been preached. God must first send the Pioneer of the way.

[29] Christ Jesus was the first one to preach such truth and to invite men into the Kingdom, thereby engendering a hope of it in their hearts. "So great a salvation; which beginning to be spoken by the Lord, was confirmed for us by those who heard him; God co-attesting both by signs and wonders and various mighty works, and distributions of holy spirit, according to his will." (Heb. 2:3, 4, *Emph. Diag.*) "For out of his fulness we all received; even favor upon favor. For the law was given through Moses; the favor and the truth came through Jesus Christ." (John 1:16, 17, *Diag.*) One is begotten unto that for which he may hope; without his knowledge first of the truth thereon this could not be so.

WHEN BEGOTTEN

[30] Christ Jesus was begotten of water and spirit after his baptism and when the heavens were opened and the spirit descended upon him. After that, when were his close associates or disciples begotten thus? Unlike anything in the Hebrew Scriptures from Genesis to Malachi, Jesus spoke to his disciples continually about the Father, "your Father which is in heaven." (Matt. 5:16, 45, 48; Mark 11:25, 26; Luke 6:36) Differently from the way John taught his disciples, Jesus taught his followers to pray, saying: "When ye pray, say, Our Father which art in heaven, Hallowed be thy name." (Luke 11:1, 2) On the day of his resurrection from the dead Jesus said to Mary Magdalene: "Be not clinging to me, for not yet have I ascended unto the Father; but be going unto my disciples, and say unto them, I am ascending unto my Father and your Father, and my God and your God." (John 20:17, *Rotherham*, margin) Did all such instruction and such speaking concerning the heavenly Father to Jesus' disciples mean that they had already been begotten or born of God and were children of God? Scripturally, the answer must be a No. Why?

[31] There is no question that the disciples had made a consecration of themselves to do God's will according as Jesus taught them and set them the example to do. Peter said to Jesus in behalf of himself and his fellow apostles: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27) Also, at the last supper with his faithful apostles Jesus said: "Ye are they which have continued with me in my temptations.

27. How does the apostle Paul use "water" in a like way in writing to the Ephesians, to the Hebrews, and to Titus?
28. (a) What washing therefore prepares the creature for spirit-begetting, and how does James show this? (b) What does such linking of the water of truth with begetting help us understand regarding the faithful ones prior to Jesus?
29. Who was the first one, as shown by scripture texts, to present such hope, and why was such hope necessary?
30. Respecting whom did Jesus speak to his disciples and teach them to pray? and did this mean they were begotten?
31. What step had they taken toward God? how had they symbolized this, and did this bring to them immediate spirit-begettal?

And I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke 22:28, 29) Those disciples were consecrated and fully devoted to God; of that there can be no question. Jesus had symbolized or given open testimony of his consecration to God by being immersed in water, and so had they done. However, their being consecrated to God did not entail or draw upon them an immediate begettal by Jehovah God.

32 During all the time that they were with Jesus, including the forty days after his resurrection and until his being taken up from them into heaven, Jesus taught his disciples about God's kingdom. But even with their consecration and their knowledge of Kingdom truth, there was one thing lacking. They must be born, not only of the water of truth, but also of the spirit, in order to be born again, from above, and to become the spiritual sons of God. Till then, they were simply prospective sons of God, that is, consecrated ones in the way to become God's children. The spirit or active force of God must yet testify to them that they were the children of God. Jesus had that testimony of the spirit: "for he whom God hath sent speaketh the words of God: for he giveth not the spirit by measure. The Father loveth the Son, and hath given all things into his hand." As to others then, Jesus said: "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believed on him were to receive: for the spirit was not yet given; because Jesus was not yet glorified."—John 3:34, 35 and 7:37-39, *Am. Stan. Ver.*, margin.

33 True, on his resurrection day Jesus materialized to the view of his disciples in the shut room, and then breathed upon them and "saith unto them, Receive ye holy spirit". (John 20:22, *Rotherham*) However, that was only a symbolic action, an advance notice of what was to come. Hence, on the day of his ascension to heaven, he said to the faithful disciples just before parting: "John indeed immersed with water; but ye in holy spirit shall be immersed, after not many of these days. . . . ye shall receive power when the holy spirit cometh upon you, and ye shall be my witnesses, both in Jerusalem and in all Judæa and Samaria, and as far as the uttermost part of the land." (Acts 1:5, 8, *Roth.*) The consecrated disciples could not be begotten of God before that outpouring of his holy spirit upon them. That event arrived on the day of Pentecost, ten days after Jesus' ascension. On the preaching tours upon which Jesus had sent them out, the holy spirit had been upon the twelve apostles and also upon the seventy evangelists, to enable them to perform the miracles which Jesus commissioned them to do. (Matt. 10:1-20; Mark 6:7-13; Luke 9:1-6; 10:1-20) Nevertheless, that was not the baptism of the spirit of which John the Baptist foretold. It was no more a sign or evidence of their being sons begotten from above by the Father than the fact that God's spirit rested upon John the Baptist and filled him was proof thereof. (Luke 1:13-17; 3:16) Christ Jesus, the Son and Representative of the heavenly Father, was the One that "gave them authority to expel impure spirits, and to cure diseases and maladies of every kind". —Matt. 10:1, *Emph. Diag.*

34 On the fiftieth day from Jesus' resurrection came the expected baptism with the holy spirit, for which the disciples had tarried at typical Jerusalem or Zion as instructed by Jesus. (Luke 11:13) "And when the day of Pentecost was fully come, they were all with one mind in the same place. And suddenly there came a sound from heaven, like a violent wind rushing; and it filled the whole house where they were sitting. And divided tongues appeared to them, like fire, and one rested on each one of them. And they were all filled with holy spirit and began to speak in other languages, as the spirit gave them utterance." (Acts 2:1-4, *Emph. Diag.*) A multitude of Jews and proselytes then assembled outside to learn what was going on. Peter told them that this was a fulfillment of Joel's prophecy (2:28-32) concerning the pouring out of God's spirit upon all his servants and handmaids in the flesh in the latter days.

THE PROOF

35 The spirit's outpouring was proof, accompanied by visible and audible evidence, that the way into the Kingdom had been opened for the followers of Jesus Christ. Then Peter used the first of the "keys of the kingdom of heaven" by preaching to the assembled crowd that Jesus, whom they killed on the tree, was the King after the order of Melchizedek and had been raised to life at the right hand of Jehovah God. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy [spirit], he hath shed forth this [thing], which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Then Peter told

32. Up to the day of his ascension, of what chief thing had Jesus spoken to them? and what was nevertheless yet lacking as to them?
33. (a) What facts show whether, when Jesus breathed on them on his resurrection day, they were begotten of the spirit? (b) On their preaching tours, what was operating toward those disciples, and of what significance is this in deciding if they were begotten?
34. (a) When, and with what attending circumstances did the awaited baptism of the spirit come? (b) What prophecy did Peter there apply?
35. (a) Of what was this outpouring a proof, and what instrument did Peter there use? (b) What remedy for sins did Peter then preach, and what promise did he set before them if obeying?

them that remedy for their sins, and how they too might be begotten of God by his spirit. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy [spirit]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." —Acts 2: 33-40.

[36] Peter declared that Jesus, having received the promised holy spirit, "hath shed forth this" upon the consecrated who were accepted by God to become his sons. This was proof that Jesus had entered into his Father's presence and had presented the merit of his human sacrifice. This presentation made it possible for the sins of his followers to be remitted and for them thereby to be justified and made right in God's sight. This, in turn, made it possible to take them into direct relationship with God and adopt them as sons by his begetting of them with his spirit.—Heb. 9: 22-26.

[37] By the preaching of Peter that day under the illuminating power of the holy spirit those Jews there assembled received the truth. By accepting it and then consecrating themselves to Jehovah God through the Savior Jesus Christ they too would get in the way of being begotten of the spirit unto the kingdom of God. Thousands did so that day, and were begotten "of water [truth] and spirit". It is recorded: "Then they that gladly received his word were baptized [in water, as Peter commanded]: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And the Lord added to the church daily such as should be saved." It is to be understood that by taking this course these all received the holy spirit, as a sign of their sonship to God, as Peter had said.—Acts 2: 38, 41-47.

[38] At the time of the descent of the holy spirit upon Jesus was when Jehovah God audibly confessed Jesus to be his beloved Son, in whom He is well-pleased. (Matt. 3: 16, 17; Luke 3: 21, 22) The Pentecostal outpouring of holy spirit upon the consecrated followers of Christ was the sign from above that they had been born again, begotten of water and spirit, born of God, and were in line for the Kingdom and its glory as sons of God. Other Scriptural facts bear this out. Some time afterward when Philip the evangelist was obliged to go into Samaria, the Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ" and were "immersed, both men and women". However, they had no evidence that they were accepted with God and adopted as his sons. When the apostles Peter and John went down to those Samaritan believers, they "prayed for them, that they might receive holy spirit; for not yet had it upon any one of them fallen, but only to begin with they had been immersed into the name of the Lord Jesus". The proof of the Samaritans' adoption as sons of God followed through intercession of the apostles: "then proceeded they to lay their hands upon them, and they were receiving holy spirit." —Acts 8: 4-17, *Roth.*

[39] Further showing that the giving of the spirit coincided with the begetting from above or being born again, Peter said regarding his visit to Cornelius, the first Gentile convert: "Brethren, you know that in former days God chose among us, that by my mouth the Gentiles should hear the word of the glad tidings, and believe. And God, the heart-searcher, testified to them, giving to them the holy spirit, even as to us; and made no distinction between us and them, having purified their hearts through the faith."(Acts 15: 7-9, *Emph. Diag.*) Years later Paul came upon some believers at Corinth, Greece. When Paul asked if they had been baptized with holy spirit, they replied: "Nay! not even whether there is holy spirit did we hear." They explained that they had been baptized "into John's immersion". Under such circumstances how was it possible that they should be "born of water [truth] and spirit"? Then Paul preached to them the necessary truths. "And when they heard this, they were immersed [in water] into the name of the Lord Jesus; and Paul laying hands upon them the holy spirit came upon them, and they began speaking with tongues and prophesying."—Acts 19: 1-6, *Rotherham.*

[40] That the holy spirit bestowed is the evidence a son of God in line for heavenly glory must have, and that its receipt testifies to the begetting, is shown in numerous scriptures. To the consecrated ones at Ephesus Paul wrote: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salva-

36. (a) Who then shed forth the spirit, and of what was this a proof? (b) What did this proved fact make possible for his followers?
37. What did those listeners hear that day? and how did many of them come to be "born of water and spirit"?
38. (a) Of what was the spirit's outpouring a sign respecting the disciples? (b) How does the Samaritans' experience with Philip and the apostles bear this out?
39. (a) What did Peter say to the council at Jerusalem to show that the giving of the spirit coincided with the begetting? (b) What experience of Paul with new believers at Corinth bear out this fact?
40. (a) What evidence must one in line for the Kingdom have, and to what does the receiving thereof testify? (b) How did Paul's words at Ephesians 1 show this?

tion: in whom also after that ye believed, ye were sealed with that holy spirit of promise, which [spirit] is the earnest [the pledge] of our inheritance until the redemption of the purchased possession [the church]."—Eph. 1:2, 5, 12-14.

[41] Features marking these begotten sons to distinguish them from those who will become earthly sons of God as a result of the 1000-year reign of Jesus Christ, will be discussed in a coming issue.

41. What features of interest will be discussed in a coming issue of *The Watchtower*?

FAITHFUL UNDER BONDS

DOWN to the end of this world there will be prisons. Down to the final end there will also be innocent Christians occupying many of those prisons. Said Jesus as to the dividing of the people on the Kingdom issue at the end of the world: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." To both the "sheep" and the "goats" he brings up the subject of prison, saying: "I was in prison, and ye came unto me," or, "ye visited me not," respectively. When both the sheep and the goats inquire when saw they him in prison, the King on his throne answers: "Inasmuch as ye have done it unto one of the least of these my brethren," or, "inasmuch as ye did it not to one of the least of these," ye have or ye have not done it unto me. (Matt. 25:31-45) This plainly argues and foretells that at the time of the gathering of the nations at the world's end some Christians must expect to be put in concentration camps and prisons and other places of detention for faithfully following his teaching and example.

In fact, Jesus plainly and directly said so to his disciples. Since 1914 has been a time of nation risen against nation and kingdom against kingdom, and great earthquakes, famines, pestilences, and fearful sights and great signs from heaven. And after predicting those things, Jesus added: "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and INTO PRISONS, being brought before kings and rulers for my name's sake." (Luke 21:10-13) Furthermore, in the last book of the Bible, to wit, The Revelation, which speaks of events at the end of this world, the same Jesus appeared in a vision to the prisoner John and commanded him to send this message to the faithful Christians: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days [symbolizing all days at the world's end]: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches [Christian congregations]; He that overcometh shall not be hurt of the second death."—Rev. 2:10, 11.

In casting God-fearing, Christlike men and women into prison because they insist on obeying God's Word and law as Christ Jesus did, those who cast them into such a place are not serving God or pleasing Him. In the above-quoted text, Jesus says the Devil is the one back of it. According to God's rule at Romans 6:16, the ones imprisoning God's faithful servants are yielding themselves as servants to the Devil. That is straight Scripture teaching, no matter how distasteful it be to a host of religionists.

By imprisoning consecrated Christians, who are in the world but not of it, the Devil is casting them into an invention of his own. The first prison observed in Holy Writ is mentioned as a part of the Devil's visible system of things or organization, namely, demon-worshiping Egypt. (Gen. 40:15; 41:14; Ps. 105:17, 18) To Christians upon whom our Lord's prophecies concerning prison experience is fulfilled it is very comforting to note that, from the time of the first world power of human history, faithful servants of Jehovah God have suffered deprivation of their liberty by the Devil and his visible agents. Also it is very interesting and instructive to see how Jehovah's servants, including Jesus Christ himself, conducted themselves under such prison confinement and kept integrity to God.

At Hebrews 11:35, 36 the apostle refers to all faithful prisoners of times before Christ, saying: "Others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." Then he speaks of "these all" as "having obtained a good report through faith", and shows that at God's due time they will be "made perfect". (Verses 39, 40) Their not accepting deliverance from the tortures at enemy hands bespeaks that they refused to strike a bargain with the enemy on his terms and to compromise the cause of Almighty God. They waited upon the Omnipotent God for deliverance and were willing to suffer to prove their devotion to Him till his deliverance came. It should not escape notice that all those men of before Christ did not receive the promise of the heavenly Kingdom and hence had not been begotten of the spirit of God to become his heavenly children. Their hopes were entirely earthly, human, hopes of endless life in happiness on earth under the kingdom of heaven. Yet Jehovah's spirit was with those men and women of old to enable them to endure all that the enemy brought upon them and thereby to defeat the wicked efforts of the enemy to crack their integrity toward God.

Joseph, the one whom God favored with dreams of coming glory, was the first to be recorded in Scripture as undergoing an unjust prison sentence. He was falsely accused of the very thing he had refused to commit and was cast into the state prison of militarized Egypt. To begin with, he had been sold into slavery and, at the highest, occupied the place of slave to an officer of the state. He did not refuse to work at things which he could conscientiously do for his master. He did not insist that he be given his liberty or else he would go on a sit-down strike. His faithful and conscientious service in Potiphar's house caused the master to put him in charge of the house. It was for refusing to do what he could not

conscientiously do because it violated God's law that Joseph was railroaded into prison. Without question he insisted upon his own innocence. Because his innocence was not recognized and because he was not given his freedom, did Joseph refuse to do any work in the state's prison? Genesis 39:21 makes answer, as follows:

"But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper." What work Joseph did was no integrity-breaking compromise. Else Jehovah God would not have prospered Joseph. He would not have given Joseph the interpretation to the dreams of two fellow prisoners, Pharaoh's butler and baker. After two full years more of imprisonment, he would not have delivered Joseph to interpret Pharaoh's dreams and become his prime minister.—Genesis 40, 41; see Psalm 105:14-22.

"Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." Such was the order of King Ahab of Israel to his officers respecting Micaiah, Jehovah's prophet. (1 Ki. 22:27) Ahab was the most wicked king of Israel till that day. He practiced Devil-worship or Baalism and, of course, set up the Devil's institutions throughout the nation, including prisons, whereas Jehovah's law to Moses said not a thing concerning prisons. His law provided other things than prison for the treatment of law-violators and covenant-breakers.

At the instance of the king of Judah, King Ahab had had Micaiah called before them to say what Jehovah God prophesied as to their military venture against Ramoth-Gilead. Micaiah gave a faithful testimony, by God's spirit. He refused to soft-pedal and compromise Jehovah's Word. Thereby he brought the warrior king's wrath down upon him. Yes, Micaiah went to prison and took his punishment. Goatish King Ahab went to his military adventure, but also to punishment, that of spilling his own blood for flea-bitten canines to lick it, in fulfillment of Jehovah's word by the prophet Elijah. Hence, if Micaiah was to remain in prison till King Ahab returned "in peace", Micaiah never got out but died in prison. But Micaiah knew why he went to prison in the first place, and he was willing to stay there for the same reason, even if release therefrom came only at death.—1 Ki. 21:17-19; 22:28-38.

Samson, the mighty judge and slayer of a thousand Philistines with the jawbone of an ass, also must come under review. Behold him grinding grain like a weak woman in the prison-house mill, turning out meal for those uncircumcised Philistines. By a compromise with their female tool this lion-slayer came into this sorry plight. The Philistines had a grudge to settle with Samson, but, most of all, they sought by humiliating him to bring scorn and sneering contempt upon Samson's God Jehovah. Sightless Samson was willing to grind at the Philistine mill, but in his heart he was uncompromising with the enemy on the real issue, that of Jehovah's supremacy and His rightful domination over all. Samson bided his time for his God to strengthen him with his spirit and to have one last part in the vindication of Jehovah's Godship and name. Brought forth in prison togs to provide sport as a butt of jokes in reproach of Jehovah, Samson chose to die in the opportunity of being used of God to wreak divine vengeance upon those reproaching His name. Samson's last words were, not for mercy from the cruel Philistines, but for this: "O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. . . . Let me die with the Philistines." At his death amid the crashing in of Dagon's temple Samson slew more than in all his life.—Judges 16, *Am. Stan. Ver.*

Hundreds of years later it required the overthrow of the entire Jewish nation and the amazing fall of religious Jerusalem for the prophet Jeremiah to be delivered from prison. Because foretelling this national disaster Jeremiah was charged with treason. "The priests and the prophets and all the people took him, saying, Thou shalt surely die." Certain princes of the nation, however, contended that Jeremiah had a right to say this, and he was released. Not frightened by this, Jeremiah kept on preaching Jehovah's vengeance and refused to compromise his commission to preach it, although it brought the whole nation down upon him. (Jer. 1:4-9) For this, Jeremiah was called a defeatist. When going about the Lord's business, he was seized as an enemy sympathizer by the king's captain. "And he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, It is false; I fall not away to the Chaldeans." A cell in the city prison was not bad enough for this faithful witness of Jehovah, but his nationalistic foes had him taken therefrom and let him down into solitary confinement in the prison cistern, where "there was no water, but mire". Still Jeremiah did not beg for a deliverance upon some compromise with the persecutors. He knew he was Jehovah's witness and that what he prophesied was from Jehovah and was true and was soon due to come true. Not through any bartering with the enemy was Jeremiah hoisted out of the miry dungeon, but through the intervention of a man of good-will. Thenceforth Jeremiah was detained in the court of the prison and given the rations of bread and water till Jerusalem fell.

Ebed-melech was the man who came to Jeremiah's relief, like a sheep visiting one of the least of Jesus' brethren in prison. This Ethiopian servant of King Zedekiah had his life spared as a reward from Jehovah. The king, who disdained to heed Jeremiah's uncompromising message and advice, was taken captive, without eyes and without any living sons, to imprisonment in Babylon. There he died in disgrace.—Jeremiah 37 and 38; 52:4-11; 39:15-18.

King Asa of Judah was Jehovah's representative on the throne of the kingdom and was bound by God's law. It was right and proper for Hanani the seer, in obedience to God's instruction, to call Asa's attention to his falling down on correct relations with the God whom he professed to worship. Because Asa compromised with the heathen Hanani predicted no peace, but said: "Herein hast thou done foolishly: therefore from henceforth thou shalt have wars." Due to Hanani's refusal to approve the king's course, "Asa was wroth with the seer, and put him in a

prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time." Oppression of Jehovah's witness was attended by oppression of other countrymen also.—2 Chron. 16:1-10.

One of the prophets definitely known to have died in prison for his faithfulness was John the Baptist. Herod Antipas, tetrarch of Galilee, pretended to be a religious proselyte to the worship of Jehovah God. Therefore his conduct was properly to be measured by God's law, and Jehovah's witness reproved Herod for his covetous and adulterous course. Hence, in the second year of John's ministry as a preacher of the coming of the Christ, he was cast into prison by Herod. (Luke 3:19, 20) About this time Christ Jesus visited Nazareth his hometown. In the synagogue he read these words, which he applied to himself: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; . . . to set at liberty them that are bruised." (Luke 4:14-21) Did Jesus then endeavor to set John free from prison by a stern protest to Herod or by miraculous means? No. Jesus showed himself subject to his heavenly Father's will respecting John the Baptist.

It was with no plea for deliverance and alleviation of his sufferings that John the Baptist in prison sent two messengers to Jesus. What John asked through them was: "Art thou he that should come, or do we look for another?" Did Jesus try to prove that he was the one by commanding the angels to open the prison doors to let John walk out? Did Jesus fear that the witnessing to Jehovah's Righteous Government was suffering an undue curtailment by John's lingering in prison? Had John's imprisonment caused the witness work to come to a halt or to decline? Note Jesus' own statement to John's two messengers after first curing many afflicted persons in their presence: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, TO THE POOR THE GOSPEL IS PREACHED. And blessed is he, whosoever shall not be offended in me."—Luke 7:19-23; Matt. 11:1-12.

John did not become offended at Jesus because Jesus did not take steps to release him from Herod's prison, but was satisfied to remain there just so long as the Kingdom interests outside the prison were suffering no damage and the witness work was not slackening but was increasing. While others outside were, by God's grace and dispensation, free to do the preaching, John would let his light shine in prison by his unyielding steadfastness and by preserving his integrity to Jehovah God. What work was assigned to John in prison to occupy his time is not stated. At last, with a clean conscience, he bowed his neck to the headsman's sword. In rank no prophet prior to John was greater than he.—Matt. 14:1-12.

Jesus Christ's own time in prison was short at most. When he was taken from prison, it was on no bargain with the enemy. In him the prophecy (Isaiah 53:8) was fulfilled: "He opened not his mouth. . . . He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." He did not complain at the cup of suffering which the heavenly Father poured for him, but said: "Not my will, but thine, be done."

Jesus' apostles, including Peter, were imprisoned for preaching the gospel, but the Lord's angel released them, not to lead selfish lives thereafter pleasing to the foe, but to keep on preaching. James, the brother of the apostle John, was killed with the sword, doubtless in prison. (Acts 4:1-30; 5:17-40; 12:1-19) Of the apostles Paul without doubt was more often in prison than any other. He speaks of being "in prisons more frequent". (2 Cor. 11:23) His being a Christian and a minister of the gospel did not deprive him of his Roman citizenship. The rights of citizenship he used to estop Jewish religionists and Roman officials from treating him improperly. He invoked their own laws against them to remind them they had no right to deal thusly with him. He used his Roman rights to appeal to the highest human authority of the empire, Caesar himself. (Acts 22:25-30; 23:10, 11, 31-35; 24:23-27; 25:10-14, 27) At Philippi, Greece, Paul and Silas were wrongfully accused of being anti-Roman seditionists and were beaten, cast into prison and put in the stocks. In the dungeon they availed themselves of their spiritual privileges of prayer and praise to God. When a miraculous earthquake loosed all the bonds of all prisoners and opened the prison doors, Paul and Silas did not aid any prison-break for freedom. Paul quelled any such possibility by crying out to the distracted prison-keeper: "Do thyself no harm: for we are all here." Then he gave a testimony to the prison-keeper, leading to his conversion to Christianity. To have tried a prison-break for liberty would have left the stigma of criminals upon Paul and Silas.

Jehovah's witnesses refused to leave the prison till the city magistrates themselves came and let them out. The magistrates were terrified because they had violated Roman law in beating these two "openly uncondemned, being Romans", and jailing them. They instructed Paul and Silas to leave the prison quietly, without public knowledge. Paul did not try to relieve them of the consequences of their misfeasance in office just to help them out of their *jam*. He demanded: "Let them come themselves and fetch us out." Only then did Paul and Silas quit the prison, vindicated.—Acts 16.

Contrary to risky breaks for freedom, the counsel of Paul and Peter to servants applies to Christians unjustly imprisoned. The faithful servants of Jehovah who have been unwillingly taken into custody by officers of law and government and put behind concentration-camp enclosures or prison walls and bars have come into the status of legalized servants or slaves to their captors. Rather than urging a refusal to do any proper work out of an insistence upon the grant of full liberty and freedom from supervision, Paul wrote: "Servants [*douloi;* slaves], be obedient to them that are your masters according to the flesh, . . . as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." (Eph. 6:5, 6; Col. 3:22-25) "That the name of God and his doctrine be not blasphemed." (1 Tim. 6:1) "That they may adorn the doctrine of God our Saviour in all things."—Titus 2:9, 10.

This does not mean Christians may not still exercise conscience inside prison. Rightly Jehovah's witnesses, by the thousands in Nazi concentration camps in Germany, have refused to *heil Hitler*, because they know the Bible says only Christ Jesus is their Leader under Jehovah God. For this conscientious stand they have suffered, but the apostle Peter writes to servants respecting froward masters and says: "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. Having a good conscience; . . . For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing." —1 Pet. 2:18-20; 3:16, 17.

Paul in prison proceeded according to the law of the land as then in force. He preached to Onesimus, a slave (*doulos*) that had escaped to Rome. When Onesimus accepted the truth and became a Christian, Paul did not pronounce him a freeman loosed from his ties to his former master. Rather, Paul sent Onesimus back to Philemon his master at Colosse, with this written request: "Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten [by the truth] in my bonds [in a Roman prison]: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, mine own bowels: whom I would have retained with me, . . . but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. . . . receive him for ever; not now as a servant, but above a servant, a brother beloved." (Philem. 9-16; Col. 4:9) Paul did not require Philemon, because a Christian, to manumit or free his slave, Onesimus, because now a Christian. Paul laid no obligation upon Philemon, but left it to his own judgment of right.

Prison authorities at Rome did not deprive Paul of his privilege of preaching to others in prison under any fear of his proselyting others. They gave him separate quarters and the opportunity to receive and bear witness to visitors. "Paul was suffered to dwell by himself with a soldier that kept him. . . . Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28:16-31) In all Caesar's court he became a man much talked about pro and con, because of his steadfast witness "unto the furtherance of the gospel". (Phil. 1:12-18) Paul was also not deprived of the privilege of writing letters to his Christian brethren outside, but from prison he wrote his epistles to the Ephesians, to the Philippians, to the Colossians and to Philemon, and to Timothy. In these he styled himself "the prisoner of Jesus Christ" or "the prisoner of the Lord". (Eph. 3:1; 4:1; Col. 4:10; 2 Tim. 1:8) He loaded his letters or epistles with scriptures. In fact, his letters were all Scripture.

The apostle John was also made a prisoner and isolated on the forbidding isle of Patmos. The Lord looked after John's spiritual welfare there, and the marvelous visions of the Apocalypse, or The Revelation, were given to him. (Rev. 1:1-9) Doubtless, as instructed by the Lord, John wrote letters from the prison isle to the seven churches of Asia Minor to convey the messages committed to him for them. In the message to the church at Smyrna he forewarned of the prison experiences to befall faithful Christians in these last days, and exhorted all such to faithfulness until the Lord gives them deliverance, at death itself, if that should be His will. (Rev. 2:10) By faithfulness under prison hardships and other tribulations throughout all their days these keep their integrity unspoiled and uphold Jehovah God's side of the issue of universal domination. They share with Christ Jesus in Jehovah's vindication.

FIELD EXPERIENCES

CLERGY OPPOSE HOME BIBLE STUDY (LONDON, ENG.)

"During the past few weeks we have been holding a book study in the home of a lady, and many neighbors have been joining in the study. A fortnight ago, the local minister called on her to make some inquiries about this, and in the course of the conversation he was invited to attend. The following evening he turned up. There were eleven of us present, and we commenced to study the portion of the book *Children* on 'immortality'. The minister started by saying that he had come along because he had heard that some of *his* flock were forsaking *his* church in order to attend this Bible study; whereupon the study conductor replied that the people of good-will were not *his* sheep but were the Lord's. In the course of the study the minister refused to accept the statement that man is mortal and subject to death, but was completely silenced by the Scriptural answers. At the close of the study the minister said he had some questions which he would like answered. Being much interested, all the people of good-will remained. It was most marked that, whilst the minister was getting all hot and bothered, the conductor was very calm, kindly, and gave quiet Scriptural answers. All those present remarked on this and said that the minister was in the wrong and that his doctrines were false. We heard later that he tried to bully the lady of the house, telling her that God would judge her for allowing Bible studies in her home. This did not worry her, however. The Bible-study work is laying waste the pastures of the unfaithful shepherds, and it is an encouragement to us to press on in this all-important work."

"I HAVE BEEN HAVING STUDIES

with a lady in the following subjects: reading, writing, arithmetic, spelling, and *The New World*. After so long a time I asked her to go with me out in the service. Her reply was: 'I don't know enough; I will have to wait until I learn more.' Witness: 'If that is what you are waiting for, you will never get ready to go.' Georgia: 'I will just have to wait, for I don't know what to say.' W: 'You don't have to say anything; just hand them the card and, when they have read it, show them the book.' G: 'I have my chickens to look after, and my housework to do, and I can't go.' W: 'Well, go with me on the streets, and you can get back in time to feed your chickens.' G: 'The people would think I was crazy.' W: 'Well, go with me to Columbia (South

Carolina) to give out *Consolation*. G: 'Yes, I will go with you down there.' W: 'Since you did so well at Columbia, why not go on the streets with me here?' G: 'Yes, I will go next Saturday evening.' W: 'Now, since you did so well on the street, why not go with me out in the witness work from door to door securing subscriptions for *The Watchtower*?' G: 'Yes, I will go with you tomorrow.' W: 'Now, Georgia, you may take that house and I will go here.' Landlady: 'Georgia, is this you?' G: 'Yes, this is me.' Landlady: 'Why, Georgia, I never see you out from home or anywhere. I don't even see you out on the streets.' G: 'If you go on the streets on Saturday evenings you will see me.' L: 'Georgia, are you doing this work?' G: 'Yes, I am a witness.' L: 'But, Georgia, they don't preach Hell.' G: 'No, they don't preach Hell; they preach the Kingdom. We don't want hell; we want the Kingdom. All of you that are preaching Hell and wanting hell, will get all the hell you are looking for.' L: 'Well, here, Georgia, is a dollar; send me *The Watchtower*.' From that time on Georgia is putting all the time possible in the service. In February she got in 80 hours, and 3 subscriptions. Now the chickens look long and hard for their feed when Georgia gets in from 5 to 6 o'clock in the evening. Neither is housework looked after so closely as before; she is striving for 100 hours per month."

"IN MATANZAS, CUBA,

I was making a back-call on a man with whom I had placed *Children*. As my husband and I entered the garden we noticed a man talking with him and with a book in his hand. Our person of good-will introduced us to him, Dr. ———, and pointed to the book in his hand, telling us he had just lent it to him. The doctor told us he had heard about us and said he would like to know: 'Why don't you salute the flag?' We explained. He was satisfied and proceeded to ask other questions. The following week we called on him and found he had several leaves of *Children* turned down, awaiting us. All his questions were answered to his continued satisfaction, and he obtained several more books. By the time we made the next back-call he had finished reading *Prophecy* and was starting *Light*, Book One. He obtained a Bible and the book *Creation*. On our following visit he greeted us cheerfully with: 'Do you suppose there is a spot in the Kingdom for me?' We answered, 'Yes!' and told him the importance of studying and of the testimony work. He exclaimed: 'Yes, I believe it is worth while doing what you are doing.'

"During our absence from Matanzas in pioneer work in the next town my husband injured his leg and decided to see this same doctor and at the same time see what progress he had made. When we arrived he was out; but he came in shortly and said he was very glad to see us. He then told of several experiences he had had with some clients and told us he had been doing some testifying. He pulled out a booklet from his brief case and asked us if that was good for Catholics and if we had a booklet that was good for Adventists. We told him yes, and he said he would like to get some. He then gave us some money to send him booklets. As we left we happily chuckled, remembering the day we jokingly thought of his turning his tool case into a testimony case. Here we actually saw that fond hope fulfilling itself before us."

FOLLOWING UP A BOOKLET (GRAYS, ESSEX, ENG.)

"A booklet was placed with a woman, and I was given the opportunity to follow it up. This I did by going back many times, without seeming success, until at last her husband was sent out 'to get rid of me'. Without giving me a chance to introduce the Kingdom message, he proceeded to tell me that religion was the cause of all the trouble in the world and that he was a Socialist and thought that that is what Christ taught. As soon as he finished I plainly showed him the difference between religion and Christianity and the stand taken by Jehovah's witnesses. He listened for an hour and a half; but I then had to leave on account of having a book study. He made me promise to come back after two days, which I did. I was able to commence a study. He was thrilled with the message and came to the 'Free Nation's Theocratic Assembly' at the Royal Albert Hall in London. Since then he has regularly attended the *Watchtower* studies at our Kingdom Hall, and shared in answering the questions, besides participating in the witness work. His wife (they have lost two sons by enemy action) is also now thrilled with the Kingdom message and is having a study. We are looking forward to her assembling with us too. All this within two months."

A TIMELY CALL (ILLINOIS)

"I called at a house and found the man kneeling down praying out loud. I waited at the door until he finished. He did not know I was there. When he saw me, he said: 'Well, I guess you heard me praying to God.' He did not belong to a 'church' and was praying for God to show him the right way. He knew we are at the end of the world and did want to be on the right side. He did not yet know who I was. My first word to him was: 'Jehovah probably has heard your prayer, because I have a message from God telling you the right way to go to be safe and also the destruction coming upon the wicked.' I pulled out the book *'The Truth Shall Make You Free'* and the booklet *Freedom in the New World* for him. He took them on sight, and arrangements were made for a back-call. He and I were both rejoicing."

REVEALED UNTO "BABES"

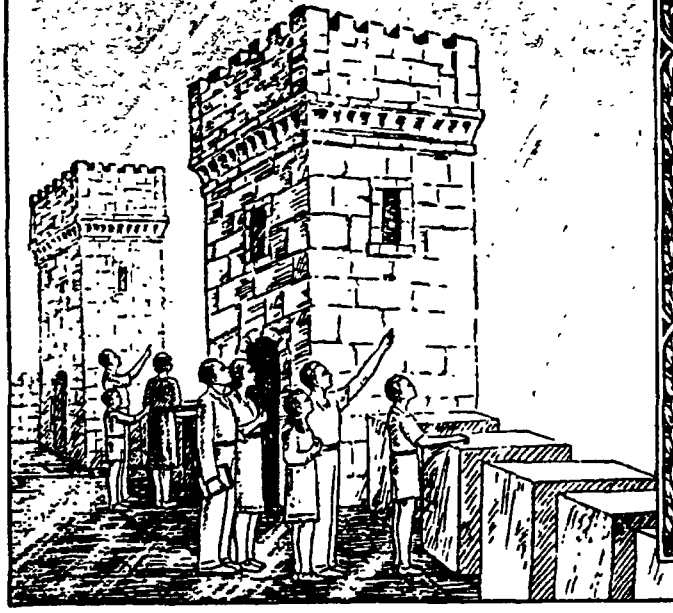
NEW YORK: "We went witnessing in L——. A man looked at my Testimony card and then looked at me. 'Well, so you're an ordained minister,' he said. 'Yes,' I said. He said: 'Aren't you pretty young? Have you had much experience being a minister?' 'Yes, I am having it now,' I told him. I am ten. He took a book."

PENNSYLVANIA: "A little girl, age seven, saw her mother reading her Bible and remarked: 'Mother, why don't you join up with Jehovah's witnesses, as you know they are all the go now.' An interested playmate, of same age, had been telling her of the Kingdom."

MICHIGAN: "As to pavement workers, a young man, a minister filling his first pulpit, was attracted by the faithfulness of those street workers, out there in all kinds of weather. He wanted to find out what it was all about, and bought a *Watchtower*. He found out. He resigned from his pulpit, left the church, and went out in the service. Now he is a fine company servant. His family, especially his mother, bitterly opposed him. Our Grand Rapids convention was thrilling."

The WATCHTOWER

Announcing Jehovah's Kingdom



"They shall know that I am Jehovah."
—Ezekiel 38:16.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD"—Isa. 43:12.

The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"FREE EDUCATION" TESTIMONY PERIOD

August, the month of the general convention by Kingdom publishers in many lands, should experience a great surge forward in freely teaching men of good-will concerning The Theocracy. Providentially the month has been designated "Free Education" Testimony Period. Aside from intense convention activities, the testimony-bearers will continue to offer the book *"The Truth Shall Make You Free"* together with the self-covered booklet *The Coming World Regeneration* and *Religion Reaps the Whirlwind* on a 30c contribution. Midsummer vacationing will be turned by many into an unselfish occasion by using the opportunity to put much more time in the field in this "free education" service. All desiring to put their utmost into the August Testimony Period will make conscientious preparations in that behalf, now. We welcome the co-operation of all in God's service and shall gladly answer all inquiries thereon and give all needed instructions and references. May the report you fill out and submit at the close of August's effort be a joy to you and a praise to God.

"WATCHTOWER" STUDIES

Week of August 20: "The 'Called, and Chosen, and Faithful'," ¶ 1-21 inclusive, *The Watchtower* July 15, 1944.

Week of August 27: "The 'Called, and Chosen, and Faithful'," ¶ 22-38 inclusive, *The Watchtower* July 15, 1944.

"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as is required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. It is $1.00 in the United States; $1.50 elsewhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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THE "CALLED, AND CHOSEN, AND FAITHFUL"

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Rev. 17:14.

JEHOVAH makes a Fighter out of the One who once was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth". (Isa. 53:7) The lamblikeness of this One, Jehovah well knew, was not a sign of weakness and fear, but was proof of the greatest courage and integrity even to the death under fire of the enemy. Therefore Jehovah called that One to lead the most terrific fight in universal history, "the battle of that great day of God Almighty." That One as a perfect, innocent, inoffensive man on earth died like a lamb. He did so that he might enact the part of "the Lamb of God, which taketh away the sin of the world". Because of this sacrifice of his human life for ever, God raised the Lamb from death to a new life, life in the spirit realm. God exalted him to the highest place ever accorded to a creature, Jehovah's own right hand on the throne. It is with this new life, and in this exalted position, that the Lamb will wage the final war that ends all man-made wars and vindicates the name and Godship of Jehovah.—John 1:29, 36.

[2] As the one who voluntarily offered himself for sacrifice as the "Lamb of God", he was foreshadowed long previously by the Jewish nation's first high priest, namely, Aaron, the brother of the prophet Moses. But as the royal One who fights against all opposers of Jehovah's universal sovereignty and whips them at the battle of Armageddon, he was prefigured by that priest upon a royal throne, Melchizedek, the king of Salem. That he did not self-conceitedly assume to grab either of these offices for himself but waited upon Jehovah's call and responded to it, God's own Word says: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: . . . And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [in obedience], he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." —Heb. 5:1-10.

[3] When the perfect man Jesus was baptized and the spirit of God descended upon him, he was begotten of the spirit and God's voice from heaven announced that this spirit-begotten One was His Son: "This is my beloved Son in whom I am well pleased." There, at his begetting by the spirit to be a spiritual Son of God, the call applied to Jesus to be the great High Priest of God and he was chosen for that office. There, too, the prophecy of God applied to Jesus: "Behold my servant, whom I uphold; mine elect [(*Am. Stan. Ver.*) my chosen], in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." (Isa. 42:1) That such prophetic scripture applied to Jesus and was fulfilled in him is shown by the apostle's quotation of it, at Matthew 12:15-21, as fitting Jesus: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him," etc. His enemies challenged his being "the chosen of God". (Luke 23:35) Nevertheless, he is the One whom Jehovah, the Builder of His capital organization Zion, has chosen and laid as the foundation member of it, saying: "Behold, I lay in Sion a chief corner stone, elect [chosen], precious: and he that believeth on him shall not be confounded." Those who would be united with him in the capital organization Zion must come to Christ Jesus: "Coming, as unto a living stone, disallowed indeed of men, but chosen [elect] of God, and precious."—1 Pet. 2:4, 6; Isa. 28:16.

1. Whom has Jehovah called to lead the fight at Armageddon, and why?
2. (a) As Jehovah's servant, in what capacities was he foreshadowed by Aaron and Melchizedek? (b) How did he come into such offices?
3. (a) When did the call apply to Jesus? (b) What scriptures show he was then God's chosen one as prophesied of?

4 God's choice proved to be right and best. Christ Jesus, under the most severe test of faith, devotion and integrity toward God, held faithful, dependable, and true to his commission or office from God. At the end of the test God saw good to raise him out of death and to elevate the Chosen One to the loftiest place in the universe, the capital place, next under the Most High God. Wherefore it is written as an eternal Record of him: "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his [God's] house." (Heb. 2:17; 3:1, 2) "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." (Rev. 1:5) At Armageddon he rides in righteous warfare as upon a white battle-worthy horse: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—Rev. 19:11, 16.

5 This Fighter, who is the Word of God and who represents Jehovah God, is pictured as crushing the enemy and as saying: "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." (Isa. 63:1-4) The people of this world are not with or in favor of him in the fight for Jehovah's honor and rule. They are the ones that he treads down in execution of the vengeance of God against Satan's organization. However, there are others who are with him or who are active on his side in the fight, and these are the delivered ones whom he speaks of as "my redeemed". There are also a multitude of persons of good-will who take a stand alongside of these "redeemed" ones. These Jehovah's Fighter gathers to his right side for protection and for preservation with his "redeemed". The redeemed are the ones spoken of at Revelation 17:14 and who share with him the victory over the wicked designs of the worldly rulers. This verse, in modern translation, reads: "They will make war upon the Lamb, and the Lamb with his elect, chosen, and faithful followers with him will conquer them, for he is Lord of lords and King of kings." (*Goodspeed*) "They will wage war on the Lamb, but the Lamb will conquer them because he is *Lord of lords and King of kings*—the Lamb and the elect, the chosen, the faithful who are with him." (*Moffatt*) "They will make war upon the Lamb, and the Lamb will triumph over them; for he is Lord of lords and King of kings. And those who accompany Him—called, as they are, and chosen, and faithful—shall share in the victory."—*Weymouth*.

6 Those who are "the called" are, of course, those who follow Christ Jesus, namely, those who have, like him, been begotten of the spirit and been "born of God", as explained in the last previous issue of this magazine. They are spiritual sons of God. When are these called? It could not be when they are still natural creatures, dead in trespasses and sins, and merely hear the gospel message of God and his Theocratic Government. It is a "heavenly calling" and human creatures cannot enter into heaven. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15:50) Aaron of old was "called of God" to be high priest, but he was not called to the "prize of the high calling of God in Christ Jesus". He merely foreshadowed the Chief One so called. (Phil. 3:14) Also the message of Jehovah's Theocratic Government in the hands of Christ has since 1919 been circulated by Jehovah's witnesses by hundreds of millions of books, booklets, free tracts, and radio and platform lectures; but the hearing of this message by hundreds of millions of persons does not mean they are called to sit with Christ in his heavenly throne.

7 Concerning the increasing flock of persons of good-will who take their stand on the side of the Fighter for Jehovah's name, their Good Shepherd Christ Jesus said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:16, *Am. Stan. Ver.*) Their mere hearing of the Good Shepherd's voice does not make them called ones, because the life such "other sheep" will inherit and which they desire will be as perfect human creatures on earth. In further proof of that, at Revelation 22:17 it is written concerning Christ Jesus the Spirit and his "bride" class of "called" ones: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This cannot be Scripturally interpreted to mean that whosoever wills to quench his thirst and come

4 How was God's choice proved to be right and best? and therefore what designation of honor is given to the one chosen?

5. (a) How is the crushing of the enemy pictured, and who are "the people" of whom none is with him? (b) Who are the "redeemed" whose year is come, and what is their relation to the fight?

6. (a) Who are "the called"? (b) Why could the mere hearing of the gospel message not be the call?

7. (a) Why is not the hearing of the Shepherd's voice by the "other sheep" the call? (b) Why does not the hearing of the invitation to drink living water constitute the call?

and take of the water of life freely is called with a heavenly calling. Why not so? Because the vast majority of those who now hear this invitation to drink will never gain life in heaven as spirit creatures, but will prove to be of the "other sheep" class whose destiny and desire is eternal life on earth under Christ's reign. Hence the invitation to drink could not be the "heavenly calling" in their case, and by drinking they are not made "partakers of the heavenly calling".

[8] Christ Jesus did not glorify himself and seek to exalt himself, but was called to his high position as Aaron was called to the priesthood. Jehovah God is the One who does the calling. He does so according to His purpose. No one hearing the good news from Him could assume to determine for himself that he will be in the heavenly capital organization with Christ Jesus. To the spirit-begotten consecrated ones the apostle Paul, himself spirit-begotten, writes: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) It is not for the one hearing the good news to purpose this high calling for himself, but it is God who must make choice from among the many millions who hear. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9:16) For that reason, whoever makes a consecration or complete dedication of himself to God does not do so on the condition of receiving the heavenly prize in Zion. He does so simply to do God's will and to be subject to God's placing of him in God's final arrangement of all creatures that live eternally.

THE CALL

[9] Certainly, the consecrated one that God does make a member of the heavenly Zion must know about it and must come to hope for it. Such need of knowing the truth of the gospel before one is called is what the apostle Paul shows in saying this to his spirit-begotten brethren: "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—2 Thess. 2:13, 14.

[10] How, then, does God call a consecrated one to the "high calling"? The Scriptures indicate that it is by begetting such to be His spiritual child. In the phrase of Jesus, such one must be "born of water [truth] and spirit". The fact that Jehovah God begets such one constitutes the call. It being impossible for creatures as humans to gain the heavenly glory with Christ Jesus, the ones that are called to things heavenly must be those who are "born of God", or begotten by his spirit as spiritual sons, for only such could enter into heavenly conditions. These have been saved from the condemnation of sin and death through Adam's fall and have been thus saved by faith in God and in the ransom sacrifice of his Son Jesus Christ; and to them it is written: "Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality [incorruption] to light through the gospel." (2 Tim. 1:8-10) By reason of such gospel they know unto what glorious estate they have been called.

[11] Mark now how the apostle Peter connects the begetting with the calling when he writes to the spirit-begotten consecrated ones: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Pet. 1:3, 4; 5:10) "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1:3, 4) The calling of God must therefore coincide, synchronize or agree in time with the begetting of the consecrated one by His spirit; because only spiritual sons can enter spiritual glory.

[12] Naturally, those who are favored with the heavenly calling must sacrifice life on earth, which means they must forego all hopes of eternal life on earth under Christ's rule. Such hopes of earthly life no one could ever have even by reason of his own efforts at righteousness and trying to make himself appear righteous and just and hence deserving of endless life in human perfection. All humankind have inherited sin and condemnation from their

8. (a) Why is it not the part of the one acting upon the good news to determine the high calling for himself? (b) What light does this throw on the matter of consecration?
9. What knowledge must one have before being called, as shown by the apostle at 2 Thessalonians 2:13, 14?
10. How does God call the consecrated one, and why thus?
11. In his epistles, how does Peter connect the begetting and calling? and hence with what does the calling coincide?
12. What must the called one have first sacrificed? and why is that impossible for him to do of himself?

first parent Adam. (Rom. 5:12) None therefore could justify himself in God's sight by force of so-called "character building" or "respectable morality" or "charitable works" and other attempts at self-righteousness.

[13] The reasoning of God's Word on this matter is simple and understandable when it says: "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: . . . there is none that doeth good, no, not one. . . . that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge [consciousness or self-conviction] of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference [because of race]: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, . . . that he might be just, and the justifier of him which believeth in Jesus." —Rom. 3:9-26.

JUSTIFICATION

[14] The divine rule is, "By the works of the law shall no flesh be justified," but justification must be by faith in Christ's blood which God caused him to provide by his sacrifice. Therefore the justification that comes by faith must be justification as to the flesh. That is all the believing creature is, to start with, a fleshly creature without right to eternal life in the flesh. Christ Jesus being born immaculate as a human creature, he possessed the right to everlasting human life on earth. By maintaining his blamelessness even to death as a martyr in this sinful world, he retained that right. But this life he willingly laid down, according to God's purpose. When God raised Jesus out of death as a spirit clothed upon with immortality and incorruptibility, Christ Jesus did not need any longer that right to everlasting human life. Hence, when he ascended on high into the presence of God, he presented it to his Father to be used in behalf of the needy ones. How?

[15] In this order: First he applied his merit of his human sacrifice in behalf of those whom it is God's purpose to have inherit heavenly glory with his victorious Son Christ Jesus. (Heb. 9:23-26) During Christ's 1000-year reign he will apply merit in behalf of all others who prove worthy of life everlasting in Paradise on earth. The benefit of the merit of his sacrifice does not come automatically to any human creature, but comes only to those manifesting faith in God's provision through Christ. The benefit that comes now to those for whom his merit is applied is justification by faith, which faith is demonstrated by consecration. Since the merit is from Jesus' human sacrifice, the justification of these by faith is as to their flesh, for naturally they are sinners in the flesh.

[16] Such justification is only a means to an end. The faith in God and his Christ which results in justification is expressed by the believer in making an all-comprehending consecration of himself to Jehovah God through Christ. All his own self-righteousnesses are as "filthy rags", and therefore on the basis of his own works the consecrating one would never be acceptable to God. (Isa. 64:6) But through application of the benefits of Christ's righteousness as contained in his human sacrifice, such consecrator can be made receivable by God to become His servant for ever.

[17] To the consecrated ones whom God has now justified through faith and through the power of Christ's blood, these phrases are written: "Righteousness . . . for us also . . . shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: . . . being now justified by his blood, we shall be saved from wrath through him." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 4:22-25; 5:1,9; 8:1; 12:1.

[18] The foregoing words make it plain that the justification is to those who are now favored to become sons of God by begetting of his spirit. It is given to such ones through Christ in order that their bodies may be presented as living sacrifices in behalf of the vindication of Jehovah's name. When yielding up their bodies they also give up all claim on future human life which resulted to them from justification.

13. How does God's Word, at Romans 3, reason on this matter of one's natural inability and the divine provision?

14 As to what does such justification apply to the believer, and why in that respect?

15. (a) In what order does Christ Jesus apply his sacrificial merit to the needy ones? (b) Does such application of merit come automatically to the creature, or by reason of what?

16. To what end is such justification only a means, and to whom?

17. At Romans 4 and 5, what is written to the consecrated ones concerning justification? and how is sacrifice shown to be the end in view?

18. (a) What claim do they give up, and from what did such result to them? (b) What testimony and knowledge do such consecrated, justified ones have?

Be it noted that the apostle writes this exhortation to "present your bodies a living sacrifice" to those consecrated ones who have the testimony and know that they have been begotten of God's spirit and that they are heavenly heirs with God's Son Jesus Christ. In preceding verses he has written to them: "Ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:15-18.

[19] It is because all HUMAN life-prospects for the New World of righteousness were sacrificed that the consecrated ones have been begotten of God to spiritual life. Their carrying out of their consecration till human death will be rewarded in the resurrection by life in the spirit in heaven. That their lives might be acceptable to God and approved for sacrifice was why they were justified by the merit of Christ's blood applied for them. Their lives are thus sacrificed, not that it brings merit to other human creatures. It could not do that, because their justification is by faith, and all the merit is in Jesus' perfect sacrifice as a high priest. But their lives are sacrificed in the service of God, unselfishly, in the interest of his Theocratic Government and for the vindication of His name. Heavenly hopes are therefore given them instead.

[20] Jehovah God does the calling. He it is that determines whether the consecrated ones shall be thus sacrificed through his great High Priest, Christ Jesus. For this reason the faithful men from Abel to John the Baptist had no heavenly calling although they were fully consecrated to Jehovah God, all because they preceded Christ Jesus and it was not God's time to begin calling any to the heavenly profession. The calling could not begin before Christ Jesus, because he is "the Apostle and High Priest of our profession" and the justification which comes through faith in this High Priest's sacrifice could not be applied in their behalf. None could run ahead of Christ Jesus into that heavenly inheritance. Only his faithful followers have such inheritance hope: "which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the FORERUNNER is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."—Heb. 11:32-40; 6:19, 20.

19. (a) Why were such ones spirit-begotten, and with what will carrying out their consecration be rewarded? (b) Why does their sacrifice not bring merit, and why therefore are their lives sacrificed?

20. Why did not the faithful men of old have such heavenly calling? and why do any now have that inheritance hope?

[21] Since 1918, and more particularly since 1931, thousands of the great flock of "other sheep" have been devoting themselves to God in full consecration. For the like reason, namely, that God does the calling, none of them may assume that because they consecrate to God and symbolize their consecration by water baptism they have a heavenly calling. No more so than the faithful men of old had a heavenly calling. Consecration to God is made without laying down any conditions to Him. Sincere consecration says to God: "THY will be done." The consecrated one may hope for a heavenly inheritance only if God's will is to call such one, and which will God manifests by begetting the consecrated one. That means also that such one has been made acceptable for begetting by being justified through faith in Christ's blood and then being offered by the High Priest as a sacrifice. To the consecrated, justified, begotten ones who are presenting their bodies a living sacrifice in God's service the apostle Peter further writes: "Being born again, not of corruptible seed, but of incorruptible [seed of generation], by the word of God, which liveth and abideth for ever. As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 1:23; 2:2-5.

NEW CREATURE

[22] This means that the one thus begotten is a new creature in Christ. He is a spiritual begotten son of God. To such sons 2 Corinthians 5:16-18 says: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ." The one thus born of God is a new creature (Gal. 6:15, 16); yet, while he is here on the earth, he still has need of the cleansing merit of Christ's sacrifice because he is still in the flesh which inclines to sin. Although he has a conditional right to life in heaven due to his Scripturally authorized hopes, he still has the fleshly human body and it is required of him to be faithful unto the death of that human organism. (Rev. 2:10) One who remains a spiritual

21. (a) Why may not the "other sheep", who consecrate since 1918 assume the heavenly calling to themselves? (b) When or on what basis may the consecrated one hope for heavenly inheritance, as shown by Peter's words?

22. (a) What actually is the consecrated one thus begotten, and yet of what does he still have need? (b) What is required of him, and what will he not do if meeting that requirement?

son down to death will not commit mortal sin, but his death will be for the vindication of God's name. "There is a sin unto death. . . . We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John 5:16-18) What sins he commits are to be attributable only to the sin-prone flesh in which he still operates.—Rom. 7:18-25.

[23] For such sins the justifying merit of Christ's sacrifice still has power; as it is written to the begotten sons of God: "The blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. . . . these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." —1 John 1:7-10; 2:1, 2.

[24] The begotten sons of God become members of Jehovah's universal organization, which organization of spiritual creatures is spoken of as one and is symbolized as God's *woman* named *Zion*. That the call to the heavenly inheritance comes at the time of the begettal by God's life-giving spirit, the Scriptures further show, at Isaiah 49:1-5: "The LORD [Jehovah] hath called me from the womb; from the bowels of my mother hath he made mention of my name. . . . And said unto me, Thou art my servant, O Israel, in whom I will be glorified. . . . And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob [Jehovah's holy nation] again to him." These words applied first and primarily to Christ Jesus; they also apply to the members of his body of spirit-begotten followers. These are called from the womb or from the time of begettal as members of God's holy organization, Zion, to be her children.—Gal. 4:26-31.

[25] Assuredly, at his begettal by the holy spirit the consecrated creature receives the heavenward call. Any person now consecrating who does not experience the begetting 'of water [truth] and spirit' could not be called and will not enter the kingdom of God. (John 3:5) The begetting is from God and is by his active force, and thereafter the begotten one knows he is called, because the active force of God continues to operate toward him and thus acts as a guarantee (or first installment) of the future heavenly inheritance. The apostle shows that this begetting of sons could not begin before God's purposed time, in that he says: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. . . . ye are all the children of God by faith in Christ Jesus." (Gal. 4:4-7; 3:26) "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, . . . in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest [or first payment] of our inheritance until the redemption of the purchased possession [(*Rotherham*) of the acquisition], unto the praise of his glory."—Eph. 1:5-14.

[26] The "purchased possession" is made up of those who have thus far been bought with the price of Christ's sacrifice through their justification by its merit, and who are therefore a "peculiar people" to God, that is, a people of *acquirement* unto Himself, a "people for God's own possession". (1 Pet. 2:9; *Am. Stan. Ver.*) They are "redeemed", or, better worded, "delivered," after Jehovah God sets up the Kingdom and sends his beloved Son to judge all the household of God. Then he receives the approved ones into the seat with him on the throne in the heavens. Those who have the seal or authoritative guarantee from God that they have been called to this heritage above have been begotten by his spirit, and his spirit operates toward them and thus testifies to their being inheritors of heavenly hopes. This spirit actively works in their behalf with appreciable evidence; it is as an advance installment or "earnest" or first deposit on what is in store for them in the future in heaven itself. Therefore they know they have been called, and they continue to 'present their bodies a living sacrifice'. But how? By being "not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer."—Rom. 12:1, 11, 12.

[27] That realization of their begettal, and that present installment of God's holy spirit or active force operating in their spiritual behalf, fill the heaven-bound sons of God with the "hope of glory"

23. What still has power and avails in behalf of the begotten ones if sinning?

24. Of what do the begotten sons become members, and how does Isaiah 49:1-5 show the call comes with the begettal?

25. (a) From whom and by what is the begetting, and how does the one begotten know he is called? (b) Before what time could the begetting not begin, as shown by the apostle to the Galatians and Ephesians?

26. (a) What is the "purchased possession", and when does its "redemption" come? (b) How does the spirit act as an "earnest", and how do the called ones 'present their bodies living sacrifices'?

27 (a) What factors fill the sons of God with the "hope of glory", and how? (b) Why do not the worldly rulers have the spiritual knowledge?

with Christ. Rightly they rejoice "in hope of the glory of God. And not only so, but we triumph also in afflictions, knowing that affliction works out endurance; and endurance, approval; and approval, hope; and this hope is not put to shame, because the love of God has been diffused in our hearts, through that holy spirit which has been given to us". (Rom 5: 2-5, *The Emphatic Diaglott*) That holy spirit not only floods their hearts with love for Jehovah God and for his service in the footsteps of his obedient Son Christ Jesus; it also makes the begotten ones to see the hope that is set before them and to appreciate that it is for them and they must walk worthy of it now. To this end that holy spirit opens up the Scriptures to their understanding and appreciation. The rulers of this world, namely, the religious clergy, the selfish commercial element, and the politicians, who persecute and oppress those who follow in Jesus' steps, do not have such knowledge or revelation in the things of God's Word. "Which none of the princes of this world knew: . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God." —1 Cor. 2: 8-10.

[28] No man can know the inward things or thoughts of another man, but only that other man's spirit or power of discernment within him can know, and he alone can make known what is in his mind. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words [technical, philosophic language of the world] which man's wisdom teacheth, but which the holy [spirit] teacheth; comparing spiritual things with spiritual [or, expressing the spiritual things with the spiritual language that the Bible uses as inspired by God's spirit]." A man who has the psychology or way of thinking of this world, that is, a man of this world who has its spirit and favors and supports it, does not have any desire for these things disclosed by God's spirit and can not enter into any understanding of them. "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth [discerns; perceives] all things [of the spirit], yet he himself is judged [discerned; rightly valued] of no man [of the world]. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ [hence his thoughts]."—1 Cor. 2: 8-16.

[29] Those who have been begotten of the spirit and who have the seal that they are the sons of God by having received of God's spirit in its manifestations as above described must be careful to retain and to increase in that spirit of the Lord. The apostle Paul's explanation above regarding the spirit of God in its operation opposite to the spirit of this world was made because some Christians to whom he wrote were becoming influenced by the ways of this world and were imitating it. Hence the apostle goes on to say: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3: 1-4, 16) We can receive more and more of the spirit or activating force of God as we increase in the knowledge of His Word and as we faithfully and obediently strive to apply that Word in our lives, rather than to copy this world, its philosophies and ways. God's "word of truth" is the "sword of the spirit" by which we fight against the demons and their influence in this world.—Eph. 6: 12, 17.

[30] Showing the important connection between God's spirit and his Word, Jesus, who is the Word or Spokesman of God, said: "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6: 63, *Am. Stan. Ver.*) It is by the knowledge of God's Word of truth, and then by the putting of the truth to work in our lives, that we become more and more possessed of the spirit of God. That was why Jesus called it "the spirit of truth". (John 14: 17; 15: 26; 16: 13) Peter says that the spirit-begotten ones must be "obeying the truth through the spirit" to keep their lives pure and to have pure love. (1 Pet. 1: 22) This accords with the fact that, even before one's begetting and receiving of God's spirit, one must hear and believe the truth. Jesus brought truth, and also said he is the Way, and the Truth, and the Life. Since water is used to symbolize truth, because

28. (a) Who knows the inward things of any man, and who knows the things freely given of God? (b) Why does not the natural man receive the things of the spirit of God?

29. How do the spirit-begotten ones retain and increase in the spirit of the Lord?

30. What important connection between truth and spirit did Jesus, Peter and John show or state? and what does this further show regarding the giving of the spirit?

of its cleansing power, it is written concerning Jesus: "This is he that came by water [truth] and blood, even Jesus Christ; not with the water only, but with the water and the blood. And it is the spirit that beareth witness, because the spirit is the truth. For there are three who bear witness, the spirit, and the water, and the blood: and the three agree in one." (John 14:6; 1 John 5:6-8, *Am. Stan. Ver.*) Hence the spirit, Jehovah's active force, is not given apart from God's Word of truth.

[31] By going contrary to the Word and way of truth we act grievously against the spirit of truth. We are admonished against doing so. "And be you clothed with that new man, who, according to God, has been formed in righteousness and holiness of the truth. . . . Let no corrupt word proceed from your mouth, but rather what is good for the use of building up, so that it may confer a benefit on the hearers; and grieve not the holy spirit of God, by which you were sealed for a day of redemption [deliverance]." (Eph. 4:24-30, *Emph. Diag.*) "Quench not the spirit. Do not disregard prophecies [of truth]: but examine all things. Hold fast the good. Abstain from every form of evil. And may the God of peace himself sanctify you entirely; and may your whole person [as a congregation of God] —the spirit and the soul and the body,—be preserved blameless in the presence of our Lord Jesus Christ. Faithful is he who calls you, who also will perform." —1 Thess. 5:19-24, *The Emphatic Diaglott.*

ELECT, CHOSEN

[32] The words *elect* and *chosen* translate the same Greek word and are used interchangeably. The spirit-begotten Christians who share the victory with Christ Jesus at Armageddon are not only called, but also chosen or elect. When are they chosen, that is, when do they become elect ones? This, too, is evidently at the time that they are begotten of God or are born anew and thus called. The apostle Paul writes: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Because of their lacks and incompetencies and their little account according to the flesh, it is Christ Jesus that counts in their lives and that supplies and makes up for all that wherein they are short or deficient. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1:26-31) Christians should bear this fact in mind in their actions and treatment one toward another. "Hearken, my beloved brethren, Hath not God *chosen* the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—Jas. 2:5.

[33] Before the foundation of the New World of righteousness was laid God chose and predestinated to have such a company of sons, begotten of his spirit to heavenly glory. To those who by being "born of God" are brought into the pre-chosen company it is written: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved [Christ Jesus]." (Eph. 1:3-6) That Jehovah God willed to predestinate and choose such a company in Christ is proved by the fact that God foreshadowed such company by the nation of Israel, and to this typical nation he said: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers."—Ex. 19:5, 6; Deut. 7:6-8.

[34] In proof that the one who consecrates to God through Christ becomes chosen or becomes a member of the elect or chosen company at the time such one is begotten and called of God, consider Peter's inspired argument. In his first epistle to those whom God has begotten to a hope of life he writes: "Love one another with a pure heart fervently: being born

31. What, therefore, should the begotten ones not grieve or quench, and how?
32. (a) When do they become elect ones, and from among whom has God taken the chosen ones? (b) Why is Christ Jesus made unto them wisdom, righteousness, sanctification and redemption?
33. (a) When did God choose and predestinate to have such a company of sons? (b) By what foreshadowing did God prove that fact?
34. What inspired arguments of Peter prove that the consecrating one becomes one of the elect when such one is begotten?

again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 1:3, 22, 23; 2:1, 2) Now mark that it is to those whom he addresses as "born again" and as "newborn babes" needing to feed upon the milk of God's Word in order to grow, even to these Peter writes the following: "ELECT according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: . . . ye are a chosen generation [(*Am. Stan. Ver.*) an ELECT race; (*Rotherham*) a chosen race], a royal priesthood, an holy nation, a peculiar people [a purchased people (*margin*)]; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God"; by his choosing or election. "The church that is at Babylon, ELECTED together with you, saluteth you."—1 Pet. 1:2; 2:9, 10; 5:13; see also 1 Cor. 1:27, 28; 3:1-4.

FAITHFUL

[35] The being begotten into the chosen company of God's elect is not the end of the matter of one's election, but the consecrated one must abide in that chosen generation or race by carrying out his consecration to God. He must be faithful to God unto the death of his fleshly body, in order to do this. Christ Jesus, who overcomes the united nations of the world at Armageddon, said: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) The need of being faithful in order to keep God's approval and to be continued in his called and chosen congregation the apostle Peter drives home by showing how it can be done and then saying: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."—2 Pet. 1:5-12.

[36] In the light of such requirement to be faithful in performing one's consecration to God with unbreakable integrity even to the death, we can understand the timeliness and fitness of Jesus' warning: "There shall be weeping and gnashing of teeth. For many are called, but few are chosen." (Matt. 22:13, 14) (The like words, in the *King James Version* Bible, at Matthew 20:16, are not found in the best and most ancient Bible manuscripts.) Just because many are called, there need be no fear that the final membership of the church-company will be packed or overcrowded. According to Jesus' words, *many* have consecrated and been begotten of God's spirit and been called to the heavenly prize, but sooner or later a great number of them have failed to abide in the chosen generation or company and thus have failed to make their calling and election sure. Hence it is that only the predetermined select *few* are found at the last among the chosen holy nation. The calling of so many is not because the predetermined number fixed by God is so great, but because so many after having been called fail to hold their places and hence others have to be called in order to take the places these unfaithful ones vacate. Hence although so many are called during the time of opportunity, yet in the end Jehovah God will have just the worthy few that he predestinated to have, and thus his purpose does not fail because of the unfaithfulness of so many.

[37] As in the apostolic days there was merely a remnant of the Jews that became of God's elect or chosen company, the "election", there is likewise today only a remnant of the elect company to be found upon the earth. (Rom. 11:5, 7, 28) That remnant has come through the trials of this end of the world only because of obeying Jehovah's Theocratic rules and keeping faithful to Him and his Theocratic Government. Those who because of falling to the wiles and selfish inducements of Satan the Devil have failed to meet the requirements of the called and elect (chosen) company have been cast out therefrom by Christ Jesus, the Judge at God's temple. For the sake of the steadfast elect remnant the days of tribulation at this world's end have been shortened that they might proclaim the gospel purpose of God now to "men of good-will". To such remnant Christ Jesus issues the warning: "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things." "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."—Mark 13:19-23, 27; Matt. 24:22, 24, 31.

35. Why is not the being begotten into the chosen company the end of one's election? and how does the apostle Peter show this?
36. How is it that, whereas many are called, only a few are chosen, and that without God's purpose failing?

37. (a) Who constitute God's elect on earth today? (b) For their sake what has God done since 1914 and what warning has Jesus given for their sake?

" The elect remnant, whom God has gathered into unity of understanding and service since 1918 were scattered during World War I and yielded to a wrong condition of fear and inactivity then. But he has now justified them in spirit by his favorable judgment of them at the temple judgment-trial and He has glorified them with present-day glorious privileges of service as his witnesses and ambassadors. The false charges that the world lays against them in worldly tribunals do not count with God; for he justifies his elect remnant for their faithfulness. They must, however, be conformed to the image of the Chief One of the called and chosen and faithful company, Christ Jesus, by keeping faithful to God unto the end, even clear through the big fight at Armageddon. (Rom. 8:28-39; 1 Tim. 3:16; Heb. 12:23) This entails much suffering upon them, that causes them to cry to God day and night; but God will speedily avenge them at Armageddon. (Luke 18:7, 8) The multitudinous flock of "other sheep", persons of good-will whom the Good Shepherd now gathers, must, in order to remain the companions of the faithful elect remnant, likewise stay faithful on the side of the Good Shepherd, who is "called Faithful and True". This will mean much suffering for them; but, like the apostle Paul, they will "endure all things for the elect's sake", that they may continue on the victorious side of God's Elect Servant, Christ Jesus.—2 Tim. 2:10.

38. (a) Why may not the world lay anything to the charge of this elect remnant, and what is further required of these? (b) Who are their companions, and how do these remain on the side of the elect?

UNITED ANNOUNCERS' THEOCRATIC ASSEMBLY

IN A year when many political, religious and other worldly conventions have been or are scheduled to be held, it is the good pleasure of Jehovah God that those worshiping Him meet together in Theocratic assembly. Early in the year he added his blessing to the making of arrangements for this contemplated assembly; and as the year's developments have moved along, we are fully convinced that it is His irresistible purpose that this sacred assembly be held, worldly conditions notwithstanding.

Recently, as attested to by newspapers and radiocasts, we have observed the drawing nigh of men to God with their lips, and that concertedly on an unprecedented international scale; but their later conduct shows they did this with their hearts and intents far removed from God's will. Those calling upon him must do so in spirit and in truth, if they would be heard. However, regardless of the insincerity and lack of foundation for crying to a Higher Power in their distress, the prayer movement showed up the vital importance that worried and desperate men even in high places attach to God and spiritual things amid the present sorrows of the world. Certainly, then, it must be conceded by all that nothing could be more important and timely than that God's true consecrated people should assemble, to call upon his name in praise and to announce unitedly his glorious purposes which are in the everlasting interest of distressed humankind.

With gratitude to Almighty God, who makes it possible, we here announce the dates of the 1944 gathering of his people, UNITED ANNOUNCERS' THEOCRATIC ASSEMBLY, namely, Wednesday, August 9, to Sunday, August 13, inclusive. It is to no idle purpose nor for mere selfish enjoyment and vacationing that Jehovah's servants will assemble for five days. Never is it to an idle end that the Lord God assembles his people. He has markedly blessed the faithful gathering on their part in these war-filled years, and this 1944 Assembly may confidently be expected to fit in with his definite purpose. Very manifestly he has special blessings in store for his people at this Assembly, vital to true Christian conduct and service at this crisis of the nations. Hence, for one deliberately or indifferently to fail to attend this assembly would display a lack of faith, interest and appreciation of the divine blessings which all seekers of eternal life so greatly need now.

We here extend a heartfelt invitation to all *Watchtower* readers and other sincere persons of good-will to attend upon this provision of Jehovah God. Act upon this invitation as unto God, and not disturbed at what worldly humans may think of you. God's approval is all-important. Be sure to hear the public lecture, "The Kingdom of God Is Nigh," which will be widely advertised in all convention cities. If you cannot get to all the sessions, be there on Sunday, August 13, and hear this one discourse, at 4 p.m., Eastern War Time.

Out of consideration for the transportation conditions now obtaining generally it has been arranged to spread the 1944 Assembly over a nation-wide area, making it convenient for the greatest number to attend with the minimum of travel and expense. In other words, in America the Assembly will embrace seventeen cities Buffalo, N. Y., is favored with being the key city, at which point the president of the Watch Tower Bible and Tract Society will attend and deliver his several addresses The other sixteen cities will be linked with Buffalo by telephone lines for seven hours during the five days, over which all principal speeches will be conveyed to the assemblies in those cities. (The tie-in will be for two hours Wednesday, one hour Thursday, three hours Saturday, and one hour Sunday.) The program of events and activities will be the same for all such joint assemblies, allowing, of course, for the time differential across the continent. Also like assemblies in foreign lands will as far as possible conform to the program that will be carried out at Buffalo. This will be indeed in the best of keeping with the designation of the convention, namely, UNITED ANNOUNCERS' Theocratic Assembly.

For your guidance in selecting the Assembly city best fitting in with your circumstances, there is published below

the list of American cities and the address of each local Watchtower Convention Committee. Such committee will handle your communications concerning rooms and sundry other arrangements.

CONVENTION CITIES, CONVENTION COMMITTEE ADDRESSES, AND AUDITORIUMS

In all instances address Watchtower Convention Committee. Committee address appears on the first line below the name of the city. Following that is the Convention auditorium and its address.

BUFFALO, NEW YORK
Key City
1441 Main St., Buffalo 8
Tel ELmwood 0107
Memorial Auditorium, Main and Terrace

LOS ANGELES, CALIFORNIA
1015 N Rampart Blvd., Los Angeles 26
Tel EXposition 2779
Shrine Ballroom, 700 W. 32nd St.

SAN FRANCISCO, CALIFORNIA
2230 Union St., San Francisco 23
Tel. WEst 5064
Civic Auditorium, 55 Grove St.

DENVER, COLORADO
F. B Wilkinson, 2572 Chase St., Denver 14
Tel GR 5375
Denver Municipal Auditorium
14th and Curtis Sts.

ATLANTA, GEORGIA
c/o Powell, 203 Spring St N W., Atlanta 3
Tel JAckson 1152
Municipal Auditorium, 30 Courtland St

BOSTON, MASSACHUSETTS
c/o Talarico
65 St Botolph St., Boston 16
Tel. KEnmore 7076
Symphony Hall
Huntington and Massachusetts Aves.

ST. LOUIS, MISSOURI
3505 North Grand Blvd., St. Louis 7
Jeffia Halls, 2354 Lafayette Ave.

OMAHA, NEBRASKA
c/o Kingdom Hall
2901 N 30th St., Omaha 10
Tel. WE 0184
Nebraska State Guard Armory
15th and Howard Sts.

CINCINNATI, OHIO
Route 10, Box 160, Cincinnati 27
Tel SYcamore 7220 W
Emery Auditorium, 1116 Walnut St.

OKLAHOMA CITY, OKLAHOMA
217 West Washington St., Oklahoma City 4
Tel. 2-2910
Shrine Auditorium
Sixth and Robinson Sts.

PORTLAND, OREGON
c/o Thornton
432 S E 70th Ave., Portland 16
Tel. TAbor 3739
Norse Hall, 111 N. E. 11th Ave.

PHILADELPHIA, PENNSYLVANIA
c/o Francis Jones
6855 Oxford Ave., Philadelphia 11
Tel PIlgrim 1528
Town Hall, Broad and Race Sts.

DALLAS, TEXAS
4815 Bryan St., Dallas 17
Tel. TAylor-8438
Dallas Ice Arena, Fair Park

RICHMOND, VIRGINIA
c/o Kingdom Hall
809 East Franklin St., Richmond 19
Mosque Auditorium, Main and Laurel Sts.

SEATTLE, WASHINGTON
800 Broadway, Seattle 22
Tel. EAst 0800
Finnish Hall, 1239 Washington

SPOKANE, WASHINGTON
1508 N. Monroe, Spokane 12
Tel. BRoadway 5715
Ice Arena, 1407 N. Elm St.

MILWAUKEE, WISCONSIN
c/o Kingdom Hall
2804 W. North Ave., Milwaukee 8
Tel. KIlbourn 2760
Milwaukee Auditorium
W. Kilbourn Ave. & N Fifth St.

THE BEST TEACHER—EXPERIENCE OR TRUTH?

THE saying, "Experience is the best teacher," has become a proverb and has generally been held to be true. We wish to show where it is not true, and where experience is not the best teacher. The best teacher is that which enables the learner to learn the most valuable things. "Experience" is defined as "the actual living through an event or events; participation in anything through sensation or feeling; the actual life as contrasted with the ideal or imaginary; actual enjoyment or suffering".

For six thousand years the peoples of earth have been actually living through events of sin and have had a personal acquaintance with sin or wrongdoing. The greatest of all those sins has been the turning away from Jehovah God and the misrepresenting and reproaching of Him. From such experience the world has learned nothing that is good. At the end of nineteen centuries of operation of governments and nations that call themselves "Christian" mankind beholds the leaders of organized religion in actual practice repudiating God's name and Word and also his beloved Son. These so-called "Christian" nations contend for world domination by certain political ideologies and international organizations which give no place to Jehovah's kingdom by Christ. There is more reproach brought upon Jehovah's name today in so-called "Christian" lands than in any other part of this earth. The practice of evil by men has not caused men to shun wrongdoing. It is impossible to fill the mind with wrongful things and thereby learn what is good.

At 1 Corinthians 4:9 the apostle Paul writes to Christians and says: "We are made a spectacle unto the world, and to angels, and to men." Does not this prove that man has passed through events of evil and suffered evil as an object lesson to the world and to angels and to men that they too might learn the fact that sin is exceedingly sinful before God? Is this not proof that man has experienced evil as an object lesson to others? To the contrary, Paul's argument is this: that he and fellow disciples of Christ are appointed to death as Jesus was; that life everlasting of such ones depends upon faithfulness to God and upon holding steadfastly to their integrity; that Satan and his agents continually assault such followers of Christ in an attempt to turn them away from God and cause their destruction and so to ridicule Jehovah; that to the world, which is under Satan's rule, Christ's followers are foolish fanatics and are the very offscouring of men; and that to the fallen angels and to natural men they are fools. As proof of this Paul adds: "We are fools for Christ's sake." That is to say, Because we hold fast to Christ as our Redeemer, Lord and Master, we are fools in the sight of the world and of evil angels and of men who do not believe God.

Such faithful followers of Christ stand out in bold relief as a company of fools and are the gazingstock of unbelievers. This position is further set out at Hebrews 10:32, 33: "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."

Instead of learning any valuable instruction, the world and evil angels and men have brought increased reproaches upon the name of Jehovah. The world is Satan's organization. That organization continues to persecute the faithful ones; and the evil angels assault and attempt to debauch Christians and their companions who are not of the worldly organization, and ridicule and reproach them. By the

practice and carrying on of evil, therefore, no one has learned any valuable instruction concerning the sinfulness of sin, and only true Christians have, in spite of sin and the practice of evil, proved their devotion to God. Therefore the Christians, by the things they suffer, learn obedience, even as Jesus learned obedience. (Heb. 5:8) Surely Jesus learned nothing good from men's practice of evil, yet he learned obedience by the things he suffered. From God's Word the Christian knows that sin is the transgression of divine law, and is therefore wrong; and that when he suffers wrong at the hands of others such suffering is not for the purpose of teaching him the exceeding sinfulness of sin but for affording him an opportunity to prove his loyalty, faithfulness and devotion to God amid persecution. Through this he learns to be joyfully obedient to God's will under test.

But is it not true that the Lord chastens his sons whom he loves and that he gives them this experience for the purpose of teaching them the exceeding sinfulness of sin? At Hebrews 12:5-7 the apostle answers: "Have you forgotten the exhortation which reasons with you as with sons? 'My son, slight not the discipline of the Lord, neither be discouraged when reproved by him; for whom the Lord loves, he disciplines, and he scourges every son whom he receives.' If you endure discipline, God deals with you as with sons; for is there any son whom a father does not discipline?"—*Emph. Diag.*

By way of punishment the Lord brought evil upon the chosen nation of Israel. So he brings chastisement upon his sons in Christ when they are negligent and forget the terms of their covenant with Him. God is not responsible for their negligence. As he saw Israel going wrong and chastised them, so he permits chastisements upon his sons that they might learn to be obedient to him and might learn the value of being faithful to him. What he is teaching them is not the sinfulness of sin, by letting them sin, but the value of faithfulness, which brings no chastisements from him. Hence the apostle says: 'The just shall live by his faithfulness.'—Heb. 10:38.

But does not the apostle Paul say with authority that the Christian learns by experience? From the reading of the *Authorized* or *King James Version* of the Bible someone might argue so, where it reads: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy [spirit], which is given unto us."—Rom. 5:3-5.

Actually, however, the Greek word translated *experience* does not mean what such word is defined to mean in our first paragraph. The original Greek word means "approbation" or "approval". The *Emphatic Diaglott* translation of this text reads: "And not only so, but we triumph also in afflictions, knowing that affliction works out endurance; and endurance, *approval;* and *approval,* hope; and this hope is not put to shame, because the love of God has been diffused in our hearts, through that holy spirit which has been given to us."

The clear meaning of this scripture is this: That Christians, when persecuted or afflicted, triumph through such wrongdoing by reason of being in Christ and remaining steadfast and true to Jehovah God and to the terms of their covenant; knowing that such affliction works out patience (or constancy in performing duty and a continuance to do so with an inherent joy, knowing that one is right and pleasing God); and such patience is evidence or proof, not of "experience" as above defined, but of approval by the Lord; and such approval increases the hope of complete victory; and that hope makes the Christian, not ashamed, but bold for the Lord God Jehovah and for the proclamation of his Word and his name.

The mere fact that one passes through an actual event or events that cause suffering would not increase Christian hope. If, however, the one serving God suffers affliction for righteousness' sake and, while doing so, continues faithful to God and to one's covenant with Him, such constancy (patience) and faithfulness brings an inward joy. All of this is an evidence that he has God's approval, and this increases his hope of overcoming and receiving eternal life.

By what means, then, has the true Christian been taught, and what is his best teacher? The written Word of God and the manner of God's dealing with him. Thereby he has gained valuable instruction. He might actually live through many events and by them learn nothing; but by the knowledge which he acquires from God's Word and from God's approval of his course of action, he is taught The best living Teacher is Jehovah God. Those who are desirous of learning he teaches by his Word and by the manifestation of his loving approval toward them while serving Him. The knowledge of God and the loving obedience toward Him are what bring real profit.

There are those who have made a covenant with God to do his will and who have a smattering of what God's Word says. They content themselves by believing that Jesus Christ is the Son of God and the Redeemer of man and that God purposes to save humankind by and through Christ. Their chief objective is to get to heaven that they might have a place of ease and honor They are greatly deficient in a knowledge of God's Word and are negligent in obeying what they do know. They have had experience with things evil by coming in contact with evil and evildoers, but they have learned thereby nothing that has brought them profit. To suchlike Paul's words at 1 Corinthians 15:33, 34 are addressed, when saying: "Be not deceived: evil communications corrupt good manners Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame"

It is impossible to know the will of God without studying his Word. Therefore it is written, at Romans 12.2: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" All those today who have renewed or built up the mind by a careful study of God's Word and a joyful obedience to it know now that God's will concerning them at this time is that they must be his witnesses and sing forth the praises of his name and do so boldly. Those without a knowledge of God's Word are conforming themselves to the world by pursuing a course similar to that which nominal Christians have always pursued. Neither their own experiences nor the experiences of others who have gone before them have taught them anything regarding Jehovah

God. Many of such have tried to develop what they call a sweet and beautiful character, expecting that such will get them to heaven. But the Lord never instructed or said so. Obedience to his Word prompted by unselfish devotion to him is the principal thing. A man may be rude in his speech and may be excused for that because of his imperfection. But there is no excuse for a real Christian to be deficient in the knowledge of God's Word in this day.

The apostle Paul was diligent in acquiring a knowledge of God's Word and will and then in doing it. He wrote: "Though I be rude [simple; commonplace] in speech, yet not in knowledge." (2 Cor. 11:6) Some must have accused him of being rude in speech, otherwise he would have had no occasion to write that. For an outward show many have insisted that a Christian should be diplomatic. But let it be remembered that diplomacy was invented and is carried on by the Devil, and not by the Lord. With authority Paul advised sincerity rather than diplomacy, saying: "This I pray, that your love may yet abound more and more in knowledge, and in all perception, in order that you may examine the differences of things; and that you may be sincere and inoffensive in the day of Christ." —Phil. 1:9, 10, *Emph. Diag.*

Diplomacy is not sincere. The truth spoken unselfishly in kindness and sincerity and with boldness is approved by the Lord. Paul sought the approval of God, and not men's approval; and he emphasized the importance of being taught by a knowledge of God and his Word. He stressed the importance of knowledge when he wrote: "Because of this also, we, from the day we heard it, do not cease praying on your behalf, that you may be filled, as to the exact knowledge of his will, with all spiritual wisdom and understanding; to walk worthily of the Lord, pleasing him in all things, bringing forth fruit by every good work, and increasing in the exact knowledge of God." —Col. 1:9, 10, *Emph. Diag.*

As proof that it is not God's purpose to teach by the experience with or observation of sin, wickedness or evil, it is written to men in the covenant with God through Christ the Mediator: "This is good and acceptable before God, our Savior, who desires all men to be saved, and to come to an accurate knowledge of the truth." (1 Tim. 2:3, 4, *Emph. Diag.*) All creatures that ever learn any instruction of value will learn such by reason of a knowledge of God and his Word, which Word is the truth When Jesus prayed to his Father to sanctify his disciples he made no reference to their experience, but he did say: "Sanctify them through thy truth: thy word is truth." (John 17:17) That the truth of God's Word is the teacher is further emphasized by what Jesus said to the Jews: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32) The Jews had come in contact with sin time and again and had learned no valuable points. They had been drawn away from their covenant by Satan's influence and organization and were therefore in bondage to the enemy.

It is so in this day, that many who profess to be God's children are in bondage to Satan and his organization All the experience they might have would teach them nothing of eternal value, but a knowledge of the truth of God's Word and an obedience to it would teach them much.

As the Scriptures and the facts prove, the "last days" are now here. There are those who have for a long while claimed to be in the covenant with God through Christ and yet fail to seek for a better knowledge of God's Word. (Heb. 5:12) They continue to meditate upon only what is given first for the babes in Christ. Yet they claim to be learning, and are going over and over again, that which they should have known years ago; "ever learning, and never able to come to the knowledge of the truth." —2 Tim. 3:7.

Thus their experiences have taught them nothing. But they might learn by acquiring a better knowledge of God's Word and by unselfish obedience thereto. The importance of a knowledge of God as the Chief Teacher was emphasized by the apostle Peter when he wrote: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1:2, 3) That it is not experience that is important, but that the knowledge of God is important for all who would live, is conclusively proved by Jesus' words: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

FIELD EXPERIENCES

NURSE AND FBI AGENT (GEORGIA)

"Recently I took care of an FBI agent in a hospital here for quite a while. Someone slipped in and informed him that his nurse was one of Jehovah's witnesses. Then he asked me if this was true. I replied I was grateful to the Most High that I was one, showing a knowledge of his glorious and wonderful provision; but ethics were that this subject be discussed outside the hospital. The detective informed me he was paying for his room, and his nurse and he would talk about what he chose. He then began asking me about the Government and the New World of Jehovah's witnesses, saying we were Nazi and expected to join Hitler in his administration after this present conflict is past. 'You don't believe that,' I said. To my patient I said: 'You forced me to discuss this subject in a hospital room. Now I am going to defend God's name at any cost.' I quoted Isaiah 9:6, 7 and informed him that we were fighting for freedom in the New World and that the Government about which we instructed the people was the Government the prophets wrote about and recorded in the Bible; and that the Roman Catholic Hierarchy and other religions, now combined, have throughout the centuries kept the minds of the people blinded through Satan's teaching. I told him how the perfect pair lost their right to life in Eden and how the divine mandate to multiply and fill the earth would be carried out after Armageddon by those finding protection at this time under the 'city of refuge', Zion, God's organization. I told him how this

old dying administration will soon go down. This discussion lasted a week. He called in his friends to get information on 'just what The Theocratic Government really is'. I told him how and why he was sick in a hospital for a major operation, with doctors and nurses fighting to restore his health, only temporary, and how he could get good health and perfection under the administration of the new Theocratic Government recorded in the Bible. When my time was up the detective said he had 'thoroughly enjoyed our discussion' and he had to get critically ill and be sent to a hospital in order to take time to listen to the truth about Jehovah's witnesses. He also said he would surely remember me if at any time he was witness where the 'witnesses' were involved, and as soon as he was able to travel he expected to attend Kingdom Hall meetings and learn more about The Theocratic Government."

GLADLY RECOGNIZED IN QUEENSLAND, AUSTRALIA

"While witnessing with a *Watchtower-Consolation* magazine bag I was approached by a man who said: 'Well, isn't it good to see *Consolation* again!' He told me he was a cattle drover from the sparsely populated Northern Territory and that the men with whom he had worked in the prewar years had always looked forward to meeting Jehovah's witnesses and receiving the magazine and other publications. During the past few years they had had to go without this literature, but, thanks to the magazine bag, this person of good-will was once again directed to the Theocratic message. On another occasion I was approached by an American soldier. "Does this make me feel homesick!" he exclaimed. He told me his people back home were Jehovah's witnesses. Since the outbreak of war he had done some hard thinking and was looking forward to the time when he could return home and take his stand with his folk for The Theocracy. He took almost all the literature I had with me. He had attended the Theocratic Convention at St. Louis, Mo., in 1941 and had been present in the huge auditorium when Judge Rutherford presented the book *Children* to the 15,000 children. It was most refreshing to hear this eyewitness account thereof."

CHINESE SPECIAL PUBLISHER IN SAN FRANCISCO, CALIF.

"Last year while I was witnessing around the vicinity of Chinatown, every few months apart on the streets I met a 'goat' who also was busy on this same vicinity with her preaching; and every time I met her she was prejudiced against us. Shortly before last month while I was witnessing from house to house I rang the doorbell of a house and climbed up the stairways and came to a middle-aged woman. So I began witnessing the Kingdom message to her, and she asked: 'Aren't you one of Jehovah's witnesses?' I answered: 'Yes, madame. I am bringing to you this joyful message concerning Jehovah's kingdom, the only hope of mankind.' Then she suddenly puffed up and spoke the same language I heard before; so it quickened my mind that she was the same one I met on the streets last year. I held my attention with her while she was slandering, and finally she said: 'You spoiled Chinatown! Now you have spoiled all Chinatown!' Can the gospel of Jehovah's kingdom or the admonition of the Lord spoil the Chinese people in Chinatown? Certainly not! She mainly meant that their religious pasture is spoiled! Now, isn't that good news?"

FOLLOWING THE CHICAGO ASSEMBLY, APRIL 15, 16

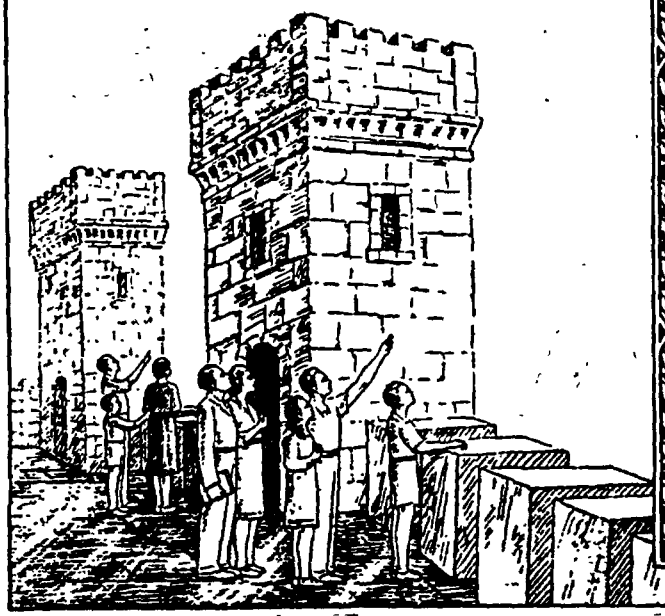
"A colored man came to me while doing magazine work in downtown Chicago, and asked: 'Have you got that hard book?' I showed him *'The Truth Shall Make You Free'*. He said it was a great book and he was much disappointed that he had to work Sunday and missed the lecture. In the afternoon a sailor in uniform came up to me leading another man and said: 'Here now ask this man'; then to me he said: 'I was just telling this man that religion is the bunk, that it is the biggest racket in the world. I heard the lecture yesterday at the Coliseum. The speaker sure told them. It was the best thing I ever heard. Have you got the latest book?' Again *'The Truth Shall Make You Free'* was the book wanted. He was 'sure going to study this book' and he also wanted to 'get hold of that yellow book [*The New World*]'. I happened to have a question booklet for *'The Truth'*, which I also placed with him. He told me he had been raised Catholic and it was the worst racket of all: 'I feel sorry for my poor folks that they can't see how blinded they are.' A little while after, the little man who was with the sailor came back. He said to me: 'I ought to know that religion is a racket. I was raised in a Lutheran orphanage, where all we got to eat for supper was a couple of slices of dried bread and a glass of water. They finally put me on a farm where I was forced to work from 4 a.m. until 9 p.m. That is the reason I am so small; my father and mother were big people.' On the train home and just ahead of us sat another sailor. As we neared our destination he turned around and began conversation. He told us some of his experiences on the battle front and in other lands. At the first opportunity I told him we were Jehovah's witnesses. 'I know it,' he said; 'I heard you talking.' We had read several paragraphs from the booklet *Religion Reaps the Whirlwind* to each other showing how coherence was used in this public speech. Of course, we gave him as good a witness as we knew how. As we were about to leave the train he whispered to me: 'Keep up your good work; there are more of us for you than you have any idea.' All the Fort Dodge class who were privileged to attend the Chicago Assembly were thrilled beyond measure. As the sailor boy said, Brother Knorr 'sure told them'."

FEEDING THE SHEPHERDS (BLACKFOOT, IDAHO)

"How I come to place as many magazines as I do without putting in more hours: We live on the sheep trail. Every spring they drive their flocks by here, to get them to their summer range, and in the fall they drive them back to winter quarters. They always stop to get water for their cooking and drinking, also to water their teams, at our well. They are always in a great hurry, so I don't get to witness to them by mouth, but they never refuse the old back-number magazines. They always seem to be eager to get them. That is one way I can serve Jehovah, as I can hardly walk any more, having had both of my legs broken some years ago, and they are getting worse all the time. I am not so old, 67 my next birthday, but am getting awful helpless, and we live far from town, and gas is very short. The company hands over their old back-number magazines to me, and I get to place them for them."

The WATCHTOWER

Announcing Jehovah's Kingdom



They shall know that I am Jehovah.
—Ezekiel 25:17.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD"—Isa. 43:12.

The WATCHTOWER

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OFFICERS
N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"FREE EDUCATION" TESTIMONY PERIOD

August, the month of the general convention by Kingdom publishers in many lands, should experience a great surge forward in freely teaching men of good-will concerning The Theocracy. Providentially the month has been designated "Free Education" Testimony Period. Aside from intense convention activities, the testimony-bearers will continue to offer the book *"The Truth Shall Make You Free"* together with the self-covered booklet *The Coming World Regeneration* and *Religion Reaps the Whirlwind* on a 30c contribution. Midsummer vacationing will be turned by many into an unselfish occasion by using the opportunity to put much more time in the field in this "free education" service. All desiring to put their utmost into the August Testimony Period will make conscientious preparations in that behalf, now. We welcome the co-operation of all in God's service and shall gladly answer all inquiries thereon and give all needed instructions and references. May the report you fill out and submit at the close of August's effort be a joy to you and a praise to God.

USE RENEWAL SUBSCRIPTION BLANK

The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower,* should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip

"WATCHTOWER" STUDIES

Week of September 3: "The Anointed and 'Men of Good-Will'," ¶ 1-15 inclusive, *The Watchtower* August 1, 1944.

Week of September 10: "The Anointed and 'Men of Good-Will'," ¶ 16-32 inclusive, *The Watchtower* August 1, 1944.

Week of September 17: "The Anointed and 'Men of Good-Will'," ¶ 33-38 inclusive, *The Watchtower* August 1, 1944; also, "Spirit upon 'Men of Good-Will'," ¶ 1-10 inclusive, *The Watchtower* August 1, 1944.

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117 Adams St., Brooklyn 1, N. Y.

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV AUGUST 1, 1944 No. 15

THE ANOINTED AND "MEN OF GOOD-WILL"

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

JEHOVAH has great joy in giving to his only begotten Son a "bride". She is not an individual person, but is the body or company of his Son's faithful footstep followers. These are taken from among humankind, whose nature the Son himself once took on by a miracle of his Father Jehovah. The Son sacrificed the human nature in death; and from the time that God raised him from the dead the Son has been a mighty spirit creature, "the brightness of his glory, and the express image of his person." (Heb. 2:14; 1:3) He is "the image of the invisible God, the firstborn of every creature". (Col. 1:15) In order that those loving followers from among men might be espoused like a chaste virgin to his glorified Son, Jehovah God has begotten them from above, begotten them by his life-giving spirit, and they have become his spiritual children, called to be the "bride" of His beloved Son. (2 Cor. 11:2) The "bride" company prove their love for the Son of God by copying the example which he left them of faithful service to God.—1 Pet. 2:21.

[2] Only those creatures will go to heaven who are begotten of God by his spirit and who prove faithful to their espousal to God's heavenly Son by avoiding fornication or uncleanness with this evil world. No others from among mankind could do so, for heaven is the realm of spirit persons, and the earth is the place for flesh-and-blood creatures. The two are exact opposites to each other: "that which is born of the flesh is flesh; and that which is born of the spirit is spirit." (John 3:6) As did their espoused husband, those begotten of God to be of the bride company must lay down their human nature, that they may be born in the resurrection to life in the spirit with the beloved Bridegroom. As one of the bridal company said: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." (2 Pet. 1:13-15) "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest [first installment or guarantee] of the spirit."—2 Cor. 5:1-5, *Am. Stan. Ver.*

[3] During the past nineteen centuries the Father Jehovah God has been taking out from among men the members of the bride company. By his begettal of them and making them thus his spiritual children he has espoused them to his beloved Son, to share his heavenly life and privileges. They are God's elect or chosen ones. The "bride" is only a limited company, of 144,000. (Rev. 7:4-8; 14:1, 3) Hence, at the end of the world, which is upon us, only a remnant, sufficient to complete the membership of the bride, are yet on the earth.

[4] When Christ Jesus was on earth, as a partaker of flesh and blood, his friend John the Baptist introduced him to his first followers. John said: "I am not the Christ, but . . . I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." (John 3:28-30) The disciples of John decreased in number, while those who became disciples of the Bridegroom have increased throughout the centuries, till now the remnant on earth suffices to fill up the yet lacking part of the bridal company. The marriage union of the Bridegroom and his espoused company takes place after

1. (a) Who is the bride whom Jehovah gives to his only begotten Son? (b) How has Jehovah espoused such to his Son?
2. (a) Who, only, go to heaven, and why no others? (b) Hence what must such ones do, as stated by Peter and Paul?
3. How long has Jehovah been taking the members of the "bride" from among men, and how many will the complete membership be?
4. (a) What part did John the Baptist play with respect to Bridegroom and bride, and with what result to his own following? (b) When does the marriage begin, and what proceeds from the Bridegroom's throne?

his Father Jehovah puts him on the throne to rule. The Bridegroom Son sits in the throne at God's right hand and rules, to mete out destruction to those who oppose the divine Government and to extend everlasting life and blessings to those who display good-will toward God and his Christ and who obey God's law and rule. The truth regarding the life-giving Government is pictured as a stream, which issues forth from the throne of God and of his once-sacrificed Son.. Seemingly small at its source, it increases in width and depth to the volume of a mighty river. "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street [of the city]."—Rev. 22:1, 2, *Am. Stan. Ver.*

5 As repeatedly shown in the pages of this magazine, Jehovah placed his Son, the Lamb, upon the throne in A.D. 1914 and sent him to the holy temple for judgment proceedings in 1918. It is from and after this latter event of 1918 that the marriage of the Bridegroom to his espoused takes place by the resurrection of all those faithful members of the bride that were sleeping in death. The prophecy of Ezekiel 47:1-5 agrees with Revelation 22 that it is since 1918 that the river of the water of life-giving truth has been flowing forth from the throne at the temple or house of God. The prophecy of Joel 3:18 tells of the day of the Lord Jehovah, which day began in 1914: "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim [the dry unfruitful vale]."

6 All such beautiful prophetic symbolisms show how the truth must flow forth with increasing volume to bring to perishing mankind the message that leads to everlasting life. Jehovah God on his throne is the eternal Fountain of life. His faithful Son, who was sacrificed as the Lamb of God that life everlasting might be provided for obedient humankind, is the One by whom the life is extended to men who believe and accept. "And this is the record, that God hath given to us eternal life, and this life is in his Son." (1 John 5:11)—See also Romans 6:23.

7 The Son of God sends forth the invitation to life-seekers to come to the river of living water of truth. The Son of God is now a mighty Spirit; which means he is invisible to mankind. How, then, does the invitation to life everlasting reach "men of good-will"? The symbolic vision at Revelation 22:17 declares that the "bride" joins the Spirit in extending the gracious invitation to those parched with thirst for life-satisfying truth. "The Spirit AND the bride say, Come." Inasmuch as only a remnant of the spirit-begotten ones who are espoused to the Spirit Bridegroom remain on earth in direct touch with mankind in this dying world, the remnant are the ones that receive the message from the Bridegroom. They then pass it on to all who have ears, that is, the hearing of faith to accept the message and to come. How does the remnant receive the message to preach it to others? It is by the spirit or active force which God exercises through his Son the Bridegroom.

8 The message is God's, and it must be conveyed through his Son to His servants on earth. The remnant have no interpretative power of their own; "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]." (2 Pet. 1:20, 21) The remnant's having the message is made possible because God causes the prophecies to be fulfilled concerning the reign of his beloved Son and concerning the blessings that such reign introduces for all "men of good-will". Then God, by his active force or holy spirit, opens the understanding of his spirit-begotten remnant to discern the fulfillment of such prophecies. Thus Jehovah God by his spirit interprets his own Word to his faithful servants on earth. "For God revealed them to us through his spirit, for the spirit fathoms everything, even the depths of God himself."—1 Cor. 2:10, *Goodspeed; Moffatt.*

9 This divine action in behalf of the remnant can better be understood from God's dealing with the first members of the bride company. Even on the day of the Bridegroom's departure from his followers and his ascension to heaven, they did not understand concerning the kingdom of God. They thought it was to be earthly and was to be restored to the earthly nation of Israel. "Lord, wilt thou at this time restore again the kingdom to Israel?" they asked. The Bridegroom assured them that they would understand this and other matters respecting The Theocratic Government in due time, when the holy spirit should come upon them. After that they would preach the message as witnesses to the ends of the earth. (Acts 1:1-9) Ten days later was Pentecost, which Jewish feast was fifty days after Jesus' resurrection from the dead. Then the holy spirit came upon the faithful disciples assembled in Jerusalem. It was accompanied by cloven tongues of fire above their heads and the sudden ability of the disciples to preach God's message in unlearned

5. After what event does the marriage take place, and what prophecies of Ezekiel and Joel are fulfilled since that same event?
6. What do such prophetic symbolisms show? and who are the Source and the Channel of the life-giving truth?
7. What is the Son of God now? and how, therefore, does the invitation to drink reach the "men of good-will" on earth?
8. Whose message is it? and how is it made possible for the remnant to have it?
9. (a) What understanding did they have of the Kingdom on the day of Jesus' ascension, and from when onward would this be cleared up? (b) What manifestation took place when this promise was fulfilled?

foreign languages. The great crowd of foreign-speaking Jews that was drawn to the spot by the rushing wind and other strange occurrences that took place heard the message proclaimed in their respective languages. It was so unusual that many of them were disposed to charge it to the spirits of intoxicating drink.—Acts 2:1-13.

ANOINTING

[10] What actually took place was what Jesus had foretold to his disciples, saying: "Wait for the promise of the Father, which you heard from me; that John, indeed, immersed in water, but you will be immersed in holy spirit, after a few days." (Acts 1:4, 5, *The Emphatic Diaglott;* Luke 24:49) That was the beginning of the immersion with holy spirit of the members of the bride company. It was the authoritative seal that they had been begotten of God or born again, born of water and spirit, and were spiritual children of God, his called and chosen or elect ones. But more than that: it was evidence also that they had been anointed with the spirit of God and were the anointed ones of God. This event harmonized with God's dealing with the Bridegroom himself at Jordan river. When Christ Jesus was immersed in water by John the Baptist, there was a visible manifestation of the spirit or active force of God alighting upon him and God's voice from heaven openly confessed Jesus as his Son, saying: "This is my beloved Son, in whom I am well pleased." (Matt. 3:16, 17) This not only meant that Jesus had been accepted for sacrifice as "the Lamb of God, which taketh away the sin of the world"; it also meant that God had begotten Jesus of the spirit and brought him forth as a spiritual Son, and that he had anointed him with his holy spirit. By reason of such anointing Jesus became *Christ,* which title means "Anointed One". Thereafter John also testified that Jesus is the Son of God.—John 1:33, 34.

[11] The apostle Peter, years after Pentecost, testified to Jesus' anointing. Just before God's holy spirit was poured out upon the first Gentile or non-Jewish converts Peter said: "After the baptism which John preached; how God anointed Jesus of Nazareth with the holy [spirit] and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did . . . Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, . . . And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead [or of the living and the dead]."—Acts 10:37-42.

[12] By virtue of Jesus' being begotten and anointed as the spiritual Son of God he could quote Isaiah 61:1, 2 in the Jewish synagogue at Nazareth and say to his fellow townsmen: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . This day is this scripture fulfilled in your ears." (Luke 4:18, 19, 21) In the case of Jesus his anointing, which commissioned him to preach, came upon him immediately when he was begotten of the spirit, after his consecration to do God's will had been accepted of his Father, which consecration he symbolized by baptism in water. His Father baptized him with holy spirit, and thereafter Jesus refrained from carpenter work at Nazareth and did the gospel ministry as set out in the commission at Isaiah 61:1, 2.

[13] Before Christ Jesus there had been anointings, but these were to other offices. In connection with the sacrificial worship of Jehovah God, Aaron the first high priest of the nation of Israel, and thereafter all his successors in office, were anointed with the holy anointing oil. They were thus commissioned to be the typical high priest of God for that nation. (Lev. 8:1-13; Ex. 30:22-33) In connection with the kingdom over them for which the Israelites made request to God, the kings of the nation were anointed to the office of king by a representative of God, either a prophet or the nation's high priest. In the cases of Saul and David, they were anointed in advance by the prophet Samuel. Later on kings were anointed with the unction or anointing oil only when they were installed in the royal office. (1 Sam. 10:1, 17-25; 16:12, 13; 2 Sam. 2:1-4; 1 Ki. 1:32-39) However, Jesus' anointing was the first anointing with the holy spirit of God, and it was his commission to be a higher priest than Aaron and to be a king greater than David or Solomon.

[14] Thereafter the anointing of the bride company of Jesus' followers must come not only from God but through Christ Jesus. This was as foretold by John the Baptist, who said: "He who sent me to immerse in water he said to me, 'On whom thou shalt see the spirit descending, and resting, this is he who immerses in holy spirit.'" (John 1:33, *Emph. Diag.*) On the day of Pentecost Peter explained to the perplexed onlookers that what they were observ-

10. (a) Of what immersion was that the beginning, and of what also was it the authoritative seal and evidence? (b) How did this harmonize with God's dealing with Jesus, and what did he then become?
11. With what words did Peter testify concerning that to Cornelius?
12. What, therefore, could Jesus say to his fellow townsmen? and when did this commission devolve upon him?
13. (a) What anointings had there been performed prior to Jesus, and unto what were they? (b) In what respects was the anointing of Jesus the first of its kind?
14. Through whom must the anointing thenceforth proceed to Christians, as stated by John the Baptist and by Peter at Pentecost?

ing was the baptism of the holy spirit of God upon the faithful followers of Christ. Peter's words were: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; . . . and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Then Peter preached that the One whom the Lord God Jehovah had made Lord and Christ was the Jesus whom the Jews had hanged on the tree: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy [spirit], he hath shed forth this [spirit], which ye now see and hear." Peter thus acknowledged that God's spirit or active force proceeded through Christ Jesus.—Acts 2: 14-36.

[15] The consciences of many were pricked, and Peter said to them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy [spirit]." (Acts 2: 37-40) All this Bible account gives factual proof that Jesus' followers were anointed when they were begotten of God. Although the spirit is poured out upon all consecrated flesh of God's servants and handmaidens, yet it is not upon these as mere fleshly human creatures that God's spirit or active force is poured out, baptizing them. The bride of Christ is to be spiritual, heavenly, and the spirit is poured out upon the members thereof as those who are begotten of God as his spiritual children. Naturally, they being yet on the earth at their begetting, the baptism or outpouring of the spirit comes upon them while they are in the flesh; and the holy spirit or active force of God operates through their fleshly bodies. Hence the anointing with the spirit had to wait until those who had consecrated themselves to God through Christ were "born again" or "born from above" and thereby became the spiritual children of the heavenly Father. Then they received the anointing with the holy spirit, as Jesus did.

[16] Other instances show that when those whose consecration to him God accepts are begotten of Him, they are then anointed with His spirit. For example: In the home of Cornelius the centurion at Caesarea the first band of Gentile converts heard the gospel truth at Peter's lips, and believed and accepted it. Then the holy spirit was poured out upon all such Gentile believers. The audible proof of this was that they duplicated the Pentecostal miracle by speaking in foreign languages unfamiliar to them till then. Certainly they must have been begotten of the spirit at that same time, because it is as begotten children of God that Christ's followers are anointed. Likewise, when the Samaritans believed and were baptized in water at the preaching of Philip the evangelist, there is no evidence that they were begotten until Peter and John arrived. These prayed that the consecrated Samaritans might receive the holy spirit; and when the apostles laid their hands upon them, the Samaritan believers received the holy spirit, with evidence. The proof was then present that they had been both begotten and anointed with the spirit of God.—Acts 8: 1-17.

[17] Furthermore, when Paul came to Ephesus and found certain baptized believers, he found they had no evidence of being "born again", because they were without certain vital truth. Said they: "We have not even heard whether there be any holy spirit." But when they had accepted the new truths revealed at Paul's mouth and had been rebaptized, this time "into the name of the Lord Jesus", what followed? "And Paul putting his hands on them, the holy spirit came on them, and they spoke with tongues and prophesied. And all the men were about twelve." (Acts 19: 1-7, *Emph. Diag.*) Of a certainty now indeed they were "born of water [truth] and spirit"; and their speaking in foreign languages and prophesying was outright evidence that they had been anointed with the holy spirit. Later Paul wrote to the consecrated ones or "saints which are at Ephesus" and spoke of their trust in Christ Jesus "after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest [or pledge, guarantee] of our inheritance" in the heavenly realm.—Eph. 1: 13, 14.

[18] At Corinth, Greece, the first converts to result from Paul's preaching were doubtless the Jewish married couple, Aquila and Priscilla, with whom Paul abode. (Acts 18: 1-11, 18) To the congregation established in Corinth Paul wrote years later and said: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest [pledge] of the spirit in our hearts." (2 Cor. 1: 21, 22) They had been confirmed or guaranteed unto Christ as being members of his "body" or his church by being anointed with the spirit of God. "For as the body

15. (a) When does the Bible record prove that Christians are anointed, and as what are they thus anointed? (b) Why, then, is it that "upon all flesh" the spirit is poured out?

16. What other instances in connection with Peter and Philip the evangelist show the anointing comes at the begetting?

17 (a) What instance in the case of Paul shows the same thing? (b) What did Paul later write to the Ephesians that also shows this?

18. Who has anointed the Christians, and how has he established or confirmed them unto Christ?

is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. But now are they many members, yet but one body. But now hath God set the members every one of them in the body, as it hath pleased him. Now ye are the body of Christ, and members in particular."—1 Cor. 12:12, 13, 20, 18, 27.

[19] By being begotten and anointed with God's spirit or active force, the consecrated one is baptized as a "new creature" into the body of Christ and becomes one of those who are espoused to him as the great Bridegroom. Such baptism of the spirit is common to or is jointly shared by all the members of the body, regardless of the different offices which they fill in the body. Hence it is "one baptism", just as there is one common faith and one common hope of their calling, and one common Head over the whole body, namely, Christ Jesus. For God, who gives the holy spirit, "gave [Christ Jesus] to be the head over all things to the church, which is his body."—Eph. 4:3-7; 1:22, 23.

[20] If one thus baptized turns unfaithful to God by failing to carry out his responsibilities, he becomes unfaithful to his anointing and is cast off from the "body of Christ". He loses the spirit of God and its illuminating and actuating power and forfeits his privileges of service in the "body". Yet, down to the day of his death, he is held responsible for failure to meet his obligations as an anointed one. This was illustrated in the case of King Saul. When he turned unfaithful, the spirit of God departed from him and another man, namely, David, was anointed to take Saul's place in the typical Theocracy. Being covenant-breakers worthy of death, the unfaithful anointed ones suffer the penalty of destruction. It is because, having been "once enlightened, and having tasted the heavenly gift [God's Son as the ransom sacrifice], and become partakers of holy spirit, and having tasted the good word of God and the powers of the coming age", they have thereafter fallen away and refused to carry out their vows of consecration or to do the things their anointing commissions them to do.—Heb. 6:4-6, *Emph. Diag.*

[21] The apostle John was one of those present at the Pentecostal outpouring of holy spirit from God and by Jesus Christ. Toward the close of the first century, when he was an old man, possibly the last of the apostles to survive, he wrote as follows: "Children! it is the last hour; and as you heard that the antichrist is coming, even now many have become antichrists; whence we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but it was that they might be made manifest that they are not all of us. And you have an anointing from the Holy One; you all know it [or, you all have knowledge, that is to say, knowledge of the truth]. I have not written to you because you do not know the truth, but because you know it, and because no lie is from the truth. Who is the liar, but he who denies that Jesus is the anointed One? This is the antichrist, he who denies the Father and the Son. . . . I have written these things to you concerning those who deceive you. But the anointing which you received from him abides in you, and you have no need that any one should teach you; but the same anointing teaches you concerning all things, and is true, and is not a lie; and as it taught you, abide in him [Christ Jesus]." —1 John 2:18-27, *Emph. Diag.; Goodspeed; Rotherham.*

[22] John was therefore writing to an anointed class. Of whom was this class made up? Merely of elder brethren? Not according to the apostle's form of address: "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father [who has begotten you of his spirit]. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (1 John 2:12-14) Writing to all alike, "little children," "fathers," and "young men", concerning the anointing from the Holy One and as abiding in them, the apostle John indicates that at the time of the begetting by the spirit of God to be a spiritual son of God the consecrated servant of God is anointed with the spirit and baptized into the body of Christ. By the help of the spirit or active force of God, he must now increase in knowledge of the truth and in appreciation of his anointing and must increase in his ability to carry out the things the anointing commissions him to perform.

[23] If one who has been anointed proves unfaithful and goes out from the congregation of the anointed, he becomes an antichrist. His going out does not prove that he is right, and that those whom he leaves behind are in the wrong and do not have the

19. As what has the consecrated one been baptized into Christ's body, and how is there just "one baptism"?

20 (a) What befalls one who proves unfaithful as a body-member, and how long is such one held responsible? (b) How is such one's case illustrated by that of Saul, and what penalty awaits such, and why?

21. In his epistle what did the apostle John write concerning the anointing?

22. (a) To what kind of class was John thus writing, and whom did it comprise? (b) What is indicated by John's writing thus to all such together, and what must these do henceforth?

23. (a) What does the one going out from the congregation become, and how is it determined which of them is right and has the truth? (b) Who was foretold to become an antichrist in this world's end?

truth. The spirit of God, which came with their anointing and which abides in them, illuminates them and assures them that they have the truth. On the other hand, the unfaithful anointed one is cast out of the "body" or Theocratic organization by Christ Jesus the Head. The spirit of God does not abide in that unfaithful one and he does not abide in Christ but goes into the darkness of error and untruth. The unfaithful one is therefore an antichrist. The faithful ones from whom he is cut off and disconnected are not antichrists, but abide in Christ. Jesus foretold that in the "last time", at the end of this world, where we are now, the "evil servant" class would be such an antichrist.—Matt. 24: 48-51; Luke 12: 45-48.

THE PRESENT COMMISSION

[24] Anciently the shepherd David was anointed with oil by the Lord's prophet to be visible king over the typical Theocracy of the nation of Israel. Christ Jesus, when he was begotten of the spirit at the Jordan river, was anointed with God's spirit to be King of the real Theocratic Government. But when on earth he did not actively enter in upon his rule and destroy the enemies and restore Paradise on earth, nor even when he ascended to heaven into God's presence.

[25] What, then, was the purpose of Jesus' anointing while on earth? It was to commission him to act as God's Spokesman and to preach the gospel of the coming Righteous Government. The prophecy of Isaiah 61: 1, 2, which was then fulfilled primarily in him, said for him: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn." (*Am. Stan. Ver.*) The point of this was that the anointed Jesus must be a preacher of the good news, he must be a faithful and true witness of Jehovah God. The anointed followers of Christ Jesus are made joint-heirs of Kingdom glory with Jesus. But, while they are in the flesh, their anointing with God's spirit lays upon them the obligation now to be witnesses of Jehovah and to preach and bear witness concerning his Theocratic Government.

[26] Jesus when on earth was faithful in that unto which he was anointed. Therefore the last book of the Bible speaks of him as "Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. . . . the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. 1: 5; 3: 14, *Am. Stan. Ver.*) All the faithful apostles, including Paul, were Christlike witnesses of Jehovah. Paul was very specific concerning his own performance of his anointing to preach, saying: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God [Jehovah], and faith toward our Lord Jesus Christ." (Acts 20: 20, 21) All members of the bride of Christ are, by force of their anointing, obliged to be witnesses of Jehovah concerning the Righteous Government in which they shall share with Jesus the Bridegroom for the vindication of Jehovah's name. (1 Cor. 9: 16) Such obligation applies to the remnant of the "bride" class yet on earth. For that reason the remnant of anointed ones have joyfully taken up and acted under the Scriptural name "Jehovah's witnesses". (Isa. 43: 10, 12; 44: 8) Hence they must now say, "Come," to all "men of good-will" on earth.

COMPLETE OUTPOURING

[27] From Peter's words on the day of Pentecost, wherein he quoted the prophecy of Joel 2: 28-32, it is manifest that the prophecy did not have its complete fulfillment back there, because the "wonders" and "signs" which the prophecy said God would perform were not then produced. When, therefore, did the final and complete fulfillment of Joel 2: 28-32 occur? According to recorded and well-attested facts which agree with the prophecy, it was from and after 1919.

[28] As afore-stated, in A.D. 1918 the Bridegroom came as Judge to the spiritual temple of God and was fully laid as the temple's Chief Corner Stone. Those body-members of Christ who, as "living stones", had proved faithful to death were raised from the dead and incorporated into the living temple. By such union of the resurrected members of the bride of the Lamb, the Bridegroom, the marriage began taking place. (Rev. 19: 7-9; 21: 2, 9, 10) The time was therefore now due for the Spirit and the bride to say, "Come," for the river of water of life was beginning to flow forth from the temple, from the throne of God and Christ, the established Theocracy.

[29] However, the dark year of 1918 witnessed the nations and kingdoms of earth pained with the

24. To what were David and Jesus respectively anointed? and what about actively entering into the rulership?

25 (a) What, then, was the purpose of Jesus' anointing while on earth? (b) What obligation, therefore, does the anointing lay upon his followers while on earth?

26. (a) What title came to Jesus because of his performance in that whereunto he was anointed? (b) What does Paul's own course show to be the obligation of the anointed ones, and what name have the remnant therefore recently taken up?

27. Why was the fulfillment of Joel 2: 28-32 not complete back there at Pentecost? and when does complete fulfillment begin?

28. When was the time due for the invitation to come and drink of the life-giving water to be extended?

29. By the time of the Lord's coming to the temple, however, what situation and circumstances had developed with the nations and with Jehovah's consecrated ones?

"beginning of sorrows" due to World War I. At the same time those who were consecrated to Jehovah and begotten and anointed of his spirit were "hated of all nations" for the sake of their Bridegroom's name. The World War persecutions against them reached their peak of severity in 1918 when, in addition to mobbings and other violence and intolerance against them, the headquarters of the governing body of their "society" was assailed by the religious enemies and their political and judicial co-conspirators. As a result those who were foremost officials of the publication organization were lodged in federal penetentiary under heavy sentence. At the same time the "evil servant" class broke loose and went out and engaged in antichrist work against their former brethren still faithful. The printed publications about God's Righteous Government of his Bridegroom-Son were banned by the political authorities of this world. Under the stress many went out, making it manifest that they were not of the faithful remnant.

[30] The remnant faithfully stood this fiery judgment test, permitted by the Bridegroom-Judge at the temple in 1918. Nevertheless, they were perplexed, uncertain as to their course of activity, and under fear of awesome worldly powers. In consequence, the witness work whereunto they were anointed lapsed, and the lamp of the light of the spirit of God flickered or was hid under a bushel. The spirit of anointing, which is the spirit of bearing testimony by the gospel message, was low among them. In fact, Revelation 11:7-10 pictures the witness work, to which they were anointed, as dead, killed by the enemies whom God let go to that extent. But let it be called to mind that, after Jesus' disciples were scattered and disorganized and silenced by the Jewish clergy in A.D. 33, there was an early regathering after Jesus' resurrection, and the fulfillment of Joel 2:28-32 took place. In a like order of events, Revelation 11:11,12 reads concerning the oppressed remnant of 1918: "And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

[31] The remnant, who were faithful at heart and desirous of having the witness work go on, were grieved in 1918 and filled with mourning at seeing the work of Jehovah God and of his only begotten Son pierced to the death by the enemies. What the enemies did then to the witness work they did to God and Christ Jesus, who were responsible for the work. This was a very bitter experience for the remnant. But they remembered Jehovah God and his Word of promise, and they began to supplicate him for deliverance and for revival of His witness work. Then came the fulfillment of Zechariah 12:10-14 and 13:1 upon the remnant of faithful spiritual Israelites, namely: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they [the enemy] have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem [God's spirit-begotten anointed ones on earth], . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness."—*Am. Stan. Ver.*

[32] The faithful remnant prayed to be cleansed from their sin of inactivity respecting their anointing, and from the uncleanness of fear of the combined hosts of enemies. The Lord God responded to their supplications by Christ Jesus at the temple. In the spring of 1919 he caused the imprisoned officials to be released from involuntary restraints, with full exoneration shortly to follow. Immediately preparations were made to revive the witness work. The largest assembly of spirit-begotten anointed Christians was arranged for for the summer of 1919. Just prior thereto the Lord God, by His spirit, caused the unclean spirit of fear to be cleansed away from his faithful remnant by the truths published in *The Watch Tower* in the two-part article "Blessed Are the Fearless". Furthermore, the keynote speech at the assembly by the president of the *Watch Tower* publishers was this very theme, "Blessed Are the Fearless."

[33] As a result of these truths and this spirited assembly for renewed action in God's service, the life-giving, actuating spirit for God's fearless service began to be poured out upon Jehovah's faithful remnant, in final fulfillment of Joel 2:28-32, to wit: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men [the evil-servant class] shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders . . . And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD

30. (a) What, therefore, was the state of the spirit of anointing among the consecrated, and how does Revelation picture the situation? (b) However, what followed a like situation in A.D. 33, and how does Revelation 11 picture the parallel event upon the remnant?
31. How was the prophecy of Zechariah 12:10-14 fulfilled toward the remnant?

32. (a) For what did the remnant supplicate, and how did Jehovah respond? (b) How did the cleansing then begin?
33 What then began to be poured out upon the remnant, and in harmony with what prophecy?

shall call."—See also Ezekiel 11:19; 18:31; 36:26, 27; 39:29.

34 This did not mean that the members of the faithful spirit-begotten remnant had not been anointed at the time of each one's spirit-begettal before 1919. The baptism with the spirit had been going on through all the centuries since Pentecost of A.D. 33 toward all who got the truth of his Word and who consecrated fully to him through Christ and who were then "born of water and spirit". Hence the event of 1919 meant this: That the spirit or the arousing, energizing, life-infusing active force of God was poured out upon his anointed remnant to bring them to life again in his service. It renewed them unto the privileges and responsibility of their anointing. Moreover, this was not the climax of the spirit's outpouring. Why not? Because with the Bridegroom's coming to the temple the judgment had begun at the house of God. (1 Pet. 4:17) Due to the casting out of the "evil servant" class as unworthy of any service in company with the "faithful and wise servant" class, vacancies were created among those in line to be of the glorified "bride" of Christ. These vacancies must be filled up to bring in finally the full number of 144,000 into the bride class. Hence many who received the truth and who since 1919 consecrated themselves to God and his service were accepted through Christ and were begotten of his spirit, and the outpoured holy spirit came upon them, anointing them and baptizing them into the body of Christ. And then came A.D. 1922.

35 Another great assembly, in the late summer, highlighted that year 1922. This also was international and was at the same convention point as the one three and a half years previous. At this assembly of the remnant, including those newly added to them, the spirit of zeal for Jehovah's service and of appreciation for his truth mounted daily until September 8, known as "The Day". On this fourth day of the assembly the president of the Society gave the key speech on the subject "The Kingdom". In that address it was emphasized that the King is here; and the proof was submitted for the first time from Scripture and current history that the King Christ Jesus had come to the temple in 1918 and begun judgment process and that the time had come for Jehovah's consecrated people to "arise and shine" by proclaiming his message with purged lips. (Isa. 6:1-11; 60:1, 2) Then the speaker reached the climax, saying:

"Do you believe that the Lord is now in his temple, judging the nations of earth? Do you believe that the King of glory has begun his reign? [Shouts of 'Yes' thundered from a unanimous audience.] Then back to the field, O ye sons of the most high God! Gird on your armor! Be sober, be vigilant, be active, be brave. Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige 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."

36 This ringing appeal to action and service was mighty, and the Lord's spirit of service filled his people preparatory to expressing itself in field activities in coming days and years. That same day another speaker discoursed to the assembly on the text (Psalm 118:24), "This is the day which the LORD hath made; we will rejoice and be glad in it." He showed that we are now in the Lord's day, the prophesied "Day of Jehovah", and that the time is here for the last witness against "Christendom" and for Messiah Christ. At the public meeting two days later the Society's president addressed the 18,000 to 20,000 present on the theme "Millions Now Living Will Never Die". He also submitted a Resolution entitled "A Challenge to World Leaders", which was enthusiastically adopted by the audience. This, the greatest of assemblies till then of God's people, was the first of a series of seven annual general assemblies at which Resolutions of like importance to all the anointed remnant and persons of good-will in all lands were submitted and adopted.

37 None should assume that the outpouring of the spirit to anoint and quicken God's people and to enlighten them on the truth ceased or was all accomplished in 1922. Not so! "Many are called, but few are chosen," were our Master's words. And with some not enduring to the end but dropping away, there was need for the Lord to fill the vacancies created among the loyal remnant. So new ones were brought in, notably until 1931, and Jehovah God begot these consecrated persons and anointed them with the spirit which was outpoured. Thereby these came under the responsibility till death of being witnesses of Jehovah God and publishers of his kingdom under Christ. Membership of the bride company must be completed, and hence whenever any vacancies arise due to unfaithfulness the holy spirit will be poured out upon those brought in to fill such open places.

38 From the foregoing paragraphs it is therefore plain that the prophecy of Joel 2:28, 29 finds its fulfillment only upon the members of the "body of Christ", including the remnant thereof now.

34. (a) Does this mean that the members of the remnant had not been anointed before 1919? (b) What, then, did the events of 1919 mean, and why were they not the climax of the matter?

35. What were the pertinent events of the year 1922, and to what climax did they build up?

36. (a) At that, what then filled the Lord's consecrated people? (b) What other features marked that assembly as significant?

37. (a) Was the outpouring of the spirit thus accomplished all in 1922, and why? (b) To what end does this operate, and under what responsibility do those anointed come?

38. Upon whom, then, does Joel 2:28, 29 find its fulfillment?

SPIRIT UPON "MEN OF GOOD-WILL"

WE ARE in the transition from the old world to God's new world of righteousness. By reason of the holy spirit poured out since the Bridegroom's coming to the temple, the anointed remnant of the bride class have been saying, "Come," to the "men of good-will" who expect to gain eternal life in the new world, and that life on earth. The invitation to come and drink of the river of the water of life has increased like a deepening and expanding river of an irresistible current, which all the religious, political, commercial and judicial enemies of "Christendom" have been unable to dam, turn aside or dry up. Onward through the years the mighty tide of life-giving truth has rolled along, as driven by the spirit of the Lord God. Since 1919 the tide of publication has swelled to more than 450 millions of Bible-explaining books and booklets, besides hundreds of millions of magazines, free tracts, and countless other printed announcements; besides millions of free lectures from public platforms, over sound equipment, over radio transmitters singly and in chains, and by house-to-house calling upon the people, with return visits, and home Bible studies established; and by witnessing in courts, before boards and legislative committees, and in prisons and concentration camps. And all that in many more languages than were heard in A.D. 33 at Pentecost; in fact, 88 languages in 1939. All this tremendous testimony has struck fear into the foes of the truth and of God's Theocracy. In the face of the cruel totalitarian opposition, and considering the comparatively small number of consecrated servants engaged in his "strange work" of publicity for The Theocracy, the work has been accomplished, "not by might, nor by power, but by my spirit, saith the LORD of hosts."—Zech. 4:6.

[2] To whom do the Spirit and the bride say, "Come"? To "men of good-will", that is, to those who hear with hearing ears and who are athirst for righteousness and life, and who will to come to God through Christ and to slake their thirst with His life-giving gospel truth. (Rev. 22:17) Be it observed, though, that these are not only invited to drink, but also commanded to relay the invitation of the Spirit and the bride on to others, lest such perish in this day of judgment of the nations. The divine command to them is: "Let him that heareth say, Come." They do not need to be anointed in order to come under this command. If they hear and drink, the Spirit's exhortation applies to them. And particularly since A.D. 1931 these persons of good-will who are drinking of the water of life are saying, "Come." In that year Jehovah by his spirit or invisible energy of enlightenment made plain that Ezekiel's prophecy chapter 9 applies to those persons of good-will. By the publication of the Lord's invitation through the remnant of the bride company such persons of good-will are being marked in the forehead, or seat of intelligence, with the knowledge of the truth. This leads them to consecrate themselves to Jehovah God and to identify themselves openly as on the side of the royal Government of his Son. At Armageddon Jehovah's executioners will not slay such marked ones.

[3] With the flight of years, as death invades their ranks, the number of faithful remnant members decreases. Already the number of good-will persons with marked foreheads outstrips the remnant many times, as figures of attendances at the annual Lord's Memorial supper show. They are now doing the bulk of the field work of publication from house to house and by home Bible studies. And by the Lord's grace and blessing the work accomplished continues to grow and more and more are hearing and coming to drink of the truthbearing water of life. This is a marvelous fact now amidst the hottest intensity of global war; and what will it be in the postwar period, during which period the work will be successfully finished before the final end of this world at Armageddon? In exact reverse to the case of John the Baptist and Jesus, the remnant must continue to decrease as more of these regularly finish their earthly course in faithfulness, whereas the remnant's good-will companions must steadily increase by the thousands.—Mic. 4:1-5.

[4] But not to their growing numbers is the immensity of the work each passing year to be credited. Their exploits in God's service are as much accomplished by the spirit or active force of God through Christ as are the exploits of the remnant, "the people that do know their God." (Dan. 11:32) The spirit of Almighty God is resting potently upon the devoted companions of the remnant. This is not saying they have been begotten of the spirit of God and will have to die in order to go to heaven. It does not mean that they are anointed with the spirit and made members of the bride class. John the Baptist and Christ Jesus worked in the same field for some months and the spirit of God rested upon both of them. Yet John the Baptist was not begotten of the spirit, but in the resurrection he will be one of the "princes in all the earth" and hence will be less than the least one of the kingdom of God. Jesus, on the contrary, was begotten and anointed of God's spirit.

1. (a) Since the spirit's outpouring what have the anointed remnant been saying, and to whom? (b) How has the work of invitation increased till now, and how has it been accomplished?
2. (a) What are those who accept the invitation commanded to do? (b) Do they need to be anointed in order to do so, and since what truth-revelation in particular have they been doing so?
3. (a) Who now are doing the bulk of the field work? (b) What question arises concerning the postwar period, and why?
4. (a) To what is the immensity of the work done to be credited? (b) Does this mean that the remnant's companions are begotten and anointed? and how does the relationship of Jesus and John illustrate the matter?

The remnant now are begotten of God and are directly his sons, 'born of water and spirit.' In the 1000-year reign of Christ he the Bridegroom will become the "Everlasting Father" of all those gaining eternal life upon earth.

5 Christ Jesus has not begun begetting children as yet. Hence the consecrated persons of good-will who now drink at the river of living water are not yet begotten by him. Neither does God's spirit of revelation testify to their hearts and minds that they are his spiritual adopted sons. Nor does the same holy spirit proclaim a heavenly reward for them or open up to them from God's Word the hope of a heavenly spiritual inheritance. Nonetheless, they must continue faithfully at the side of the begotten and anointed remnant in the gospel-preaching work of Jehovah God. They must maintain their constancy and integrity in His service under stress of reproach, persecution and demonic opposition till the work is done. Then the "Everlasting Father", the Bridegroom, will justify them to life during his millennial reign through benefits of his ransom sacrifice.

6 As God's spirit came upon Bezaleel, Othniel, Gideon, Samson, Jephthah, David, Elijah and Elisha of old, without their being anointed by the spirit to membership in the "body of Christ" thereby, in like manner now the spirit of God is most manifestly come upon the devoted persons of good-will who are obeying the command to say, "Come." They are not walking after the course of this world, but are following the Spirit, Christ Jesus, and keeping themselves unspotted from this world. As long as they keep on faithfully doing so, the spirit will not depart from them nor will the proclamation of the word which he has put in their mouths be denied them. As it was said prophetically to the Bridegroom, who is greater than the prophet Isaiah and who will become their "Everlasting Father": "My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever." (Isa. 59:21, *Am. Stan. Ver.*) These good-will servants who receive life from the Son of God during his 1000-year reign are evidently the ones meant as "thy seed's seed", because they receive everlasting life on earth after the bride class gains eternal life through Christ in the heavens.

7 The increasing multitude of good-will companions or "other sheep" of the Lord hear the anointed remnant singing the new song which the Lamb, the Bridegroom, teaches to his bride, the 144,000 redeemed from the earth. They listen carefully and take up the song in harmony with the remnant. (Rev. 14:1-4) They do not try to take the places of the remnant in the "body of Christ". Whatever assignments of service are made to them by the Bridegroom through the remnant of his bride, these good-will persons gladly accept, like virgin companions of the bride, and faithfully carry out, doing all as unto the Lord God and as unto no creatures. By the spirit of the Lord they join with the remnant in lifting up the Lord's standard of truth against religion and all encroaching enemies. (Isa. 59:19) Year by year the united voice of these "other sheep" swells louder and stronger as they serve God day and night in his temple, hailing his glorious King with 'palm branches' and crying out: "Salvation to our God which sitteth upon the throne, and unto the Lamb." By such fearless testimony faithfully sustained in the spirit of the Lord down till the victorious fight at Armageddon, they faithfully render their part to the vindication of His name.

8 To summarize our general survey thus far of the comparative uses of the word "spirit" in the Holy Scriptures: From these articles and those that appeared in the three preceding issues of *The Watchtower*, Jehovah stands forth as the great Spirit Being, who is the "Father of spirits" of "all flesh". He is the great Producer of the myriads of spirit creatures that inhabit the unseen heavenly realms, and of which his only begotten Son, Christ Jesus, is Chief. These are all called "spirits". Furthermore, because the active force which Jehovah uses to accomplish his perfect will is invisible and yet produces results visible or sensible to man, that active force is also called "spirit"; and, being always used to a holy or righteous end, it is called His "holy spirit". Though it is exercised by him throughout the universe and its manifestations are many and different, at various times, yet it is but one holy spirit. That spirit of God was sent through space to operate in preparing this earth for man's home. When man came into existence, it was the life-force or spirit which emanated from Jehovah God that caused the human creature to live, and which life-force is sustained by man's breathing.

9 Prior to the baptism of Jehovah's only begotten Son while on earth as a man, that spirit or active force of God acted upon earthly creatures to cause them to speak, do, see or move according to the divine will; and its power was irresistible even to God's enemies. Beginning with Jesus, the same spirit or active force of Almighty God has been used to beget consecrated men and women to a heavenly inheritance; and these have been anointed by his spirit to

5. (a) What facts prove the above points? (b) Nevertheless, what must the remnant's companions do in order to be justified to life?

6 (a) How was this present operation of God's spirit illustrated in old time? (b) Upon what condition will the spirit and the proclamation privileges not be taken away from them, as promised in Isaiah 59:21?

7. (a) How do they co-operate with the remnant, without usurpation of privileges? (b) How will they have part in vindicating God's name?

8. By way of summarizing, what are the comparative uses of the term "spirit" in the Holy Scriptures?

9. How has God's spirit operated toward creatures on earth before Christ and also since?

commission them unto His service and to enlighten them on the truths of God's Word as due to be understood. That spirit has aided them to do God's will in "this present evil world" and thus aided them to make their calling and election sure.

[10] At this end of the world, when just a remnant of those begotten of God as sons unto heavenly glory are yet on earth, the same spirit or active force of Jehovah the Holy One has operated toward men of good-will, whom the Good Shepherd Christ Jesus is now gathering to the side of God's kingdom. As God's spirit worked toward faithful men and women preceding Christ Jesus, just so that spirit is working toward these "other sheep" of the Good Shepherd now. While these are not begotten or anointed by his spirit, nevertheless God's active force or spirit is operating mightily toward these consecrated faithful ones. Through them, in companionship with the remnant, his spirit is accomplishing a world-wide witness to the great consternation of God's enemies, but to the blessing of all who hear the Kingdom message, and to the glory and vindication of Jehovah's name and Word.

10. In the days of the remnant, toward whom also is that spirit operating, and what is it accomplishing thereby?

EDUCATIONAL CAMPAIGN, THEN DESTRUCTION

THE prophet Ezekiel had a miraculous vision of a temple defiled by religious abominations. Jehovah God then spoke to him. "He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand." (Ezek. 9:1) That thunderous command was not to Ezekiel, but to those having charge over "the city" (picturing "Christendom"), to punish and destroy it. This work of destruction upon "Christendom" will not be done by the remnant of Jehovah's servants now on earth, which remnant Ezekiel foreshadowed, but will be done by Jehovah's King, Christ Jesus, and the holy angels acting under his command.

The "cry" or command directs the invisible organization of the Lord to prepare for the final assault upon Satan's organization. They are told to draw near, not with sheathed weapons, but with their weapons of destruction drawn and ready for offensive action. The weapons to be used for destruction by violence are held by the Lord Jesus Christ and the spirit members of the organization under him. The visible part of his organization on earth will do no part of the destroying. The work assigned to this earthly division is to sing forth the praises of Jehovah's name now before the fight at Armageddon and also while the fight is in progress.

"And, behold, six men came from the way of the higher gate [of the city temple], which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar [of the temple]."—Ezek. 9:2.

Six is a number symbolic of incompleteness, while the number seven symbolizes or denotes completeness. There were six men armed and one clothed with linen. The entire number of seven men manifestly represented Jehovah's complete organization, both that which is invisible to man and that which is visible and on the earth. The six men represent all the invisible organization with Christ Jesus, including the resurrected saints, and the cherubim, seraphim, and angels. The "one man" represents the anointed remnant of Jehovah's servants on the earth, who are the only part of His organization that is visible to human eyes. The fact that the division shows six to one would mean further that the greater and more important part of the work assigned to the whole organization must be done by the invisible division; while the lesser work thereof is assigned to and done by the earthly division as "one man".

The six men approached from the way of the north, which is the appropriate direction from which divine judgment should and does come. Hence there is no doubt that the six men represent the 'armies which are in heaven' under the command of Christ Jesus and therefore that part of God's organization which is invisible to man. This is conclusively supported by the fact that the six proceed from the north, the seat of authority and judgment, and that they have charge over "Christendom" to destroy it, and that they are armed with weapons of destruction.

The "one man" clothed with linen and with a writer's inkhorn by his side, whom does he represent in God's universal organization? Manifestly not any one individual in the flesh. Aside from the Lord Jesus Christ, God has never since committed to any one individual on earth an exclusive work to be done by that individual. From the very beginning of his ministry Christ Jesus had a visible organization, and his apostles, acting collectively under his direction, formed the visible part of it. There was unity of action by the faithful apostles. With the passing away of these the unity did not again exist in the church until the Lord came to the spiritual temple of Jehovah in 1918. Upon his coming to the temple he found a faithful "servant" class, and these faithful ones are made the keepers or custodians of the Kingdom interests. (Matt. 24:45-47) Such are brought into the temple condition of unity of action with him and are made a part of the 'elect servant', because they form a part of The Christ and abide in Christ. Throughout the prophecy of Ezekiel Jehovah addresses him as "Son of man", manifestly because Ezekiel pictures that class which is counted in with and made a part of The Christ, the Head of which was called "the Son of man". The man with the writer's inkhorn by his side clearly represents, therefore, the anointed "faithful and wise servant" class on earth, which class is a part of God's organization.

This one man is further described as "clothed with linen". Concerning those consecrated ones espoused to Christ Jesus to form his "bride" it is written: "And it was given

unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (Rev. 19:8, *Am. Stan. Ver.*) "Linen" represents the approval from Jehovah received by the remnant or "servant" class, because they are in Christ and to them is committed the "testimony of Jesus Christ" and they keep God's commandments and faithfully deliver this testimony. This fine apparel is therefore the approval of the "servant" and his faithful service.

Every one of the seven in the vision must of necessity be in Jehovah's organization and wholly devoted to Him. When the command was given, every member of the organization responded and registered before the Lord for service: "they went in, and stood beside the brasen altar." None sat down, meditated, and consoled the others. Every one stood at attention, ready to hear and obey further commands. Each one of the earthly division of the Theocratic organization 'presents his body a living sacrifice, holy and acceptable to God, as a reasonable service', which service he must gladly perform. (Rom. 12:1) Anyone not willingly and joyfully ready for service could not be represented among those registered at the "altar".

The fact that the earthly division is pictured as a man "with the writing material by his side" shows that the work assigned to this servant class is to write down the Lord's will, as revealed, and to publish and distribute the truth to the people who would hear. This means that the "servant" class do not sit down or stay at home or confine themselves to one place of worship and talk among themselves, but go out among the people as representatives of Jehovah's organization to perform the duty assigned to them. Their work must be a witness work, as next stated at verse 4.

In Ezekiel's prophecy Jehovah God is pictured as riding above the cherubim of his organization. He judges the temple of religion. "And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the LORD said unto him, Go through the midst of the [doomed] city, through the midst of [unfaithful] Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." (Ezek. 9:3, 4) The vision discloses God's purpose to destroy "Christendom" with his army of destruction, which is in readiness for Armageddon. But before the assault is begun, his purpose is that notice be served upon the rulers and upon the peoples of "Christendom". While this is being done the opportunity is afforded for persons of good-will and of proper heart-condition to escape from or be hid from the annihilation that is about to befall "Christendom".

As pictured by the man with the writing material, Jehovah's "servant" class must go through the midst of "Christendom" and mark in the forehead (seat of intelligence) a certain class, that these may be spared from the slaughter weapons of the "six men". Such marking indicates that the ones thus marked must, by some public confession or action, take their stand on the Lord's side before the destruction begins. This work must be done by the "servant" class of God's organization down on earth. When it is done, then the slaughtering work must begin by those represented as the six men with the slaughter weapons. As it is stated: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24:14.

Those words of Jesus serve to identify 'the man with the writer's inkhorn' as representing the "servant" class, whereas those who do the slaughter work are the invisible ones of the Lord's army. Hence Jehovah's entire organization is in action against the enemy (a) in declaring the judgments of Jehovah that were previously written and (b) in enforcing them against the enemy. God's organization is thus shown working in exact harmony, as indeed it must and does work. No one today in "the present truth" could have the slightest doubt as to the work the anointed servant must now do in obedience to God's commandments. For anyone to say the active service in the field is improper is to demonstrate clearly that such one is not in the truth and is not part of God's organization.

The commandment given is to 'put a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst of Christendom'. There is but one class of persons on earth to whom this could apply. Within the land of "Christendom" is a class of people who are under the Devil's organization but who are no part of it and do not sympathize with it. Such persons observe the great degeneracy in "Christendom" and the hypocrisy practiced by her leaders, but they are powerless to bring about any better condition. They sigh and cry because of the abominable deeds committed by the ruling factors that wrongfully call themselves "Christians" but who reproach Jehovah's holy name. These righteously disposed persons are largely ignorant of God's Word and of his purposes as respects his Theocratic Government of the new world. They have much consideration for the poor and oppressed, and have a great desire to see them relieved.

This is the class of men and women that receive the 'mark in their foreheads', that is to say, that are given some knowledge of God's purpose to destroy the wicked organization and to vindicate his name by his own Government of righteousness and by it to bless all obedient humankind. Persons in this class have tried to do right in proportion to the knowledge they had, but now, just preceding the great day of God's wrath upon "Christendom", they must be given an opportunity to gain more knowledge, that they may profit thereby. They too must heed Jehovah's command, at Zephaniah 2:1-3: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you. Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger." Such seeking they could not do without some knowledge. It is the "servant" class that must bear to them the precious truths of the Kingdom, that they may see the way to go and what to do now before the battle of Armageddon.

As soon as this educational campaign concerning Jehovah's Theocracy is completed with respect to such "men of good-will", then Jehovah's order of execution is due to be

carried out. "And to the [six] others he [Jehovah] said in mine hearing, Go ye after him [the linen-clad man] through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they [six] went forth, and slew in the city."—Ezek. 9:5-7.

Those on the Lord's side are marked, and are not to be slain. Slaughter begins "at the ancient men", that is, the religious clergy and the principal of their flocks. This slaughter proceeds without regard to age or sex. "Organized religion" and Satan's entire organization must be destroyed. Seeing that the slaying by the six starts with the clergy and none are spared, then surely the 'man in linen', the "faithful servant" class, must not for pity or for policy spare the clergy, when declaring the day of the vengeance of our God. The duty and obligation laid upon the "servant" class is to boldly declare the truth of God's judgment against the hypocritical organization called "organized religion". They cannot be faithful in performance of duty unless the truth is plainly and boldly told. Those who oppose the bold proclamation of the truth, therefore, give evidence they are not of Jehovah's organization.

Ezekiel 9:8 strongly indicates that the remnant will stand by after the educational campaign is completed and watch the Lord finish off the wicked organization. Properly Ezekiel prostrated himself before Jehovah and submitted a question, not to indicate that the "servant" class cries out in horror at the Armageddon slaughter and begs for mercy upon the wicked; but rather to indicate that the "servant" speaks to the Lord God to call forth from him a statement to show that the slaughter is entirely justified. "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" The reply given to Ezekiel proves that the battle of Armageddon will witness the complete downfall of "Christendom", and that without any quarter or pity from the Lord God. "Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head." —Ezek. 9:8-10.

God will not spare at Armageddon, but will fully return upon their own heads the wickedness of those who reject and oppose his kingdom. He will make a clean-up of the entire religious organization, in order that all marked persons who survive may know that Jehovah is the only true God. That the slaughter at Armageddon will be widespread the prophet Jeremiah gives testimony.—Jer. 25:33-37.

To each division of God's organization a certain part of the work pertaining to ridding earth of Satan's organization is assigned, and each division is required to be faithful in the performance thereof. It is written, at Ezekiel 9:11: "And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me." This shows that the servant class faithfully perform the work assigned to them and, when it is done, make report to God in some way. That means that the witness work must be done and will be done. Every one who hopes to have the Lord's approval finally as one of his remnant will joyfully participate in the witness work, or 'marking of the foreheads'. The faithful remnant will fully obey the Lord's commandment and will receive his approval.

Ezekiel 9:11 also indicates that some of the remnant will be on earth when the work is done, and will witness Armageddon from their vantage point under the Lord's protection. These will maintain their integrity toward Jehovah God, and by their faithfulness they will be a testimony to the supremacy of the Most High God and to the honor of his name and to the praise of his King Christ Jesus.

FIELD EXPERIENCES

"WE TOOK ADVANTAGE" (ALBANY, NEW YORK)

of Memorial Day holiday, as publishers and public alike were free from secular work. Since, on this occasion, a multitude of people visit the cemeteries, arrangements were made to meet them there with the Kingdom message. Five carloads, containing 28 publishers, were placed at the entrances of the largest near-by cemeteries, each one equipped with a supply of the booklet *Hope* (for the dead and survivors). These were placed with the many visitors, and were received graciously, a number of contributions being received. These publishers spent a total of 127 hours, placing about 900 booklets. All enjoyed this work, and an additional opportunity to witness. Besides this, two cartons of *Hope* were moved off the shelves, doing no one any good there, and placed in the hands of the people, where the Lord will give the increase. At one Catholic cemetery the caretaker threatened to call the priest, and then did so. However, he remained inside the gate, walking up and down, while chewing on his cigar, pointing to the publishers and ordering them to step back from the gates. No one paid any attention to it, because we were outside the gate, on public property, placing the booklets right and left with those entering and leaving. 'Papa' then gave up, apparently unable to meet the situation; so we finished the assignment with no further interruptions."

IN YORKSHIRE AND CORNWALL, ENGLAND

"We had finished our house-to-house work for the day and were eating our sandwiches on the pier (Witney) prior to making back-calls. A young man passed by and asked if we were having our tea. Our reply called forth an invitation from him to come and have a drink. He took us to the National Fire Service Depot, where we joined three other men, all of us having a cup of tea together. The con-

versation soon became centered upon our work, and we gave them a witness for an hour and a half. We used the books *The New World* and *Children* together with the question booklets and Bible. Many questions were asked, and in the course of conversation the remark was heard: 'We have learned something tonight, for I always thought religion and Christianity were the same.' We left them *Children* and a question booklet, and arranged to call back for further study. We were invited to call at the NFS depot any time for a cup of tea."

"A few months ago I met a lady in the first-call work, who said she did not want any books as she had her Bible and was a Sunday-school teacher. I pointed out that the marginal references in her Bible were no part of the inspired Word, yet she was glad to have their help; which she admitted. I was able to show her the parallel with the WATCHTOWER publications. She then took *Children* and the Question booklet, and since then a weekly study has been conducted. She frequently expresses her appreciation of the joy and knowledge received from these studies. Last week she told me she held her pupils' attention with *Children* questions (five girls over 14 years). Her pupils told her they did not know such things were in the Bible."

PHONOGRAPH TO GOOD USE (MARYLAND)

"Sunday I called at a house and played the record 'Value of Knowledge', and then presented *'The Truth Shall Make You Free'*. The woman said: 'Yes, I would like to have the book, but don't buy anything on Sunday.' The little 8-year-old girl piped up: 'Mama, you bought us ice cream on Sunday; then why can't you get the book?' The mother said: 'Guess I'll take it; get me a quarter out of my purse.' The little girl was all smiles. When leaving, the woman said to me: 'I hope you will call to see us real soon.' I called Tuesday night, played two records and started a book study with father, mother and two daughters, 16 and 18 years old. On my leaving the woman said: 'Now we want you to call real soon.' Thursday night I called with two more records. Then we discussed field service, and I left some booklets for them to give to their friends. When I left the woman said: 'I am beginning to understand a little about the Kingdom message and hope I can go some day to witness for Jehovah. Come to see us real soon.' Sunday evening I called with two more records and then studied *The Watchtower* with them. The 16-year-old girl said: 'What do you tell the people?' I said: 'Well, what did I tell you folks when I came?' She said: 'All about God's kingdom and God's battle.' Said I: 'Well, that's just what you want to tell the people about.' I certainly want to take advantage of every opportunity when they say: 'Come to see us real soon.'"

IN QUEENSLAND, AUSTRALIA

MARYBOROUGH: "On the eighth call at an 'out' home, I happened to find the family at home. They were Roman Catholics, but were interested to find out what the Bible is about. I was able to place a copy of the Bible with them. On the next visit I conducted a study on the blessings of The Theocracy and arranged for a study in the book *Children*. The mother and children followed this study regularly with great interest, and were always careful to prepare for the next week's lesson. After a few weeks I was informed that the children had left the convent school of their own accord. When the 'sister' at the school inquired the reason, they told her: 'The pope is on the wrong side.' They are rapidly advancing to the point where they will be efficient Theocratic publishers."

ROCKHAMPTON: "While cycling to my territory I came across a youngster that had had a spill from his bicycle. He was on his way to school, and his books lay strewn across the road. Among them lay a copy of the booklet *Refugees*. I helped the boy to pick himself up, and inquired whether he had read the booklet. He told me someone had left it with his mother a few days before. He had started to read it and was enjoying it so much that he had taken it with him in the hope of finding a spare moment for reading. He began to inquire about the Scriptural meaning of the word 'refugees', so we sat down by the side of the road and spent a very pleasant hour examining the Scriptures. Although the youngster was only eight years old, he showed remarkable interest and appreciation. A back-call was arranged, and I am looking forward to holding a study with the boy and his parents."

UNITED ANNOUNCERS' THEOCRATIC ASSEMBLY

Wednesday, August 9, to Sunday, August 13, inclusive, are the dates of the 1944 general assembly of Jehovah's witnesses as above entitled. Due to transportation and other inconveniences, this Assembly will be distributed over 17 cities in America. Buffalo, N. Y., is the key city, and there the president of the Watch Tower Society will attend and deliver his speeches. The simultaneous gatherings in the 16 other cities from coast to coast will be connected by wire with Buffalo and, all together, will receive 7 hours of the main proceedings over the five days. Furthermore, in all other features all programs everywhere will be similar. The public address by the president at 4 p.m., Sunday, August 13, will be on the subject "The Kingdom of God Is Nigh". See the July 15 issue of *The Watchtower* for fuller information.

Assembly cities, auditoriums and addresses are as follows:

BUFFALO, NEW YORK
Key City
Memorial Auditorium, Main and Terrace

LOS ANGELES, CALIFORNIA
Shrine Ballroom, 700 W. 32nd St.

SAN FRANCISCO, CALIFORNIA
Civic Auditorium, 55 Grove St.

DENVER, COLORADO
Denver Municipal Auditorium
14th and Curtis Sts.

ATLANTA, GEORGIA
Municipal Auditorium, 30 Courtland St.
(Colored)
Leete Hall, Old Clark University
McDonough Blvd. S. E., at Capitol Ave.

BOSTON, MASSACHUSETTS
Symphony Hall
Huntington and Massachusetts Aves.

ST. LOUIS, MISSOURI
Jeffia Halls, 2354 Lafayette Ave.

OMAHA, NEBRASKA
Nebraska State Guard Armory
15th and Howard Sts.

CINCINNATI, OHIO
Emery Auditorium, 1116 Walnut St.

OKLAHOMA CITY, OKLAHOMA
Shrine Auditorium, Sixth and Robinson Sts.

PORTLAND, OREGON
Norse Hall, 111 N. E. 11th Ave.

PHILADELPHIA, PENNSYLVANIA
Town Hall, Broad and Race Sts.

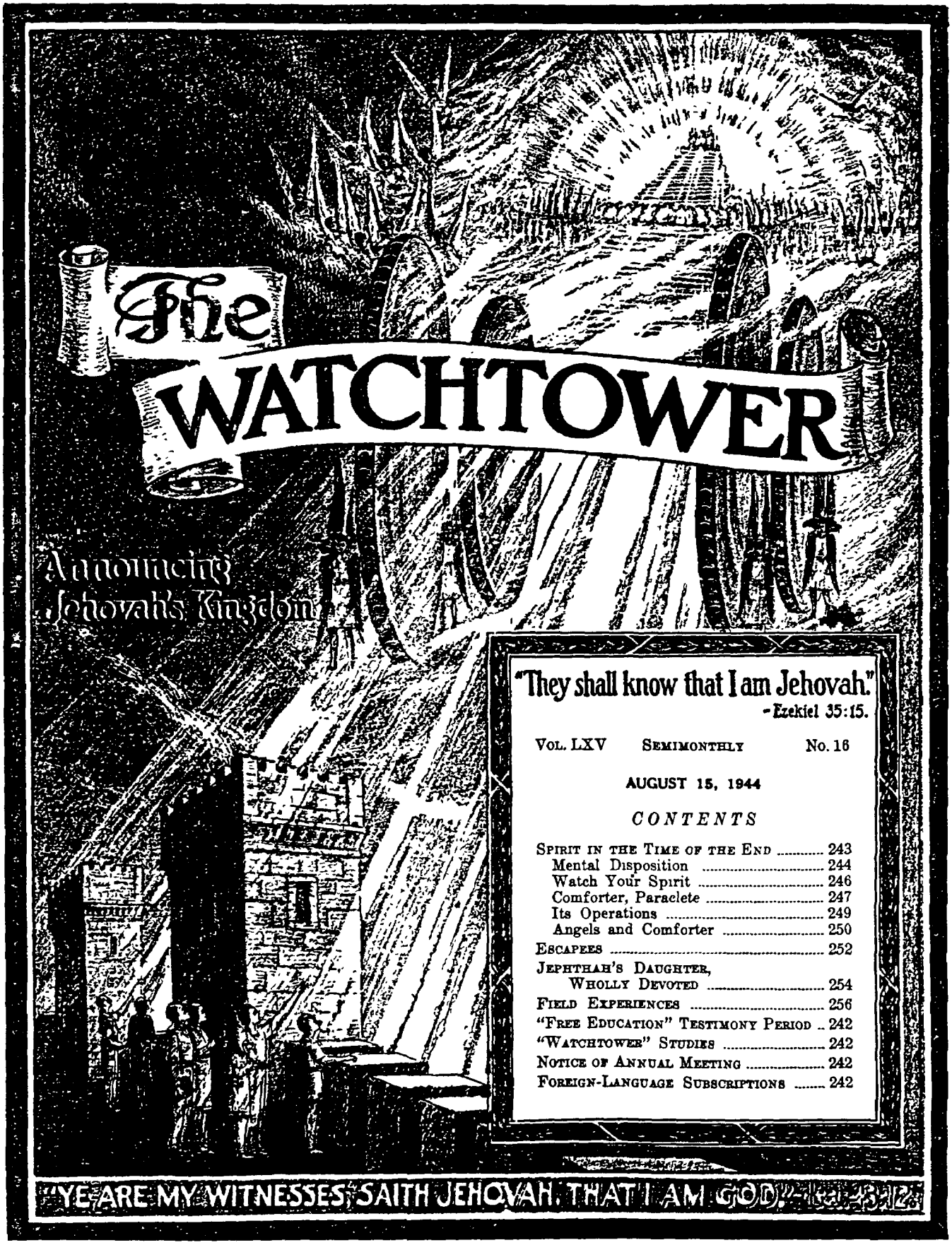
DALLAS, TEXAS
Dallas Ice Arena, Fair Park

RICHMOND, VIRGINIA
Mosque Auditorium, Main and Laurel Sts.

SEATTLE, WASHINGTON
Finnish Hall, 1239 Washington St.

SPOKANE, WASHINGTON
Ice Arena, 1407 N. Elm St.

MILWAUKEE, WISCONSIN
Milwaukee Auditorium
W. Kilbourn Ave. & N. Fifth St.



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD."—Isa. 43:12

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS
N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, $1.00; all other countries, $1.50, American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International* Postal Money Order only.

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Please address the Society in every case.

Translations of this journal appear in several languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"FREE EDUCATION" TESTIMONY PERIOD

August, the month of the general convention by Kingdom publishers in many lands, should experience a great surge forward in freely teaching men of good-will concerning The Theocracy. Providentially the month has been designated "Free Education" Testimony Period. Aside from intense convention activities, the testimony-bearers will continue to offer the book *"The Truth Shall Make You Free"* together with the self-covered booklet *The Coming World Regeneration* and *Religion Reaps the Whirlwind* on a 30c contribution. Midsummer vacationing will be turned by many into an unselfish occasion by using the opportunity to put much more time in the field in this "free education" service. All desiring to put their utmost into the August Testimony Period will make conscientious preparations in that behalf, now. We welcome the co-operation of all in God's service and shall gladly answer all inquiries thereon and give all needed instructions and references. May the report you fill out and submit at the close of August's effort be a joy to you and a praise to God.

"WATCHTOWER" STUDIES

Week of September 24: "Spirit in the Time of the End," ¶ 1-22 inclusive, *The Watchtower* August 15, 1944.

Week of October 1: "Spirit in the Time of the End," ¶ 23-44 inclusive, *The Watchtower* August 15, 1944.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at nine o'clock a.m., Monday, October 2, 1944, at which the usual annual business will be transacted.

FOREIGN-LANGUAGE SUBSCRIPTIONS

When writing the Society regarding a *Watchtower* or *Consolation* subscription in a language other than English, the foreign language should be clearly indicated (as, Greek, Spanish, or Polish, etc.). This is especially necessary when sending in changes of address and subscription renewals, using other than the regular renewal slips. Renewal slips with no foreign language indicated are always believed to be English, and in most cases this causes considerable unnecessary trouble and much delay in forwarding the magazines. Be sure to *indicate the language plainly* in *all* correspondence and on *all* renewal slips. It will greatly facilitate the work in the office if you use the renewal slips that are sent with your magazine. Your correspondence with the Society's office at Brooklyn will be given quicker attention if you write in the English language whenever possible.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV AUGUST 15, 1944 No. 16

SPIRIT IN THE TIME OF THE END

"If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences."—Eccl. 10:4.

JEHOVAH is the Most High Ruler, and all the universe is His domain. Those who rule among men are confined to earth and are very far beneath the Universal Sovereign. Rulership brings responsibility; and those who wield power over humans greatly affect the destiny of such creatures and therefore have a special accounting to render to the great Creator. He has no pleasure in the death of the wicked, and he would rather that humankind attain to life unto the glory of God. Hence human rulers who turn men into the way of destruction and who purposely interfere with those seeking the destiny of eternal life act contrary to the good pleasure of the Supreme Ruler. They cause Jehovah's spirit to rise up against them. He sends his judgment message against them. In place of yielding to his Word and showing meekness, gentleness, submissiveness and care and thereby seeking to gain a position of favor with him, the rulers harden themselves in their totalitarian inclinations and keep up their oppressions upon the servants of Jehovah God. They do not cause their offenses to rest and cease. So the spirit of the Most High God continues against them.

[2] Since A.D. 1914 it has been the "day of Jehovah" and hence the "time of the end". The judgment of the nations and rulers is now on, especially since 1918. Their continuing offenses against the spirit of the great Judge and Owner of the earth leads at last to his expression of the fury of his spirit by executing destruction upon them. That will come shortly, at the battle of the great day of God Almighty.

[3] A remnant of earth's population have shown a spirit opposite to that of the nations. They have heeded the wise counsel of Jehovah's Word, namely: "If the spirit of the ruler rise up against thee, leave not thy place; for submissiveness causeth great offences to be avoided." (Eccl. 10:4, Leeser's translation) Such remnant is made up of those in the service of the Most High Ruler, these having consecrated themselves wholly to his sacred service. They have thus devoted themselves to the interests of His kingdom through the worthiness and good offices of the Ruler's Son, Christ Jesus, The Prince of Peace. On that basis the Ruler has received them and given them a place in his service. Their assigned duty is that of declaring the name of the Universal Ruler and publishing the good news of his kingdom and rule by his Son Christ Jesus. Faithfulness on the remnant's part in the performance of their appointed service causes the Ruler to show a favorable spirit toward them.

[4] Once recently those of the remnant came under the Ruler's displeasure, and their eternal destiny was then at stake. This was in A.D. 1918, when the worldly rulers committed great offenses against these consecrated servants of Jehovah God. By great injustices and oppressions they forced them to fail in their proper service to the Supreme Ruler, that of publishing his Kingdom. Because of such default of duty for fear of worldly rulers, the consecrated ones experienced the rising of God's spirit against them. It was first after his spirit turned to one of favor that the remnant spoke as foretold of them at Isaiah 12:1-4: "And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. . . . And in that day shall ye say, Praise the LORD [Jehovah], call upon his name, declare his doings among the people, make mention that his name is exalted."

[5] By what course did this come about? By the fact that though undergoing the divine anger at their shortcomings, they did not become offended at Jehovah God. They did not stumble at the trialsome experience he let come upon them, nor at the rebukes of his Word. They did not leave their place in his service, quitting his work and organization in a spirit of faultfinding, hurt feelings, and self-justification. Their heart's desire was to resume his active

1. Why do earthly rulers bear special responsibility to the Universal Ruler, and how do they affect his spirit?
2. What expression to the great Ruler's spirit will there be finally, and why?
3. Who have shown a spirit opposite to that of the nations, and what causes favorable spirit to be shown them by the Ruler?
4. When and why was it that his spirit rose against those of the remnant, and what did these say when it turned favorable?
5. By what course in harmony with Ecclesiastes 10:4 did this come about toward the remnant?

service. For them to leave their place and abandon his work for good would simply have led to greater offenses, such as now are in evidence in the case of the "evil servant" class who took that very course of unfaithfulness and rebellion. Contrariwise, the remnant showed meekness and yielded to the reproofs of God's Word, knowing that the "reproofs of instruction are the way of life". (Prov. 6:23) They saw the Lord's organization and did not want to forsake it or be cast out of it. They held to a place in God's mercy by enduring the expression of his spirit of anger at them. They acknowledged their guilt, repented, and then responded to the open door of renewed service which he set before them. Joyfully yielding to the divine will and taking up his witness work as his chastened remnant, they were safeguarded from "great offences", because the Great Shepherd Jehovah now leads them "in the paths of righteousness for his name's sake".—Pss. 23:3; 125:3-5.

MENTAL DISPOSITION

[6] From the above it is clear that the word *spirit* is used with another meaning besides those defined in the last four preceding issues of *The Watchtower*. Therein it was set out that the *spirit*, aside from meaning a spirit person, means in some places the life force that animates living creatures and at other places means the active force of Jehovah God by which he brings his will to pass, whether by inspiring creatures to speak, write or move or by begetting them to spirit life and anointing them to do his service. He being holy, then the active or energizing force which he sends forth is unto holy purposes. It is therefore his *holy* spirit. Now, in this issue of *The Watchtower*, the term *spirit* as often used in the Bible is shown to have another meaning, which, however, fits in with the spirit's common quality of being invisible but of manifesting itself in visible actions or results. *Spirit*, in the sense of the Bible texts below, means the disposition or frame of mind, which gives inducing cause to a person or which acts as a force to give direction, line of action or course. Note the following examples:

[7] Proverbs 25:28 reads: "He that hath no rule over his own spirit is like a city that is broken down, and without walls." That is, he has no control over the disposition of his mind. Every passing circumstance has an effect upon his frame of mind and he cannot direct his course of action according to the fixed rules of righteousness of God's Word. He yields to the temptations, the pressures, the stimulations to selfish conduct and evil-doing that play upon him in his various surroundings. He is excitable and is quickly roused to unreasonable anger, with outbursts of speech and action which are not to good effect. Thus he is disarmed and unprotected against the invasion of the demons or the spirit of this world, and is easily taken captive by forces and powers that issue forth from sources other than from God. He is uncertain, unreliable, and quickly turned out of the way of righteousness. As it is written: "He that wavereth is like a wave of the sea driven with the wind and tossed. . . . A double minded man is unstable in all his ways."—Jas. 1:6, 8.

[8] The same Hebrew word (*ruach*) translated *spirit* in the above proverb is translated *mind* at Proverbs 29:11, which reads: "A fool uttereth all his mind: but a wise man keepeth it in till afterwards." For this reason the *American Standard Version* renders it: "A fool uttereth all his anger; but a wise man keepeth it back and stilleth it." And *Rotherham's* reads: "All his anger doth a dullard let go, but a wise man by keeping it back stilleth it."

[9] The fool has no mastery over his own spirit. The anger or enraged frame or disposition of mind which he feels rising within him he lets explode without regard for consequences. For that reason he acts foolishly, and the results are those of foolishness. The spirit within him is in itself invisible to onlookers. Yet it is a driving force within him. Hence at first it may cause the fool to take on an angry countenance, his blood leaving his face, his lips becoming livid. Then, on top of this visible effect of such spirit, it vents itself in violent language and actions to foolish effect.

[10] The wise person has control over his spirit, including its quality of anger. He knows that thoughtless action will do no good and may displease the Lord. He takes thought for consequences and carefully weighs what will result if he gives way on the spot to anger. He feels anger, because there is occasion for it; but he realizes that to act instantly while in that disturbed or indignant frame of mind might cause harm rather than good. Hence he exercises self-control, with knowledge of God's will and with endurance of the anger-provoking factors or events; and he holds himself in from careless, unrestrained expression of it. With holding it in there comes to him power, particularly if he looks to his great Helper, Jehovah God. At length he is able to still his anger and to reason clearly and then to act according to the line of God's will and for the best interests of all concerned. He sees it is well not to harbor anger over too long a time, because the anger might harden him into an unwise mode of

6. (a) In the preceding four issues of *The Watchtower* what meanings was the term "spirit" shown to have in the Scriptures? (b) What additional meaning is it now shown to have?
7. How is one that has no rule over his own spirit like a brokendown, unwalled city?
8. How is the Hebrew word for "spirit" translated at Proverbs 29:11? and how, therefore, do other translations render the verse?
9. Why is one uttering all his anger a fool, and how is this an expression visibly of spirit?
10. By what dealing with such spirit does a person show himself wise?

action, so committing sin. Ephesians 4:25-27 warns against this, saying to members of Christ's church or "body": "We are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." The wise servant of God will seek to still his anger as promptly as possible and then proceed with a sober, temperate mind.

[11] In harmony with the above is Proverbs 17:27, 28: "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit"; or, according to the marginal reading, of "a cool spirit". "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." (See *American Standard Version.*) The man with knowledge of God's Word should not let words fly loosely, and in a torrent, especially when perturbed. If, with knowledge, he has understanding of his relationship with God and of his proper place in the Theocratic organization, he will not let the heat of anger or vexation overpower him. He will endeavor to keep cool and balanced in thought. With such a spirit or disposition and frame of mind he can excel or master the conditions, the set of circumstances that would drive the foolish person into sin.

[12] It is well said: "He that is slow to wrath is of great understanding: but he that is hasty [short] of spirit exalteth folly." (Prov. 14:29) Being disposed to hasty or thoughtless action when stirred up leads to the committing of foolishness, specifically injurious to himself. Never checking himself to look ahead to what may be the outcome of unbridled speech or conduct, he acts the way he is disposed to under the unsettling conditions and persists in doing what is unwise. Thus he exalts or carries away folly, and is sure to abound in transgressions. "An angry man stirreth up strife, and a furious man aboundeth in transgression." (Prov. 29:22) The best remedy for such a disposition is the discipline and counsel of the great Lord and Ruler. Hence parents are instructed thus: "Ye fathers, provoke not your children to wrath [or, do not irritate your children]: but bring them up in the nurture and admonition of the Lord."—Eph. 6:4; *Emphatic Diaglott.*

[13] Further, on being ill-tempered, it is written: "Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." (Eccl. 7:8, 9) It is better to set your heart and mind in the direction of endurance and of waiting upon the Lord than to indulge in pride over one's power, position and riches now. Then the end of the matter will be better than the beginning, and not disastrous. The proud are abominable in God's sight and are surely headed for a fall. "A man's pride shall bring him low: but honour shall uphold the humble in spirit." (Prov. 29:23) According to this unchangeable rule, the proud and haughty religious clergy of "Christendom", who exalt themselves and then use their self-assumed authority and power to keep the blinded people in ignorance and away from Jehovah's Theocratic Government, are due for a fall into destruction at the battle of Armageddon with which this "time of the end" shall close. What such religionists consider honor, which honor they receive from their political and commercial allies and their religious flocks, is not true honor, because not from God. Such honor will fail. It will be no guarantee to uphold them from an early destructive fall.

[14] Those who receive the glorious treasure of service from the Universal Ruler and who then use such service privilege to His praise and the people's good, acquire a true honor. It leads to further honor from God, who says: "Them that honour me I will honour." (1 Sam. 2:30) The one thus honored, if he continues humble, will not grow heady, highminded, conceited, and try to lord it over others.

[15] If, in the course of training for Jehovah's wider service, the humble one attends and graduates from a Theocratic Bible college, he will not feel uplifted above his fellow servants in the Lord and show himself off to selfish advantage and intentionally attract attention to himself and win admiration and ear-tickling comment. If by diligent effort he gains a diploma in recognition of meritorious grades in his college studies, he will not be puffed up in mind over his fellow students who put forth just as much conscientious effort and zeal to make good but who failed to measure up to the standard for a diploma. The very fact that, aside from Bible college training or responsible positions of service in a company or society, he has been given the truth and thereby been honored by the Lord with the privilege of being a witness for the Supreme Ruler, this fact is fundamentally a sufficient honor for him and upholds him in the way of God's service. Religionists and their allies may heap reproach and misrepresentation upon such humble servant of God and may thereby bring him low in the eyes of the deceived public and superpatriots; but this does not knock him out of the work as a witness of Jehovah God. In spite of the false evil-report and unfavorable public opinion and nasty opposition, the honor of being merely a servant of the true God and an ambassador of his enthroned King upholds the one who is humble

11. How does a person with knowledge spare words, and an understanding person show an excellent spirit?
12. How does one hasty in spirit exalt folly? and what is the best remedy for such?
13. By what course will the end be better than the beginning of a matter? and what will be the end of the matter for the clergy?
14. Who acquire true honor? and what will the humble ones thus honored not do?
15. How does such true honor uphold the humble in spirit, regardless of education or persecution?

in spirit. It keeps him from dropping out of the ranks of those following in Christ's footsteps and marching toward the New World of righteousness.

[16] Now in the time of the end totalitarian dictators or would-be dictators exalt themselves to power and pelf and divide the honors with other like proud ones. The religious hierarchy and clergy seek for good standing with the world. They make it their aim to set themselves atop the postwar creature that arises for the peace and commercial prosperity and armed security of the "new order"; and they too hope to divide or have a share with the proud worldlings in the spoils of this conflict for world domination. But those who regard the wisdom of God remember his proverb: "Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:18, 19, 32) The wise prefer to keep company with the lowly, those low in their own eyes, because they recognize Jehovah God and Christ Jesus as "The Higher Powers". Only thus do the wise gain the favor or grace of the Lord God; for He resists the proud. In the battle of Armageddon he will spoil those who have unrighteously spoiled the peoples of earth and persecuted His witnesses, whereas he will raise up his downtrodden and despoiled servants and beautify them with a blessed place in the righteous "world without end".

WATCH YOUR SPIRIT

[17] In this "day of temptation", with the battle of Armageddon as the final end for this pride-ruled world, it is imperative that all who strive for life in the New World beyond Armageddon take heed to their spirit. As represented by his King Christ Jesus, the Lord God is at the temple and examines carefully as to those who worship him in spirit and in truth. To pass his inspection it is necessary for life-seekers to avoid impure connections with this ungodly world, that is to say, spiritual fornication or adultery. It is necessary to hold true to the Theocratic organization, which organization is universal and is bound to the God of holiness as in holy wedlock.

[18] Though recorded two thousand years ago, yet for the present time is this warning to those wanting God's favorable judgment: "That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." (Mal. 2:15) The spirit or mental disposition may be hid from human eyes, but the force of such spirit or frame of mind is certain to impel one in a direction that produces visible results disclosing or betraying what is concealed inside one or what one really is or what really motivates one. Men have to depend upon visible manifestations of the spirit of a person. Oftentimes they may be thrown off the track of right conclusions by skillful camouflage and hypocrisy of a person; but not so God, who looketh not on the outward appearance, but on the heart. Not even the loud claims and show of self-righteousness of a person can justify him before God, who detects what is in the heart. "All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits." (Prov. 16:2) Judging men by the disposition of mind and the intentional, chosen direction of their effort, Jehovah God is never deceived. For wise, Scriptural reasons, then, those who fear God as Judge and Ruler now take heed to their spirit most anxiously. They desire a clean heart.

[19] With Satan the Devil and his demons facing destruction shortly at Armageddon and bent on dragging as many of humankind as possible down into the destruction with them, it is now a time of great temptation. The trial of integrity toward God is now very heart-searching and penetrating to those who want to please God. On our own human strength we cannot rely. Jesus, on the day of his greatest test of integrity, said to his disciples: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." "The spirit truly is ready, but the flesh is weak." (Matt. 26:41; Mark 14:38) There may be a readiness of mind in the right direction and indicating devotion to God; but the possessor of the right mental disposition or spirit is still in the flesh, which is subject to the weakness of all humans and which is prone to desire to shield and preserve itself. Also, the mind of God's servant does not fully appreciate in advance the manner of the enemy's attack or the greatness of the enemy's pressure to be applied against him. Hence the need to watch and to lean wholly upon God, appealing in prayer to him for His strength to resist the temptation and to keep blameless toward him without falling.

[20] To fortify oneself against falling back into the ways of this doomed old world and to keep on in the "reasonable service" of God, the hard-fighting apostle Paul exhorted his fellows: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation;

16. Who divide the spoil with the proud? and why is it better to be of a humble spirit with the lowly than to be with the spoilers?
17. What is it now imperative for life-seekers to do, and why?
18. What warning for now was given by the prophet Malachi, and why should it be heeded?
19. Due to demon activity, what kind of time is it now, and what instruction of Jesus in his time of trial should God's servant now follow?
20. How should the spirit be toward God's service, how can it be made so, and what should be the attitude toward prayer?

continuing instant in prayer." (Rom. 12:1, 2, 11, 12) Solely by the study and application of God's Word is the consecrated mind renewed or renovated and brought in line with the new world of righteousness. This in turn changes the disposition or frame of mind, which disposition should not be lukewarm, half-hearted, listless or sluggish, but enthusiastically and wholeheartedly bent on carrying out one's vow to God. Only in such way can one serve the Universal Ruler with fervor of spirit. The rejoicing in the hope set before us also helps to give added inclination to the direction of the mind and its impulses. And in addition to all this, there should be a continual tendency unto prayer, so that one is instant in prayer and as soon as the emergency arises betaking himself to prayer to God.

[21] The apostle warns against distractions of the mind on the part of those who really want to render their full measure of service to the kingdom of God. Showing what is the better state in that behalf, the apostle refers to one who keeps clear of earthly burdens and says: "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband." (1 Cor. 7:34) While himself doing pioneer missionary work in Kingdom interests from country to country, the apostle Paul did so without family distractions, not exercising the "power to lead about a sister, a wife, as well as other apostles". As to the state of mind with which he did his work of preaching the Kingdom gospel, Paul wrote to his fellow Christians at Rome: "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." (1 Cor. 9:5; Rom. 1:9) He desired that Jehovah God by Christ Jesus should approve and be favorable or gracious toward the spirit with which his fellow Christians worshiped and served God; and he prayed to that end.

[22] To those in Galatia Paul wrote these closing words: "Brethren, the grace [favor] of our Lord Jesus Christ be with your spirit." (Gal. 6:18) To Timothy, his devoted associate in service, he wrote: "The Lord Jesus Christ be with thy spirit. Grace be with you." (2 Tim. 4:22) To another fellow laborer, Philemon, he closed his letter with these words: "The grace of our Lord Jesus Christ be with your spirit. Amen." (Philem. 25) In his letter to the Christians at Thessalonica, in which he calls attention to the faithful and earnest state of mind with which that Christian body rendered service and worship to God, he wrote this prayer: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23.

21. How did Paul warn God's servants against distractions of the mind? and how did he himself serve God with his spirit?
22. What did Paul desire respecting the spirit of his fellow Christians, and what prayers did he express to that end?

COMFORTER, PARACLETE

[23] The congregation at Thessalonica for whom the apostle thus prayed was just a part of the whole church on earth. Nevertheless, in praying this remarkable prayer for the Thessalonians, Paul was really praying for the entire church, that it would be preserved down to the end of the world, at which time Christ Jesus would come into his kingdom. That such prayer was sure of a favorable answer because in harmony with God's will is shown by the words of the Head of the church to his disciples. Shortly before taking his leave of these first members of the church and ascending into heaven, the resurrected Christ Jesus said to them: "Lo, I am with you alway [all the days], even unto the end of the world."—Matt. 28:20.

[24] How would or could he still be with them all that time when bodily absent from them and at the right hand of his Father? He would be with them always in a fuller sense than being with them by mere direction or fixation of his mind. It would be more than what the apostle meant concerning himself when he wrote to the church at Corinth, saying: "I verily, as absent in body, but present in spirit [disposition and direction of my mind], have judged already, as though I were present, . . . in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit [the disposition of my mind, as disclosed to you], with the power of our Lord Jesus Christ." (1 Cor. 5:3, 4) Referring again to a like state of mind, he wrote the church at Colosse: "Though I be absent in the flesh, yet am I with you in the spirit [the direction given to my mind], joying and beholding your order, and the stedfastness of your faith in Christ." (Col. 2:5) The Lord Christ Jesus could be with his church, including all its congregations throughout the earth, in a way that the apostle Paul could not. Paul could be with the distant brethren merely by the turn of his thoughts to them and by prayers to God in their interest, and was thus with them in spirit. Christ Jesus promised to be with his entire church down through the centuries and clear to the consummation of the world by means of what he called "the comforter", paraclete.

[25] Christ Jesus identified the paraclete, which various translators call "the helper", "the advocate," or "the comforter", as the spirit. However, not *spirit* in the sense as discussed in the above texts. By "com-

23. By his prayer expressed to the Thessalonians, for whom was Paul in reality praying? and what words of Jesus show the kind of answer it would receive?
24. How could the ascended and absent Lord Jesus be with his church on earth always, in a manner that Paul could not be?
25. What were Jesus' words regarding the comforter? and what is it, and how long would it abide with his church?

forter" Jesus referred to the spirit as the active force of Jehovah God, which is invisible to human eyes but which brings about God's will and reveals itself in manifestations visible to the eyes of God's servants. Said Jesus to his eleven faithful apostles on the night of his betrayal and just after telling them of his leaving them to go to the heavenly Father: "I will pray the Father, and he shall give you another comforter, that he may abide with you [how long?] for ever [hence to the end of the world]; even the spirit of truth; whom the world cannot receive, because it seeth him not [the spirit being an invisible active force], neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Because the religious trinitarians fanatically maintain that the holy spirit and comforter is a personality, the third person of a religious trinity, we here give the rendering of John 14: 16, 17 according to the precise translation thereof in *The Emphatic Diaglott:* "And I will ask the Father, and he will give you another helper, that he may be with you to the age, the spirit of truth, WHICH [not *whom,* but *which*] the world cannot receive, because it beholds IT not, nor knows IT; but you know IT; because IT abides with you, and will be in you." And at John 14: 25, 26 this translation continues: "These things I have spoken to you, while abiding with you. But the helper, the holy spirit, WHICH the Father will send in my name; shall teach you all things, and remind you of all things which I said to you."

[26] The spirit comforter or helper is not a spirit person or personage, but is the active force of God which he sends forth in the name of and hence through his Son. Because Jesus applied to this spirit or active force of God the function of helper, comforter or advocate, and because in Greek such names are in the masculine gender, Jesus at times used the personal pronouns *he, his* or *him* when referring to the holy spirit in its action of helper, comforter or advocate. The *Diaglott* translation shows this in Jesus' further words regarding the spirit comforter, namely: "But when the helper comes, whom I will send to you from the Father, the spirit of truth WHICH [not *whom,* but *which*] comes forth from the Father, he will testify of me. And you also will testify, because you are with me from the beginning." (John 15: 26, 27) "But I tell you the truth; It is better for you that I should go away; for if I go not away, the helper [masculine gender] will not come to you; but if I go I will send him to you. And having come, he will convict the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin, indeed, because they believe not into me; but concerning righteousness, because I am going to my Father, and you behold me no more; and concerning judgment, because the ruler of this world has been judged. I have yet many things to tell you, but you cannot bear them now. But when he may come, the spirit of truth, he will lead you into all the truth; for he will not speak from himself; he will speak whatever he may hear; and declare to you the coming things. He will glorify me; because he will take of mine, and declare to you. All things that the Father has are mine; on account of this I said, That out of mine he takes, and will declare to you."—John 16: 7-15.

[27] After his ascension Christ Jesus would no longer be personally present to teach and explain the truth to his disciples. Hence the heavenly Father would project or send forth his invisible active force and would do so by Christ Jesus; and this spirit or divinely guided force would deal with and operate toward his consecrated servants upon the earth. Thus Jehovah God, through Christ Jesus, would direct and enlighten and inform his church on earth by remote control and his Theocratic will and purpose would be accomplished through them just the same. This divinely operated and guided force would thus indeed be a helper to them and of great comfort to them and would give them confidence. It would come to their aid and back them up and support them in their emergencies, and so would be an advocate. Likewise as the spirit or invisible active force of God operated in ancient days before Christ, so now it would operate in like manner to inspire God's chosen servants to speak and write those things which were spiritual food in convenient season for the church of Jehovah God. Thereby the church would get the truth, and properly the energizing force by which this was made possible was named "the spirit of truth". It would stir up the minds of those who had been personal apostolic associates of Christ Jesus, to recall the truths which he taught and his acts consistent therewith.

[28] By means of this same invisible energy under divine control and operation, the Scriptures that had been written in Hebrew by men of old would be made understandable according to truth, and thus it, the spirit comforter, would guide them into all truth and would show them things to come by its unraveling of the prophecies pertaining to things to come. Christ Jesus said to his disciples that the things in the Law and Prophets and Psalms were written concerning him, and by illuminating such Scriptures the spirit comforter would testify of Christ Jesus and glorify him. This spirit or active force would not be a blind force running wild, but would be tuned to convey to the church what the great Sender Jehovah God said and hence what it

26 Why did Jesus at times use personal pronouns respecting the holy spirit in this capacity, and how does the *Diaglott* show this?

27. How would this holy spirit help and comfort the church and be the "spirit of truth" to them?
28. How would the holy spirit show them things to come, and testify of Jesus and tell them what it heard?

heard; and it would also attune the faithful Christians to what the heavenly Father had said and what they heard from his recorded Word and his inspired servants.

[29] How has this helper or spirit of truth reproved and convicted the world "of sin, and of righteousness, and of judgment"? Not by the appearance of some heavenly personage in the sky or even on the earth and preaching directly to the people of this world. A sound-minded examination of the Scripture record and of the facts shows it has been by the operation of Jehovah's invisible energy to the help, guidance and enlightenment of those who are God's witnesses in the flesh on earth. Through the message opened up to their understanding by the spirit of God, and by means of the power of the spirit of God actuating them, his commissioned people have proclaimed his message concerning repentance from sin; also concerning imputed righteousness or justification through faith in Christ's blood and by the grace of God; and concerning judgment, because in the great controversy over Jehovah's universal domination Jesus has demonstrated himself unbreakably faithful to Jehovah's sovereignty and has proved Satan to be a liar and hence doomed to final defeat and destruction. This also dooms the world of which Satan the Devil is the invisible prince and god, and it must come to an end at the execution of God's judgment against it at the battle of Armageddon.

[30] When did Jehovah God send forth the comforter or spirit of truth in fulfillment of the promise of Christ Jesus his Son? It was on the day of Pentecost, ten days after Christ Jesus was taken up out of the sight of his disciples to appear in the presence of God in their behalf, with the value or merit of his human sacrifice. Because this presentation must be made before the disciples could be justified by faith and before the comforter could be sent to them, it was needful that Christ Jesus go away. On the day of Pentecost the holy spirit was poured out upon the faithful remnant of disciples at Jerusalem. As Acts 2:4 (*Diaglott*) reports: "And they were all filled with holy spirit and began to speak in other languages, as the spirit gave them utterance." Many Jews and proselytes in Jerusalem came together to the place of this strange occurrence. Then Peter, filled with the spirit or active force of God, was shown "things to come" by the making plain to his understanding the prophecy of Joel 2:28-32 regarding the outpouring of God's spirit "in the last days". That prophecy's initial fulfillment Peter forthwith declared to those Jews. Then Peter, moved by the spirit, convicted those Jews of sin and urged upon them repentance that they might receive the righteousness of God; and because of the coming judgment he exhorted them: "Be you saved from this perverse generation." By the spirit he testified concerning Christ Jesus.

[31] That was the visitation or descent of the spirit comforter which Jesus promised to send, and which spirit he sent from his seat at the Father's right hand. Hence Peter said: "God raised up this Jesus, of which we all are witnesses. Having been, therefore, exalted to the right hand of God, and having received from the Father the promise of the holy spirit, he poured out this [not *him*, but *this*] WHICH [not *whom*, but *which*] you both see and hear."—Acts, chapter 2, verses 32, 33, *Emphatic Diaglott* translation; also *Rotherham.*

ITS OPERATIONS

[32] How the holy-spirit comforter or helper acted toward the church is recorded in some detail in the book of Acts. Filled, not with a spirit personage, but with the actuating force of God, Peter testified to the Jewish Sanhedrin at Jerusalem concerning sin, righteousness, judgment and Christ Jesus. (Acts 4:8-12, 19, 20) While such spirit was operative upon or through Peter to give him insight into concealed matters, the professed believers Ananias and Sapphira spoke and acted out a lie and thus put to the test whether the invisible active force of God was a good lie-detector. Hence Peter said to each of them respectively: "Ananias, why has the adversary filled thine heart to deceive the holy spirit, and to appropriate a part of the price of the land?" "Why have you agreed together to try the spirit of the Lord?" (Acts 5:3, 9, *Diaglott*) It was not of Peter and the apostles, but by the spirit of God which filled them, that shortly afterward they said to the Sanhedrin, when reproving that worldly legal body of sin: "It is needful to be yielding obedience unto God rather than unto men: . . . And we are witnesses of these things, also the holy spirit WHICH God hath given unto them who are yielding obedience unto him."—Acts 5:27-32, *Rotherham.*

[33] The faithful martyr Stephen, on the witness stand before that same court of judges, said: "O stiff-necked and uncircumcised in heart and ears! you always fight against the holy spirit; as your fathers did you also do." (Acts 7:51, 55, *Diaglott*) Later, concerning Philip the evangelist it is written: "And an angel of the Lord spoke to Philip, saying, 'Arise, and go towards the south, by that road leading down from Jerusalem to Gaza'; this is a desert."

29 How has this holy spirit reproved the world of sin, righteousness, and judgment?
30. When did God send forth such holy spirit, and how were the attending circumstances explained to the observers?
31. Who is the source of such spirit, and through whom was it poured forth?
32. When before the Jewish Sanhedrin and also before Ananias and Sapphira how did the holy spirit manifest itself by Peter and the other apostles?
33. How did it act respecting Stephen and Philip the evangelist? and how did it serve to the persecuted church?

Then, when Philip saw a chariot approaching, "the spirit said to Philip, 'Approach, and join thyself to this chariot.' " After the conversion of the Ethiopian eunuch therein and his baptism in water, "when they came up out of the water, the spirit of the Lord seized Philip; . . . Philip, however, was found at Azotus; and passing through, he announced the glad tidings in all the cities, till he came to Cæsarea." (Acts 8:26, 29, 38, 39, *Diaglott*) Concerning the functioning of the active force or spirit of God as a helper and comforter it is written of the church just after fierce persecution: "Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the holy [spirit], were multiplied."—Acts 9:31.

[34] Thereafter, when Peter by the operation of God's active force had a vision upon the housetop in Joppa, "while Peter thought on the vision, the spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Peter obeyed this remotely controlled communication from God and went with the men and witnessed the outpouring of the spirit upon the Gentile believer Cornelius and those at his house. He saw its visible manifestation in their speaking in foreign languages as he himself had done at Pentecost. Later explaining his going, Peter said: "The spirit bade me go with them, nothing doubting."—Acts 10:19-48; 11:12.

[35] Still later, as to the congregation at Antioch, Syria, "while they were serving the Lord and fasting, the holy spirit said, 'Separate to me Barnabas and Saul for the work to which I called them.' Then having fasted and prayed, and laid their hands on them, they sent them forth. They, therefore, having been sent out by the holy spirit, went down to Seleucia." (Acts 13:1-4, *Diaglott*) Regarding the missionary activities of Paul and Silas it is recorded: "And they went through the country of Phrygia and Galatia, being forbidden by the holy spirit to speak the word in Asia; and coming by Mysia, they attempted to go into Bithynia; and the spirit of Jesus did not permit them." Then by the spirit or active force of God Paul had a vision by night. "And when he saw the vision, we immediately sought to go into Macedonia, inferring that the Lord had called us to announce glad tidings to them."—Acts 16:6-10, *Diaglott*.

[36] When on his final journey up to Jerusalem, Paul said to the elders from Ephesus: "Now behold, being constrained by the spirit [set disposition of my mind], I go to Jerusalem, not knowing the things which will happen to me there; except that the holy spirit testifies to me in every city, saying that bonds and afflictions await me. . . . Take heed to yourselves, therefore, and to all the flock among whom the holy spirit made you overseers, to feed the church of God, which he acquired by the blood of his own." (Acts 20:22-28, *Diaglott*) How the holy spirit or active force of God spoke on all the above-mentioned occasions is not directly stated, but it may have been through the agency of spirit-filled servants of God. As it is written, at Acts 21:4, 11: "And having found the disciples we remained there seven days; and these told Paul, through the spirit, not to go up to Jerusalem." "And coming to us, taking Paul's girdle and having bound his feet and hands, he said, 'Thus says the holy spirit, So will the Jews at Jerusalem bind the man who owns this girdle, and deliver him into the hands of the Gentiles." (*Diaglott*) It would be just as much an operation of the spirit or active force of God whether performing through a human or an angel or otherwise.

ANGELS AND COMFORTER

[37] It should not be thought that, because God through and in the name of Christ Jesus sent the holy-spirit comforter or helper to instruct, assist and guide the church, he ceased to send his angels, actual spirit creatures, to convey commands and directions to the church. Angels, to the contrary, are registered as having continued to serve at the same time with the spirit comforter. Doubtless the holy-spirit comforter functioned through such angels on numerous occasions, though unseen to the disciples. An angel of the Lord in the night opened the prison doors and let Peter and the other apostles out, saying: "Go, stand and speak in the temple to the people all the words of this life." (Acts 5:19, 20, *Diaglott*) An angel appeared unto the Gentile Cornelius and bade him send for Peter for the message of salvation; whereas on the next day the holy spirit instructed Peter to go with Cornelius' messengers. (Acts 10:1-7, 30-32) Peter later told how Cornelius had seen an angel in his house. (Acts 11:13) One night, when Peter was sleeping in prison awaiting execution, the angel of the Lord came and released him from his bonds and cell and led him to the prison exit: "And they went out, and passed on through one street; and forthwith the angel departed from him." Peter then acknowledged this angelic act of deliverance.—Acts 12:6-11.

[38] Furthermore, it was an angel that directed Philip into the desert to meet the Ethiopian eunuch.

34. How is the action of the spirit described as to Peter pending his visit to Cornelius?
35. How is the spirit's action described respecting the church at Antioch and also Paul's missionary movements in Asia Minor?
36. On his final journey to Jerusalem, what did Paul say concerning the action of the spirit respecting him? and how, apparently, was this action performed?
37. In this connection, what should we not think as to the angels? and what does the record show on this as respects Peter and the apostles and Cornelius?
38. Likewise what does the record show on this as respects Philip, Paul, and John?

(Acts 8:26) Also, while shipping toward Rome, Paul was visited by God's angel. Said Paul: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." (Acts 27:23, 24) Long afterward Jehovah God by Christ Jesus sent his angel to John on Patmos to signify to him coming events as symbolically envisioned in The Revelation. (Rev. 1:1, 2) It should not appear strange and out of order, therefore, that the joint operation of angels and spirit of God should be true of this time of the end.

[39] Christ Jesus, as Jehovah's installed and reigning King, came to the great spiritual temple of God in 1918, as repeatedly shown in former issues of *The Watchtower*. Respecting the judgment which he then began at the temple, Christ Jesus long ago foretold: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:31, 32) As set forth in the last preceding issue of this magazine, in 1919 the King Christ Jesus at the temple revived the Kingdom witness work which had been killed in 1918 by the sly co-operation of religious and political conspirators and the violence of persecution. Just as at Pentecost Christ Jesus at God's right hand poured forth the spirit upon the waiting disciples, so in reviving Jehovah's witness-work in 1919 the King Christ Jesus at the temple poured forth the same spirit or active force upon the faithful remnant of Jehovah's witnesses. This outpouring was visibly manifested by the active Kingdom testimony that then set in.

[40] As in A.D. 36 the same Lord Jesus at God's right hand caused the outpoured spirit to fall for the first time upon the Gentiles and thereby widen the Kingdom testimony to all nations, so the corresponding thing took place in 1922. Then there was an outstanding further manifestation of the pouring forth of God's spirit upon his faithful servants to accomplish a witness in all the inhabited earth for a witness to all nations. Back there, in A.D. 33 and 36, that miniature fulfillment of the prophecy of Joel 2:28, 29 was the coming of the spirit comforter to the church. It is the same spirit that was poured out in the larger fulfillment from and after 1919 upon the remnant of Jehovah's witnesses. This has been of great comfort, enlightenment and strengthening power to them. Why? Because, although gathered to the King Christ Jesus into the temple condition of unity with him, they are still in the flesh and he is invisible to their fleshly eyes. —2 Thess. 2:1; 1 Thess. 4:17.

[41] This does not mean that the holy-spirit comforter has not been taken out of the way of the "man of sin" class, permitting the revelation of that "son of perdition" class of religionists. Paul said as to the falling away or apostasy and the revealing of that wicked class: "And now ye know WHAT withholdeth [restraineth] that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2:3-8.

[42] What was withholding or acting as a restraining force in even the apostle's day was the holy spirit. And as long as it was the dominant force in the congregations the appearing of the "man of sin" company was restrained. The expression "he who now letteth", or, "the one restraining for the present" (*Diaglott*), evidently refers to the apostles of Jesus Christ, through whom the holy spirit was specially functioning and through whom the various gifts of the holy spirit were imparted to the consecrated believers of the church. When these direct representatives of the Lord and foundation members of the church were removed by death, then the way was opened for the formation and development of the "man of sin" class of counterfeit Christianity. The final development or capping of this class is the "evil servant" class in the time of the end. (Matt. 24:48-51) Evidently referring to the time when the apostles should fall asleep in death, Christ Jesus said in his parable of the wheat and tares: "But while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . the tares are the children of the wicked one." (Matt. 13:25, 38) Also, the apostle Paul said: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:29, 30.

[43] The full and complete manifestation of the "man of sin" class, or "mystery of iniquity", comprising both the religious clergy of "Christendom" and also the "evil servant" class, would therefore take place in the time of the end, from and after 1914, when the "evil servant" class manifest themselves and throw in their lot with the religionists. The holy

39. Who accompanied Christ Jesus when coming to the temple in 1918, and what then developed to correspond with Pentecost of A.D. 33?
40. (a) What then took place to correspond with the event of A.D. 36? (b) In effect, what did that event back there mark, and how, then, is the corresponding event in this modern time related thereto?
41. What does this fact not mean as to the "man of sin" class? and what did Paul write on this matter?
42. What was it that was withholding? who was it that was letting? and how and till when?
43. How and when does the complete manifestation of the "man of sin" take place, and why?

spirit being removed from all such ones, there is no restraining power upon them against boldly displaying themselves and showing forth the spirit of the Devil.

"44 However, the holy spirit is not removed or taken away from the remnant whom the King Christ Jesus gathers to him at the temple. They come under the final and complete outpouring of that spirit as predicted for these "last days"; and it shall abide with them to the finish of Jehovah's "strange work" of witness. (Isa. 59:21) These pray in these perilous times for more of His holy spirit; and the great Giver of good things bestows it upon them in double measure. (Luke 11:13) Upon them is fulfilled the apostle's prayer: "The favor of the Lord Jesus, and the love of God, and the joint participation of the holy spirit be with you all." (2 Cor. 13:14, *Diaglott*) Thus favored by Jehovah God through his King Christ Jesus, they proclaim his name and announce his Kingdom to all the Lord's "other sheep", the "men of good-will" scattered among all nations.

44. As to the faithful remnant, however, what is the case respecting the spirit despite their being gathered to the temple?

ESCAPEES

THIS world is a Sodom: "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." (Rev. 11:8) The inhabitants of ancient Sodom were practitioners of religion, which is demonism, and were exceedingly wicked. Just before its destruction Lot, the nephew of faithful Abraham, was living with his family in Sodom. Because of the city's great wickedness Jehovah God sent his angelic representatives to destroy Sodom. On the way those angels, appearing as men, stopped at Abraham's encampment and informed him of Jehovah's purpose. Abraham, having in mind his nephew Lot, who would be subject to destruction unless protected, made an earnest plea before Jehovah's representative that Sodom might be spared from destruction if a certain number of persons therein were found to be righteous. God then informed Abraham that if as many as ten righteous persons could be found in her he would not destroy Sodom. (Gen. 18:20-33) But that number could not be found; only Lot and his wife and two daughters were found to be the ones who had faith in God Jehovah.

God sent his angels to Sodom and to the house of Lot to bear a message to that righteous man. A mob of Sodomites, at eventide, attempted to commit an assault upon Lot's guests, these angels appearing as men, but Lot defended these angels in human form. The mob then cried out to Lot: "Now will we deal worse with thee than with them." For the protection of Lot and his household against that violent mob Jehovah, operating through his angels, smote the lust-crazed mob with blindness and frustrated their carnal designs. Then the Lord God showed his mercy toward Lot, his wife and two daughters, by having the angels lead them forth from the doomed city. "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."—Gen. 19:1-25.

The angels warned Lot and the three escapees with him as to what they should do. "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." (Gen. 19:17) Those two angels appearing as men to Lot seem to picture those who are members of Jehovah's royal house under Christ Jesus the Head, including the remnant of his anointed witnesses yet on the earth, and which remnant Jehovah by Christ Jesus sends to the modern-day Sodom, particularly "Christendom". Lot and his family foreshadowed those persons today who are of good-will and who hear the warning concerning the great destruction that will come upon the world at Armageddon, which warning is now being sounded everywhere by Jehovah's witnesses.

The destruction of Sodom pictured the battle of Armageddon, particularly its fiery and destructive work against wicked "Christendom". The nations which are known as "Christendom" have in these latter days become exceedingly wicked. Such religion practitioners are the ones that wickedly persecute Jehovah's witnesses because they stand for God and his kingdom and insist on obeying God and Christ Jesus in proclaiming the message of the Kingdom. The conditions obtaining in and about Sodom exactly fit the conditions that now exist in "Christendom". Speaking of the conditions that would prevail upon the earth at the time of his second coming, Jesus likens them unto Sodom's, thus further proving that the destruction of Sodom was a type or foreshadowing of what will befall "Christendom" at Armageddon. Said Jesus: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke 17:28-30.

That prophecy of the Lord Jesus is being fulfilled. The facts now conclusively prove that in all "Christendom" the men who operate the religious systems do so for selfish reason. By these religious systems they carry on a racket and are entirely oblivious to the warning God is causing to be sounded in their presence as to the approaching battle of Armageddon. They show lack of faith.

In the picture of Lot's flight from Sodom not only faith, but also obedience, is emphasized. The angels of Jehovah, having led Lot and his family away from Sodom before destruction began, then warned them: "Escape for thy life; look not behind thee." Lot's wife utterly disregarded the warning from the Lord's representatives. "His wife looked back from behind him, and she became a

pillar of salt." (Gen. 19:24-26) Her looking back was an act of disobedience, and the result was that a pillar of salt there stood forth as a monument of her disobedience, and clearly appears to say, in substance: 'When one undertakes to obey the Lord, one must then continue in faith and must obey God's commandments faithfully. Obedience to the Lord must be continuous to the end and unconditional.' At Luke 9:62, Jesus said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Jesus described the conditions to prevail on earth at the time of the Armageddon fight and said: "In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife."—Luke 17:31, 32.

Thus Jesus emphasized the importance of full obedience. Lot and his family received the warning to flee, and they fled before destruction fell upon Sodom and Gomorrah. Likewise those who will form the "great multitude" of Armageddon survivors now receive the warning to flee, and they must flee to the Lord's kingdom before the fight at Armageddon, and they must abide under Jehovah's protection until the fire of Armageddon has completely burned out. This prophetic drama was recorded as a pattern or guide for those who now undertake to serve the Lord God Jehovah.

Four hundred years later Lot's distant relative, the prophet Moses, was encamped with the Israelites not so far away from the sites of ancient Sodom and Gomorrah. While at that encampment in the plains of Moab east of Jordan river Moses, as Jehovah's mouthpiece, announced His provision for the temporary protection of those Israelites and strangers and sojourners among them who should kill another person accidentally, unawares and without malice. (See Numbers 35.) Moses being a type of Christ Jesus, the prophetic utterances of Moses find fulfillment in what the Lord Jesus does. Jehovah God instructed Moses to announce to the Israelites that He had made provision for three cities of refuge on the east side of Jordan and three like cities on its west side. This was made known to the Israelites by Moses just before they crossed Jordan into Canaan, and this clearly shows that the fulfillment of the picture relates particularly to Christ's second coming and his kingdom, and what occurs shortly before Armageddon. A city is a symbol of an organization. Therefore the refuge cities symbolized God's organization under the Greater Moses, Christ Jesus, and which is Theocratic.

The provision of Jehovah's law was this: If a man slew another out of hatred or malice, he was a murderer and must suffer death without fail. If the slaying was done without malice or enmity, by accident, unwittingly, or unawares, then for the slayer's protection he might flee to one of the refuge cities and there find a haven of safety as long as he remained within the city. "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession."—Num. 35:26-28.

Those six cities, established for the convenience of the Israelites who were on both sides of the Jordan, symbolically pictured the protection which men of good-will receive by fleeing now from Satan's organization to the High Priest Christ Jesus and his organization and remaining there until Armageddon has ended. A killer that used a deadly weapon and willfully and deliberately killed another because of hatred, enmity or malice, could not have the benefit of a refuge city, but the revenger of the slain one's blood must be allowed to kill him. One who acts maliciously exhibits a bad condition of heart, a wrong motive. The fact that such a person received no benefit of a refuge city, and the further fact that if another person killed someone unawares or suddenly, with no enmity, he might have benefit of refuge, show that the cities of refuge apply antitypically to only those persons of good-will toward God. These have a sincere desire to do right, but have been drawn into an undesirable position because of circumstances over which they had little or no control.

Human life cannot be taken at the will of any human, but can be taken only in accordance with God's law. The one who assumes authority to kill another is a murderer. God's everlasting covenant concerning the sanctity of blood, as stated to Noah at Genesis 9:1-6, forbade wanton bloodshed. It provided for the execution of murderers under certain conditions; and no one can take life with impunity when the same is done contrary to God's law. How grossly the religious-totalitarian aggressor nations have broken that everlasting covenant by wantonly and maliciously causing the death of millions of human creatures, all for the selfish desire for world domination! Selfish political and commercial men have fomented and carried on such sanguinary operations, and the clergy of the Catholic and Protestant organizations have sanctified such nationalistic procedure and pretended to bless those who indulge in the destruction of human life. Religious systems approve military aggressions when it seems popular to do so. The war of Italy against Abyssinia and the civil war in Spain carried on by Catholic rebels against the constitutional republican government had the full approval, co-operation and support of the Roman Catholic Hierarchy.

Hence those religious leaders are parties to the crime of breaking Jehovah's everlasting covenant with humankind. All nations are under judgment, and Jehovah God assigns the reason for taking action in due time, saying: "Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, BROKEN THE EVERLASTING COVENANT. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:1, 3-6) The battle of Armageddon is near, and God declares that all willful and

deliberate killers shall perish at Armageddon at the sword of his Executioner, Christ.

Others, being misled by the religious leaders and having no straight knowledge of God's law and his provision and requirements for salvation, have indulged in violations of his everlasting covenant without knowing all the responsibility. These may, by the grace of God, have the benefit of the antitypical city of refuge. Such ones, learning thereafter what God requires and then believing in Jehovah God and Christ Jesus, may seek forgiveness through the merit of Jesus' blood. They may flee to God's capital organization under Christ and may find refuge and protection until Armageddon is past.

There are many who are under the influence of religious organizations and their clergy leaders, which leaders have informed them that it is right to kill certain persons. Believing such religious leaders, they have indulged in persecuting true followers of Christ Jesus and even consented to the killing of them, like Saul of Tarsus at the stoning of Stephen, one of Jehovah's martyrs. (Acts 7:58, 59) Afterwards the Lord revealed the truth to Saul and Saul became a Christian. The Lord changed his name and he was thereafter known as "Paul" and was made an apostle of Jesus Christ and a special witness for God's kingdom. Paul's own testimony shows the marked difference between religionist and Christian.—Gal. 1:13-16; Acts 26:5.

After World War I ended, in 1918, many men, who returned to civilian life, learned that religion is a snare of the Devil and that God's Word is the truth concerning true worship of God, and then they understood what they had seen the religionists do during the hostilities. Those men of rightly disposed heart wanted to know and do what was the right thing, and so when they came in touch with the truth as set forth in the WATCHTOWER publications, they began seeking the Lord that they might find him and learn his provision for protection and salvation. They showed good-will toward Jehovah.

Since the coming of the Lord Jesus Christ into Kingdom power, in 1914, and the proclamation of God's kingdom by his consecrated people on earth the religious leaders have caused great persecution to come upon Jehovah's witnesses. They have secretly and wrongfully induced political officials, police officers, and others of the "strong-arm squad" to arrest, mistreat and imprison many faithful Christians, because these were telling the truth which exposes the Devil's religious system. Many of these faithful Christian men and women have been cruelly beaten, and some violently killed, and the religious leaders, notably the clergy, have been the chief instruments and instigators of such persecution and killing. Other persons connected with the religious institutions have been misled and ill advised by the clergymen and have taken part in such wrongful treatment of Jehovah's witnesses. Afterwards learning that Jehovah's witnesses are the faithful servants of the Lord God, those misled men who are feeling after God have turned to him, have shown kind treatment to Jehovah's witnesses, have fled to the antitypical city of refuge and there found refuge. Continuing in this condition and obeying Jehovah God, they will find protection and safety from the great Revenger of blood, and, proving their integrity to God, they shall be made members of the "great multitude".

The "revenger of blood" mentioned at Numbers 35:19 pictured the Lord Jesus Christ, Jehovah's Executioner, who carries out Jehovah's orders and who will slay all God's enemies at Armageddon. If those persons of good-will show their faith in God and in Christ Jesus and their obedience by fleeing to the Lord before Armageddon and then continuing to seek righteousness and meekness and to serve Him as commanded, such may be spared in the great devastation to be wrought at Armageddon. Therefore the cities of refuge, and those who anciently found refuge in such, prophetically picture Jehovah's place of refuge and the people of good-will who seek it and who for ever continue in faith and faithfulness under Jehovah's deathless High Priest Christ Jesus, and who will consequently make up the "great multitude" of Armageddon survivors. Now when those persons of right condition of heart see what Jehovah God had in mind for "men of good-will", their hearts properly respond to the Lord God in love and devotion through Christ Jesus.

JEPHTHAH'S DAUGHTER, WHOLLY DEVOTED

MULTITUDES today are turning to the Bible seeking comfort. In a world reeling under the heavy blows of global war, with the pall of death hovering over all nations, people are inexorably drawn to the Book that answers the question, After death—what? Also in that Book they find stated in simple phrase blessings that are to come, blessings that dwarf and shrivel away the flowery promises of self-exalted men trying to sell the people on their "new world order" fable. Will these restless multitudes attain the blessings of Jehovah's new world? Will they meet the divine requirements? Do individuals coming out to the Lord set the requirements? Does religion? The same inspired Book that describes the blessings marks the course that leads to them. The way is exemplified in the doings of a young Jewish maiden.

She is not named in the Scriptures, merely being called "the daughter of Jephthah the Gileadite". She lived at Mizpah in Gilead, and makes her appearance at the time of her father's return from a victorious campaign against the Ammonites. Joyously she rushes out to meet him "with timbrels and with dances", the customary greeting for triumphant home-coming warriors. (Judg. 11:34; 1 Sam. 18:6) "And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me." (Judg. 11:35) What strange words and actions with which to greet a rejoicing welcomer!

Jephthah's distress is understandable when preceding events are known. Prior to the warfare against Ammon Jephthah "vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of

the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S and I will offer it up for a burnt offering". Supercritical religionists brand his vow as rash, and its performance as the horrifying act of a heathen fiend. They are twice wrong. First, the vow was made while Jehovah's spirit was upon Jephthah; second, the Mosaic law required faithfulness to vows.—Judg. 11:29-31.

When Jephthah said "whatsoever cometh forth of the doors of my house" he had in mind a human creature, since clean animals acceptable as sacrifices were not kept in Israelite homes. Those animals were in stock pens or in grazing flocks. Their sacrifice would neither constitute an unusual hardship nor indicate the extremity of Jephthah's desire for God's blessing. His vow was a sweeping one, not excluding even his only child. He would withhold nothing, if Jehovah would give victory. He was not acting impetuously or vowing rashly.

But to offer a human creature as a burnt offering, would not that be fiendish? Beyond all doubt; and a violation of God's law, too. It would be demon religion, a copying of the heathen practice of burning children to Molech. God's Word condemns this practice, and gives it as one reason why he would drive the heathen from Canaan land. (Lev. 18:21; Deut. 12:29-31; 18:9-14) Reflect: Jephthah knew the divine law. (Judg. 11:15-27) He was fighting the Ammonites. Molech was their god. (1 Ki. 11:7) They were the child-burning devil-worshipers. Would Jephthah imitate their abominations to get Jehovah's help? Hardly. Certainly he was making no bid for Molech's favor; his vow was directed to Almighty Jehovah.

Why, then, the words, "I will offer it up for a burnt offering"? The term "burnt offering" was figuratively used. No part of a burnt offering was eaten, but was wholly offered up to the Lord. (Lev. 1:3-17) Jephthah used it as a figure to signify the wholeness and completeness with which he would dedicate the welcoming one. *Neder* is the Hebrew term used to express his "vow" or promise of devotement, and carries the thought of consecration. (Judg. 11:30, 39) If a literal sacrifice had been intended the Hebrew word *cherem*, containing the thought of physical destruction, would more likely have been used, as it is in Leviticus 27:28, 29 and Numbers 18:14-17, and there translated "devoted". And even in these cases, where the devoted thing was a person or unclean beast it was to be redeemed, and not to be offered. Furthermore, only males were acceptable as sacrifices. *Neder*, the word Jephthah used, appears at Numbers 6:2-5 to express "vow", and there means the separation of a human creature to exclusively serve Jehovah, not devotement by a destructive burnt sacrifice. Finally, no one could vow contrary to God's law and gain his favor. Jephthah had Jehovah's favor; hence his vow must have been in harmony with God's will and law, all criticisms of religion's clergy to the contrary.

If, then, the vow merely required the consecration of his daughter to Jehovah's service, why the rending of his clothes and the cry, "thou hast brought me very low"? To be wholly devoted the girl must not marry, since then she would be under the control of her husband to some degree, necessarily so in view of Jehovah's order in household life. Marriage and motherhood were closed to Jephthah's daughter, and, she being his only child, this meant his name and family would perish. Also, tabernacle service would mean a separation of father and daughter. Fulfilling the vow would mean a severe test according to the flesh. Would she submit? Her father had made the vow without consulting her. Judges 11:36 reads: "My father, thou hast opened thy mouth unto Jehovah; do unto me according to that which hath proceeded out of thy mouth." (*Am. Stan. Ver.*) She did not think her father's vow rash. She stood for faithfulness to vows.

For two months she, with her companions, virgins like herself, bewailed her virginity. She lamented for her father, whose name and family would be cut off; she mourned for herself because she would die childless, denied motherhood. But unlike the black-garbed nuns and other religious "birds" who, for effect, parade around with long faces, Jephthah's daughter retired to the mountainous solitudes of Gilead. (Judg. 11:37; Matt. 6:16-18; Rev. 18:2) She would cast no damper on the victory celebration.

"And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, *that* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year." (Judg. 11:39, 40) This final mention of Jephthah's daughter shows the vow was performed. It also speaks of "a custom in Israel". The *Authorized Version* makes it appear that the custom was the lamenting from year to year for this devoted girl, but in the Hebrew text there is an "end of the verse" sign after "custom in Israel". Hence there should be a period after "Israel" instead of a comma, and the word *that* in italics tying in verse 40 should not have been inserted. The *Authorized Version* margin renders "custom" as "ordinance". Both *Young's* and *Rotherham's* translations use the word "statute". It was a "custom" or statute or ordinance in the typical Theocracy to faithfully perform vows, as Jephthah did.—Num. 30:2; Eccl. 5:4, 5.

If Jephthah's daughter had been literally sacrificed the daughters of Israel might well have lamented, as verse 40 (*Auth. Ver.*) says they did. Here again, however, the translators erred. "Lament" is used to translate the Hebrew word *tahnah*, which occurs only one other time in the Bible, at Judges 5:11: "There shall they rehearse [*tahnah*] the righteous acts of the LORD." The marginal rendering of verse 40 (*Auth. Ver.*) is that the virgin daughters went to "talk with the daughter of Jephthah". With this *Young's* translation agrees. The *American Standard Version* says they "went yearly to celebrate". So these visits were more in the nature of service meetings to strengthen each other in resolves to serve faithfully. Here, too, is final evidence that Jephthah's vow was one consecrating to life-time service, and not one dooming to a sacrificial death.

What actually took place back there is important, for prophetic significance. Jephthah pictured Jehovah's visible organization of spiritual Israelites today, and which organization or "Society" is Theocratic and under the headship of the Greater Jephthah, Christ. The daughter pictures the "other sheep". These are the ones who will survive Armageddon and inherit Kingdom blessings. They observe the staunch fight against totalitarian encroachments waged

by God's visible organization of anointed witnesses. Moved by a love for righteousness, they come forth and hail the fighting organization of the Lord.

Then what? They must catch up the truth standard and hold it aloft, serving in singleness of devotion to Jehovah. This is a divine requirement. They do not determine it. Like Jephthah's daughter, they are not consulted in the matter. The Greater Jephthah gave to the apostle John the Revelation concerning things to come, including the disposing of the "great multitude". (Rev. 7:9-17; 22:17) They are to be wholly devoted. These things proceeded out of the mouth of the Greater Jephthah long before the "daughter" class started coming forth. Also prophetic dramas of old recorded in the Bible, including this one of Jephthah's daughter, disclose the course of complete devotion that the "other sheep" must take. These prophetic pictures must and shall be fulfilled. The "daughter" class gladly conforms itself to these previously uttered "vows".

As it was in the case of Jephthah and his daughter, the fulfilling of the "vows" concerning the "other sheep" means a separation of them from the "little flock" of anointed witnesses. One group will live on earth, the other will reign with Christ in the invisible heavens. Their association together has been pleasant, and thoughts of parting are not pleasing to the flesh. Jephthah's daughter did not marry, did not perpetuate the name and family of Jephthah. The "Jephthah" Society discerns that it is well for the "other sheep" to now remain a "virgin" company in order that they may devote themselves, without earthly distractions, to Jehovah's witness work. (1 Cor. 7:32-35) As the work moves majestically onward, those of the "other sheep" that are still scattered see the fight of the "Society" against totalitarianism, that despite enemy efforts to hem in and destroy Theocratic activities the truth continues to spread. They come forth to celebrate the victories and share in the service. And when they do the Lord's Theocratic "Jephthah" Society does not exploit them to build and perpetuate a powerful earthly organization or to make a name for itself, as does the conniving Catholic Hierarchy of the "Catholic population". No, the "Jephthah" Society dedicates all coming forth to Jehovah's service, to his honor and praise.

From this it is clearly discerned that the individual does not set the standard that gains Kingdom blessings. Neither does religion, with its insipid program of church attendance and social functions, sanctified on the surface with a little formalistic Bible chapter reading. Those who gain life and endless blessings will have to meet the requirements set in God's Word. Measuring up to them will mean a great change for those conformed to this world's ways and heretofore guided by its lax religious standards. Jephthah's daughter is their safe example. She was wholly devoted. So must be the "other sheep".—Rom. 12:1, 2.

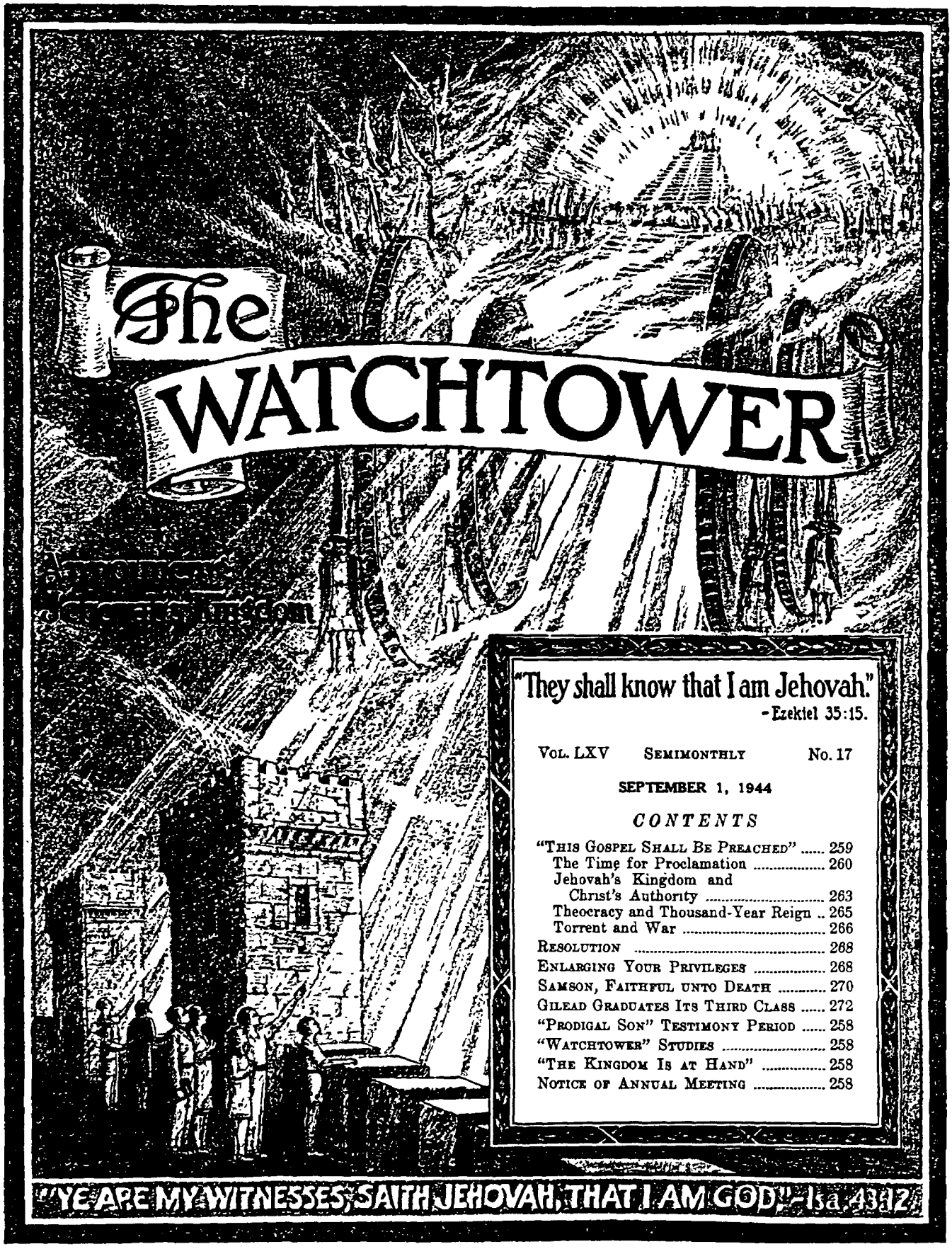
FIELD EXPERIENCES

ON A MARYLAND DOORSTEP

"I told her I had a 4½-minute message for her. She said: 'I do not think so; I already have some of your literature.' I informed her she was under no obligations. She said: 'I'll see if my sister-in-law would like to hear.' So I set my phonograph on her sister-in-law's porch next door and played 'The New World'. When it was finished I opened the Bible and showed her the 'one-hour rule with the beast' and who the 'beast' was. She said many a highly educated man had tried to figure that out. She wanted *The New World* at once. I promised to call back. I had a few studies. Then she had to have a spinal operation. Before it she went to her sister's and told how they had been fooled and had not been receiving the truth and how after a few studies she knew *this* was what she had been looking and searching her Bible for. They both sat down and had a good cry, because they had been feeding on the husks of religion. Several months she was in the hospital and at her sister's, then she came back. I asked if she would like to go to a *Watchtower* study. She said if I would drive carefully she would try to go. She went. The road was rough, and she thought she would not be able to move the next day. But, instead, she felt better and could lean back. She says she has been getting better ever since. She has been out in the service, from door to door, also on back-calls, and has attended *Watchtower* and book studies. She is to go down to Baltimore to be with her sister there. She says she is going to release herself from the things of this world and go into this work. Now her sister is interested."

WORKING IN A LARGE OFFICE BUILDING (BOSTON, MASS.)

"I met another lawyer in his office who is a Catholic. When he saw the books and knew I was one of Jehovah's witnesses he invited me to sit down, saying: 'I would like to talk with you.' He asked about our work and said: 'There must be some very wealthy people in this movement, as you are doing such a stupendous work.' When I told him that was not the case and that the work was supported mainly by voluntary contributions from ordinary people, he was amazed, and replied: 'You are doing the same thing the Lord and his disciples did who went out without money and scrip, doing good; and he blesses your work and sacrifice.' He said a prominent priest had just stated to him: 'The greatest hindrance to our church is money and politics.' He then asked: 'Does your work have any influence over the young people of today? I am chairman of the schoolboard, and the condition of the youth in the schools is appalling.' I was very happy to tell him about the 15,000 children at the 1941 St. Louis Theocratic Convention, each of whom was presented with a copy of the book *Children* (which I showed him) free by Judge Rutherford, the author; and that it had a very strong influence on them for good; how they consecrated their lives to the Lord and his work and go out calling with the book and other literature at the homes of the people. He was so pleased to hear that, and thought it wonderful. He was very happy to take the book, saying he would be pleased to read it. He also said: 'I have noticed how the courts of the land have changed their decisions and were being very fair to you now. I am glad to see that.' He thanked me for calling, and invited me to call again."



"They shall know that I am Jehovah."
—Ezekiel 35:15.

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"PRODIGAL SON" TESTIMONY PERIOD

The month of October comes in the 1944 Service Calendar under the above title. All familiar with the parable remember that the prophetic story of the prodigal son was given by Jesus in connection with his nation-wide announcement of the Kingdom of God. Most appropriate is it therefore that, during this October Testimony Period, which is world-wide, when the "prodigal son" class are being aided to return to the heavenly Father, the two new publications to be distributed to this class should be entitled, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*. The two will be offered in combination by all Kingdom announcers on a contribution of 25c. The circumstances surrounding the Testimony Period are thrilling, and all desiring to have part in this treasure of service will joyfully start getting ready now. Many of our newly interested readers are wanting to share in this Kingdom announcement in company with others, and we invite such to send their inquiries on the work promptly to this office.

"WATCHTOWER" STUDIES

Week of October 8: "This Gospel Shall Be Preached," ¶ 1-22 inclusive, *The Watchtower* September 1, 1944.

Week of October 15: "This Gospel Shall Be Preached," ¶ 23-41 inclusive, *The Watchtower* September 1, 1944; also, "Resolution," ¶ 1-5 inclusive, *The Watchtower* September 1, 1944.

"THE KINGDOM IS AT HAND"

This 384-page book was released by the Society's president at the recent United Announcers' Theocratic Assembly and was given a royal reception. *"The Kingdom Is at Hand"* brings together all the important scriptures and events bearing upon God's kingdom and weaves them together into an interesting but most enlightening story of truth. The book is bound in a deep shade of red cloth, and the cover design is stamped in gold, conveying the idea of announcing the joyous fact of the Kingdom as at hand. The colored pictures which illustrate the theme are of fine artistic value; and the text matter is supplemented by both a subject index and a scripture text index. As long as the special Publishers' Edition lasts we will mail it to contributors postpaid on a contribution of but 25c. Release of *"The Kingdom Is at Hand"* in a general edition for public distribution is announced elsewhere.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at nine o'clock a.m., Monday, October 2, 1944, at which the usual annual business will be transacted.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV SEPTEMBER 1, 1944 No. 17

"THIS GOSPEL SHALL BE PREACHED"

"And this gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations; and then shall the end come."—Matt. 24:14, Am. Stan. Ver., margin.

JEHOVAH is the Sender of the gospel. He makes the gospel; for he is the Creator of the facts that provide the good news, and which facts he causes to be recorded and understood. At his own appointed time he sends forth the gospel. To this end he chooses, ordains and sends out the publishers of the gospel.

[2] No work, no life's occupation or career on earth, could be greater, more important and more essential than that of preaching the Kingdom gospel. Why may this strong assertion be made? Because no job or calling could be higher and more vital and beneficial than that pursued by the Chief Servant of the Most High God, namely, Christ Jesus the Son of God. It was only on the one day, Nisan 14 of A.D. 33, that he hung upon the tree and died; but what was Jesus doing during the years between then and his baptism by John the Baptist? He was acting as a publisher of Jehovah's Theocratic Government. Jehovah God knew what the people needed more than anything else, and therefore he sent and commissioned his Son Jesus to deliver the Kingdom gospel to them. Christ Jesus knew what his Father's will was in this regard. Hence when he appeared at the Nazareth synagogue amidst those who had known him hitherto as a carpenter, the son of a carpenter, Jesus read his commission to preach from God's Holy Scriptures, in the following words:

[3] "The spirit of the Lord [Jehovah] is on me, because he has anointed me to proclaim glad tidings to the poor; he has sent me to publish a release to the captives, and recovery of sight to the blind; to dispense freedom to the oppressed; to proclaim an era of acceptance with the Lord." "And he began to say to them, 'To-day, this scripture, which is now in your ears, is fulfilled.'" (Luke 4:16-21, *The Emphatic Diaglott*) Jesus did not set aside Jehovah's commission to him, but was one in mind with his Father on this matter and gladly complied with his Father's will. Hence Jesus set himself to his real life's-work, which was not merely to the highest good of humankind but primarily to the eternal glory of God and the vindication of Jehovah's name. Accordingly it is written, at Luke 8:1: "And it occurred afterwards that he traveled through every city and village, publishing and proclaiming the glad tidings of the kingdom of God; and the twelve were with him."—*Emph. Diag.*

[4] Why were those twelve with him? For this reason: Jesus knew that his earthly life would be cut short. He also knew it would be a long time from his death and restoration to life until The Theocratic Government would be set up, and that therefore the proclamation of The Theocracy would have to be carried on for a long time after his own ascension to heaven to the right hand of God. It was to be a span of more than eighteen centuries till The Theocracy's coming. Did Jesus then take the view that it would not be of importance or of urgent need to preach the gospel, and so his disciples could lay off from preaching it and might as well apply their means, faculties and time to other pursuits? Did Jesus take the position that, when they saw the signs of the Kingdom's coming which he foretold to them, then first it would be due time for them to think about arranging their affairs to get in on some gospel preaching? Not at all. In view of his own departure and the length of time ahead, Jesus laid the foundation for a body of gospel proclaimers whose ministry would extend over the entire interval of time and would never let the preaching of the most important information fail until The Theocracy should come. Hence Jesus chose and educated twelve apostles to pursue the same vocation as he did. They must so appreciate it as of the greatest consequence and moment that they would never neglect it or push it into a secondary place or turn away from it. These twelve also should hand on to others the gospel torch, so that, when they had finished their course, these oth-

1. How is Jehovah the Maker and Sender of the gospel?
2. Why may it be asserted that no work on earth could be more important than gospel preaching?
3. How did the commission to Jesus read? and what was his course toward that commission?
4. In view of what knowledge by Jesus, and for what purpose, were those twelve with him?

ers would be able to teach still others also.—2 Tim. 2:2.

5 Thus down through all the centuries the faithful preaching of the Kingdom gospel has continued without a break, although very weakly at times. Yet this is not what Jesus referred to when he uttered the stirring phrase: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) He did not mean that the many centuries would be required, and only many centuries could afford enough time, that the good news of a coming kingdom might be proclaimed to all the nations before the end of the world came.

6 What, then, did Jesus mean? Any news about The Theocratic Government is gospel or good news. Thus when the patriarch Abraham was told that God would make of him a nation and that in his seed or offspring all the families and nations of the earth should be blessed, that was good news or *gospel.* However, Jesus' above-quoted words have a distinct setting which imparts to the expression "THIS gospel of the kingdom" a special and timely meaning. The words were part of his remarkable prophecy on the end of the world. and in it the announcing of this gospel was shown to precede immediately the final end of the world. For well into this twentieth century it was thought that "this gospel" meant the good news of a kingdom to come, no different from the gospel preached all during the eighteen centuries preceding. First in the year 1920 did Jehovah God by his greatest Prophet, Christ Jesus, reveal that "this gospel of the kingdom" had a more definite and instant meaning. In 1920, in an article appearing in the July 1 issue of *The Watch Tower* and entitled "Gospel of the Kingdom", this statement was made under the subheading "Work for All": "It will be noted he does not say the gospel that has been preached to the meek throughout the entire Gospel age shall be preached. What gospel then could he mean? The gospel means good news. The good news here is concerning the end of the old [dis]order of things and the establishment of Messiah's kingdom. It means the dark night of sin and sorrow is passing away. It means that Satan's empire is falling, never to rise again. . . . because the Lord is here. He has taken unto himself his great power and reigns! It will be observed that in the order named this message must be delivered between the time of the great world war [I] and the time of the 'great tribulation' mentioned by the Master in Matthew 24:21, 22. This message could not have been delivered prior to the beginning of the world war [I]." [Pages 199, 200]

5. How long has the Kingdom gospel been under proclamation, and was Christ Jesus referring to that in his prophecy at Matthew 24:14?
6 (a) What is gospel, and since when has it been preached? (b) Why does the expression "this gospel of the kingdom" have a special meaning, and by what published explanation did Jehovah God disclose the meaning thereof to his people?

THE TIME FOR PROCLAMATION

7 Every one who takes the pains to examine Jesus' prophecy will note that, after predicting the uprising of nation and kingdom against nation and kingdom, which began in the World War of 1914, he not only foretold the afflictions that would be heaped upon his disciples, but added what they should do in spite of all this. He said: "And this gospel of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come."—Weymouth's translation.

8 It sounds like a tremendous work to do it within that time. Nevertheless Jesus meant that this particular "good news of the Kingdom", not possible to be preached theretofore, would be proclaimed in all the inhabited earth for a witness to all nations between World War I and the disappearance of all those nations in the hell of death at the battle of Armageddon, "the battle of that great day of God Almighty." (Rev. 16:14-16) At such limitation of the time those who are charged with this grandest part of all the gospel preaching should not be dismayed. The question facing us is not, Can we do it, with so few publishers and in such a short space? Almighty God will see to it that the time is sufficient and also that publishers sufficient are there. The question is, Who will have a part in the fulfillment of Jesus' prophecy with all the blessedness that it means for the ones taking part therein? Will it include you and us? It will, if we appreciate the opportunity and discharge our obligations to the Lord God according to our complete consecrations of ourselves to Him. These words by his Son Christ Jesus are not simply a prophecy of what is to be, but are also a command. God's mere statement as to what work is to be done at a certain time constitutes or stands as a COMMAND to those who are serving Him at that specified time. Those who are faithful to him at that time will not want the prophecy's fulfillment to get away from them, leaving them without a privileged part therein.

9 The length of the time for the proclamation is not the matter over which to be concerned. The duration of the time, *short* as it is when compared with the previous eighteen centuries, is in God's hands. Our responsibility is to know that *now* is the time for us to engage in an unequaled privilege with zeal and with the determination to keep on therein until the end.

10 This is the long-foretold "day of Jehovah of hosts", for it is the day of his Theocracy's coming.

7. According to Jesus' statement, in spite of what would "this gospel of the kingdom" be preached?
8. (a) Accordingly, when must "this gospel" be preached, and what therefore becomes the vital question for each of us? (b) Were Jesus' words merely a prophecy, and why?
9. Why is the matter of the time-length not our responsibility? and what really is?
10. What outstanding day is this? and why has the importance of gospel-preaching been enhanced?

It is the thrilling day of the Kingdom already come and no more needed to be waited for. When its establishment was yet eighteen hundred years in the future, Jesus Christ, according to God's will, considered it of such importance as to preach it. How much more important to sing it forth now when that Righteous Government is here? Yea, if Paul in that distant past could say, 'Woe is unto me, if I preach not the gospel! for necessity is laid upon me' (1 Cor. 9:16); then woe unto those upon whom the necessity is now laid, if these preached not "this gospel" that the Kingdom has come and its purposes are due to be fulfilled!

[11] We must be deeply impressed with the particular reason why this interval of time was set aside. Jesus declared that this short time was mercifully allotted by Almighty God in order that there should be some flesh saved at the battle of Armageddon. Do not say, therefore, Well, if the kingdom of God has come, why does it not fight the battle of Armageddon at once and get it over with and relieve men of this distress of nations? In answer, the Bible replies: 'If the established Kingdom had proceeded directly to the battle of Armageddon, then there would have been no earthly or human survivors of it, not even a remnant of God's elect.' The "great tribulation" upon Satan's organization began in 1914, as signalized by World War I. The final end and grand climax of that tribulation will come at the decisive fight between Jehovah's hosts and all of Satan's hosts at Armageddon. From this standpoint Jesus said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."—Matt. 24:21, 22, 29.

[12] For a comparison's sake, we look back nineteen centuries and ask: What would have happened if judgment and death had overtaken Simon Peter immediately after having denied his Master three times? What would have been the fate of the disciples, aside from Judas Iscariot, if execution of judgment had been meted out to them after all fled, forsaking Jesus and leaving him alone in the hands of that rough mob that arrested him in Gethsemane? Would judgment have been on the credit side in favor of their salvation? Hardly! Likewise, during the stress of World War I not only did Jehovah's wrath come on the nations because of their conduct, but his anger rose against his consecrated people because of their failure to preach boldly "this gospel of the kingdom". Their yielding to the dictates of the warring worldly powers that the open and public proclamation of the Kingdom be stopped or soft-pedaled reached its low point in 1918, in which critical year, Bible prophecy shows, Christ Jesus came to the temple for judgment. In that year, in fact, the oppressed consecrated people of Jehovah were expecting the battle of Armageddon to break loose. What if the actual battle had then overtaken them? Would it have found even a remnant of His elect ones pleasing to Him for the Kingdom? Would it have found them free of all fear of men which brings a snare? Would it have found them free from the stains and easily-besetting sins of religion?

[13] The facts answer in the negative. It was only after some time had passed and Jehovah God delivered his faithful remnant of elect ones that they realized that God was angry with them at that time for good reason. If the battle of Armageddon had then struck the earth, the remnant in the flesh would not have been saved to survive that fight. And if this remnant of consecrated ones was not found worthy unto salvation, who, then, of all the multitudes of human flesh would have been saved and ever gotten through the battle of Armageddon alive? It is only since the remnant's recovery and their deliverance into freedom to preach "this gospel of the kingdom" that they are fulfilling the prophecy which declares: "And in that day thou shalt say, O LORD [Jehovah], I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation."—Isa. 12:1, 2.

[14] To the elect it is written: "Work out your own salvation with fear and trembling: for it is God which worketh in [among] you both to will and to do of his good pleasure." (Phil. 2:12, 13) It is therefore evident that in order for the restored remnant to work at the Lord's good pleasure, and thereby insure their salvation, the days of the "great tribulation" were shortened. Make no mistake of understanding. The days of "great tribulation" were not cut short by the halting of World War I; no more than those days were renewed by the outbreak of World War II in 1939. The Lord God and his Christ were not responsible for either World War I or this present global conflict. Satan the Devil and his demons and their human agents are accountable for these wars. The real days of the "great tribulation" are those which are brought against Satan's organization visible and invisible by the great King Jeho-

11. When did the "great tribulation" that Jesus foretold begin? when will it end? and why has a time interval been allotted?

12. (a) Looking back nineteen centuries, what facts do we note bearing upon the answer to the above question? (b) What like facts were there in 1918, and what questions might be raised respecting the possibilities then?

13. Why do the facts answer in the negative? and since when has Isaiah 12:1, 2 undergone fulfillment respecting Jehovah's people?

14. (a) Specifically why were the days of "great tribulation" shortened, and why was it not by the stopping of World War I? (b) When did those tribulation days begin, and why then?

vah and his associate King Christ Jesus. The great tribulation began against that wicked organization in 1914, when the "times of the Gentiles", 2,520 years long, came to their close, in the fall of that year. There the uninterrupted continuance of Satan as invisible "prince of this world" must end, and the time for Theocratic rule to be reinstated over this earth must begin. Without a moment's delay, at the end of the Gentile times of un-Theocratic, political-religious rule of this earth by worldly men, Jehovah God took to Himself his great power and began reigning. (Rev. 11:17) How? In the following way:

[15] In defiance of the Devil's organization and its threatenings in heaven, and in display of his own invincible omnipotence, Jehovah brought into active power the capital organization of his universe. This he did by placing his most highly exalted Son, Christ Jesus, upon the throne as King of that capital organization, this capital to act as Jehovah's chief representative against the enemy organization in heaven and earth. Thus Jehovah God resumed his Theocratic rule respecting this earth. He brought forth from the womb of his universal organization a new government, the capital organization, conceived according to God's will and brought forth and dedicated to the vindication of His name. It was as if a man-child had been born from a woman of God; and this birth of the capital government of God's universe is pictured in such symbols at Revelation 12:1-5. The new government was anciently symbolized by the capital city, Zion. Jehovah God, now reigning by means of the power of this capital organization of his Christ, sent forth at once the rod of his enthroned Son out of Zion and told the King to go into action against the enemy organization. With that, the "days" of "great tribulation, such as was not since the beginning of the world to this time", began upon Satan's organization. At the beginning of the world Satan's organization was not challenged in heaven nor thrown out and debased to this earth, but *now* it suffered this most humiliating experience and tribulation.

[16] How great such tribulation of Satan's demon organization in heaven was we cannot know. According to Jehovah God, who gave Christ Jesus a foresight of it and had him describe it in advance for us today, "then war broke out in heaven, Michael and his angels fighting with the dragon. The dragon and his angels fought but they were defeated, and there was no place for them any longer in heaven. So the great dragon, the ancient serpent who is called the devil and Satan, who deceives the whole world, was hurled down to the earth, and his angels were hurled down with him. Then I heard a loud voice in heaven say, 'The deliverance and power and reign of our God, and the authority of his Christ have now come, for the accuser of our brothers, who kept bringing charges against them day and night before our God, has been hurled down.'" (Rev. 12:7-10, *Goodspeed*) That fight began in 1914 and ended at least by 1918.

[17] Does this prophetic foreview of modern events show that God's triumphant King then gave the debased enemy organization no rest at the earth, but kept up the violent offensive against the enemy at this new location, this his last stronghold at the earth? At that time did Jehovah God give the signal for the battle of Armageddon to begin, the kings of this earth to be struck through in God's great wrath, and their invisible head Satan to be bruised and bound and cast into the "bottomless pit" and sealed up there for a thousand years? Has Satan the Devil already been bound? and has the thousand-year reign of Christ Jesus with his glorified footstep followers begun, with increasing peace and prosperity for obedient "men of good-will"? All facts are against such a conclusion.

[18] After suffering great tribulation in heaven, Satan, now cast down to the earth, was not confronted at once with the battle of Armageddon and destroyed. The Revelation shows that he is yet granted great freedom of action at the earth, which freedom he uses to bring great woe upon the earth and "sea", and also to persecute God's "woman", or universal organization, as represented on earth by the "remnant of her seed". It is because of the activities of this remnant, as described in later chapters of The Revelation, that Satan and his dragon organization make war upon such remnant. And it is first at Revelation, chapter sixteen, after foretelling of vexatious plagues against Satan's organization at the earth, that the gathering of worldly rulers under the demons unto the battle site of Armageddon is made known. It is therefore clear that at the coming battle at Armageddon, which is the "battle of that great day of God Almighty [Jehovah]", the final part of the "great tribulation" upon Satan's organization, visible and invisible, commences. Hence, by the merciful break in between the opening and the closing of the great tribulation, it was possible for those days of tribulation to be "shortened". It is like in the years of 66-70 (A.D.). Then the retreat of the Roman armies and their lifting of the siege of Jerusalem for several years shortened the days of her tribulation. This break permitted the Christians and persons of good-will residing in Jerusalem to escape and flee

15. In what way did those days of tribulation begin in 1914?
16 How does Revelation, chapter twelve, describe that beginning of the tribulation for us? and when did that part of it end?
17. What questions then arise concerning what followed next? and do the facts favor an affirmative conclusion?
18. (a) What, then, has been granted to Satan in the meantime, and when does the final part of the "great tribulation" begin? (b) So how actually have the tribulation days been shortened, and what ancient illustration do we have of this?

to places beyond the wrath of the Romans on renewing the siege.—Josephus' *Wars,* book 2, chapter 19.

[19] Now is the time for flight in order that 'some flesh shall be saved' at Armageddon. The present means of aiding in this escape and saving of flesh is the preaching of "this gospel of the kingdom". Such flight and other events of this "day of Jehovah" were symbolically foretold in the prophecy of Zechariah, chapter fourteen. Zechariah was one of the "holy men of old" whom Jehovah God raised up to prophesy and stir up and encourage the Jews to rebuild Jehovah's temple which had been destroyed when Jerusalem was overthrown for the first time by the Babylonian armies in 607 B.C. Now, in our days, when God's Messenger, Christ Jesus, has come to the temple and brings his faithful residue or remnant into the temple condition of unity with him, and when also a great flock of "other sheep" are brought to the temple to serve God day and night, in these very days is when Jehovah's great Prophet, Christ Jesus, makes understandable Zechariah's prophecy. Chapter fourteen reads:

[20] "Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee by the valley of my mountains; . . . yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and Jehovah my God shall come, and all the holy ones with thee. And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves: but it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light. And it shall come to pass in that day, that living waters shall go out from Jerusalem [of the remnant]; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be. And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one."—Vss. 1-9, *Am. Stan. Ver.*

19. (a) For what course is it now the time, and what is the present means of aid thereto? (b) Why was the prophet Zechariah raised up long ago, and why is this the time for his prophecy to be understood?

20 What is the substance of the prophecy of Zechariah 14:1-9?

JEHOVAH'S KINGDOM AND CHRIST'S AUTHORITY

[21] The "day of Jehovah" came in 1914 with his taking to himself his power as Theocratic Ruler and Universal Sovereign with special reference to this earth and its nations which are rebellious against his Theocratic rule. Visible signs that His day has begun and that 1914 was the marked year for the "time of the end" to begin upon Satan's organization were produced by the coming of World War I and other foretold events, notably the persecution of Jehovah's consecrated people. Jesus had forewarned them in his prophecy that "ye shall be hated of all nations for my name's sake"; but "he that shall endure unto the end, the same shall be saved". (Matt. 24:9, 13) These hated ones were the visible part of God's universal organization symbolically called *Jerusalem.* Their devotion and service to Jehovah God and his Christ provoked the nations to hatred, and by this Jehovah God gathered all nations against Jerusalem to battle. The opening part of that battle came during 1914-1918, when the nations laid violent hands upon Jehovah's visible organization. The dwellings of his people, their assembly places, and also the branch offices for carrying on the preaching work in foreign lands, were rifled, in many places. Under the assaults many who were trying to keep their virgin integrity toward their espoused Bridegroom, Christ Jesus, yielded to the onslaughts of the foe and let their Christian virginity be ravished, unlike good women who will fight till death to keep their virgin purity in obedience to God's law.

[22] A great portion of Jehovah's consecrated ones, described as "half of the city", buckled together under the pressure of the persecuting nations and demons, and let themselves be taken captive in heart and spirit as well as bodily, and these were taken into the enemy organization as servants and slaves to such. They formed the "evil servant" class. Further service to God within His organization was out of the question for these, because Christ Jesus, as Jehovah's Judge at the temple, cut them asunder from the holy organization and assigned them their portion with the religious hypocrites. (Matt. 24:48-51) But not so with the faithful "residue", or remnant, of Jehovah's consecrated people. As it is written: "And the residue of the people shall not be cut off from the city."

[23] The residue, or remnant, are the ones that stayed faithful in spirit and prayer and effort. As soon as Jehovah's anger turned from them due to their recovery from their shortcoming of 1918, they were given renewed privileges of service within his visible

21. (a) When did the "day of Jehovah" begin, and what signs to that effect were produced? (b) How were the nations gathered against Jerusalem to battle? and how was it spoiled and rifled, and women ravished?

22. How did "half of the city" go into captivity and become "cut off" from the city?

23. How was it that the "residue" was not cut off from the city?

organization or "city". Hence they were not "cut off from the city".

[24] The end of World War I did not cause the nations to discontinue gathering round about Jehovah's devoted remnant in hatred and opposition. The worldly nations still keep up the encirclement of them and are conspiring on a world-wide scale to close in on them just prior to the battle of Armageddon to wipe them out utterly. Such antagonism and persecutions against Jehovah's witnesses will not cease in the postwar period. Jehovah's witnesses will stand isolated like a little island of true worshipers of the only true and living God amid a sea of organized foes all round about them. Nevertheless, we see that Jehovah God stands ready to go forth and to fight against all those nations, just as he did in ancient times in the day of violent battle against the enemies of his typical people. We wait upon Jehovah God to bring us glorious deliverance by his "strange act" against such nations and against the "dragon" organization which makes war against us. While waiting we rejoice at the revealed facts about God's kingdom, which facts we behold with our eyes of understanding in the light of divine prophecies now coming to pass, including Zechariah's prophecy.

[25] In this day of Jehovah his remnant behold the feet of Jehovah standing "upon the mount of Olives, which is before Jerusalem on the east". That mount symbolizes his universal organization, over which the "Sun of righteousness" has arisen, beaming down light of blessings and deliverance upon the visible earthly part of that organization besieged by the nations. Upon that mountain Jehovah stands, being represented in his crowned and reigning King Christ Jesus, who has stood up in his authority against Jehovah's enemies. Regarding this it is written, as applying at the "time of the end": "And at that time shall Michael stand up, the great prince which 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 that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1.

[26] At the standing up of Jehovah's anointed King as Head of the new Theocratic Government under Jehovah, a miracle takes place in Jehovah's organization, as symbolized by the "mount of Olives". The "mount" or universal organization is seen to "cleave in the midst thereof toward the east and toward the west", causing a "very great valley". A "half of the mountain" is seen to "remove toward the north, and half of it toward the south". This in no way pictures that a cleavage takes place in Jehovah's universal organization, to produce disunity and a kingdom divided against itself. To the contrary, the cleavage pictures the birth of the new Theocratic Government under Christ Jesus. This is also pictured in Daniel's prophecy as the 'cutting of the stone out of the mountain without the use of human hands or powers', and which stone also destroys the entire Devil's organization from the universe and becomes a great mountain and fills the whole earth.—Dan. 2:34, 35, 45.

[27] The cutting out of that symbolic stone, and the cleaving of the symbolic "mount of Olives" with half of it moving to the north, took place in the year 1914. Both symbolic actions represent the birth of the kingdom of God and authority's being given to his Christ. The north being the direction of Jehovah's Theocratic seat, the cut-out stone and the mountain half which took the northern position both picture his capital organization which is head over all his universal organization. The other mountain half which took position to the south pictures the universal organization as subject to His capital, Zion. The capital organization and the universal organization co-operate together in perfect unity according to the will of the Most High God. Together they form the only mountains to which to flee for complete safety; and in the "valley" sheltered and protected by them is a secure haven. Jehovah's kingdom by his Christ is the only hope of deliverance for those oppressed by the Devil and his organization. It is the only hope of salvation for all seekers of life. It is by that kingdom that Jehovah God will yet go forth against the besieging nations of earth and destroy them all in the grand fight at Armageddon, just as he fought by that same kingdom against Satan's demon organization in the historic "war in heaven", now past. Thus it is that Jehovah God comes, and "all the saints" or "holy ones" with him; and the Chief of his holy ones is his King Christ Jesus.

[28] From the birth of his Theocracy, in 1914, and down till his going forth and fighting and whipping the combined enemies at Armageddon is the famous "day of Jehovah". This is the favorable day of flight to real security against execution at Armageddon. This is the day to preach the gospel of the Kingdom and thereby prove our worthiness to salvation and also to point others to the only refuge of salvation. To the Kingdom valley, flanked by Jehovah's "mountains", namely, Jesus the King and all the holy angels with him, even thither is where the faithful remnant of Jehovah's witnesses have fled. Thither too must all those "men of good-will" flee who would escape being annihilated with those nations that fight

24 (a) Since the end of World War I, and also during the coming postwar period, what about the gathering of the nations as respects Jerusalem? (b) As an offset to this, what do we see, and how so?

25 What is the "mount" upon which Jehovah's feet stand, and in what representative way does he stand there?

26 At his standing up, what miracle takes place in this "mount of Olives", and what does or does not this picture?

27 (a) What are pictured by the two halves of the mount, and what purpose does the valley in between serve? (b) How does Jehovah come, and all the "saints" with him?

28 (a) For what, then, is this day of Jehovah fitting, and who take advantage of it? (b) How is the day neither clear nor dark, and how is it a day by itself and known as Jehovah's day?

against God's remnant. It is a marvelous day. Though it appear partly dark because of the persecutions and oppression by enemies, yet Jehovah's clear light of truth is shining and his blessings upon his people help to brighten the situation and prevent it from being altogether dark. It is a day by itself, for it precedes the thousand-year reign of his beloved Son. It is a particular day which Jehovah God has reserved for himself for the vindication of his name. Therefore it is known and shall be known as "Jehovah's day".

[29] At the evening of His day Jehovah shall rise up and go forth by his King to give his own testimony to his supremacy and universal sovereignty. Then the day shall be light. It shall be lightened with the blaze of His glory by his complete victory over all Satan's organization; and "the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea".—Hab. 2:14.

[30] In this day of Jehovah also the "river of water of life, bright as crystal", is seen "proceeding out of the throne of God and of the Lamb", his King. It is lined on either side with the grove of the tree of life, the leaves of which are for the healing of all persons of good-will out from all nations. (Rev. 22:1, 2, *Am. Stan. Ver.*) The waters of that crystal-clear river of life descends from the Kingdom source and through his visible organization and then to men. Hence in this day of Jehovah the "living waters" of the Kingdom gospel are observed to "go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea". Eastward and westward they go, to reach the seas of humanity alienated from Jehovah God. No winter torrent such as dries up in the hot, dry season of persecution is this river of living water. The prophecy says, "In summer and in winter shall it be"; and the facts disclose that all the year round, in season and out of season, in times of violent heat of persecution and in more peaceful times, the life-imparting waters keep flowing from the Kingdom throne and through the faithful organization of Jehovah's witnesses.

[31] Now, in this day, it is true that Jehovah is "King over all the earth", for he has taken his rightful power to rule here as well as in all the rest of the universe. AND HE REIGNS! In all parts of the earth where his faithful people are, there they confess that he reigns by his anointed King Christ Jesus, and they acknowledge Jehovah God and his King as the true "Higher Powers". They subject themselves to these "powers that be" and obey them rather than men. (Rom. 13:1; Acts 5:29) And before the day is over at Armageddon, Satan and all his demons will see all their agent-kings on earth cleared off by Jehovah's "strange act" and only Jehovah continuing to hold the field as "King over all the earth". There is only "one Jehovah". Only One bears the name Jehovah, and it is improper for men now, as it was in the days of Enos, to 'call themselves or other creatures by the name of Jehovah'. (Gen. 4:26, *margin*) His active witnesses make known these all-important truths, and they pray that He will duly make a demonstration of his power against all foes at Armageddon: "that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."—Ps. 83:18.

29 How shall this particular day be bright "at evening time"?
30. (a) How does Revelation 22 picture those "living waters", what is their source, and whither do they go? (b) How is it that neither "summer" nor "winter" makes any difference as to their flowing?
31. Who is now "king over all the earth", and how is this manifest in respect to the king's people?

THEOCRACY AND THOUSAND-YEAR REIGN

[32] While Almighty God permits his enemies to continue their abuse of power as kings and rulers by their opposition to Him and his enthroned King, yet His decree goes forth, declaring: "Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad. Clouds and darkness are round about him: righteousness and justice are the foundation of his throne. A fire goeth before him, and burneth up his adversaries round about." (Ps. 97:1-3, *Am. Stan. Ver.*) It is because "the kingdom of the [new] world is become the kingdom of our Lord [Jehovah God], and of his Christ: and he shall reign for ever and ever". (Rev. 11:15, *A.S.V.*) Primarily Jehovah reigns, with universal sovereignty: "for the LORD [Jehovah] is a great God, and a great King above all gods." (Ps. 95:3) However, in his loving appreciation of the One who was willing to humble himself under God's almighty hand even to the shameful death on Calvary's tree for the vindication of God's name, Jehovah God has ordained to associate with himself in His reign on this day his Son Christ Jesus. This association of Father and Son in this joint reign precedes the Armageddon of destruction for Satan's hosts. It is like the association together of the "kings of the east", Darius and his nephew Cyrus. After Babylon was thrown down, King Darius the Mede took over the empire once dominated by Babylon. Two years later his nephew Cyrus became the king.—Dan. 5:31; 6:28.

[33] The day of Jehovah God is a day of warfare against all his foes in heaven and in earth. The finishing act of this glorious day will be the binding of Satan by Jehovah's mightiest Messenger or Angel, the King Christ Jesus. Thereafter will come the peaceful thousand-year reign over the earth by "the Prince of Peace" in behalf of all "men of good-will". Christ's reign's following this day is like the con-

32. (a) Why, despite the continuing opposition of worldly rulers, is it yet true that "Jehovah reigneth"? (b) Why does Jehovah have an associate with him in his rule, and by what two ancient kings of the east was this illustrated?
33. (a) How do Jehovah's day and Christ's reign stand related, and by the consecutive reigns of what two kings was this illustrated? (b) What fact, therefore, can we announce unitedly and with joy?

secutive reigns of David and his son King Solomon. The day of Jehovah corresponds with David's turbulent reign of wars, putting down all enemies of the typical Theocracy and extending the boundaries of the Theocracy to the limits ordained by Jehovah God. The day of Christ's thousand-year reign corresponds to the peaceful and prosperous reign of David's son Solomon in the glory of his majesty and the fullness of his power and wisdom. So now, in this day of Jehovah, the Lord God Jehovah reigns, and The Theocratic Government of Jehovah by his Son Jesus Christ is *here*. At the same time the thousand-year kingdom of Christ Jesus is near, and it approaches nearer with all the speed of Armageddon's approach! Verily *now*, in that twofold sense, it can be announced unitedly and with joy by us, "The kingdom of God is nigh at hand," and, "The kingdom of heaven is at hand."—Matt. 4:17; Luke 21:31.

[34] THIS is the Kingdom, the gospel of which shall be preached, as foretold and commanded, in all the inhabited earth for a witness unto all nations. This gospel preaching must be done now during this day of Jehovah, during this time of His grace between the "war in heaven" and the final battle of Armageddon, by the inserting of which break Jehovah God has shortened the days of the "great tribulation". For the elect's sake whom he has chosen he has shortened the days. (Mark 13:20) Therefore, in appreciation of this provision whereby they may work out their salvation and make their calling and election sure, let all the remnant of the elect yet in the flesh keep on preaching this good news of the Perfect, Righteous Government not created by human hands but by God. The remnant are also the last members on earth of Christ's bride-class. Hence, in this day of Jehovah, when the "pure river of water of life" is flowing forth from the Kingdom throne and through his visible organization "Jerusalem", let this remnant of the "bride" join with the Bridegroom, the Spirit, in saying, "Come." Let them encourage to like service all "men of good-will" that hear, by bidding them to say to still others, "Come." Then by a combined preaching of "this gospel of the Kingdom" to all races, nations, peoples and tongues, let both the remnant and these good-will companions extend the King's welcome to all others who are athirst for life-giving truth, saying: "And let him that is athirst come: and whosoever will, let him take the water of life freely."—Rev. 22:17.

TORRENT AND WAR

[35] Many years of such preaching have been spent thus far, but not without undergoing hardship and fanatical opposition. The gospel proclamation has been carried forward while having to stem the tremendous tide of counter-propaganda for the kingdoms of this wicked world, all of which propaganda has tried to drown out the Kingdom message and to preoccupy the minds and attention of the people. Furthermore, as Revelation 12:15, 16 describes the progress of recent events, the "serpent", or great "dragon" organization, has disgorged out of his mouth against God's "woman" (or organization) "water as a river, that he might cause her to be carried away by the stream". (*Am. Stan. Ver.*) The more stable parts of humanity are symbolized by "the earth". Since World War I the satanic "dragon" organization has let loose upon the "earth" a mighty river of radical, revolutionary elements, including Catholic Action and so-called "Christian fronts", and Nazis and Fascists and other totalitarians, upon which aggressive river Satan's "woman", Babylon, is pictured as sitting, at Revelation 17:15. These reactionary, religious-totalitarian elements were indoctrined, organized and then belched out by Satan's organization, particularly through his religious mouthpieces on earth, to take away all God-given human liberty and all freedom of speech, of press, of education, and of worship of Jehovah.

[36] Although apparently aimed directly at the liberal democratic governments, this stream of onrushing religious-action–Nazi–Fascist hordes was anti-Jehovah and against his kingdom by Christ Jesus. Hence it was launched by Satan's demon organization against the remnant of God's "woman" on earth, that by the overthrow of all democracy and liberal constitutions on earth it might sweep Jehovah's witnesses and their good-will co-laborers from the surface of this globe and completely silence the preaching of "this gospel of the kingdom" by word of mouth and by printed page. This view of matters is no mere fantasy. The infallible Word of God is authority for it. And since 1922 and 1933, the respective dates of Fascism's and Nazism's coming to power, and particularly since 1940, the year of nation-wide mob outbreaks against Jehovah's witnesses in America's stronghold of democracy, the stark-naked facts *prove* it. Because the totalitarian forces could not dominate the League of Nations, they quit the League and moved to establish a religious-totalitarian league of their own. Then by their aggressions in 1939 they provoked global war and caused the seven-headed beast of the League of Nations to tumble into the abyss of ineffectiveness and inaction.

[37] In the face of all this Jehovah's witnesses, by his grace, have not been swept into destruction, but are

34. (a) Why, then, should the elect be specially appreciative of this time, and what should they do? (b) Who should join them now in a like service, and how?
35. (a) In the face of what has the gospel proclamation been carried on thus far? (b) What is the "river" the dragon cast out of his mouth, and why has it done so?
36. (a) What was the apparent aim of the river, but against what was it really aimed? (b) Why is this view no mere fantasy?
37. Nevertheless, what is the state of Jehovah's witnesses today? and what was part of the reason, according to Revelation 12:16?

today still alive upon this earth, boldly preaching His kingdom gospel. Why? Revelation 12:16 discloses one part of the reason, namely: "The earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth." That is to say, Because Jehovah's witnesses did not lie down like dead fish under the supposed "higher powers" as back in 1918, but, because they obeyed God's commandments first and carried on an uncompromising fight for God-approved liberty on the home front, therefore the "earth", or more stable and anti-radical part of human society, got courage to take action. This "earth" opened its mouth by coming out with editorials and declarations for freedom of speech, press and worship and for constitutional rights. The earth rendered decisions in favor of such rights and liberty in the very highest courts of the nations. And thus the earth has met and absorbed the onslaught and swallowed up the flood and thereby helped the "woman" in this indirect way. This very present total war appears to be a part of the professed democratic, liberal earth to absorb the totalitarian waters and to give yet further room for action to the long-cherished freedoms. At least according to the ideals expressed at the beginning of this global conflict, the effort of the liberal-democratic "earth" is to make the world safe from aggressions by further such torrents of totalitarian hordes out of the "dragon's" mouth.

[38] What now, all you who are bearing testimony to God's kingdom, as He commands? Let none of you think that, due to such present temporary help of upholders of international stability and security, therefore freedom from encroachments against these liberties and our witness work is ahead. The demons are yet on the loose! Revelation 12:17 declares that the dragon organization, being defeated in its program of persecution by totalitarian elements, is yet wroth with all of God's "woman", or holy organization. His enmity against all members of God's organization waxes hotter due to his chagrin. Hence you are forewarned that now he will go forth further to "make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ". That most certainly applies to the postwar period. Therefore Jehovah's witnesses and their companions may expect that the Satanic warfare under demon influence will be carried into that yet remaining period before the final end comes at the battle of Armageddon. Shall our hope of help be in the "earth", particularly its postwar international formation? No! Jehovah's Theocracy be ever our help!

38. (a) What, now, shall Jehovah's witnesses not expect, and why not? (b) In view of what certainly is ahead, wherein shall be our help?

[39] Christ Jesus foretold the League of Nations "abomination of desolation", which arose after World War I and which assumed to take the place of God's kingdom and thereby 'stand in the holy place, where it ought not'. (Matt. 24:15; Mark 13:14) Many were deceived by that makeshift for Christ's kingdom, which makeshift was in reality an "image of the beast" with seven heads. (Rev. 13:14-18) During the current total war that seven-headed monstrosity took a plunge into the "bottomless pit", the Nazi-Fascist-religious powers helping it in that direction. Now, according to the unfailing Word of God and all indications of the times, that submerged creature is due to reappear after the global war, in the form of some organization of international cooperation for peace, security and freedom from aggression. It will be hailed as man's last hope. The political forces behind it will exert pressure to have all men worship the Devil's visible organization under this final form of man-rule. Those worshiping it will receive a mark of support and collaboration which will doom them to destruction at Armageddon. The creators of this postwar international creature, and the propagandists for it, and the religious clergy which will for a season ride it, will thereby not only take a stand against God's kingdom but also oppose all proclamation of it by Jehovah's remnant and "men of good-will". This means war against "this gospel".

[40] Jesus' forewarning against that "abomination of desolation" will be of greater urgency in the period succeeding this present total war than in the period following World War I. Unquestionably, at the reappearance of this abomination from the "bottomless pit", as foretold at Revelation 17:8-11, it will be most urgent for all seeing it and discerning the desolation that such anti-Kingdom abomination portends to flee without delay to the mountains of God's kingdom for security and preservation. How will they know the way thither unless this gospel of the established Kingdom is preached to them?–Rom. 10:11-15.

[41] Jehovah's witnesses and their companions cowitnessing with them have already fled to those mountains. The faithful ones refuse to leave this only place of protection and salvation, despite all enticements and assaults by the forces of this world. Their duty is clear. Neither now nor in the postwar period will they be awed by the sight of the "abomination of desolation". They will not be deceived or coerced into worshiping it, or be embarrassed by the world-wide agitation and propaganda in favor of it.

39. (a) What has been the experience of the "abomination of desolation" thus far? (b) According to God's Word, what future is there for it, and what does this mean for "this gospel"?

40. In view of this, how about Jesus' forewarning as applicable to the postwar period, and what will have to be done then for security and preservation?

41. (a) Where are Jehovah's witnesses and their companion witnesses now, and what do they refuse to do? (b) What is their clear duty as respects the present and the postwar period?

They will not fear it, nor discontinue their obedience to the supreme commandments of Jehovah God, nor lay down the testimony of Jesus Christ, regardless of what be the world organization and what be its laws in conflict with God's laws. Their commission to be the witnesses of the Most High God they will cherish as their most precious possession. In vindication of Jehovah's name they will be active continually to fulfill their blessed part in the Master's prophecy, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Finally, by Jehovah's grace through Christ Jesus, they will persist down to the end proclaiming, "The kingdom of heaven is at hand."

RESOLUTION

ON Saturday afternoon, August 12, after delivering the foregoing speech to the nation-wide United Announcers' Theocratic Assembly, N. H. Knorr, president of the Watch Tower Bible & Tract Society, at Buffalo, the key city, submitted the following for adoption by this 17-city Assembly:

"RESOLUTION

[2] "STUDIED in the light of Christ Jesus' prophecy concerning the signs that would mark the end of the world, all the events of this world and also the experiences of Jesus' true followers make certain that in A.D. 1914 Satan the Devil's uninterrupted rule ended and Jehovah's Theocratic Government and the authority of his Christ began;

[3] "DESPITE the most intensive activity of Jehovah's consecrated people during the past thirty years to publish the kingdom of God by his Christ as mankind's sole hope, the message of the Kingdom continues to be rejected by the world rulers. Already, before end of the global war, the world leaders and governors are proposing for the postwar epoch a new or revised scheme of international collaboration for world peace, prosperity and security; and this they do in defiance of the established kingdom of God;

[4] "THEREFORE, BE IT RESOLVED:

"THAT the kingdom of God by his Son Christ Jesus is the Government of the new world of righteousness; and it alone is the hope of all human creatures desiring everlasting life, unbroken tranquillity, security against all aggression by the Devil's organization visible and invisible, and the full freedom on earth of the sons of God;

"THAT the inspired Word of God foretells the revival after this total war of a man-made arrangement for the political, economic and religious cooperation of the nations; and that this will divert mankind's attention away from God's kingdom and will attempt to stand in the holy place of that Righteous Government, and hence will be an 'abomination' in God's sight and will bring desolation upon all nations in expression of His wrath;

"THAT we, as Jehovah's witnesses, will continue to give our unswerving allegiance to God's kingdom;

"THAT the prophetic command of Christ Jesus still stands in effect, to wit, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations';

"THAT we, as those who are fully consecrated to God to do His will in the footsteps of Christ Jesus, recognize our obligation as ministers of the Kingdom gospel; and that, therefore, down to the final end of Satan's organization and its postwar creation for dominating humankind, we will keep integrity by continuing to advocate the kingdom of God and never slacking in preaching to all nations that 'The kingdom is at hand'."

[5] Adoption of the above Resolution was moved and seconded. On putting the question by the president, the Resolution was adopted by an overwhelming acclamation, followed by great applause. Full details on the occasion will be published within an Assembly report in a subsequent issue of this magazine.

1. Why was the afternoon of August 12 this year eventful?
2. What does the Resolution state regarding A.D. 1914?
3. What does it say regarding the gospel preaching, its reception, and the worldly plans for after the war?
4. What was resolved regarding (a) God's kingdom; (b) God's Word respecting the "abomination of desolation", (c) the course of Jehovah's witnesses; (d) the prophetic command of Christ Jesus; and (e) the obligation and determination of Jehovah's consecrated ones?
5. What action was taken toward the Resolution?

ENLARGING YOUR PRIVILEGES

IN THE early days, when the apostles were still on earth, it was seen fit to build up congregations or companies of believers in Jehovah's Messiah, Jesus Christ. To establish these it was necessary for some believers filled with the zeal of the Lord God to go out alone or in a small group into various parts of the earth and carry on pioneer work. It was through their efforts at hard work, with full faith in God, that the congregations were founded. Such field blessings and privileges were not to be shunned or looked upon lightly; and the apostles appreciated their responsibility in this regard. As the record is set forth in God's Word, there can be no question as to the trials and tribulations that these apostolic pioneers had to endure. They endured them joyfully and never for a moment slacked their hand. They knew that 'whosoever would call upon the name of Jehovah would be saved'. They also knew

that those calling must know something about Him before they could call upon His name. As recorded at Romans 10:13-15: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" It is God that sends forth preachers.

From Jerusalem, the then center for directing the work so far as God's visible organization is concerned, apostles, evangelists, teachers and ministers were sent forth in order to provide the preachers. Lovers of righteousness in those days had to have an opportunity to hear the Lord's Word, and therefore such preachers were sent to them. Having heard, they could believe; and numbers in a community believing, they were organized into churches or congregations, "companies," as we call them today. Today, every one in the truth is thankful to Jehovah God for having sent forth his preachers (not "clergymen", mind you), to bring to us the message of Kingdom truth. We are grateful to Him for these faithful servants of His. To show our gratitude and appreciation to Him we have in turn become field publishers for the Kingdom and have gone forward to preach, from house to house, and this in gladness of heart.

Since making our consecration, we have found that this privilege of field service and its blessings are far beyond anything in the way of pleasure and joy that we could have imagined. It is the only thing that brings God's consecrated ones real satisfaction and contentment in this fast-fading old world. Indeed we are grateful for the Theocratic organization that God has built up throughout the entire earth under the direction of his Son Christ at the temple; and also for the judgment that began at the temple in 1918 and for the instruction and correction that went forth to God's servants. They have had a lot of things to get rid of, especially religious habits and practices, so-called "character development", and self-centered efforts to prepare themselves for heaven. Since the judgment at the temple we see clearly that it is not preparation for going to heaven or for living forever on earth that is most important, but the preparing of ourselves to be good servants of Jehovah God and being properly equipped to fulfill our covenant with Him. We know that the one way we can do this is to be a publisher for his name and purpose and Kingdom.

Whether a publisher in a company, or a regular pioneer or a special pioneer, in America or elsewhere, we know that in order to show our love and unselfish devotion to Jehovah God we must keep his commandments, one of which clearly states our full commission of service now, namely, "This gospel must first be published among all nations." (Mark 13:10) No matter where we are, at the Brooklyn (N. Y.) Bethel home, or at the Society's factory, or at the Kingdom Farm providing food for the headquarters family, or at the Watchtower Bible College of Gilead, or in a foreign Branch office, or in the pioneer field service, or in a local company organization, every last one of us must be a publisher of the Kingdom, because that is the most important work carried on in the earth today. Jehovah God has built up a great organization under the direction of his Son. This visible organization has a headquarters established at a central point, and from there gospel preachers are sent forth throughout all the earth. From there too the work is directed through its foreign branches, through pioneers and servants to the brethren, and through company organizations, in order that the "men of good-will" may have an opportunity to hear and believe, as stated at Romans 10:13-15, quoted above.

Regardless of your location and your service capacity and the extent of your direct time, whether full time, part time, or just a few hours in the field service monthly, you are associated with the organization on earth today that represents the New World of righteousness. At no time should we be satisfied with just partial service; we should look forward to the time when we can enlarge our privileges and reach the full-time service of pioneer activity. How can it be done?

Many were the brethren in olden times that gave up their positions of wealth and high standing in the community in order to be a full-time publisher. Saul of Tarsus had a good position among the Pharisees at Jerusalem; but he gave up all that to be a preacher, an evangelist, as the apostle Paul. He gave up the comforts of home and religion for service which entailed shipwreck, stoning, imprisonment, travels by day and night amid perils and enemies, just that he might carry on the work of preaching, for others to have opportunity to believe. Luke his companion was a physician, but left his practice in order to be an evangelist. He did not figure that he could stay home, carry on a doctor's practice and make a lot of money and turn it in to the headquarters organization at Jerusalem in order that others could go out. No; he preferred to be a preacher himself, because that is the highest privilege anyone on earth could have.

Some consecrated persons have come to the conclusion that it is much wiser for them to make money and support the Lord's organization financially than to take their savings and use them in their own behalf as preachers of the gospel. The Lord God says that all the gold and silver and all the cattle upon a thousand hills are his. (Ps. 50:10-14; Hag. 2:8) Why, then, should anyone think for a moment that he must stay home out of the pioneer work in order to make money to aid the Watchtower Society to carry on the work? Some may argue that money is necessary for the sustaining of the Lord's work, and, therefore, why go from house to house and spend ten, fifteen or more hours in the field service, when I can be working at some secular occupation for that length of time and earn twenty or thirty dollars and contribute this to the Society and thus help someone else in the work? There is a saying, "Time is money"; and time spent directly in God's service is turned to greater value to others and with greater benefit to oneself than if spent in converting one's energies to financial gain. Christ Jesus did not ask for money to preach the gospel. Rather, he said to the rich young ruler to 'sell all and follow Him'. Devote everything you have to the Kingdom service; put it to work thereat and be a preacher, a minister of the gospel. The equipment and privileges for doing this from house to house and place to place are available to women as well as to men in this opportune time.

It is not the big fortunes or large donations of money

that keep the Lord's work going today. It is rather the 'widow's mite', that is to say, the contributions from thousands of persons throughout the earth to the Society, in donations of a dollar, a few shillings, a peso, and the like, something that those of modest means spare out of the home budget. Even such contributions keep the special pioneers going throughout America and make it possible for the Society to send publishers to other lands to build up branches, to aid them in their organization financially, and to bring special publishers to the Watchtower Bible College and send them out as graduate trained servants. Hence such accomplishments are not done through the contributions of a wealthy few, but are, in the main, done through the contributions of the many company publishers with a 'widow's mite'.

Hence no one should hold back from putting more time in the direct field service because one feels in position to give more to the Society financially by carrying on a financially remunerative secular occupation or profession. There is a greater issue to be decided than financial backing. That issue is integrity, as a servant of God under covenant obligations to Him. What greater privilege could a creature have than to be a full-time minister or pioneer as the apostle Paul and Timothy and their associates and others of the early church were? Today we have a work like theirs to do. It is the matter of your own personal privileges that is important to you, not what you possess, nor what you can contribute in a financial way. What affects you most importantly is what you can give directly in the field service, proclaiming the name and Theocratic Government of Jehovah God.

It is due and appropriate to say that the Society appreciates the splendid financial support given it by all persons, whether rich or poor. But never for a moment think that your contribution of money to the Society is more important than your field-service contribution to the Lord's cause. Your integrity therein means life to you and a part in vindicating His name!

Not all persons can get into the pioneer service, of course. Many have homes and children to rear, and these are a responsibility. Such children must be brought up "in the nurture and admonition of the Lord". (Eph. 6:4) They should be given a proper education in vital matters, and should be taught to engage in field-service activity. This they should learn to relish and enjoy. When they come to mature years, let them each make an individual decision as to whether to serve the Lord further or not. Let the child make its own decision as to consecration to God; but remember this, that the Lord's way is the right and living way, and that to train up the child in the way he should go will insure his not departing therefrom when he grows older. (Prov. 22:6) Some day it may be possible for father, mother and children, all together, to engage in the full-time service. At the Watchtower Bible College there has been an instance of father, mother and daughter all graduating together and all continuing in the special pioneer work. There are many suchlike groups in the pioneer ranks, and some thereof are in view to attend the college. What could be more enjoyable and remarkable than a whole family's being preachers, putting in full time in honoring the Lord as his witnesses? It is a commendable and beneficial thing to strive for full-time service of God. Not all have been or will be able to attain to this; hence the local company organizations.

Company publishers are favored with privileges of service, dependent upon the extent to which they take advantage of them, and they should try to improve their hours in direct field service. Those putting in four or five hours a month do well to arrange their time throughout the week so as to put in henceforth that many hours each week. When servants to the brethren visit companies and tell the local brethren about certain field experiences, or when these brethren read "Field Experiences" in the back of *The Watchtower*, some restricted-time publishers remark: "I have never had field experiences like those; they are only the exception." But they are *not* the exception. Talk to an energetic pioneer publisher putting in the time-requirements for this work, and you will hear recounted many suchlike experiences. It is those who are regular in the work and who persist therein for as much time as can possibly be redeemed for the Lord's service that are blessed with experiences like those. But be that as it may, whether experiences be favorable or not, the publication of Jehovah's kingdom by Christ Jesus is the approved and commanded service to render, with all one's heart; and faithfulness to the end of His service proves one's integrity and makes for your part in vindication of His name; and that is what counts. "The LORD preserveth the faithful."—Ps. 31:23.

SAMSON, FAITHFUL UNTO DEATH

SAMSON needs no introduction. The mighty exploits of this strong man of God are familiar to young and old. Some take them in all their literalness as they are related in Jehovah's Word. Others consider them entertaining fables. When the attention of the pious clergy is drawn to Samson they click their tongues and wag their heads and opine that his activities serve only as a moral lesson. They condemn. But the great almighty Jehovah approves his servant Samson. (Heb. 11:32; Rom. 14:4) It is only those taught by Jehovah and Christ Jesus who really understand the deeper meaning, the prophetic meaning, of the exploits of Samson.

His birth was on this wise: Manoah was of the tribe of Dan, a resident of Zorah. The wife of Manoah had heretofore been barren. To her an angel of the Lord appeared and said: "Drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." (Judg. 13:2-5) In due time the promised son was born. He was named "Samson", which means "sunny, sunlike". The name may also mean "desolater, destroyer". The Israelites at the time were suffering under the heavy hand of Philistia. In Samson Jehovah was providing a deliverer.—Judg. 13:1, 25.

His work began when he reached manhood's estate. He went to Timnath, about three miles southwest of Zorah, and saw a Philistine woman that he desired for a wife. His parents objected to the heathen woman, but they did not realize it was of the Lord, that Samson was seeking an occasion against the Philistines. Samson responded, "she pleaseth me well," or, "she is right in mine eyes." (Judg. 14:3, 4, *margin*) The raised-up deliverer had an eye single to Jehovah's purpose, and this Philistine was right for the purpose at hand.

Samson did not marry this heathen female. The betrothal was made, but the bride-elect remained with her parents. In those times, however, the betrothed maid was virtually regarded as the man's wife, and for that reason the record refers to the Timnite woman as Samson's wife. At a seven-day betrothal feast Samson finds the occasion he was seeking. Thirty Philistines were present. To them the Nazarite put forth a riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness." If they solved it Samson would give them thirty linen shirts and thirty changes of raiment; if they failed they must give a like amount of apparel to Samson. The seventh and last day found them still perplexed. In desperation they threatened the maid with a fiery death, she enticed the Israelite to confide in her, and she betrayed his secret. On receiving the answer from the Philistines Samson retorted, "If ye had not plowed with my heifer, ye had not found out my riddle." Samson paid his debt by slaying thirty Philistine men of Ashkelon and passing their garments on to the conspirators.—Judg. 14:10-19.

The event inspiring the riddle was this: On one of Samson's journeys to Timnath a lion roared against him. Empowered by the Lord's spirit he slew it barehanded. Revisiting the carcass he found that wild bees had swarmed in it, and he ate of the honey. (Judg. 14:5, 6, 8, 9) This lion pictured Protestantism. A lion is often used to denote justice. At its birth in the beginning of the Reformation Protestantism had justice on its side, but it soon sank back to the old mother lioness Papal Rome and the "roaring lion" father of religion, Satan the Devil. (1 Pet. 5:8) As Samson slew the lion that charged him, so those prefigured by him, Jehovah's servants on earth, killed Protestantism by wielding the "sword of the spirit". Protestantism has sunk back into the mire of the Vatican wallow, dead. It exists only in name, particularly since 1918.

Samson found still further occasion against the devil-worshipers through the Timnite woman. After the episode of the betrothal feast, he returned to her in the spring of the year. Her father had given her to another. "Samson went and caught three hundred jackals, and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing grain of the Philistines." (Judg. 15:4, 5, *A.S.V.*, margin) The Philistines brought more vengeance upon themselves by burning the Timnite woman and her father with fire, because Samson "smote them hip and thigh with a great slaughter". (Judg. 15:6-8) In fulfillment, the Elijah work performed by Jehovah's witnesses down to 1918 was very destructive to the doctrinal "grainfields" of the modern Philistines. The rapid spread of fiery Bible truths spoiled the provender the clergy had prepared to feed the people, and caused the lucrative harvest they had expected to reap to vanish as smoke.

Samson's next exploit is the most famous. The Philistines had come out in force against him, determined to end his plaguesome work. They were aided by a "fifth column". Samson's brother Israelites, the weak-kneed Judeans in whose territory the enemy army was encamped, came crawling up to his mountain retreat, the top of the rock Etam. Three thousand of them came bickering and whining against Jehovah's provided deliverer. "Knowest thou not that the Philistines are rulers over us?" they querulously demanded. They basely went over to the enemy by binding their fellow Israelite and delivering him into the hands of the heathen religionists.—Judg. 15:9-13.

With what effect? Catastrophe to the Philistines! Even as they were shouting deliriously at the sight of their tightly bound enemy, the new ropes pinning fast his arms became as burnt flax. He snatched up the nearest weapon, a new, moist jawbone of an ass. Swinging it lustily, he waded into the cocky enemy and wreaked terrible havoc. In a matter of moments the terrain of Lehi was strewn with the battered bodies of a thousand Philistines. As the spineless Judeans stood aghast, and the devil-worshiping Philistine warriors fled in terror, the victory song of Samson rang out: "With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." The spirit of Jehovah had worked powerfully upon His servant The Almighty refreshed and sustained his tired and thirsty new world fighter by miraculously bringing forth water from "the hollow place that is in Lehi [the name means 'jawbone']".—Judg. 15:14-19; *A.S.V.*

During World War I many mixed in the ranks of Jehovah's servants and claiming to be spiritual brethren in Christ became peevish and fretted over the faithful course of bona fide Christians. They bleated: "Knowest thou not that the modern Philistines are rulers over us?" They fussed because the uncompromising stand of the faithful put them in an unfavorable light with the world rulers, who they contended must be obeyed as the "higher powers" They were fearful, and willing to bargain for a negotiated peace with the enemy, a peace at any price, even the price of breaking covenant with Jehovah God. As the three thousand Judeans stood by and watched Samson fight alone, so during the Elijah work their counterparts refused to do anything to the honor of Jehovah's cause and rendered no assistance to the zealous workers. In time the idlers were adversely judged as 'evil servants'. But Jehovah sustained the zealous fighters and eased their trials by an abundance of truth waters.—Isa. 40:29-31; 55:1.

The next two recorded events in Samson's life are seized upon by the sanctimonious higher critics of "Christendom". They are quick to condemn God's servants, and quick to excuse Satan's, especially themselves. Still acting as Jehovah's warrior and seeking further occasion and opportunity to serve, Samson journeyed down to Gaza. He lodged at the house of a harlot, as did the spies at Jericho many years before. (Josh. 2:1) There is no shred of evidence in the record that Samson was guilty of adultery. In enemy territory it was doubtless the only lodging place open to him. Other facts argue in Samson's favor. But "Christen-

dom's" clergy prefer to believe the worst concerning Jehovah's servants. The result of Samson's visit was a humiliation to the Philistines, but an honor to God. He carried the ponderous city gates of Gaza off some forty miles, to the top of a mountain near Hebron. God's spirit, and hence God's approval, was with his servant.—Judg. 16:1-3.

The second circumstance on which the pious clergy frown is the one involving the Israelite woman, Delilah. Here again their accusations of immoral conduct are unjustified. Samson did seemingly act unwisely, especially after a similar experience of betrayal at the hands of the Timnite woman; but even so he is not to be criticized. He was an actor in a prophetic drama, and Jehovah was directing the drama. Bringing into play all her womanly wiles Delilah wheedled from Samson the secret of his great strength, namely, his unclipped hair. It was a stipulation of the Nazarite vow. (Num. 6:5) While the Israelite deliverer slept with his head resting on Delilah's lap she engineered the now famous unlawful haircut. He became a captive of the hated Philistines.—Judg. 16:4-21.

With eyes blinded, his limbs bound with fetters of brass, the once mighty Samson was forced to grind in the prison house under the cruel lash of the Philistines. His tormentors were exultant. They proclaimed a religious celebration to sacrifice to their god Dagon. Three thousand Philistines, among them their five lords, assembled on the temple roof; a like number, possibly more, were on the ground floor. Their merriment reaches a climax. They want to gloat. They call for "the destroyer" of their country, that they may make sport of him. (Judg. 16:23, 24) Samson is brought forth. But what a spectacle! The enslaved one is in prison garb, covered with the grime and dirt of his slave quarters. Blind, yes, helpless, led by a boy. What a demonic chorus of taunts and jeers rise to greet the advancing majestic figure! Yes, there is still something majestic in the bearing of the Israelite champion, which only adds to the keyed-up emotions of the revelers. But now he seems to falter, and the lad guides his hands to the two pillars upon which the temple stands, that he may steady himself. The crescendo of wild jeers rises to shrill pitch at this sign of weakness.

The figure straightens. The sightless eyes are cast heavenward, the long hair—*yes, that famous hair! it has grown full-length again!*—tumbles around the broad shoulders, and the mouth speaks: "O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God." (Judg. 16:25-28, *A. S. V.*) Then, with hands firmly set on the two pillars, the last fervent words of this Israelite deliverer penetrate through the din to the ears of his amazed captors: "Let my soul die with the Philistines!" He bows his back with every ounce of strength. The great pillars give way, the temple crashes downward, and the taunts of his tormentors turn to death screams. Samson died faithful unto death. And in his death he slew more than during his life. His judgeship lasted twenty years. (Judg. 16:29-31, *margin*) He did "begin to deliver" Israel, he was a "desolator" and "destroyer" of the Philistines, and he did constitute a "sunny, sunlike" ray of hope to the oppressed Israelites.

The "Samson" class were in restraint during World War I. The modern Philistines rejoiced. (Rev. 11:9, 10) The clergy still poke fun at, lie about, and otherwise reproach and afflict and make a gazingstock of Jehovah's witnesses. Samson's long hair pictured reproach. (1 Cor. 11:14) Such reproach for Christ's sake and for Jehovah's name's sake is strength. The anointed remnant fight on. What they leave of the antitypical temple of Dagon, "Christendom," Jehovah through Christ will topple over at Armageddon. Like Samson, Jehovah's servants, blind to everything except God's will, pray that they stand faithful, even unto death.—Isa. 42:19; 2 Cor. 10:3-5; Rev. 2:10; 18:2-10, 20, 21.

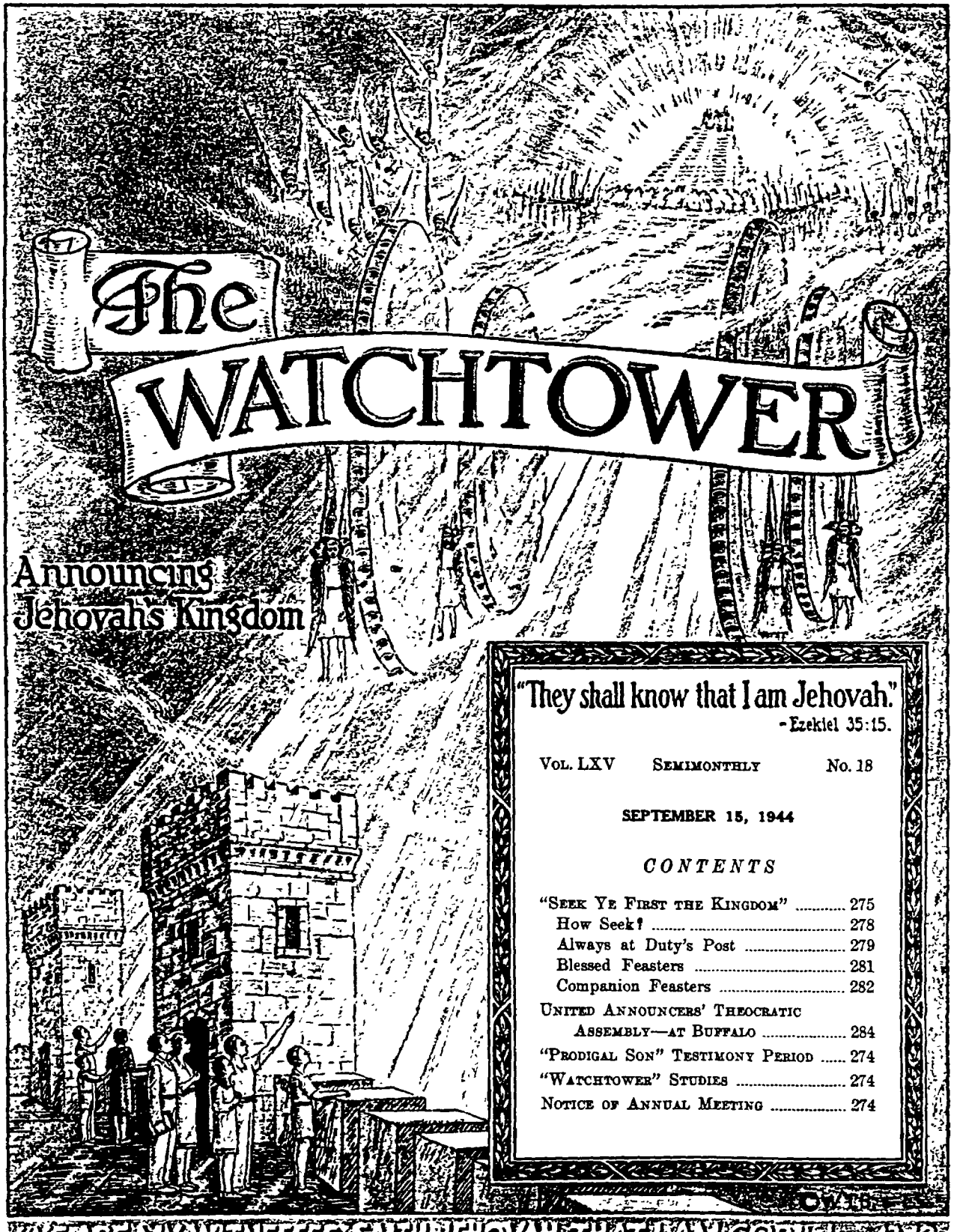
GILEAD GRADUATES ITS THIRD CLASS

WHEAT harvest was just being completed on Kingdom Farm in New York state, when the Watchtower Bible College of Gilead brought forth a new crop of graduates, its third since the opening of this Theocratic college in February of 1943. This third class completed its twenty weeks of study and training on Saturday, July 22, and the following week was occupied in taking their final examinations.

Graduation Day dispels much suspense and uncertainty upon the part of some students, for then it is first disclosed who has graduated and also who receives a diploma for meeting the set standard of work. Monday, July 31, the exercises took place in the auditorium of Gilead Building. All the student body were seated in reserved seats. A large attendance of relatives of the students and other interested witnesses of Jehovah and persons of good-will packed out the auditorium.

Brother N. H. Knorr, president of the college, caused the exercises to be opened at 9:30 a.m., prayer being offered up by a faculty member. Then Brother Knorr accorded each of the four college instructors, and the Kingdom Farm servant, and also a Watch Tower director, the opportunity to speak briefly to the departing class. But no more fitting message could be addressed to a graduating body of ordained ministers of the gospel than what the president thereupon delivered on the subject, "Go, Disciple All the Nations," his text being Matthew 28:19, *A. S. V.* His paper on this being completed, he spoke extemporaneously in special words for the students and then proceeded to present the diplomas. Of the 89 graduates, from an original class of 96, there were 86 that stepped up and received this certificate of merit. However, all 89 graduates have received special assignment to field service as trained representatives of the Watchtower Society; at which all students rejoiced.

Now came the students' turn. One of their grade-A members rose and asked for the opportunity to present a resolution. This was granted. From the platform he read a loving expression of appreciation and thanksgiving and of faithful resolves, which the student body promptly made their own by unanimous adoption. Meeting was then dismissed with prayer by the president. As these graduates enter in upon their service assignments our fervent prayers ascend to God in their behalf.



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS

N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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Please address the Society in every case.

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"PRODIGAL SON" TESTIMONY PERIOD

The month of October comes in the 1944 Service Calendar under the above title. All familiar with the parable remember that the prophetic story of the prodigal son was given by Jesus in connection with his nation-wide announcement of the Kingdom of God. Most appropriate is it therefore that, during this October Testimony Period, which is world-wide, when the "prodigal son" class are being aided to return to the heavenly Father, the two new publications to be distributed to this class should be entitled, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*. The two will be offered in combination by all Kingdom announcers on a contribution of 25c. The circumstances surrounding the Testimony Period are thrilling, and all desiring to have part in this treasure of service will joyfully start getting ready now. Many of our newly interested readers are wanting to share in this Kingdom announcement in company with others, and we invite such to send their inquiries on the work promptly to this office.

"WATCHTOWER" STUDIES

Week of October 22: "Seek Ye First the Kingdom," ¶ 1-23 inclusive, *The Watchtower* September 15, 1944.

Week of October 29: "Seek Ye First the Kingdom," ¶ 24-43 inclusive, *The Watchtower* September 15, 1944.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible and Tract Society, notice is hereby given that the annual business meeting of the said Society will be held on Monday, October 2, 1944, at 10 a.m., at Pittsburgh, Pennsylvania.

On August 13, at Buffalo, New York, the president of the Society announced that there would be a local convention and assembly for field service at Pittsburgh on September 30 and October 1, which convention precedes this annual meeting. Although it is not a general convention the brethren who are able and desire to attend may come, whether shareholder-voters or not.

Because the registered office located in the Wabash Building, 410 Liberty Avenue, Pittsburgh, will be too small to accommodate the large number of voters expected to appear in person, arrangements have been made to use the Syria Mosque, located on Bigelow Boulevard in Pittsburgh, for the meeting. Each shareholder-voter who attends the meeting in person should register with the secretary of the Society upon arrival at Pittsburgh. For accommodations address Rooming Committee, Wabash Building, 410 Liberty Ave., Pittsburgh 10, Pa.

Notices and proxy forms have been mailed to the shareholder-voters. If any shareholder fails to receive them by September 10, write to the secretary and register at Pittsburgh.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV SEPTEMBER 15, 1944 No. 18

"SEEK YE FIRST THE KINGDOM"

"For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:32, 33.

JEHOVAH is the Father in heaven, whose name must be held sacred, in harmony with the inspired prayer: "Hallowed be thy name." No father is a better provider of all good and needful things than Jehovah God. No family is happier and more blessed than His. Besides holding this fatherly relationship, he is a great King, "the King of Eternity," "the King immortal." He is now testing out the faith and appreciation of all creatures. The test is being applied in connection with the greatest thing in the universe, and that is the kingdom of God. That the searching test runs through both heaven and earth his written Word says: "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all. Bless Jehovah, ye his angels, that are mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless Jehovah, all ye his hosts, ye ministers of his, that do his pleasure. Bless Jehovah, all ye his works, in all places of his dominion: bless Jehovah, O my soul."—Ps. 103:19-22, *Am. Stan. Ver.*

[2] Only the endless universe can contain "all places of his dominion". The supreme issue before all creatures of intelligence is Jehovah's universal domination. We on earth are specially involved in this issue, because here at this globe is where this issue of all issues must be settled for all eternity. But why here, at a planet that is like a mere microcosm when compared with all the star-bedecked universe? Because particularly here at man's dwelling-place has been where the universal domination of the Most High God has been in dispute for practically the past six thousand years and the name of Jehovah has been brought into disrepute and cursed. Here, to this earth, the beloved Son of God, Christ Jesus, was sent from heaven to act as the foremost champion of Jehovah's universal sovereignty. Here, too, it was that he gave the deciding answer to the great rebel, Satan the Devil. He did so by remaining faithful and true to Jehovah's right to dominate the earth and all the rest of the universe, and thereby exposed the Devil as a liar.

[3] Under Satan the Devil humankind broke away from their Creator's Theocratic domination, and this earth became, as it were, a part of a world separate and independent of the dominion of Jehovah, the universal Sovereign. In the midst of this world hostile to God, his Son Jesus Christ met the challenge of Satan and answered decisively that wicked one's false charge that Jehovah God can not put on earth a man who will resist blamelessly and to the death the Devil's temptations and persecutions to make him forsake God's organization and universal sovereignty. Under a test without equal Christ Jesus kept his integrity toward his heavenly Father and proved his undying love for the kingdom of God. In this loving and obedient course he left an example for all his faithful followers to copy, to the honor and vindication of Jehovah's name. Because of such unsurpassed loyalty and devotion Jehovah God raised his martyred Son from the dead and exalted him to the heavenly position next to Himself, to be the Ruler of that kingdom which will restore this earth and its human inhabitants to the realm of God's domination.

[4] Jehovah must again rule as of right over all this earth. His kingdom by his glorified Son and King Christ Jesus is his perfect means by which to reestablish the divine rule in vindication of His name. The momentous time for that to be done is here, and we stand at the most glorious days in all human history. Shortly all creatures in heaven and in earth that live will be saying: "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever." (Rev. 5:13, *Am. Stan. Ver.*) This will mean indeed the fulfillment of the prophetic song of the angels: "Glory to God in the highest; and on earth peace to men of good will."—Luke 2:14, *Douay Version.*

1. What twofold relationship does Jehovah hold to his family, and how is he now testing out their faith and appreciation?
2. What is the supreme issue before all intelligent creatures, and why is this earth specially involved in settling it?
3. Under what circumstances did Jesus decisively meet Satan's challenge to God? and how was he rewarded for so doing?
4. For what to be done is the momentous time here, and why are we at the most glorious days of history?

5 Nothing is closer to the affections of Jehovah than the kingdom of God, because of the righteous cause attached to it. For his own name's sake he establishes it. Its chief service is to vindicate his holy name, clearing his name from all the besmirching reproach that the Devil and all this world have slung at it for centuries without interruption or hindrance. The Kingdom will purge the universe of all evildoers and will unite all creatures in one blissful and unbreakable unity with the Supreme Sovereign, the Almighty God. For this earth the Kingdom will usher in a new world of righteousness, and it will bring obedient men into the family of God and thereby into his universal organization.

6 Moreover, the dearest member of God's family is his appointed Representative in that Kingdom, namely, his beloved Son, Christ Jesus, who is a King after God's own heart. With this beloved Son in the throne of the Kingdom the Father Jehovah God has made provision to associate other sons taken from among men, namely, 144,000 "called, and chosen, and faithful" ones, just a "little flock" of Christ's footstep followers. (Rev. 14:1, 3; 17:14) All these together, under their Head, Christ Jesus, "the King of kings," will form the royal family of the Lord God. They form a divine government, with God-given right, and are the capital organization or capital part over all the universal organization of God. By his spirit and by the delegation of ruling power thereto the Most High God Jehovah dwells in this beloved capital organization. Such being the conditions, it is in truth "the kingdom of God".—Ps. 132:13, 14.

7 Viewed from every angle, the kingdom of God is beyond compare. No government with which men of this world have yet experimented, be it a limited or an absolute monarchy, a democracy, Nazism, Fascism, hierarchy, or Communism, none can be matched with God's kingdom. They have nothing in common with the Kingdom, but are of this imperfect world which is alienated from God. The great adversary of God is the invisible "prince of this world". In fact, the Scriptures term him "the god of this world", and he will never let this world submit to the universal domination of Jehovah God. (John 14:30; 2 Cor. 4:4) Seeing the place that the kingdom of God occupies in the heart of Jehovah, and seeing also the place it holds in his loving purpose, the kingdom of God should be the one government upon which all men and women on earth should fix their love, devotion and allegiance. Satan the Devil, being God's opposer and the chief challenger of Jehovah's universal domination, is dead set against the kingdom of God. In the effort to keep the Kingdom out of the news and out of men's minds he persecuted and tried to destroy every one of the faithful prophets of before Christ who foretold and pointed forward to the Kingdom. The anointed King himself Satan caused to be accused of sedition and insurrection and to be nailed to a tree till dead. All those who have sought to follow in the King's steps, the adversary has attacked and tried to break their integrity and to ruin their worthiness to be united with Christ Jesus in the kingdom of heaven.

8 Now that the "seven times" of the Gentiles have closed, ending, as they did, in A.D. 1914, and the time for humans to experiment with self-government by God's permission has expired, Jehovah God commands all persons that would live to submit to his Theocratic Government under Christ Jesus. But the Devil and his demons, during the short time that yet remains till the Armageddon of destruction, continue to entertain humankind with the game of man-made politics under demon overlordship. Thus the demons try to keep the attention and allegiance of as many men as possible away from God's kingdom. Satan deceives men into thinking that their religious and political rulers are "the higher powers", the "powers that be" and that "are ordained of God"; and hence that their various national governments can be and are a part of the kingdom of God without changing their political forms and constitutions. By this strategy they keep men blind to the true Kingdom, and hold them in subjection to Satan with a counterfeit kingdom. Thereby they bring great reproach on God.

9 The fact that Jehovah God ascribed the highest importance to his Kingdom by Christ Jesus is shown in this: From the first book to the last of his Holy Word, through the sixty-six books of the Bible, he has caused the Kingdom to be the central doctrine around which all other truths move. Because this Kingdom is so precious and so glorious and lofty above all other governments, principalities, powers and dominions, Jehovah God its Maker and Founder has made the requirements for a place in the Kingdom to be so difficult and all-exacting. As it is said to those in line therefor: "We must through much tribulation enter into the kingdom of God."—Acts 14:22.

10 Christ Jesus, who first proved worthy of the Kingdom and of being its King, was the One that fully appreciated the worth and inestimable privilege of that Righteous Government. While yet on earth he gave it the first and fullest place in his life.

5. Why is the Kingdom dear to Jehovah, and what is its chief service?
6. As to officiating personnel, what further endears the Kingdom to Jehovah God? and why is it indeed "the kingdom of God"?
7. (a) Why is the Kingdom beyond compare with governments of this world? (b) In view of God and Christ Jesus, why should all of us fix our love and devotion upon the Kingdom? and what has been Satan's action toward those so doing?
8. What did 1914 mean for human governments, but how has Satan continued to entertain and deceive men and bring reproach upon God?
9. By the record thereof and the requirements for it, how has Jehovah ascribed the highest importance to the Kingdom?
10. How did Jesus show full appreciation of the worth and privilege of the Kingdom?

He likened it to a "pearl of great price", of the finest luster. He compared it to a treasure hoard suddenly discovered in a field. To obtain such it was worth joyfully selling all that one had on earth. (Matt. 13:44-46) This beloved Son of God was himself willing to lay aside all his heavenly glory and then, besides that, to lay aside all material things on earth, even to the sacrifice of human life, in order to win God's approval for the Kingdom and to qualify for its throne. The kingdoms of this world and their artificial, whooped-up glory never fascinated or tempted him for a second. All of them together, as held forth in the palm of the Devil's hand, could not buy up his worship and devotion toward God and his Kingdom. —Matt. 4:1-11.

[11] Christ Jesus not only strove to gain the Kingdom himself, but also gave his utmost to helping his loving disciples to win this royal prize. He taught and showed them that they must not let the selfish concerns of this earthly life monopolize their attention and worry them into a selfish scramble for the necessities. The Kingdom must be first on their hearts, and they should unselfishly apply themselves to serving its interests. God, who offers them the heavenly honor, is also their Father, and will not fail to provide their basic needs while they concentrate on that which is of most importance. Hence Jesus encouraged them, saying: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." —Luke 12:29-32.

[12] It is true that Jesus on earth had miraculous powers; but not once did he use these powers for the supplying of his personal wants or needs. He relied upon God his Father to provide for him, just as much as he asked his followers to rely upon this same Father. He made it plain that it would be a test upon their faith and zeal and appreciation for them to let food, clothing, comforts and home have the secondary place in their lives and to specialize upon the higher interests and to seek them first. Jesus reminded them that "the workman is worthy of his meat", and "the labourer is worthy of his hire". (Matt. 10:10; Luke 10:7) If the heavenly Father feeds and clothes the wild beasts and fowls and herbs of the field, it is unreasonable and also faithless to think that he would not shelter, feed and clothe the faithful workmen who are colaborers with God.

11. Whom did Jesus help to win the Kingdom, and by what counsel as to course of action?
12. Why was the case not different for Jesus because of his miraculous power, and why may God's colaborers trust in his provision?

[13] At this end of the world, with its perilous times, when food rationing is in practice, and even clothing must be bought on points and prices hit the ceiling for rents and housing and other life-necessaries, it is hard not to worry about these things. It calls for the highest confidence in the Lord not to make these things the chief objective on one's program but to keep on giving one's chief thought and attention to serving God and his Theocracy. The former is a selfish pursuit common to all the world; but the latter is unselfish. The former is a self-service, an idolizing of self, and akin to demonism; the latter is a service of the interests of God's Righteous Government. We cannot divide ourselves between both pursuits; we cannot be conformed to this world and seek after the things it worries about, without shoving God's kingdom into the background as of less value than self. There are only the two masters; and where these masters do not even co-operate, but are at deadly enmity with each other, we cannot love and serve both at the same time and receive reward from both. On this critical matter Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. [Likewise:] Ye cannot serve God and mammon." Or, said in the words of a modern translator: "Ye cannot serve God and money." (*Goodspeed*) Satan, "the god of this world," is the god of mammon; and mammon, or money, is the symbol of selfishness and of that upon which one centers his selfish interest and affection.

[14] Hence Jesus added to the foregoing words: "Therefore I say unto you, Take no thought for your life [or soul], what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6:24, 25) And is it not true that one's life is not by natural bread alone, but by every word proceeding out of God's mouth? And is not the body in which such life is enjoyed of more importance than what is temporarily put upon it to decorate it in selfish vanity or simply to cover its nakedness? The answer is self-evident. And how forceful is this argument of Jesus in these times when the god of mammon is on his way out but tries to keep all of mankind subject to himself as master! If he cannot force men of independent spirit into working for the upkeep and perpetuation of this world by regimentation, then he entices them into the service of mammon by tall salaries and wages and hopes of financial and social security within the worldly organization. It is time to wake up to what is taking place; time to look the situation squarely

13. Why is it hard now not to worry about material things? but why can the consecrated ones not divide themselves between pursuing such things and the Kingdom?
14. Why are Jesus' further words concerning food and raiment so forceful now? and what is the way to meet the issue of universal domination with blessed results?

in the face and then heed the expressed wisdom of the One like whom no other man has ever spoken. No one having the mind of Jesus will deny that the life (or soul) and the body are more important than the food, clothing and shelter which are applied to the body and which perish with their using. And yet life and the body can be guaranteed a prolonged existence solely by putting the Kingdom foremost and serving its cause as of maximum importance. This is the way to meet the issue of universal domination, with blessed results.

HOW SEEK?

15 Jesus was not going in for a second-rate thing when he made the Kingdom his exclusive business. He recommended it to others who wanted to be on the right side, the winning side of the issue, and to serve the true God, and thereby to gain eternal life to praise and honor him forever. To those to whom the Kingdom opportunities were presented and who were therefore in the way of the Kingdom Jesus said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." —Matt. 6:33, *Am. Stan. Ver.*

16 One who is called or invited to the Kingdom by being begotten of God to be a heavenly son and joint-heir with Christ Jesus cannot make that Government of Righteousness his chief quest by interesting himself in the politics of this world and mixing therein, on either a national or international scale. He does not deceive himself into thinking he is seeking first God's kingdom and righteousness by following the "Peace Program" slogan of those Roman religious "knights", namely: "An ardent crusade of Christian forces, to prevent the complete collapse of Christian Civilization,—in short, to bring back God into world-government!" and, "to re-establish the social reign of the Prince of Peace,—a divine Crusade of prayer, of penance," etc. The Kingdom-seeker knows that this world and its boasted civilization are doomed and are in their "time of the end", and that Jehovah God was never party to the government of this world and its politics. Neither did Christ Jesus ever conduct a religious crusade or ever establish a social reign which collapsed and now needs re-establishment. The kingdom of God and of his Messiah Christ is not and never was of this world, but will shortly destroy the entire present world, including Rome, even though the pontiff at the Vatican cries out that such action against "the Eternal City" would be "matricide".

17 The seeker first of the Kingdom redeems the time by studying The Book, which tells all about The Theocratic Government and its mysteries and righteous purposes and everlasting blessings. Then he gives his supreme allegiance to that Government and endeavors to live in harmony with its purposes. He lets the world and its politics and struggle for world domination go their way. While yet obliged to be in this world, he sees carefully to it that he does not let himself become a part of it. He touches not the unclean thing, and watches to "keep himself unspotted from the world".

18 To the members of his "little flock" of 144,000, to whom it is the heavenly Father's good pleasure to give the "crown of life", Jesus showed how they could unerringly seek first the Kingdom and not miss finding a place in it. He said: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." (Luke 12:33, 34) A person, well acquainted with the world and its money-grabbing habits, asks: What real good would it do the people of this world to 'sell what belongs to me and give away the money'? (*Goodspeed*) That would merely satisfy somewhat their craving for money and would feed their worry and concern for those very things that Jesus said not to worry about or to seek after. Certainly Jesus could not have meant doing that.

19 By 'selling what one possesses and giving it away in alms' Jesus meant for his followers to convert or change what they own and have into something capable of being used unselfishly for the benefit of others according to the will of God. That is to say, Put your means into equipping yourself for distributing to others the good things God has to offer concerning his Kingdom. Thus you will engage in a non-commercial work. Such is a charitable ministry or a dispensing of God's Word and with no financial returns or accumulation of material wealth for yourself. Jehovah God is the greatest Almsgiver, and Christ Jesus was an imitator of God in almsgiving.

20 Jesus' disciples must follow in his steps in giving alms. Such alms are the life-giving truths of God's Word and spiritual help, and not literal money. As the apostle Peter said to the lame man at the temple gate who was asking alms: "Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up and walk." Later, in the healed man's presence and hearing, Peter further expanded the truth concerning Jehovah's anointed King, saying to the Jewish Sanhedrin: "By the name of Jesus Christ of Nazareth, whom ye

15. How and to what end did Jesus recommend the Kingdom to others?
16. Can one make the Kingdom his first aim by engaging in worldly politics, and especially from the standpoint of the religious "Peace Program"? and why?
17. On the contrary, what is the course of the seeker first of the Kingdom?
18. What did Jesus advise the "little flock" about selling and equipping themselves? and what could this not mean?
19. What, then, did Jesus mean by selling one's possessions and giving alms?
20. What are the "alms" to be given away, and how did the apostle Peter illustrate this point?

crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 3:6; 4:1-12) Because giving away the true alms of the Kingdom, Jehovah's witnesses have often been brought before worldly courts high and low to give testimony that enhances Jehovah's Messianic Government before men.

[21] Christ Jesus gave like advice to the wealthy young man who asked what he must do to gain eternal life. Jesus showed that just the keeping of the Ten Commandments for the sake of one's self-justification was not enough. He said to the young man: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Did the young man do this and thereby seek first the Kingdom? The record relates: "But when the young man heard that saying, he went away sorrowful: for he had great possessions." Then to the disciples who had forsaken all to follow Jesus, he said: "In the regeneration [of the righteous world] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." —Matt. 19:16-29.

[22] How do those thus doing provide themselves bags that never wax old, and lay up treasures beyond the reach of thief or moth? In this way: Those giving the alms of God's provision become containers or vessels that last for a lifetime and that always contain the spiritual things of God to distribute to the people of good-will by the ministry of God's Word to them. The heavenly treasure that now becomes the rich portion of these almsgivers is neither crowded out of their lives nor displaced by mammon or earthly selfish treasure; but that heavenly treasure finds the fullest room in their lives. It never decreases, but is continually added to, because the heavenly Father gives them continually "meat in due season". As Jesus said: "Every scribe [or one who deals with the written Word of God] who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old."—Matt. 13:52, *Am. Stan. Ver.*

[23] Neither thief nor moth has any control over such treasures of spiritual kind. No clergymen nor religious hierarchy can steal those treasures and get a monopoly upon them and then withhold them from you, except at a money price, and thus make you dependent upon religious exploiters for spiritual things. Let such religionists use their "pull" and ecclesiastical bluff upon politicians, police, and judges and magistrates. Yet they cannot deprive you of those spiritual treasures of truth and render you poverty-stricken and cut you off from the source of such precious things. By casting reproaches and revilings and false accusations against such almsgiving servants of Jehovah the religious clergy cannot cause God to rebuke His witnesses. Those religious "moths" cannot ruin the beautiful appearance of the spiritual things we bear, nor make them unwearable beyond displaying, nor mar the perfection and faultlessness of the treasure of spiritual ministry which God has given to us. They cannot eat holes in our garments of identification and spoil our adornment with the "robe of righteousness" as the approved and commissioned and accredited witnesses of Jehovah. Why not? Because our commission and ordination is not from religious men, but is from God. (Isa. 61:1, 10) However, God's Word now shows that the garments of those religious "rich men" are moth-eaten, and, shortly now, 'the moth shall eat our religious condemners, reproachers and revilers as a garment that is stored away in the darkness of this world.' —Ps. 39:11; Isa. 50:9; 51:8; Hos. 5:12; Jas. 5:1, 2.

[24] No person can long conceal where his treasure is, for there his heart is also. No hypocrisy will for ever hide where his heart is really centered, for in passage of time the person's heart will expose itself in his course of life. The heart will begin to disclose its affections and show where the mind is centered. The heart will move the lips to action; "for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (Matt. 12:34, 35) One whose heart's devotion is set upon God's kingdom will be proclaiming with the mouth and every power of expression the precious truths regarding that divine Government, and not be seeking after this world's goods.

ALWAYS AT DUTY'S POST

[25] The time to go after these heavenly treasures is now, for no other thing will endure the fire of the surely approaching battle of Armageddon. The treasures now to be laid up are not simply the knowledge and understanding of Theocratic truth, but also the

21 What did Jesus advise the rich young ruler? and, after his decision, what did Jesus assure his disciples that followed the advice?
22 How do those thus doing provide permanently-lasting bags and lay up heavenly treasures?
23. Why can not moths nor thieves get at such heavenly treasures?
24 Why can not one long conceal where his treasure is? and how do the Kingdom-seekers disclose where their treasure is?
25. (a) What more than knowledge and understanding are those treasures? (b) Hence, how did Jesus by an illustration exhort his followers to be?

ministry or service of such truth. How could a workman equipped with a set of first-class tools receive an honest wage unless he used the tools? How could a teacher, endowed with learning, receive an honest salary unless he applied his knowledge and education? Hence, in connection with speaking about treasure in the heavens Jesus also exhorted his followers to be always on the job of serving the anointed King of Jehovah, ready on the instant to answer to the call to the royal service. He said: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch [of the night], and find them so [girded and with lights burning], blessed are those servants."—Luke 12:35-38.

[26] The service of the royal Lord is a joyful one; as joyful as when receiving the newly wedded bridegroom with his bride into the house. The girding about of the loins is to get any flowing, flapping skirts out of the way and to reinforce one's muscles, and is a sign of preparedness and readiness to instant service. Marriages in Jesus' day were consummated at night. The bridegroom brought his wife through the night from her father's house to his own or his father's home; and the burning lights at this latter home were evidence of a wide-awake readiness to receive the happy bridegroom and his bride with a proper welcome and without a moment's delay. It mattered not how long he seemed to delay in coming, the bridegroom's servants thought of his interests and joy and kept at attention. They did not loosen up their girdles or let the oil in the lamps burn low and the flame flicker out. They did not deliberately put out the lights and give in to tiredness and go to bed, or even drowse on the job. They did not leave their posts and go out of the house and visit at a neighbor's house or try to crash in upon some other sociabilities in town. Their desire was to give their lord a brightsome and glad welcome, and not a sleepy-eyed, gloomy, indifferent, stinted and cheerless reception, because his arrival meant work for them. They appreciated it to be a festal, joyous occasion, one of well-wishing and good-will, and of delighted attentions to their worthy lord and of wholehearted co-operation with him.

[27] Everything was according to the enthusiasm expressed at Revelation 19:7-9: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. . . . Blessed are they which are called unto the marriage supper of the Lamb. . . . These are the true sayings of God."

[28] How many today are awake to the fact that the Lord Christ Jesus, by his resurrection of the faithful bride members that slept in death, is taking his "bride" unto his Father's house and the marriage of the Lamb has begun? How many are glad and rejoicing and giving honor to the King on this happiest of occasions thus far? A remnant of the bride members is yet on earth, and they are thus invited to the marriage supper. How many of these are yet actually awake, alive to their high privilege and partaking at that marriage supper of treasure-laden spiritual things? The awake ones are not such as keep the Lord waiting at the door and so respond belatedly to his knock that signifies his presence at the temple of judgment. They do not keep the Lord and service to him waiting till they get ready, while meantime they get their minds off elsewhere and scurry around with the Gentiles after the things for which the nations of this world seek. They do not say, 'It is a long time yet to the wind-up, and, according to the present understanding of Bible chronology, six thousand years of human history will end first in the coming seventies and till then it is a long stretch to serve the Lord continuously and undividedly.' No; the faithful watchers and servants do not worry about chronology, whether it is to be the second or third watch of the night, or even if the apparent extension of the time is one day more, until tomorrow. They keep their eye and heart on Jehovah's kingdom, and not on the time clock.

[29] The present is the time to serve the Lord, while your individual opportunity is here! Who guaranteed to you that you individually will last till the seventies or even till tomorrow? Said Jesus on this matter of chronology: "Which of you by taking thought can add one cubit unto his stature?" Or, as his original words should, correctly, be translated: "And which of you by being anxious can add one cubit unto the measure of his life?" (Matt. 6:27, *Am. Stan. Ver.; Emphatic Diaglott; Goodspeed*) You cannot add a cubit, not even an inch, for all your worrying or selfish planning. Hence make the most of your own present. Do not take chances and say, 'According to Bible chronology it will be some years yet, and I shall have time to get into Jehovah's

26 Why must there be a girding of the loins, and why were those servants steadfast at their posts, with lights burning?

27. How does Revelation 19:7-9 illustrate the enthusiasm of the occasion?

28. (a) What questions should those of the remnant ask themselves? (b) What respective attitudes do the indifferent and the faithful ones take regarding chronology?

29. What warning as to one's individual life did Jesus therefore give? but how do some selfishly make the Lord wait outside?

royal service after I have grown some years older. Therefore I will use the present time for going after the same things as do the Gentiles who live for the present. But in the distant tomorrow, or in the final cubit of my life-measure before the battle of Armageddon, ah, then I shall get in real earnest and give my full time, strength and means to the Lord's service.' That is the way of covetousness or selfish greed. (Eph. 5:5) Instead of a waiting upon or serving of the Lord, it is a making the Lord wait outside.

30 Against such presumptuous reasoning Jesus gave a warning and said: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth [his life is not his own, no matter how rich he be, and all his riches are no guarantee of his life for the future]. . . . The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? . . . This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night [before morning] thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. . . . Therefore I say unto you, Take no thought for your life [or soul], what ye shall eat; neither for the body, what ye shall put on. The life [or soul] is more than meat, and the body is more than raiment."—Luke 12:15-23.

31 Never was it proper to gamble with time. Even nineteen centuries ago the admonition as to what to be doing was, namely, "redeeming the time, because the days are evil." (Eph. 5:16) Are those words less fitting now? Some think that the self-satisfaction of themselves with food, drink and clothing is and should be their primary personal concern and pursuit, no matter how bad an example this pursuit be to fellow Christians. To such the apostle wrote: "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the holy spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men [of God]. So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God."—Rom. 14:17-20, *Am. Stan. Ver.*

32 The enjoyment of present Kingdom privileges is not a matter of what or how much or when we eat and drink. It is a matter of serving the King in the right way, getting along peaceably with your fellow servants, and rejoicing because God's spirit or active force is upon you and is showing you and guiding you into the precious truths and privileges of serving Him. Those who in this way render service well-pleasing to God and approved of his King will not perish for lack of food, drink and clothing and be knocked inactive in that way. God stands pledged to provide all things he knows they have need of, and never yet has his pledge failed. Why, then, lay up treasures on earth for days to come, and neglect God's service in order to do so? You may share the fate of those who in the nighttime of the battle of Armageddon will have their misused selfish lives demanded of them and never live to see the morning of the new world.

30. Against such presumptuous reasoning, what further warning and illustration did Jesus give?
31. What do the Scriptures admonish concerning the use of time? and what are the apostle's words concerning the real privileges of the kingdom of God?
32. What is the real enjoyment of present Kingdom privileges? and why not now take the time to seek selfish things to the neglect of God's service?

BLESSED FEASTERS

33 Christ Jesus assured us that those servants would be blessed that have kept on watch and not delayed to get into his service, taking no chances of his coming upon them before they have decided to gird up their loins and get at his work. Such servants are not those who do nothing but be served by others with the truth and who never seek to do a little serving of the truth themselves to others. The servants that are blessed are the ones that show the disposition and effort unto service. And how are they blessed or favored? In that the Lord Christ Jesus himself, Jehovah's greatest servant, girds himself for service and makes these faithful servants sit down at the marriage-time feast and comes forth with marvelous portions of spiritual nourishment and serves them therewith.

34 The kingdom of God was anciently symbolized by his holy mountain of Zion. Those who little value the Kingdom and who do not support it but turn to worldly things which are subject to what the world calls "luck" or "fortune" and "destiny" or "fate", to those ones the Lord God says: "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," namely, your personal interests and worship of money or mammon.

35 Then to show the blessed difference between suchlike and His watchful, active servants who delight in His royal "mountain" or Theocracy above all

33. Who are the servants that are blessed, and how are they blessed?
34. By what mountain was God's kingdom symbolized? and what does he say to those consecrated ones that seek things that are subject to "luck" or "fate" in the world?
35. How does the Lord then show the difference between such ones and his watchful, faithful servants?

other joys, Jehovah adds: "Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be put to shame; 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 my chosen [remnant of elect ones]; and the Lord Jehovah will slay thee; and he will call his servants by another name: so that he who blesseth himself in the earth shall bless himself in 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." —Isa. 65:11-16, *Am. Stan. Ver.*

COMPANION FEASTERS

[36] Those servants who responded to the Lord's knock or call and entered in through the door of opportunity which opened to them when the Lord came to the temple are the faithful remnant of his bridal company. They are espoused to him like a chaste virgin unto the one husband, Christ Jesus. (2 Cor. 11:2) These are called to the marriage supper of the Lamb, and the Lamb, with loins girded, is serving them at the spiritual table at which he has made them to sit down. But they are not alone in these privileges of feasting. At the time that the marriage of the Lamb begins other joyous ones besides the Lamb's wife are due to appear. They are the virgin companions of the bride, to which bride's attendants Psalm 45:13-15 long ago pointed ahead, saying: "The king's daughter within the palace is all glorious: her clothing is inwrought with gold. She shall be led unto the King in broidered work: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be led: they shall enter into the king's palace."—*Am. Stan. Ver.*

[37] The bride's attendants picture a class of persons that have put in appearance since the Lord's coming to the temple in 1918. They are not in line to be members of the "bride" of Christ, and hence are not spirit-begotten and called to the heavenly realm to reign with the Bridegroom-King. They are the Lord's "other sheep", the persons of good-will who are now flocking to the Good Shepherd as their King. They manifest their good-will by consecrating themselves to Jehovah God through faith in Christ Jesus and thereafter endeavor to pay their vow of obedience to him by faithfulness and integrity. Though not invited to be the Lamb's bride to sit with him in his throne, nevertheless these "other sheep" of Christ have a vital interest in the Kingdom. They regard the vindication of Jehovah's name as of the highest moment and rejoice that the Kingdom will accomplish that vindication. Also all their blessings of the eternity they hope to enjoy on this earth are dependent upon that same Kingdom. The King thereof died for them, his "other sheep", as well as died for the "little flock" of royal sheep. (John 10:10-16) They love their Savior-King, and they also delight in his happiness, one feature of which is his bride. They are not ashamed to associate with the remnant of his bride yet on earth, nor to be seen in company with these ambassadors of the royal Bridegroom. They follow with the bridal remnant as companions, and their gladness and rejoicing are unspeakably great.

[38] Thus, since the King has brought his remnant into the temple condition of unity of action and of feasting with him, these "other sheep", or virgin companions, are led into the royal palace. Not that they go to heaven, but they join the remnant at the temple condition and there render what service God assigns to them. In this way they "serve God day and night in his temple". Their virginity they strive to maintain, by keeping their integrity and preserving themselves "unspotted from the world". They could not keep their virginity or purity in this world unless they gave God's holy kingdom the first place in their lives and affections.—Rev. 7:15; Jas. 1:26, 27.

[39] Such virgin companions at the King's palace join in the feasting. The remnant of the King's espoused bride copy their King, who has girded himself and serves at Jehovah's spiritual table. So the remnant gird up the loins of their minds, strengthening their minds and purposes unto God's service. They pass along the festal good things in brotherly love to one another and also to the Lord's "other sheep", their helpful companions. The Kingdom or "mountain" of Jehovah of hosts has been established. These "other sheep", who have been scattered upon the mountains of the nations, are now invited to taste and see that Jehovah is good, by feasting at his kingdom. Of this day of spiritual prosperity it is written: "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces." (Isa. 25:6-8) To take part in this feast the virgin companions from among all peoples and nations must turn their faces to God's glorious Mountain and seek it first.

36. Who, and in what special relationship to Christ Jesus, are those servants now feasting? and who else are now due to appear at the feasting?
37. Whom do those bride's attendants picture, and what is their relationship to the Kingdom?
38. What is meant by the bringing of these virgin companions into the King's palace? and why and how do they keep their virginity?
39. (a) At this feast, how do the remnant copy their Master? (b) What has Jehovah now made unto all peoples, and how do the virgin companions enter into an enjoyment thereof?

40 In right appreciation of the remnant's privileges at this feast since the Kingdom's establishment in A.D. 1914, a certain one at Jesus' table long ago said: "Blessed is he that shall eat bread in the kingdom of God." Not all thus appreciate the privilege, but some put material things of selfish interest ahead of the feast of salvation and of service in Jehovah's Theocracy. To show that, Jesus spoke this parable: "A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."—Luke 14: 15-24.

41 The course of action of the Jewish religionists we must avoid. When Jesus and his gospel-preaching disciples came to the Jewish nation, the religious leaders who considered themselves the "children of the kingdom" turned down Jehovah's invitation for the sake of fields, livestock, wives or organizations to which they were married. They added injury to insult by killing Jehovah's beloved Son, who bore the invitation. As a result many places in the kingdom with Christ were left open. Jehovah God then poured out his spirit upon the faithful consecrated Jews at Pentecost. He sent these servants forth to the common people of Jewry to show them the grand Kingdom opportunity. Still there was not the full measure of appreciation shown, and hence, as a whole, only a remnant answered from among the entire Jewish nation to the Kingdom opportunity. For three and a half years after Pentecost the gospel proclamation was confined strictly to the Jews and their neighboring Samaritans, and yet an insufficient number was gathered in. As the servant said: "And yet there is room." Hence, beginning with Peter's visit to the first Gentile convert, Cornelius, Jehovah God sent forth his anointed servants outside the "city" or religious organization of Jewry. That is, he sent them into all the habitable earth and to all nations to make known the mysteries concerning the Kingdom and the open door of entry into it that was thenceforth set before the Gentiles along the "highways and hedges" of the world.

42 At this end of the world there was still room. But only a remnant was needed to fill this empty room at the Kingdom table of those invited to the heavenly Government. Now those of the remnant who have been invited to the feast of the established Kingdom and who have become part of the called and chosen or elect company must make their calling and election sure under the great test of devotion today. They must maintain their places at the royal feast-table. Likewise the "other sheep" companions must abide at Jehovah's mountain and in his temple if they would be "hid" from the great execution against all those of this world "in the day of the Lord's anger". (Zeph. 2: 1-3) The final test of integrity amid this present wicked world is nearing its climax. Will those of the remnant and of their good-will companions lose out on appreciation? Will they let their desires gravitate back to the selfish attractions of this world and thus excuse themselves from their present privileges of feeding on the Theocratic truth and serving it abroad to others?

43 The Theocratic Government is at hand, and the "old world" organization of Satan the Devil is facing early destruction. A decisive choice must be made between the everlasting Government that will dominate Jehovah's universe and the swiftly outgoing old world. For those who love Him with all their heart and soul there is but one choice. It is the one they made at their consecration to him, namely, "Seek ye first the kingdom of God." Concerning the faithful Kingdom heirs and also their earthly companions out of all nations the scripture is being fulfilled in the present time: "And the nations of them which are saved shall walk in the light of [the Kingdom]: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it." (Rev. 21: 24-26) Furthermore, in a still brighter future day, when Jehovah's name will have been fully vindicated, the King of kings will say to those "other sheep" who have made his kingdom the object of their love, loyalty and allegiance first, last and for ever: "Come, ye blessed of my Father, inherit the kingdom [blessings] prepared for you from the foundation of the world."—Matt. 25: 31-34.

40 What did one with right appreciation say long ago of that feast? and what parable did Jesus then give to show that not all appreciate the privilege?

41. How down till the end of this world has this parable been fulfilled?

42. What is now incumbent upon the remnant that are at the feast? and what questions of appreciation must both remnant and companions answer?

43. (a) What decisive choice must be made, and how do lovers of God choose, according to Revelation 21: 24-26? (b) What will be said to the faithful "other sheep" at a future day?

UNITED ANNOUNCERS' THEOCRATIC ASSEMBLY–AT BUFFALO

AUGUST, 1944, or three decades from the outbreak of World War I. The enemies of the Kingdom raged and gnashed their teeth, but, just the same, Jehovah God by his King Christ Jesus reigned in their midst. This fact was inescapably apparent from the very beginning of the United Announcers' Theocratic Assembly, and particularly at Buffalo, N. Y. What took place on the momentous days of August 9-13 at this key city of the intercontinental assembly was merely a large-scale illustration of what was taking place simultaneously elsewhere in more than twoscore other cities.

For those five days Jehovah God through the visible representatives of his Kingdom under Christ literally took over the Buffalo Memorial Auditorium for the furtherance of the Kingdom interests. Even the skeleton crew of worldly employees required for the Auditorium was made to serve together with his consecrated people for the accomplishment of his holy purpose. Thus at the very start of the Assembly sessions the fact stood out clear that for the next five days this beautiful municipal auditorium was to be a great educational college building and missionary center. Here tens of thousands of consecrated Christians would be given instruction in a highly interesting manner and then be sent forth trained and equipped with the grandest message and the most effective methods of presenting it.

The great Assembly was officially opened in the afternoon of Wednesday, August 9. The main auditorium, seating 14,000, was filled well before the hour of opening. The overflow crowd that swelled into the basement Exhibition Hall and another assembly hall and onto the grounds surrounding the building augmented the attendance up to 16,000 conventioners. Inside the auditorium, at the south end of its arena (providing 32,629 square feet of floor space) was a spacious rectangular platform, bordered with ferns and potted palms and gorgeous gladioli. Overhead, to its rear, there was suspended from the front of the first balcony a long white banner upon which glittered the words in letters of gold bordered with deep red, "TEACH ME TO DO THY WILL; FOR THOU ART MY GOD.—Psalm 143:10."

When the morning gathering for field service opened, at 9 a.m., several thousand were seated in the chairs in the arena and in the tiers of seats flanking it and in the sloping balconies that formed the great bowl. The day's text and comments thereon were offered by a representative from the Brooklyn headquarters of the Watchtower Society. Then he introduced, in succession, five graduates from the Watchtower Bible College of Gilead, each of whom related experiences encountered in the field of service as a special pioneer publisher. The last of them concluded her remarks, amid applause, saying: "Be a pioneer; it's the only life." Then, after field instructions and various announcements, followed by prayer, the united announcers were sent forth to bear the testimony in all of Buffalo and near-by communities. Out they streamed through the exits of the great building, many bearing the placards advertising the coming public lecture. They carried these fore and aft of their persons, at the same time bearing hundreds of handbills, small replicas of the placards. In neat fashion many thousands pinned the tastily designed handbill upon the coat lapel or shirtwaist, and thus wherever they went the silent Kingdom announcement stared in the face all those who encountered them. Others went forth to their stations at the street corners and along the sidewalks as magazine distributors; while still others carried bags of Kingdom literature and their portable phonographs for proclamation of God's message from house to house and in the business sections. Despite this unorthodox method of preaching, all these consecrated witnesses of Jehovah were gospel preachers, educated and ordained of Him through Christ Jesus; and into the field they went, fearlessly and joyfully, at his command. Many of these stayed on in the field straight into the afternoon; but at 12:30 p.m. there was a gathering at the Auditorium by late comers for advertising and street work. After brief instruction by another headquarters representative they too joined in the growing publicity-movement in Buffalo.

The turnout at the official opening at 3 p.m. was beyond all expectation. The two hours that followed were the first of the Assembly periods during which all seventeen American conventions, from Boston to Los Angeles, and from Seattle to Atlanta, were bound together by a sprawling telephone network. A temporary chairman offered up prayer to the great King of eternity, Jehovah God, and then introduced the regular Assembly chairman, Brother H. C. Covington, to deliver the address of welcome. In the course of his remarks he defined what was meant by the title "United Announcers' Theocratic Assembly", discussing each word thereof. It was interesting to hear him describe the growth in size of the annual conventions of the witnesses of Jehovah, from a small number in Allegheny, Pa., in 1886, through increasing numbers in subsequent years, and to a world-wide attendance of 169,000 in 1943. Further increase could be expected, because Almighty God would thwart the efforts of enemy opposers; yea, also his work was and is undefeatable and his people will obey God rather than men.

After this twenty-five-minute welcome came the occasion for the keynote speech of the Assembly, which was to sound the dominant tone, theme and basic purpose of this five-day coming together of Jehovah's people in wartime. Amid happy applause of greeting the president of the Watchtower Bible and Tract Society, Brother N. H. Knorr, stepped forward to address the grand network-audience on the subject "Seek Ye First the Kingdom". Through the following hour the capably delivered speech progressed. It struck a responsive chord in the hearts of the hearers, who broke forth in round after round of applause. Before them the reasons for seeking the Kingdom ahead of all else were laid down with mighty Scriptural arguments. The rehearsal of the oncoming doom of Satan's organization made them rejoice. They clapped with amusement and delight when the speaker declared that Jehovah God would destroy Satan's world in its entirety, including the so-called "Eternal City" of Rome, in defiance of all "Christendom", and "even though the pope called such an act *matricide* (mama-killing); and what would the *papa* do then?" Because of the importance of this speech, it has been published as the leading article of this issue of *The Watchtower*.

The magnitude of the Assembly of united announcers was

borne home to all, when the speaker called it to notice that in forty-five cities throughout the earth, in America, Canada, Mexico, Costa Rica, the British Isles, West Africa, South America, Australia, Hawaii, and Cuba, this Assembly was being observed in unity.

The next feature of the program led up to a surprise, the first of the Assembly. Brother Knorr turned the microphones over to the succeeding speaker, Brother F. W. Franz. His subject, "Song of Kingdom Service," dealt first with instances of singing by heavenly creatures and told of when God himself would rejoice over his people with singing. Then the speech dealt with singing on the part of Christ's followers. In its primary sense, singing, as foretold and commanded concerning them, was done by proclaiming the Kingdom tidings; and the song of the Kingdom as come, which is the "new song", is now being sung by them as commanded. This, however, does not eliminate from their lives and meetings the singing of songs on Scriptural themes accompanied with vocal and instrumental music. Scripture was produced to prove this. As the speaker went on to make the announcement of God's present provision in this behalf, Brother Knorr stepped forward and placed a red booklet in his hand. A ripple of applause which began was quickly suppressed until the speaker finished announcing the 64-page release, *Kingdom Service Song Book*. As he held it aloft the audience greeted it with a joyous acclaim, which increased when he stated it was to be used to add refreshment to the weekly service meetings and to impart stimulus to their singing of the "new song" out in the field. The applause was renewed when it was advised that the first song to be sung from the book at the evening meeting was to be a hitherto unpublished song, "Take Sides with Jehovah."

Thus the two-hour telephone network program concluded on a happy note. Immediately after dismissal there was a rush to the ushers to get copies of the Song Book. Thereafter the bright red of the Song Book cover imparted extra color to the vast assembly as the many thousands of singers held it in their hands. "As one man" they sang up-to-date verses to song tunes, new and old, with a fervor and pleasure surpassing that of any previous assembly.

At 7 p.m. fifty-four instrumentalists, well trained by a member of the former orchestra of station WBBR, provided the introduction and accompaniment to the mass chorus of all conventioners that filled all the Auditorium structure with melodious sound audible outside from afar. After fifteen minutes of song, the Assembly then listened to a symposium of four speakers, all members of the headquarters staff, the "Bethel family", at Brooklyn. Their themes, all based on *Watchtower* articles of the past year, were "A Feast of Fat Things", "Prayer and the Christian," "Prayer and The Theocracy," and "Teach Me to Do Thy Will".

THURSDAY, AUGUST 10

Another day, with midsummer heat. But, nothing daunted, more united announcers continued to converge upon the Auditorium, and the attendance rose to 20,000. Correspondingly, more announcers swung into the field of action, to give this almost "solid Catholic" city the most powerful concentrated and simultaneous barrage of Kingdom testimony it has hitherto received. The announcers did not leave it to placards in windows of commercial establishments or on the sides of buses and street cars or stenciled on the sides of private cars to do the advertising of the Assembly and of its public lecture, "The Kingdom of God Is Nigh." At the regular nine-o'clock morning gathering preliminary to field service, besides the day's text and comments and a discussion thereon, six more college graduates recounted experiences. In fact, throughout the Assembly forty-one of these special publishers, with training at Gilead, exhilarated their brethren by experiences profitable to hear. Thereby they made a practical display of the benefit the college training was to them; and they contributed a vital and much-enjoyed part to the continuity of the Assembly program. So it was that in the half hour of songs and experiences that began the afternoon sessions five more of them provided the experience-account feature.

A comprehensive service-discussion followed for the next two hours. Far from considering it a dry discussion, the brethren in their tens of thousands crowded into and about the Auditorium all eager to learn more about how to serve the Lord God with more effectiveness and according to Theocratic rules and standards. Their earnest attention, their respectful keeping their seats and good order, and their irrepressible outbursts, all this bespoke their appreciation and the profit they were deriving from the half-hour discussions respecting "The Publisher in Theocratic Service" and "Duties of the Servant to the Brethren", and an hour's discussion of "Company Organization and Servants' Responsibility". All three speakers were in agreement as to the basic importance of each and all of God's consecrated ones to be a Kingdom publisher, "from house to house, and publicly," as Paul said of himself. Due to religion, house-to-house preaching of the gospel was unusual fifty years ago, a rarity indeed. But *now*, due to Christ's reorganization of Jehovah's servants in keeping with Theocratic regulations, house-to-house ministry was a recognized procedure in the world. Through this and related forms of field activity the spirit of God was manifest upon his people. Also thus his divine ordination as fundamentally required by all his earthly witnesses they turned to practical account, to the great dismay of the professional religionists ordained by sectarian seminaries.

The speaker on "Company Organization" had stressed that the arranging for and conducting of weekly service meetings was a weak feature with very many companies of Jehovah's people. So, that evening, after a short season of Kingdom Service songs, the conventioners were given a most interesting and impressive demonstration. It showed just how a local service meeting should be conducted to best results. The pioneers, special and regular, were privileged to get a ground-floor observation of this. In one solid body, 2,844 of them occupied all seats in the arena area in front of the speakers' platform. This was by special printed request, in view of what was to follow the model service meeting.

Many thousands in other assembly halls and listening to loud-speakers outside the building could not, of course, see the demonstration and had to combine imagination with what they heard. Nonetheless they hearkened with much instruction and benefit to themselves. Inside the main auditorium all eyes were riveted on the platform at the south end of the arena. Suddenly, unannounced, five min-

utes before the scheduled meeting-time on the program, all lights in the vast interior went out, except one brilliant light suspended above the platform. All the rest of the auditorium was shrouded in blackness as this lone light focused its beams downward and flooded the platform. All onlookers beheld a company of 32 gathered and seated there for the weekly service meeting. After applause at the sight died down, the chairman of the meeting announced song No. 17, and the platform congregation sang "Giving Jehovah the Praise", a piano accompanying. This song did not encroach upon the hour's service program that followed. After prayer a true-to-life service meeting was staged. In it the company servant, the back-call servant, the advertising servant, and the assistant company servant played their parts, using the monthly service poster, the company's Monthly Report Chart, and the *Informant*. When discussing the *Informant* article on " 'Free Education' Testimony Period" both sisters and brothers of the congregation participated; and one of the sound-equipment men at the platform reached out a portable microphone to each commentator's lips to make what was said audible to all the conventioners.

Then a demonstration within a demonstration was presented, as two brothers sat down at a table near the chairman and showed how to conduct a back-call book-study. This demonstration was in two scenes, to show the progress the student made after several months of home study in his ability to answer questions on paragraphs in the book. The hour's service meeting was nearing its close, and the demonstration was brought to an end. The company servant made concluding announcements, also a statement of the past week's field report, and invited the newcomers present to the regular company meetings and to a part in the field activities. The course in Theocratic ministry that was scheduled to follow the service meeting was also announced. After prayer, the meeting was dismissed. This demonstration filled the hearts of many observers with the longing that their own local service meetings might be conducted in such an interesting, edifying manner; it would accrue to a larger attendance. The demonstration made them realize the need of better organizing and preparing for this the most vital meeting of all companies.

The situation now shifted as all auditorium lights went on again. The big moment for the pioneers had come, and the next hour's feature was to be transmitted to all sixteen outside assemblies from the Buffalo platform. The chairman introduced Brother Knorr, this time, to a network audience of upward of 50,000, to address them on the subject "Field Blessings and Privileges". While this specially dealt with pioneer activities and blessings, it was of general interest to all. It gave practical evidence of how greatly privileged and blessed are those who apply themselves to full-time service of the great Theocrat as pioneer publishers. The graduates from the Watchtower College that had been fortunate enough to get into foreign fields, such as Cuba, Puerto Rico, and Costa Rica, were reported to be accomplishing a splendid result in free education among the Latin-American populations. The brethren in Canada, who had been active despite the banning of Jehovah's witnesses and affiliates since 1940, were favorably reported on; their noteworthy increase of Kingdom publishers was disclosed. Then all publishers, regardless of part-time or full-time opportunities of service, were exhorted to value their precious treasure of service and to hold fast their integrity and the truth by improving all privileges of service in any capacity. Since 1919, when 743 publishers were reporting field work in the United States, the witness work has grown to include, in 1944, an average of above 62,000 reporting regularly for the past several months. Yet the work is not done. Multitudes of others need to be reached with the Kingdom message of salvation. The appreciative and faithful ones will fulfill their obligation as to this.

Totally unanticipated by the audience, Brother Knorr then said that one of the privileges henceforth to be enjoyed by them is the distribution of the Watchtower edition of the American Standard Version of the Bible, printed on the Society's own presses. He held up a copy thereof. Amazement and unspeakable joy found outlet in sustained applause. Then Brother Knorr described how this Version came about, and its advantages over the King James Version. All the united announcers thrilled to learn that the Watchtower edition was the first to be provided with a cyclopedic concordance of 95 pages. Imagine the noisy uproar when he said that all pioneers present were to be given a copy free! A brief announcement closed out the network hour.

There was a closing prayer for the entire day's session, after which came an unusual sight, which testified to Jehovah's goodness through his visible organization under Christ. As instructed by Brother Knorr, the pioneers rose and filed out, four abreast, through the exit left of the platform, presenting their identification cards for punching and receiving their personal gift of the new Watchtower edition *A.S.V.* Bible. The pioneers were so many, it was 10 p.m. when the last of them received the gracious gift.

This capped another glorious day. But what of that published threatening advice of city mayor Kelly? Had he not said that he understood that the state's American Legionnaires then convening at the Armory "are ready to move in and see just what is going on down in the Auditorium"? Yes; but the threatened action never materialized, not because he may have taken some extra police precautions, but because Jehovah God put a restraining fear into the hearts of those pseudo-"American" enemies of The Theocracy. His people trusted in Him, while not relaxing their vigilance; and He preserved their Assembly in peace. A police lieutenant as well as the Auditorium manager commented that this was the most orderly crowd ever to gather there. By tonight all Buffalo territory for house-to-house work had been assigned; out-of-town excursions must be arranged for.

FRIDAY, AUGUST 11

Another clear day, and bringing its own special blessings to the Assembly, the attendance of which kept on increasing. Outstanding on this day's program was, first, the "Latest Review". This review was on what *The Watchtower* had published lately regarding a subject on which we all needed a readjustment of understanding, because of the Lord's revelations since 1935 about the "great multitude". The review occupied three consecutive hours of the afternoon, and was handled by six brethren, all professing to be of the remnant in line for the heavenly kingdom. The order of

their subjects denoted a regular progression in the development and understanding of the matter. These subjects were, "The Spirit," "Spiritual Begetting," "Why Few Are Chosen of Many Called," "The Spirit Advocate," "The Anointing," and "The Invited Ones". This comprehensive survey upon God's spirit, and its operations toward both those called and chosen to the Kingdom and those invited to life eternal on a Paradise earth under the Kingdom, was greatly appreciated. All the consecrated rejoiced because the Almighty's active force or spirit is working in and through all his devoted people, whether of the anointed remnant or of the "other sheep"; and all confessed that, not by their numbers or their might and power, but by God's spirit through Christ, the world-wide educational work concerning The Theocracy was being irresistibly effected.

At 7:15 p.m. the Course in Theocratic Ministry, which course had been introduced in America a little more than a year previous, in April, 1943, came in for consideration. For forty-five minutes a young brother acting as servant of the Theocratic ministry school at the Brooklyn headquarters (Bethel) home discoursed on "The Value of Theocratic Ministry". By letter testimonials and by the conditions in the companies and their increased efficiency in field service, he showed that the course has been worth while and of value to all attending the local company schools throughout the land.

The closing hour of the day provided another demonstration, the sequel to the one of the preceding night. It was on "Your Ministry Course", and was put on by a platform group of nineteen brothers and sisters. The black-out of the auditorium round about the platform allowed for undivided attention upon the demonstration. The school servant called the roll. A brother then took all those present through a review of the previous week's instruction talk, brothers and sisters alike offering intelligent answers to his questions. The school servant followed with a fifteen-minute instruction-talk on "New World Theocratic Concordance". Three student speakers followed, speaking on the current week's topic assignments, to wit, "Free Education," "Trading in Pounds," and "Rebecca". All talks were excellent, but still the school servant detected points for criticism as to posture, voice production, etc. Prayer closed the demonstration. All lights on now! It was a fascinating hour. Hence it was not without interruptions by an audience, now applauding, now laughing, friendlily.

After exhortation by the Assembly chairman to witness activity on the morrow, the day's program was terminated with prayer. During the day more than 11,000 were busy in the field, advertising the Kingdom and piling up the distribution of Kingdom literature. Also, all the available stock of the Song Book, a shipment of 25,000, had now disappeared into the hands of singers of the "new song".

SATURDAY, AUGUST 12

Rain, with thunder and lightning, fell during the night after the conventioners had reached their abodes. By ten o'clock next morning, however, the overcast skies had broken, the rains had stopped, and the sun beamed through. The unrestrainable field workers poured forth from the building after the morning's service gathering, into a clear day, good for all types of witness activity.

In line with the day's text and comments, the introductory speeches of the afternoon's program were on "The Need of the Present Prodigal" and "The Prodigal's Return". Till then the work going on afield had been that of extending Jehovah the Father's invitation to his feast for the "prodigal" class, and specifically to the feast at the Auditorium. A throng of 25,000 were in and about it when, at 4 p.m., the network hour arrived and Brother Knorr began his speech on the announced subject, "This Gospel Shall Be Preached."

Since this speech was published as the chief article in our last preceding issue of *The Watchtower*, suffice it to say that the mighty gathering listened to the address with rapt attention. With forceful delivery the speaker led them along, making very plain the present-day significance of the expression "this gospel". Since the good news is of the Kingdom, he proceeded to show that it is Jehovah's kingdom that has come and that He has given authority to Christ Jesus to reign as His consort since 1914, for the subduing of his enemies; and that the thousand-year reign of Christ with his church must follow the coming battle of Armageddon. This explanation helped all listeners to appreciate the twofold sense in which Jesus' words are now true, "The kingdom of God is nigh" or "The kingdom of heaven is at hand". Then when the speaker unraveled the facts for understanding from a new viewpoint how the "dragon", hurled down from heaven, cast out a torrent of water after God's "woman" to sweep her out of existence and how the "earth" gulped down the flood, and how the dragon now makes war upon God's remnant and their companions, it amazed all listeners.

Not in the postwar shape of this symbolic "earth" shall our confidence be, but, cried out the speaker, "Jehovah's Theocracy be ever our help!" Then he warned of the postwar form of the "abomination of desolation", stressing the urgency of at once fleeing to God's kingdom. To that end this gospel of the Kingdom must be preached to all the imperiled ones in all nations. This the faithful will fearlessly continue to do, announcing to all, "The kingdom of heaven is at hand." At this stage of high pitch of excitement, Brother Knorr proposed a resolution, the Resolution published in our September 1 issue; which, please, see. This Resolution closed with the resolve to keep on to the end preaching "The kingdom is at hand". Instantly one of the many brethren seated behind the speaker leaped to his side and moved the adoption of the Resolution. A brother, a representative from Canada, immediately followed with a second of the motion. Brother Knorr then put the question, and the motion was approved and the Resolution was adopted with a resounding "Aye!" supported by a vigorous hand clapping of approval.

The noise subsided. Was there anything more? The tension of expectancy gripped all, broken only as Brother Knorr went on to declare it his privilege to present the Lord's newest provision for his people, "the new book"—here there was breathless suspense, but no applause—"entitled 'The Kingdom Is at Hand'." Then the joy and gratitude, both at the gift of the book and at its striking title, thundered loose in a torrent of applause, shouting and whistling, like the roaring and pounding of Niagara Falls twenty-eight miles distant. Brother Knorr's further statement that a copy of the new book was to be presented to everyone there above five years old and who had adopted the Resolution touched off another applausive explosion. Thereafter the Auditorium building emptied very quickly as everyone hastened to the outside exits to procure a copy of *"The Kingdom Is at Hand"*. The book became much in evidence in the hands of admiring and rejoicing possessors. It was breath-taking to think of how, in just a few minutes after the book's release, so many copies, more

than 50,000, were placed in the seventeen cities, and that *gratis!* Nothing ever like that in the world, outside of Jehovah's organization.

The evening hours of the day, 7 to 9 p.m., were another enjoyable period, shared with all joint assemblies by means of the intercity telephonic network. The first hour thereof, assigned on the program to "Faithful Endurance for the Kingdom", brought all listeners to an acquaintance with aging members of the Lord's faithful remnant. Those within the auditorium at Buffalo had the pleasure of seeing, as well as hearing, these long-faithful servants of God, two of whom were 81 years old, namely, Brothers C. A. Wise and W. E. Van Amburgh. The years of service in the truth of these seven representative members of the anointed remnant ranged from 55 years therein down to 28 years therein, and added up to a total of 285 years. The oldest ones of these put all the brethren in touch with the early years of the period when Christ Jesus was 'preparing the way before Jehovah God' prior to his coming to the temple in 1918 for judgment. This link with the historic past by men who were eyewitnesses of Jehovah's former doings and of the steady growth of his work and organization was quite strengthening. It was impressive to all now, at a time when the number of his "other sheep" is more than seven times as many as the surviving members of the remnant of the "little flock". All seven of these brethren are still active at the Society's Brooklyn headquarters, and the tenor of their brief remarks was for all to persist in the faithful endurance for the Kingdom down to the end of the Lord's "strange work". In their own endeavors these brethren were good examples of the believers.

The closing hour on the network was used in a discussion by a Watchtower Society director, 31 years active in the truth. His subject was "The King's Marriage Feast" and was based upon Matthew 22:1-14. The explanation of this parable of the Lord Jesus was appreciated; and, as this will be published in a subsequent issue of *The Watchtower*, comment thereon now is unnecessary. Finally, before the network was dissolved, Brother Knorr, as chairman for this network program, added an anticlimax to the day. He displayed and announced the release of a question booklet for study of the new book *"The Kingdom Is at Hand"*. This was hailed with joy.

SUNDAY, AUGUST 13

Seemingly come all too soon, this day proved to be a crowning one, whose realities exceeded all anticipation. It dawned with a demonstration of obedience to God's commandments: 588 consecrated persons copied Jesus' example and symbolized their consecration to God by being baptized in water. Shortly after these candidates had left the Auditorium for immersion, the regular 9 a.m. assembly took place preliminary to "exhibiting the Word of life" in the field. Thereafter the final advertising of the public lecture of the day was carried out.

The Polish population of Buffalo numbers about 150,000. Hence at 1 p.m. in the Assembly Hall of the Auditorium building a lecture was put on in Polish on the topic "Religion Reaps the Whirlwind". Some 800 Poles attended this. Due to this lecture and all the advertising given it the way was opened for much future good work among the Polish residents in and about Buffalo.

At 2 p.m., in the main auditorium the general afternoon program began. The brethren were greatly refreshed by two discourses, one on "Treasure in Earthen Vessels", and another on "The Death of the Firstborn". During the forty-minute intermission that followed, the attendance within and without the Memorial Auditorium reached its peak size, exceeding 30,000. Some of these were located more than a block away, to listen to the outdoor loud-speaker system. There was music by a sixty-piece orchestra, and then congregational singing of "Take Sides with Jehovah". Then the great public event began, not only for Buffalo but also for the sixteen cities wired in with it. Also stations WBBR (Brooklyn, N. Y.) and WHLD (Niagara Falls, N. Y.) radiocast the entire proceeding, and many in Canada tuned in. There was the briefest of introductions; applause as the announced speaker paced to the battery of microphones; and then Brother Knorr began his address on "The Kingdom of God Is Nigh".

Within but a couple of minutes of his beginning, the declaration that this theme is the "message of the hour" evoked loud response. Interrupting the speech time and again to punctuate it with applause, the audience hung upon his vigorously delivered message from God's Word. With cumulative effect, evidence after evidence was set before the audience from Bible and from physical facts since A.D. 1914. They were given a brief preview of the postwar "abomination of desolation" and its significance. Finally, instead of placing his own interpretation upon the mass of evidence submitted, the speaker turned them to Jesus' infallible interpretation of what these facts of thirty years show, and which was and is that "the kingdom of God is nigh at hand". The multitudinous body of listeners agreed with heavy applause. Then a quick review of the Kingdom blessings followed, after which the speaker gave a fitting exhortation to all to give the wonderful Government of God's establishment the controlling influence in their lives and to join with all His faithful servants in announcing that "the kingdom of God is nigh at hand".

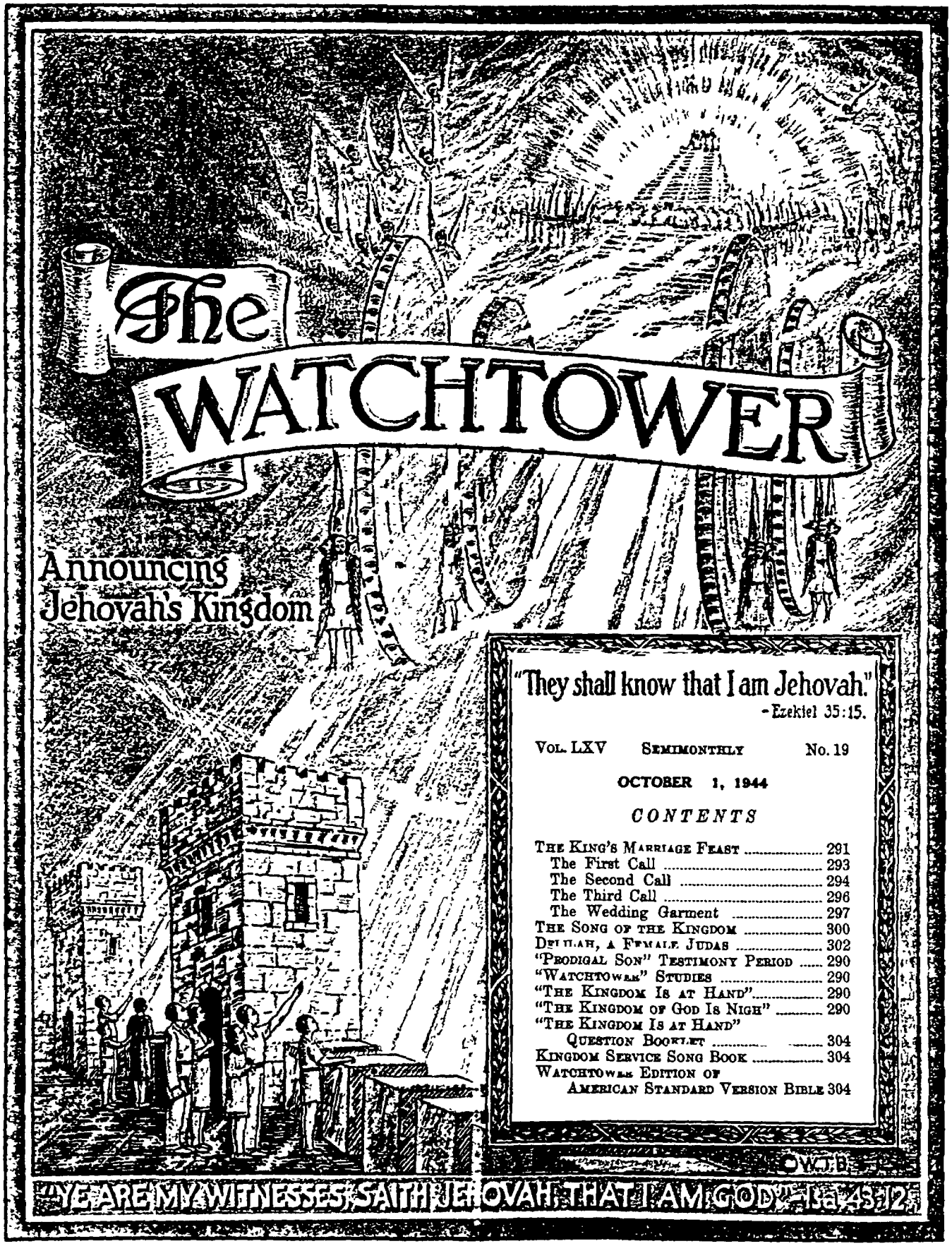
It is evident that this speech was but the opening of a grand offensive in publicizing this momentous message which Jehovah's witnesses are pledged to deliver to the final end. Why? Because, after the speech, a free copy thereof in handsome booklet form was presented to each and every one desiring it; yes, extra copies were freely given to hand along to friends.

Right after this public event many conventioners were obliged to set out on their trek homeward. Still, the Auditorium was packed out for the closing sessions that evening. The festal table of the Lord was still furnished with further Assembly blessings. Spiritual appetite and appreciation were still shown to be sharp and keen as the feasters attended to discourses on "Regeneration of the Righteous World" and "Unity for the New World".

The final feature, "Closing Remarks" by Brother Knorr, was just as pleasurable as anything preceding on the program. It was an informal presentation. Many telegrams were read. The field-service report disclosed that the peak day of the Assembly witnessed 11,603 out in the field engaged in all forms of activity; while the total for the five days was 45,774 publishers. Their reported activities did not, of course, include the long hours of service of the industrious cafeteria workers and the hundreds of others that were servicing the Assembly in many capacities so that it functioned as efficiently as it did. Testimonies, written and otherwise, from Buffalo citizens (not Jehovah's witnesses) as to the outstanding conduct in town of Jehovah's devoted people, were recited. It was manifest from this that a great cleavage of public opinion as to them had been caused, with a great influx of "other sheep" into the Buffalo company certain to follow or reasonably to be expected.

Impressed with the importance of the "Resolution" so heartily adopted the day before, and in keeping with so many references to it in telegrams, Brother Knorr now set a good example for all the brethren. He undertook a detailed study with the conventioners of the Resolution itself. Paragraph by paragraph, resolve by resolve, he read and reviewed it. His extemporaneous comments thereon were very pointed enlargements thereon and were deeply appreciated by all hearers. With ineffable gratitude the brethren joined in singing song No. 17, "Giving Jehovah the Praise," and then fervent prayer by Brother Knorr closed the glorious United Announcers' Theocratic Assembly of 1944.

Truly, the five-day event was a most eloquent sign proclaiming to all the yet-scattered "other sheep" and to all the hostile world that Jehovah reigns now by his majestic consort-King, Christ Jesus, and that, indeed, "the kingdom of heaven is at hand."



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." -Isa. 43:12.

The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"PRODIGAL SON" TESTIMONY PERIOD

The month of October comes in the 1944 Service Calendar under the above title. All familiar with the parable remember that the prophetic story of the prodigal son was given by Jesus in connection with his nation-wide announcement of the Kingdom of God. Most appropriate is it therefore that, during this October Testimony Period, which is world-wide, when the "prodigal son" class are being aided to return to the heavenly Father, the two new publications to be distributed to this class should be entitled, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*. The two will be offered in combination by all Kingdom announcers on a contribution of 25c. The circumstances surrounding the Testimony Period are thrilling, and all desiring to have part in this treasure of service will joyfully start at the earliest. Many of our newly interested readers are wanting to share in this Kingdom announcement in company with others, and we invite such to send their inquiries on the work promptly to this office.

"WATCHTOWER" STUDIES

Week of November 5: "The King's Marriage Feast," ¶ 1-22 inclusive, *The Watchtower* October 1, 1944.

Week of November 12: "The King's Marriage Feast," ¶ 23-44 inclusive, *The Watchtower* October 1, 1944.

"THE KINGDOM IS AT HAND"

This 384-page book was released by the Society's president at the recent United Announcers' Theocratic Assembly and was given a royal reception. *"The Kingdom Is at Hand"* brings together all the important scriptures and events bearing upon God's kingdom and weaves them together into an interesting but most enlightening story of truth. The book is bound in a deep shade of red cloth, and the cover design is stamped in gold, conveying the idea of announcing the joyous fact of the Kingdom as at hand. The colored pictures which illustrate the theme are of fine artistic value; and the text matter is supplemented by both a subject index and a scripture text index. As long as the special Publishers' edition lasts we will mail it to contributors postpaid on a contribution of but 25c. Release of *"The Kingdom Is at Hand"* in a general edition for public distribution is announced elsewhere.

"THE KINGDOM OF GOD IS NIGH"

This 32-page booklet presents the speech delivered by the Society's president as the public feature at the 1944 Theocratic Assembly, at the close of which it was released to the public. All may now read the compelling physical and Scriptural facts submitted in this stirring speech and be helped to reach the blessed conclusion to which all these facts point. The front-cover picture is based upon Jesus' words in connection with his words of the

(*Continued on page 304*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV OCTOBER 1, 1944 No. 19

THE KING'S MARRIAGE FEAST

"The kingdom of the heavens hath become like a man a king, who made a marriage-feast for his son; and sent his servants to call the invited into the marriage-feast."—Matt. 22:2, 3, Rotherham.

JEHOVAH, the Creator of male and female, set up human marriage. He performed the first marriage on earth. He is also the One who arranges for the marriage of his beloved only begotten Son to a company of devoted creatures, whose love for their Bridegroom surpasses the love of an earthly bride for her human spouse. The Son of God has looked forward with joy to his union with the bride his Father provides. He referred to that blessed event in a number of parables showing the requirements his espoused must meet to prove worthy of him. One of such parables or illustrations which he gave is that set down at Matthew 22:1-14.

[1] It was during the last week of his days in the flesh as a man that Christ Jesus gave this parable, and he was in the temple at Jerusalem at the time. On going into the temple just the day before and finding it given over to religious merchandising, he "cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves". (Matt. 21:12-46; 22:1) Such being the circumstances of his giving the parable in A.D. 33, it is reasonable to believe he would make the parable understandable as to its complete fulfillment after he comes to the great spiritual temple of God, and hence after A.D. 1918, the year of his coming according to the physical facts. With confidence, therefore, and having the physical facts at hand, we approach the study of the parable and read its introductory: "And Jesus answered and spake unto them [the religious leaders] again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come."—Matt. 22:1-3.

[2] The kingdom of heaven is thus likened because in the king, his son and those who attend the wedding banquet we see illustrated the three principal things which enter into the making of this kingdom of heaven. Christ Jesus was here speaking of his own Father, Jehovah God, as the King. There could be no kingdom of heaven without Him, for Jehovah God is the One that ordains the kingdom and is the source of its authority, power and dominion. For such reason the "kingdom of heaven" is elsewhere spoken of as the "kingdom of God". The apostle Matthew is the only Bible writer that records this expression "the kingdom of heaven", using it thirty-two times.

[3] The Israelites of old were a nation consecrated to Jehovah the King. They were in relationship with him not alone by reason of being offspring of God's friend Abraham, but also because of the law covenant into which God brought them through Moses as mediator. In the process of time the Israelites insisted that Jehovah God install one of their brethren as king to rule over them. This was a setting aside of Jehovah as King. The prophet Samuel told them so, saying: "Ye said unto me, Nay; but a king shall reign over us: when the LORD [Jehovah] your God was your king."—1 Sam. 12:12.

[4] After Jehovah had removed their first human king, Saul, for going over to religion or demonism, Jehovah caused faithful David to be anointed as king over the nation. David's unswerving devotion to God and his great concern for the pure worship of Jehovah at his temple called forth from God a covenant for the kingdom; and this Jehovah God established with David. Long previously Jehovah had foretold that he would enthrone a king who would reign prosperously over God's faithful people forever. Now this covenant for the kingdom meant that such king would come through the lineage of David. Jehovah's covenant stated: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son." (2 Sam. 7:12-14) By this covenant Jehovah

1. For what great marriage does Jehovah properly arrange? and what in general was shown in regard to it by the parable at Matthew 22:1-14?
2. Where and after what event of the day before was this parable given, and what is it reasonable for us to believe respecting it now?
3. Why is the kingdom of heaven thus likened, and why is it elsewhere rightly called "the kingdom of God"?
4. How were the Israelites in relationship with Jehovah God, and what did they insist that he give them?
5. Who succeeded King Saul, and what covenant did God establish with him, and why?

pointed ahead to the "kingdom of heaven" ruled by his heavenly Son.

6 The king's son for whom the marriage festival or wedding banquet is arranged is the only begotten Son of the great "King of Eternity". That Son, Jesus Christ, was pictured not only by David but also by the Theocratic king of many centuries before David, namely, Melchizedek, who was both king of Salem and also priest of the Most High God. Christ Jesus was not merely the "Son of David" by descent from him through the Jewish maiden Mary but also the heir to the Kingdom covenant made with David. Therefore the angel who announced to Mary the coming birth of Jesus said about him: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:32, 33) This did not mean that Jesus' throne was to be earthly, as David's had been, or was to be simply over the house of Jacob, the father of the Israelites. It meant that David's kingdom was a type of the kingdom of heaven, and that as David sat upon the throne of Israel or "house of Jacob" and represented the real King Jehovah upon such throne, likewise Christ Jesus should sit upon the throne in the kingdom of heaven and should represent the Supreme King, Jehovah God.

7 Inasmuch as the king in the parable arranges a wedding festival for his son, we have here further evidence that the heavenly King's will is that others should be joined with his Son Christ Jesus in the kingdom of the heavens. In the Bible record there is nothing to disclose that in times of state gatherings the king's wife sat beside him in a royal throne; but all evidence is to the contrary. (2 Chron. 8:11) The king alone was Jehovah's representative on the throne of the typical Theocracy. Nevertheless, by virtue of marriage to the king his wife was taken into the royal household and became the daughter-in-law to her husband's father. Hence the "bride" of the King's Son is the "body" or company of those to be associated with Christ Jesus in the kingdom of heaven. Due to their union with him there, they become members of heaven's royal family, over which Jehovah God is the great Theocratic Father. The Son is directly the royal Branch of his Father, whereas the company of those making up his bride become children of God by adoption through the Son. Thereby the bride class is the "daughter" of Jehovah, the great King. As such this bride class was foretold, at Psalm 45:13, 14, in these words: "The king's daughter within the palace is all glorious: her clothing is inwrought with gold. She shall be led unto the king in broidered work: the virgins her companions that follow her shall be brought unto thee." (*Am. Stan. Ver.*) This very prophecy foreshowed that Jehovah God had predestinated or pre-arranged to have a wedding banquet for his beloved Son; which banquet would be a matter of delightful interest to all the subjects of the great King.

8 The banquet or dinner would picture the vital spiritual food and privileges of which those invited to be members of Christ's bride must partake, if they hope to become members of the royal family of heaven. Jehovah God exclusively could provide such spiritual nourishment and necessities. Just as David, who pictured Christ Jesus "the Son of David", said to the great Shepherd Jehovah: "Thou preparest a table before me in the presence of mine enemies." (Ps. 23:5) And as the King's Son, Christ Jesus, also said: "My meat [My food] is to do the will of him that sent me, and to finish his work." (John 4:34) Both doctrine and work are food.

9 The written Word of God has existed since the days of Moses; and the canon of the Hebrew Scriptures was completed in the days of the last of the old prophets, Malachi, several centuries before Christ; and yet the wedding feast by the great King was not spread during all that time. This was because the Hebrew Bible writers did not understand the full and inward significance of the things that they testified and wrote. True, they foretold of the coming feast of heavenly salvation, but they did not understand what they said concerning it, as the apostle Peter himself plainly states. (1 Pet. 1:10-12) Hence those ancient Bible writers were not included among the slaves the King sent forth to summon those who had been invited to the banquet; but the summons went forth after their day.

10 John the Baptist was the immediate forerunner of the time of calling the invited ones to the feast. A half year before Jesus the Messiah, John began proclaiming: "Reform! because the royal majesty of the heavens has approached." (Matt. 3:2, *The Emphatic Diaglott*) John had the privilege of introducing to the Jewish nation the first and chief One to bring the call to the invited ones, the King's Son himself. Hence John likened himself to the "friend of the Bridegroom", saying: "It is the bridegroom who has the bride; but the bridegroom's friend who stands outside and listens for his voice is very glad when he hears the bridegroom speak. So this happiness of mine is now complete." (John 3:29, *Goodspeed*) John's work was meant to get the Jewish nation

6. (a) Whom did the king's son of the parable picture, and how was he the "son of David"? (b) What did the angel's announcement to Mary concerning his reign mean?
7. (a) That the king arranges a marriage-feast for his son shows what concerning the real Kingdom? (b) How does the bride class become members of the royal family, and where was this class foretold in appropriate language?
8. What does the marriage banquet picture?
9. Why was not this feast spread by Jehovah before the completing of the canon of the Hebrew Scriptures and summons thereto sent out?
10. What relationship and work did John the Baptist have toward the invited ones who were due to be called?

ready to receive the call to the marriage festivities when the call came.—Luke 1:13-17.

THE FIRST CALL

[11] In the old patriarchal days Abraham, under God's direction, chose a bride for his beloved son Isaac. Then Isaac gave directions to his son Jacob to show from what authorized source his bride should be taken. Later to the fathers of the twelve tribes from Jacob God commanded that they should not take any daughters of the heathen to be wives for their sons. (Ex. 34:16) In like manner Jehovah God the Father is the One that chooses the bride class for his Son and has predestinated what kind of class it shall be and how many are to make it up. He is the One that arranges for the marriage feast and sends out the invitations and then calls the invited class to the feast. By his own Son, the One anointed to be the ruler in the kingdom of heaven, Jehovah God began the call to the invited ones to come to the wedding festivities. Hence he sent the Son to the Jewish nation. After being baptized in water by John and then anointed with the spirit of Jehovah God Christ Jesus the Son began the calling, saying with an understanding that John did not have: "Reform; for the royal majesty of the heavens has approached." (Matt. 4:17, *Emph. Diag.*) For the reason that the Jewish people were the invited ones, therefore Jesus called to them to reform or repent.

[12] In what sense were they the invited ones? In this way: First of all, they were the natural seed of Abraham, with whom God made a covenant, saying: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed." (Gen. 12:1-3) By natural descent from Abraham they were in the way of being that "great nation" which represents the kingdom of heaven. In addition, when Jehovah God delivered them as his chosen people from bondage in Egypt and made a covenant with them at Mount Sinai, he said to them through the prophet Moses: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:5, 6) By the expression "kingdom of priests" Jehovah meant no earthly government of priests sitting upon thrones. He meant the kingdom of heaven, in which Jesus should be a "priest upon his throne", foreshadowed by the priest-king Melchizedek, and in which also Christ's bride class should reign as priests and kings with him. Here was God's invitation to the entire nation unto the kingdom of heaven. The descendants of that nation, unto whom Christ Jesus came, were therefore invited ones and now received the call.

[13] The King sent not alone Christ Jesus but also other servants or bond-slaves to bear the call to the invited ones. Christ Jesus is the chief of the bond-servants of Jehovah, and to him primarily the prophecy of Isaiah 42:1 concerning Jehovah's Elect Servant applies. (Matt. 12:15-21) These other slaves or servants were members of the invited nation, for, after Jesus conveyed the call to them, he used those who became his disciples to bear the call to others of the Jewish nation. Hence when Jesus sent them out with the call, he instructed them to "go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand". (Matt. 10:6, 7) This call was to put the invited ones in harmony with the King's Son as being the Christ or Messiah. It was to prepare them for the approaching outpouring of the holy spirit upon all those Jews who repented and exhibited faith in Jehovah's Messianic prophecies and who denied themselves to follow in the footsteps of his Son. This first calling extended over a period of about three and a half years, till Nisan 14 of A.D. 33.

[14] It was just a few days from said date that Christ Jesus gave the parable, and hence he was well able to picture in it how the calling had been received by the foremost of the invited ones. He said: "And they would not come"; or, "and they refused to come." (*Emph. Diag.*) The rich young ruler, whom Jesus advised to sell all he had and to give to the poor and then to come and follow him in order to have treasure in heaven, turned his back on Jesus and "went away sorrowful: for he had great possessions". (Matt. 19:21, 22) The Jews to whom Jesus said that the kingdom was not a matter of eating material loaves and fishes but of eating "bread which cometh down from heaven" became offended; "from that time many of his disciples went back, and walked no more with him."—John 6:26-66.

[15] Finally to the great city which represented the Jewish nation Jesus cried out: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!* Behold, your house is left unto you desolate." (Matt. 23:37, 38) Only the protecting power of the great King Jehovah and his angels prevented those bearing his call from being violently mistreated by many of the invited, and particularly by the

11. (a) Who properly selects the bride class and arranges for the marriage feast? (b) How did the calling of the invited ones begin, and why were they called upon to reform?
12. In what sense were the Israelites the invited ones?
13. (a) Whom did the servants that went out with the first call picture? (b) Why was the call, and how long did it last?
14. How was the parabolic statement fulfilled: "And they would not come"?
15. (a) To what did Jesus liken their unwillingness? (b) Why were not the bearers of the first call violently treated, and why did the religious leaders feel indignant?

high priests, priests, elders, scribes, Pharisees and Sadducees who felt themselves to be the "children of the kingdom" and hence the first in line for it. They felt indignant at the manner in which Jehovah God sent the call to them, because "the kingdom of God cometh not with outward shew" and because it was accompanied by a call to repentance.—Luke 17:20, *margin*.

16 At length by Jesus' willingly yielding himself up as a lamb to the slaughterers on Nisan 14 of A.D. 33, the Jewish rulers, the leaders in "the Jews' religion", were permitted to put the King's Son to a shameful death. At that the first call ceased. But the King raised his Son from the dead, and the Son ascended up into God's presence. Jesus bore the precious merit of his human sacrifice to apply it to the credit of those who should believe and follow him and thus accept the divine call to the wedding feast. Practically the entire consecrated nation of the Jews had turned down the call extended through the King's Son and his disciples. Some days after Jesus' resurrection he manifested himself to above five hundred brethren at one time, in a mountain in Galilee, it seems; and even some of these doubted it was he. (1 Cor. 15:6; Matt. 28:16, 17) And in the ten days just before Pentecost there were about one hundred and twenty disciples that met in an upper room in Jerusalem. (Acts 1:13-15) Aside from this negligible number the Jewish nation had refused to answer the first call, and that at the lips of the King's own Son. They simply "would not come".

THE SECOND CALL

17 Mercifully the full time of Jehovah's exclusive favor to the Jewish nation had yet three and a half years to run. So he did not immediately cut the Jews off from the opportunity of furnishing the full predestinated number of 144,000 to make up the guests at the wedding feast and hence to compose the bride class. In this parable the bride of the king's son does not personally appear, because those who are invited and called to the marriage feast and who take part in it are identical with those who compose the royal bride. Confusion of mind is avoided by having Christ's faithful followers who become the members of his "body" or "bride" pictured only as the wedding-feast guests, including, of course, the slaves who did the calling and who would also be there at the dinner feast.

18 Accordingly the wrath of Jehovah the King was not expressed at once against the Jewish nation because of its guilt in the death of His Son. The parable shows He issued a second call to them; as it is written: "Again, he sent forth other servants [slaves], saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." (Matt. 22:4) This second call began to go out on the day of Pentecost of A.D. 33. It is true that at that time Christ Jesus had been slain for his faithfulness in vindicating his Father's name and also as the ransom sacrifice. But Jesus' ransom sacrifice is not what the King meant in the parable by saying that his oxen and his fatlings were killed. Of course, it was not possible for the followers of Jesus, the King's Son, to enter into their Kingdom opportunities before he first laid down the redemptive sacrifice on earth and then presented its merit or value in heaven unto the great King. Notwithstanding that, the wedding feast does not consist merely of enjoying justification through the application of the precious blood in behalf of the guests at the real feast. The feasting is the partaking of all the Kingdom truths, among which truths is and fundamentally must be that of Jesus' ransom sacrifice, but most prominent of all, the truth of the vindication of Jehovah's universal domination and his name by the Kingdom. The feasting includes also the privilege of serving those precious truths to others as ambassadors of the great King.

19 Hence the fact that, in the parable, the King's oxen and fatlings and all other things were ready for the festivities pictures that the baptism of the holy spirit had begun and the prophecy of Joel 2:28, 29 was being fulfilled in that the spirit of Jehovah God was being poured out upon his servants and handmaids. That fact showed that the things precedent thereto had been arranged, namely, that God had accepted the merit of Jesus' sacrifice and was now justifying those who denied themselves to follow in his steps. It meant that those thus justified God was begetting by his spirit to make them his spiritual children, espoused as a bride to his Son. At the spirit's outpouring upon these begotten ones whom God adopted as his sons there came the understanding of the mysteries concerning God's kingdom, God by his spirit revealing things not understood before by even the footstep followers of Christ Jesus. Thus all things were ready on that day of Pentecost, and the second call to the spiritual banquet began.

20 The call still went to "them which are bidden", the Jewish nation, specially the common people thereof. These had been misled by the religious leaders that neither went into the Kingdom themselves nor favored and aided those who were entering to go in. Peter, using the first of the "keys of the kingdom

16. With what event did the first call end, and what shows that the Jewish nation had refused to come to the feast?
17. (a) Were they immediately cut off from the great opportunity, and why? (b) Why does not the bride of the king's son appear personally in the parable?
18. (a) What was then sent forth, and to whom? (b) When did it go forth, and why does the expression "oxen" and "fatlings" refer to more than justification?
19. In what sense, then, were all things ready for the feast?
20. To whom and by whom did the second call go forth, and how did it begin?

of heaven", was the first to sound this call to the Jews and proselytes there in Jerusalem that day. (Matt. 16:19) He and his brethren, begotten of God and anointed with his spirit, were the servants or slaves whom the great King sent forth to say that all things of the Kingdom marriage-feast were now ready and all those who would be members of that organization which is espoused to Jesus his Son should come and take part in the spiritual privileges now open. Showing that those Jews were the bidden ones, Peter said: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." As a result of that opening of the call "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls". The number soon rose to five thousand, such being now Israelites after the spirit, and not just after the flesh.—Acts 2:1-41; 4:4.

[21] Those several thousand, however, were merely a remnant of the Jewish nation, and these became of the elect class of God, the company of his called and chosen ones. On this point the apostle Paul writes: "Even so then at this present time also there is a remnant according to the election of [God's] grace. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." (Rom. 11:5, 7) What about those blinded ones? The parable says of them at the second call: "But they took no notice of it, and went off, one to his estate, and another to his business, and the rest seized his slaves, and ill treated them and killed them." (Matt. 22:5, 6, *Goodspeed*) They had already killed the King's Son, but now they spurned his further mercy to them and showed the greatest indignity to the King. They put the kingdom of God as second to their real estate or political estate and their commercial business and their religious traffic for selfish gain. They had turned down the divine offer to the nation to be a "kingdom of priests, and an holy nation" unto God, and now they were further insulting him by putting the selfish interests of this present evil world above the divine call which this time went direct to the Jewish common people instead of through their national leaders. Those who showed indifference toward the highest privilege that God could extend to human creatures stayed in bondage to mammon as their god. They chose the further service to the Devil instead of the service to Jehovah God under Christ Jesus, and the truth never did make them free.—John 8:31-36.

[22] The rest of the Jews, particularly the religious leaders, did just as the parable foretold: they laid hold on the King's servants, and "entreated them spitefully, and slew them", The book of the Acts of the Apostles sets forth a record of how they did so, arresting, jailing, beating, threatening, persecuting, scattering, and even killing the faithful bearers of the King's call, who went from house to house proclaiming the kingdom of God. The apostle James and the evangelist Stephen fell in death as victims of Jewish religious fanaticism. Many years afterward, in far-distant Rome, those of the Jewish colony there came to the apostle Paul in his prison to ask about the followers of Christ, whom they called a "sect", saying: "As concerning this sect, we know that every where it is spoken against." After Paul's faithful testimony regarding God's kingdom by Christ Jesus, "some believed the things which were spoken, and some believed not."—Acts 28:17-29.

[23] What resulted from the Jews' refusal to 'seek first the kingdom of God and his righteousness'? Exactly what Jesus' parable foretold: "But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." (Matt. 22:7) In the parable "their city" pictures the Jewish commonwealth, represented by its capital city, Jerusalem. Centuries earlier, in 609-607 B.C., God used Babylon's armies to besiege and destroy the first Jerusalem and its temple built by Solomon. To fulfill the parable, God used the armies of Rome, for whose Caesar the Jews had expressed their choice as king instead of Christ Jesus. In A.D. 66 the Roman siege of Jerusalem began. After a strange lifting of the siege for some time, the Roman armies resumed the siege under Commander Titus. After most horrible and revolting siege conditions within the city among the penned-up Jews, Jerusalem was broken into and razed to the ground and 1,100,000 Jews perished. The Jewish commonwealth, "their city," was destroyed.

[24] What about those Jews that had showed indifference to the Kingdom-message call? They had not directly fought the Kingdom message and its bearers. They had not joined in with those that evilly treated and killed the King's ambassadors, but had attended to their own personal affairs, "one to his farm, another to his merchandise," like good, law-abiding countrymen. Yet did they escape? No! They suffered in the general punishment, because they too, like the violent persecutors, had slighted the King's call and had missed out on their calling and had failed of the purpose of God's covenant with them. They loved neither God nor his kingdom, but this world.

[25] This part of the parable and its fulfillment are

21. (a) How many answered the second call, and what does the apostle Paul say thereon? (b) What, short of violence, did the others do as pictured in the parable?
22. What did the rest do as foretold in the parable and as recorded in the book of Acts?
23. As foretold in the parable, what resulted to the Jews from their refusal to seek God's kingdom and righteousness first?
24. In that connection, what about those Jews that had shown unconcern about the Kingdom-message call?
25. Of what interest now are the parable and its fulfillment?

not of mere passing interest. They are of twentieth-century concern, because the like courses of action are being taken by those in "Christendom", and the like terrible things of God's wrath, but on a more prodigious scale, are about to befall Jerusalem's modern counterpart.

THE THIRD CALL

[26] What now follows in the parable did not begin to take place first after the destruction of the second Jerusalem and its temple in A.D. 70. The second call to the general masses of the Jewish people continued to them in an exclusive way for three and a half years. By that time it was evident that not a sufficient number of the natural Jews would heed God's call to their covenant nation and respond and make up the full membership of the bride of Christ, thereby filling up all places at the marriage feast. The majority of places were sure to be left vacant, and God's purpose concerning his kingdom and its royal family must not fail. Therefore the great King took action, in A.D. 36. The parable says: "Then he said to his slaves, 'The banquet is ready, but those who were invited have proved unworthy of it. So go out where the roads leave the city and invite everyone you find to the banquet.' So his slaves went out on the roads, and got together all the people they could find, good or bad, and the hall was filled with guests." (Matt. 22:8-10, *Goodspeed*) The fulfillment of this portion of the parable carries us down to this present century, particularly to the date A.D. 1918. This third call began to be extended when God sent the apostle Peter, equipped with the second of the "keys of the kingdom of heaven", to proclaim the Kingdom message to the Italian centurion Cornelius and his household, at Caesarea.

[27] Down till that time the Gentiles "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world". (Eph. 2:11, 12) Hence the parable represents the King's slaves as now being sent, not into the "city", which pictures the Israelite commonwealth, but to "where the roads leave the city", which is to say, to the non-Jews, those outside the Jewish nation, the Gentiles. So, with Peter's Kingdom witness at the home of Cornelius followed by God's outpouring of the holy spirit upon the Gentile believers there, the King's slaves began to go to all the outlying roads, the Gentile nations, bringing them the gospel of the Kingdom. There a mystery as to the membership of the bride of Christ was revealed. On this, the apostle Paul writes: "When ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." (Eph. 3:4-6) Concerning Simon Peter's visit to Cornelius in A.D. 36 the disciple James said: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) Those who acted upon the Kingdom gospel and were thus called and brought into the hall or "bride-chamber" were in turn commissioned to bear the Kingdom news and King's invitation to others as his "slaves" or ambassadors.

[28] During all the centuries since A.D. 36 the ingathering has been progressing due to the activity of the King's slaves. The facts show that in 1878 a special effort at gathering in the guests began, because there the work prefigured by the activities of both Elijah and John the Baptist began, of which work the prophecies speak as the 'preparing of the way of Jehovah'. (Mal. 3:1; 4:5, 6) As instruments in the conduct of this work of Jehovah's consecrated servants *Zion's Watch Tower* began to be published in July, 1879, and the Watch Tower Society was incorporated in 1884 in Pennsylvania, U.S.A. To quote from the magazine issue of December 15, 1922, page 388, ¶¶ 2, 3: "To educate the people concerning the divine plan [arrangement] is the purpose for which the Watch Tower Bible & Tract Society was created and organized. . . .We think that we can say with propriety and with proper modesty, that the Watch Tower Bible & Tract Society is the only united body of Christians on earth who joyfully acknowledge Jehovah as God and Jesus as King and who, believing in the presence of the King and his kingdom, are unitedly making proclamation of these great truths to mankind."

[29] The parable frankly states that the servants made an indiscriminate gathering bringing into the bridechamber guests, "as many as they found, both bad and good." None of them were good naturally, even though the environment and practices from which some of them were originally drawn were worse than in the case of others. (Rom. 3:10-12; 1 Cor. 6:9-11) Hence it was all of Jehovah the King's graciousness through his Son that any were brought into the feasting-place at all. Since there was but a limited number of places, and since a Jewish remnant had already taken some of the places, it follows that the time must come when all 144,000 places would be filled up. Toward the end of the period of calling there would be only a remnant that would be

26 When did the second call end, and the third call begin, and to when does the latter carry us?
27 (a) Where did the King's "slaves" go thenceforth? (b) What did both Paul and James say regarding this, and how has the King's invitation continued to be extended to others?
28 When did a special effort at gathering in the guests begin, and what instruments were brought forth for service?
29. (a) What kind of gathering was made, and why? (b) Toward the last, how many would be needed to complete filling the places, and when were all places filled?

alive on earth and in line for places that yet needed permanent filling. According to Malachi 3:1-5, when Jehovah's Messenger-Son comes to the temple the judgment must begin at the house of God. (1 Pet. 4:17) The time when all places at the bridechamber would be filled, even if temporarily by some of these latest comers, would be when Jehovah's judicial representative, Christ Jesus, comes to the temple; which he did in A.D. 1918.

[30] This, then, is the time to which the parable refers, saying: "And filled was the bride-chamber with guests." (Matt. 22:10, *Rotherham*) Who will keep his place and abide with approval in the Lord's royal organization from and after 1918? became now the question. Little cause for wonder, therefore, that from and after the spring of 1918 there set in upon Jehovah's consecrated people who were looking to be in the heavenly Kingdom as members of Christ's bride a severe testing and sifting. It was as to the truth and the service of Jehovah God and as to the enduring of all the trials and persecutions down till the end. As Christ Jesus said in a warning regarding the end of the world: "He that shall endure unto the end, the same shall be saved." Those in 1918 who were among the called and chosen or elect company by reason of being consecrated to God and begotten of him and anointed by his spirit were not yet secure in their places. It behooved them then, and all such-like ones since, to heed the words of 2 Peter 1:10, 11: "Brethren, give diligence to make your calling and election [the call and choice of you by God (*Goodspeed*)] sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

[31] What is that by which God determines whether one remains in line for membership in the bride of Christ and thus holds his place in the bridechamber? The parable shows the basis of judgment as to this, when it says: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants [ministers or attendants], Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." (Matt. 22:11-13) Therefore the test is seen to be not whether one was "good" or "bad" at the time that the king's slaves found one out on the roads. It is whether one is suitably attired with the wedding raiment. The language of the original Greek text of the Bible, particularly the peculiar use of the words "not having" (verse 12), shows that being without formal wedding clothes was not because there was no wedding garment available due to any failure of the king to provide such for this individual. It was because the unruly person had willfully chosen to sit in at the wedding feast without such gracious provision of the king. Importance therefore attaches to what the wedding garment symbolized.

30 (a) What question then arose, and what set in upon God's consecrated people? (b) Hence what was required of the called and chosen company?

31. What does the parable show to be the determining test for remaining at the feast? and to what was a lacking in this respect due?

THE WEDDING GARMENT

[32] In antiquity it was customary in Oriental countries to give suits of clothing or changes of raiment out of honor to persons on special occasions, including weddings. Out of loving honor to his beloved son on this happy occasion of marriage, the king arranged that all guests should be outfitted with a suitable wedding garment. By this arrangement, although the majority of the guests were brought in from the rural roads outside the city, yet there was to be nothing unsightly at the banquet table to mar the splendidness of the scene and disturb either the king or his son. Due to the king's generous provision no reason or excuse existed for any guest to appear in informal dress, and hence improperly clad, distinguishing him from all other guests and doing despite to the occasion and drawing undue attention to himself. Since the guests are identical with those who are in line to be members of the wife of the Son of Jehovah the King, it is illuminating to consider what is said of the Son's marriage, at Revelation 19:7, 8: "Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (*Am. Stan. Ver.*) Since the righteous acts of saints or consecrated ones are required to be worn as a garment by the bride of the King's Son or Lamb, then surely no less could be required of those in line to be members of her as pictured by these wedding guests.

[33] In Scripture a garment is used as a symbol of identity of a class or company, just as in this case the wedding garment distinguished those in the bridechamber from those outside the king's palace. The garment marked the guests as recipients of the king's grace and as doing grateful and joyful honor to him and his royal son. Since garments were provided for all guests in common, regardless of their previous condition in the world outside, it pictures that which Jehovah God provides through Christ Jesus his Son for all those adopted, spirit-begotten children whom He espouses to his Son to become his

32. (a) Why was there no reason or excuse for the man's informality of dress? (b) According to Revelation 19:7, 8, what was the wife required to wear, and why could no less be required of these wedding guests?

33 How did the wedding garment distinguish one, and why could it not symbolize faith in the ransom or justification?

bride company. In years gone by it was thought that the wedding garment pictured one's profession of faith in Christ's blood as the ransom and hence one's justification by faith therein. Of course, justification by faith in his blood is common to all members of Christ's body; but justification precedes one's becoming adopted of God by spirit-begetting and so becoming of the called and chosen company whom He anoints with his spirit.

[34] The wedding garment manifestly pictures that which must follow after one becomes a member of God's called and chosen company that is espoused to his Son. The garment comes from the King Jehovah. It represents the Kingdom service on earth which he freely gives, in that Jehovah God anoints those whom he begets and adopts as his children for heavenly royalty. By such anointing he commissions his spiritual children to act as his witnesses on this earth and to proclaim the Kingdom gospel and to increase the interests of that kingdom among all persons of good-will. This anointing or commission and the privileges of serving as the King's ambassadors are common to all his spirit-begotten ones whom he calls and chooses for a place in the Kingdom. All this is for the purpose of identifying them as a people for Jehovah's name and unto His honor.

[35] Therefore the putting on of the wedding garment pictures the course of obedience toward God with due respect to Him and his kingdom and one's calling thereto. The wearing of the wedding garment of "righteous acts" pictures the wearer's carrying out the terms of his anointing or commission from God. He acts as a faithful witness of Jehovah God and announces his Kingdom by Christ Jesus, and so identifies himself as unqualifiedly devoted to Jehovah the Universal Sovereign and to His King and Theocracy.—Isa. 61:1-3.

[36] The present time, since the Lord's coming to the temple, is when the marriage of Jehovah's Son is being consummated by the resurrecting of all the spirit-begotten saints who died before 1918 or have since died and uniting them in ever-enduring wedlock with the heavenly Bridegroom. Failure now to wear the wedding garment would be the height of indecency and dishonor to the great Theocratic King and his Son. Such failure means a breaking of one's integrity. It signifies a refusal to carry out the terms of the commission or anointing to represent and publicize the Kingdom in obedience to Theocratic instructions from Jehovah the King. It means a refusal to be identified with his kingdom, because of the reproaches and afflictions that such brings, and hence a drawing back from confessing the King and his Son before men and angels. It means a choosing to appear in worldly garb as a part of this world, a friend of it.—Matt. 10:32, 33; Jas. 4:4; Mark 8:38; Luke 9:26; 12:8, 9.

[37] The time when "the king came in to view the guests" and "saw among them a man who did not have on wedding clothes" was in 1918, when the King's Messenger, Christ Jesus, came to the temple to judge the wedding guests and to receive his bride to himself. (*Goodspeed*) Many saints were then sleeping in death who had during their earthly life fearlessly worn the wedding garment and thus insured their calling and election. These their Bridegroom, Christ Jesus, raised from the dead and joined to himself inseparably at the temple. But upon turning his attention to those consecrated ones yet on earth who were espoused to him and who were at the bridechamber for the special feast that must now begin because God's kingdom had come, Christ Jesus found a class without the figurative wedding garment. This class was foreshadowed by the man that appeared in his own clothing which he wore outside on the roads of the world. It was not a momentary unprepared condition on the part of this class, but a studied course of action by them. Why?

[38] Beginning in 1919, the Lord at the temple delivered his people from bondage to this world and opened up to them afresh the door into Kingdom service, yes, privileges of Kingdom activity on earth such as had never been known in all the centuries past. As shown at Zechariah 3:1-5, the Lord provided a change of fresh, clean raiment for his servants at the temple. But the aforesaid class refused to don the wedding garment of public confession and service to the Theocratic King and his reigning Son. They feared the reproaches and persecutions of this world. They did not want to appear like those wedding guests who are called to the Kingdom, but wanted to look no different from the world opposed to the King and his Son. If they were to enter the kingdom of God and to feast on those promises and provisions which belong only to those who meet the Kingdom requirements, they were determined to take the Kingdom to themselves on their own terms, without regard for Theocratic commandments and provisions, and without the uncompromising confession and service of The Theocracy before men and angels. Thus this garment-less class corresponds with the "evil servant" class, whose appearance at the end of the world Jesus foretold.—Matt. 24:48-51.

[39] This "evil servant" class are without excuse. Hence when the King by his Son at the temple puts the question as to their irregular appearance before

34 What, therefore, does the wedding garment picture?
35 What do putting on and wearing the garment picture?
36. What does a failure to wear the garment picture?

37. (a) When did the King come in and view the guests, and what was done toward faithful wearers that had died? (b) What did the King note as to those on earth at the bridechamber?
38. Why was the garment-less condition a studied course of action, and whom did the garment-less man picture?
39. Why are the "evil servant" class without excuse or alibi?

Jehovah, Christ Jesus and the angels, this class is muzzled, having no alibi. The Kingdom opportunities to act as Jehovah's witnesses and to prove love and devotion to The Theocracy by keeping their integrity to God under revilings and persecutions by this world are all about them and free to them. But they refuse to don the garment of identification and to be like the Kingdom heirs, Jehovah's faithful active witnesses. They set up their own self-managed un-Theocratic organization, split off from Jehovah's witnesses, and seek friendly relations with this world and its religious organizations. They fail to carry out their commission from God. Like those previously mentioned in the parable, they put selfish interests, like farm or merchandise, ahead of the Kingdom interests as associated with the wedding garment.

40 It is neither to the "slaves" nor to the wedding guests that the King gives the order to bind the garment-less class hand and foot and throw them out into the darkness of the world outside. It is to His ministers or attendants, namely, the angels which minister to Jehovah God and which attend Christ Jesus at his coming, that he gives command to cut this "evil servant" class off from his organization. And, says the King: "There will be the weeping and the gnashing of teeth." (*Weymouth*) Such weeping and gnashing of teeth is over forfeited privileges which others enter in to enjoy, and it will reach its height when the great King sends his heavenly armies under his Son Christ Jesus to destroy the "city", the modern counterpart of Jerusalem that rejected Jehovah's King, Christ Jesus.

41 Jesus' own comment on the general instruction of the parable sounds a warning, namely: "For many are called, but few are chosen." (Matt. 22:14) From this we may be sure that many more were called than 144,000, the number finally united in resurrection with Christ Jesus the Bridegroom at the temple because judged as having made their calling and election sure. Those of the remnant yet needed to fill the remaining places in the Kingdom are subject at present to the test of endurance. For any of these in attendance at the bridechamber to fall out by failure to keep on the wedding garment means that others, how many we do not know, will be brought in by the King to take the vacated places. At the grand finale the Lord God will have the comparative "few", the predestinated 144,000 members of the bride class, all of whom will have kept on their wedding garment and endured to the end of the proof of their integrity to God.

42 Since 1918 in particular Jehovah God has made in his Theocratic organization a "feast of fat things" unto all peoples. (Isa. 25:6) Not only is the remnant of the bride class now in view, but also the "virgins" the "companions" of the King's Son's bride, are now upon the scene. (Ps. 45:14, 15) Though not wearing the "wedding garment", they must wash and whiten their robes in the "blood of the Lamb" and must serve the King and his Son "day and night" at the temple, to which the Son has brought them. There they must stand before the throne and confess the King and his Son, waving boldly before all the world their palm branches and ascribing all salvation that is possible for any creatures on earth "to our God which sitteth upon the throne, and unto the Lamb". —Rev. 7:9-15.

43 If the remnant in 'wedding garments' are subjected to the grueling test of endurance and faithfulness to prove worthy of the salvation bestowed on those finally chosen for the Kingdom, then undoubtedly those earthly "virgins", who companion with the remnant, are no less subject to the heart-searching test of their integrity and endurance in order to gain salvation through Jehovah's Son. No less degree of faithfulness is required of the virgin companions than is required of the remnant. And if the test of endurance seems to be applied to the virgin companions longer than they had thought, and if the time till the Armageddon fight and victory of Jehovah seems to be longer than once expected, let these virgin companions not faint or grow weary. Let them remember that the spirit-begotten remnant look forward to surviving Armageddon and are willing to go with the virgin companions all the way thither.

44 Outside of the temple of Kingdom service is nothing else but worldly darkness and a portion with those who gnash their teeth and weep and wail. That is all that awaits any of the "virgins" forsaking the companionship and the united service with the remnant who abide faithful to our Universal King Jehovah and his Son Jesus Christ. Let as many of the virgins as possible remain faithful. Although they be many more than the 144,000 of the royal "bride" class, yet, after the full-length test of integrity has sifted out even many of the "virgins" class, those who endure to the King's final vindication at Armageddon will compose a 'great multitude whom no man can number'. For their faithfulness these will have insured to them salvation and everlasting life on the Paradise earth under the reign of the King's Son and his beloved "bride".

40 (a) Who are the ones ordered to deal with this garment-less class, and how? (b) Over what is the weeping and the gnashing of teeth, and when does it reach its climax?
41. What is meant by Jesus' comment, "For many are called, but few are chosen"? and will the final "few" be under the desired number?
42. (a) Since 1918, what has Jehovah made unto all peoples, and who, besides the remnant, are now upon the scene? (b) If these do not wear the wedding garment, what, then, is required of them?
43. (a) What is required equally of the virgin companions as of the remnant? (b) In view of the remnant, why have the virgins no reason to faint or grow weary?
44. (a) What awaits any of the "virgins" forsaking the side of the remnant? (b) Why should as many of these as possible seek to be faithful, and why may we expect not just a few to be the net result?

THE SONG OF THE KINGDOM

ONLY on rare occasion is there a record of singing in heaven. While joy is never absent from heaven among the faithful spirit creatures that continually serve Jehovah God, times have been reported when the heavenly hosts were so swept with the sensation of joy that they broke forth into vocal tones that expressed their praise of the great God in melody acceptable to his marvelous musical appreciation. The infinite mind of Jehovah God remembers such an occasion; and when showing that his universal domination is the supreme issue of all, he said to Job: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:1-7) Marveling at God's creation of this earth, the psalmist notes the fact that the Creator put living creatures upon this globe that could produce song well-pleasing to God, saying: "He sendeth the springs into the valleys, which run among the hills. By them shall the fowls of the heaven have their habitation, which sing among the branches." Finally the psalmist bethinks himself that God created him also to sing, and he expresses the chief purpose of his being alive, saying: "I will sing unto the LORD as long as I live. I will sing praise to my God while I have my being."—Ps. 104:10, 12, 33.

The next occasion of singing in heaven was of even grander cause; and this time men were upon earth and were privileged to hear it. It was the song concerning a king, God's anointed One or Christ. The divine record is that, after Jehovah's angel had announced to the godly shepherds in the fields the birth of this King to be, "suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:8-14) Much had been foretold regarding this newborn One in the prophetic songs of the nation of Israel. He was in fact legally and by human birth "the Son of David". Concerning his forefather David, who once reigned over Israel, it was written, at 2 Samuel 23:1, 2: "Now these are the last words of David,—The oracle of David son of Jesse, yea the oracle of the man raised up on high, The Anointed of the God of Jacob, THE DELIGHT OF THE SONGS OF ISRAEL." (*Rotherham; Am. Stan. Ver.*, margin) As David of old was the "darling of the songs of Israel", and was such in a prophetic way, so Christ Jesus "the Son of David" is in reality the Delight or Pleasant One of whom the prophecies speak and in whom all prophetic songs of Israel find fulfillment, because he is Jehovah's King and Vindicator.

David was a great lover of music, also an accomplished musician and an inventor of several musical instruments. The Son of David, namely, Christ Jesus, also had musical appreciation, and that in its perfection; and he could sing, sing in praise to Jehovah God even when he was faced with the most trying ordeal that could cause a man literally to sweat blood. On the night just before his impalement on the tree he celebrated the Memorial supper with his faithful apostles. Concerning that supper together, it is written: "And when they [including Jesus] had sung an hymn, they went out into the mount of Olives." (Mark 14:26) The theme of that hymn or song was one of heartfelt praise to Jehovah God. It was expressed in more than vocal song a few days later when, in grand measure, the things foretold in the song were made glorious realities by Jesus' resurrection from the dead and then the opening up of the portals of heaven to him to welcome him back into the personal presence of Jehovah his Father and Deliverer.

The Scriptures have foretold a still further occasion when the highest heavens must ring with song. The prophecies thereon appear to mean that even the Most High God Jehovah is singing. Pointing forward to the time when there should arise greater cause for singing and with greater volume and fervor than ever before, the prophecy says to God's holy organization: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments [adverse to thee], he hath cast out thine enemy: the king of Israel, even the LORD [Jehovah], is in the midst of thee [hence permitting no more the oppressive presence of the enemy]: thou shalt not see evil any more [at God's hand]. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The LORD [Jehovah] thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Zeph. 3:14-17.

Can we know the events which call forth the singing on God's part, and can we know the theme of His song? Yes; because he has foretold such for us that we may join in the singing. The song-theme is the foremost thing in all creation. The song is the "song of the Kingdom". The song that swelled from the angels about two thousand years ago at the human birth of the King-elect was as but a mere introduction to this present song, which song celebrates the birth of the Kingdom, the undefeatable Government with all power in heaven and in earth and which beats down all opposition to Jehovah's universal domination and vindicates his majestic name.

When Jehovah began to reign with Theocratic government toward the earth in 1914, it meant he began to set things in order with regard to the visible part of his Theocratic organization. This visible part was the representative on earth of Jehovah's capital organization, the Kingdom of heaven in which Christ Jesus is Jehovah's anointed King. Hence the visible representatives of the Kingdom are appointed to be its ambassadors on earth. Seeing that the Kingdom is made up of faithful approved creatures taken out from Jehovah's universal organization, it is therefore the offspring or seed or daughter of the universal organization. It is for that reason called in the prophecy "the daughter of Zion" and "the daughter of Jerusalem", "Zion" and "Jerusalem" both designating the same thing, the same organization. What affects the visible part or visible representatives of the "daughter of Zion" or "daughter of Jerusalem" would affect the "daughter" organization as a whole. This is according to the principle that, if one member of the body suffer, all the body suffers with it.

It certainly was no Theocratic arrangement, nor according to Theocratic viewpoint, for the visible part of the "daughter of Zion" or "daughter of Jerusalem" to be in

bondage to the enemies of The Theocracy. Neither was it the Theocratic viewpoint for Jehovah's consecrated people on earth to be looking up to the earthly part of Satan's organization as "the higher powers" to whom all Christian souls should be subject if they did not want to incur the displeasure of God as well as suffer punishment from the Devil's organization. For taking such an un-Theocratic attitude, the visible part of the "daughter of Zion" came under a form of bondage and the enemy invaded her and trod down the Lord's people in the midst of her. This became very much the case in 1918, when the religious, political and commercial combine on earth crowned their conspiracy against God's devoted people by forbidding them to engage in Kingdom service, banning their literature, and forcibly putting them under restraint and detention. The undue fear of men, and especially the holding of worldly officials in reverence as creatures ordained of God, led them into a snare. So they yielded to restrictions upon their liberty; and in fear and trepidation they slacked their hand in God's witness work. Things were upside down, the wicked organization of the enemy being on top and the visible representatives of The Theocracy being underneath in bondage and imprisonment and desolation, separated from that part of Jehovah's organization which had triumphed in heaven over the enemy outfit and which was vigorously active in his Theocratic service.

Such a condition brought mourning upon Jehovah's consecrated servants on earth, the visible part of the "daughter of Zion". Jehovah God had begun to reign by his King in Zion in 1914; and, while he was measurably displeased at the fearfulness and hand-slacking of his earthly representatives, he was still more displeased at the enemies on earth who took advantage of the situation to increase the afflictions upon his oppressed people. Hence Jehovah says: "I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts." (Zech. 1:15, 16) In 1918 Jehovah sent his Messenger, his King, Christ Jesus, to the temple for the work of judgment and deliverance; and in 1919 he began to show his mercies to his afflicted servants who were crying to him for release and for a return to the organized free service of God. That year he delivered his faithful remnant from the restrictions of the worldly organization and revived their courage and set them to work again in proclaiming his praise and his reign. They cast off their sackcloth of mourning, and danced for joy in his organized service.

As it is written, at Psalm 30:1-12: "I will extol thee, O Jehovah; for thou hast raised me up, and hast not made my foes to rejoice over me. O Jehovah my God, I cried unto thee, and thou hast healed me. O Jehovah, thou hast brought up my soul from Sheol; thou hast kept me alive, that I should not go down to the pit. Sing praise unto Jehovah, O ye saints of his, and give thanks to his holy memorial name. For his anger is but for a moment; his favor is for a life-time: weeping may tarry for the night, but joy cometh in the morning. . . . Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Jehovah my God, I will give thanks unto thee for ever."—*Am. Stan. Ver.*

It was a new day, with new conditions and circumstances and with new forces in power and operation; and it called for a "new song". Jehovah's loyal and devoted remnant being released from captivity to the enemy organization, and God's adverse judgments being lifted from them, and their enemies being cast out from their organization, these liberated ones could not refrain from singing a song, not just to themselves, but for all the world to hear. The Scriptures foretold that a remarkable cause would sometime come for Jehovah's people to burst forth with a song-theme entirely new. Says Psalm 33:3, 4, 10, 12: "Sing unto him a new song; play skilfully with a loud noise. For the word of Jehovah is right; and all his work is done in faithfulness. Jehovah bringeth the counsel of the nations to nought; he maketh the thoughts of the peoples to be of no effect. Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance."—*Am. Stan. Ver.*

What is that new song, and why is it new? It is the song of Jehovah's kingdom by Christ Jesus, and it is new because that Government of the New World of holiness has come. That this is the reason for the new song the prophecies show. Psalm 96:1-13 calls to us: "Oh sing unto Jehovah a new song: sing unto Jehovah, all the earth. Sing unto Jehovah, bless his name; show forth his salvation from day to day. . . . Say among the nations, Jehovah reigneth: the world also is established that it cannot be moved: . . . Let the field exult, and all that is therein; then shall all the trees of the wood sing for joy before Jehovah." Psalm 98:1-9 calls for a repeat chorus, saying: "Oh sing unto Jehovah a new song; for he hath done marvellous things: . . . Sing praises unto Jehovah with the harp; with the harp and the voice of melody. With trumpets and sound of cornet make a joyful noise before the King, Jehovah. . . . Let the floods clap their hands; let the hills sing for joy together before Jehovah."—*Am. Stan. Ver.*

The Chief One that is standing upon the mountains of Jehovah's organization is Christ Jesus, his great Messenger who has come to the temple. He is the first One whom Jehovah God delegates to break the blessed news to his faithful servants on earth and to teach them and to lead them in the singing of the new song. As it is written, at Isaiah 52:7-9: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem."—*Am. Stan. Ver.*

In this blessed season since 1914 the prophecy of Psalm 145:7, 11-13 is therefore being fulfilled concerning Jehovah's faithful remnant of consecrated ones or "saints", namely: "They shall utter the memory of thy great goodness, and shall sing of thy righteousness. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the

glory of the majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." (*Am. Stan. Ver.*) The remnant, being the last members of the "body of Christ", are like the "feet of him" who stands upon the mountains. The entire "body of Christ", whether in heaven or on earth, is joining with Him in the singing forth of Jehovah's praises as reigning Ruler; and their assembly at the Theocratic capital, Zion, is pictured at Revelation 14:1-3: "And I saw, and behold, the Lamb standing upon the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, . . . as the voice of harpers harping with their harps: and they sing as it were a new song before the throne [of God], . . . and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth."—*Am. Stan. Ver.*

As the remnant of the 144,000 learn the song from the King at the temple they boldly sing it forth. All persons of good-will that hear the song, repeated over and over again as it is by the remnant who cover and recover their territories, cannot help but learn the contents or theme of the song These good-will hearers are comforted and blessed by the joyful sound, and they also take up the strains of the song which they learn from the remnant. Though they be from many nations, and their languages may differ, all the same the contents and theme of their song are identical among all nations.

The remnant sing the praises not alone of Jehovah the great Theocratic Ruler, but also of his Chief Executor, Vindicator and King. As it is written, at Revelation 5:9, 10: "And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." (*Am. Stan. Ver.*) That the remnant must sing the song among all nations, and that all listeners of good-will out of all nations are exhorted to take up the melodious praise to God, the apostle emphasizes, at Romans 15:9-11: "And that the Gentiles [the nations] might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people."

While the apostle Paul was then applying those scriptures to the Gentiles that should become members of the "body of Christ", that primary application of those Scripture quotations does not mean that the Gentiles of today out of all nations may not now likewise sing Jehovah's praises as persons of good-will, the Lord's "other sheep". And they are exhorted to do so, in these prophetic words: "Sing unto Jehovah, *all the earth;* show forth his salvation from day to day. Declare his glory among the nations, his marvellous works among all the peoples. . . . and let them say among the nations, Jehovah reigneth."—1 Chron. 16:23, 24, 31, *Am. Stan. Ver.*

The singing of the song in all nations is done by proclaiming God's Word and its melodious message, which rings against the sounding-board of new events fulfilling prophecy.

True, the singing in fulfillment of the prophecy is done by announcing the glad tidings. But the great Creator of true music and singing and song did not mean that the voices of his gospel-preachers should be stifled, never breaking forth into vocal melody. Jesus and his apostles literally sang. At Ephesians 5:18-20, and according to Moffatt's translation, the apostle Paul wrote: "Be filled with the spirit, converse with one another in the music of psalms, in hymns, and in songs of the spiritual life, praise the Lord heartily with words and music, and render thanks to God the Father in the name of our Lord Jesus Christ at all times and for all things." Rotherham's translation reads: "Be getting filled in spirit; speaking to yourselves with psalms and hymns and spiritual songs; singing and striking the strings with your heart unto the Lord; giving thanks always for all things in the name of our Lord Jesus Christ unto your God and Father." At Colossians 3:16, 17, according to Goodspeed's translation, Paul says: "Teach it to one another and train one another in it with thankfulness, with psalms, hymns, and sacred songs, and sing to God with all your hearts. And whatever you have to say or do, do it all as followers of the Lord Jesus." Rotherham reads: "With gratitude raising song with your hearts unto God."

While not detracting one whit from the spiritual meaning and application of such scriptures, we are not to understand that the singing of songs with literal music and with words in accord with the revealed Word of God is absolutely excluded and completely displaced from the congregations of Jehovah's people. Speaking of what was done in the congregations by the operation of God's spirit upon them in apostolic days, Paul writes to the Corinthians: "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:14, 15) That meant literal singing, the congregation joining in responsively.

DELILAH, A FEMALE JUDAS

THE linking together of Delilah and Judas Iscariot because of their course of action may strike some as strange. The baseness of Judas' conduct with respect to Christ Jesus is admitted by all persons, and down to this day the name Judas carries with it a stigma unequaled, and rightly so. But with Delilah it is different, due to religious influence. The clergy lightly overpass the deeds of the wicked Delilah, and shake the critical finger at the God-approved Samson, saying he brought it on himself. For a paltry thirty pieces of silver Judas betrayed the King of the New World; Delilah's price for "fifth column" work against Israel's Judge Samson was fifty-five hundred pieces of silver, and no twinges of conscience drove her to a suicidal death by hanging. The treacherous and traitor-

ous acts of both Delilah and Judas find a modern fulfillment in the same events occurring in these "last days". Both betrayers type the same class. Hence they are appropriately linked.

Delilah's entry into the Biblical account is abrupt: "And it came to pass afterward, that he [Samson] loved a woman in the valley [or, by the brook (*margin*); or, ravine (*Roth.*)] of Sorek, whose name was Delilah." (Judg. 16:4) The geographical location of Sorek is disputed, but the weight of authority locates it about thirteen miles west of Jerusalem. The shifting frontiers of the period of the judges make it indefinite as to whether this locality was settled by Philistines or by Israelites, in the days of Samson; but be this as it may, circumstances indicate that Delilah was an Israelite.

Bible commentators generally take exception to this view, claiming that she was a Philistine. In support of their contentions they cite her occupation, which they groundlessly presume to have been that of a courtesan of the higher class. Nothing in the record indicates she was a harlot. If she had been, it would have been Samson's duty as judge to have her destroyed; and remember, Samson and his judgeship were approved by God. (Heb. 11:32) This divine approval also dissolves the next two arguments of religious critics: the general tendency for sexual temptation against the Israelites to come from without, from the heathen Philistines; and the case of Samson himself, the religionists harking back to Samson's lodging with the harlot in Gaza and his experiences with the Timnite woman, wrongly presuming guilt of immorality on Samson's part and that he indulged the lusts of the flesh. Their flimsy reasonings sink to a new low when they advance as a final argument the fact that the poet Milton in his composition on Samson painted Delilah as a Philistine, and that on the grounds of patriotism to her people she justified her betrayal of the Israelite judge.

Samson loved Delilah. He did not lust after her. The Hebrew word here translated "loved" is the same one used to express the love existing between David and Jonathan. (1 Sam. 18:1; 20:17) Samson would not feel thus toward any one of the Philistines, whom he had slain by the thousands. Delilah must have been an Israelite. Her name means "languishing (with desire)", that is, withering, fading, losing strength. Her association with Samson came toward the end of his twenty-year judgeship.

Learning of the hold Delilah had upon Samson, the lords of the Philistines made the proposition to her: "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver." (Judg. 16:5) There being five princes or lords of the Philistines, this meant a total of 5,500 silver pieces were offered; a sum exceeding $3,000, some estimate. (Judg. 3:3) They did not approach her with nationalistic arguments that it was her patriotic duty, as they surely would have done had she been a Philistine. A choice confronted Delilah: the love and companionship of one of her own countrymen and favored servant of Jehovah or the bag of money dangling temptingly before her eyes. Which would she choose? Greed and avarice and self-desire welled up within Delilah's bosom and smothered any finer emotions she may have felt. Blind to everything but the prospects of getting her hands onto the tinkling pieces of silver, mercenary Delilah is revealed in the very next verse of the divine record as importuning Samson to confide in her the secret of his strength. (Judg. 16:6) She had gone over to the enemy.

"Bind me with seven green withes that were never dried, then shall I become weak," was the answer she received. The Philistine princes supplied the moist withes; Delilah bound Samson with them. Heathen liers-in-wait were standing by in an inner chamber, and when the Israelite traitor thought the victim was helpless she cried out the mock warning that was in reality a signal, "The Philistines be upon thee, Samson!" Her confederates rushed out of their places of concealment to pounce on a defenseless foe. But what a shock greeted them! The mighty Samson snapped the binding withes as easily as tow is broken when it touches a flame, and it may be indulged that he gave the Philistine conspirators a good walloping before they got out of the way. Delilah felt that she had been deceived and lied to.—Judg. 16:7-10; *Am. Stan. Ver; Leeser.*

Yet she tried a second time. "Bind me fast with new ropes that never were occupied," was the reply this time. Apparently Delilah had forgotten a previous exploit of Samson. The Judeans had bound him once with just such new ropes (the same Hebrew words being used on both occasions) and delivered him into the hands of a Philistine mob. Those ropes became as burnt flax. A thousand Philistines crumpled under the devastating blows of an ass's jawbone, paying for their folly of fighting against God with their lives. But in her avid desire for the silver pieces Delilah was blind to this previously demonstrated power of Samson over "new ropes". Stranger yet, the Philistines overlooked it also. Once more the strong-arm squad took up their stations near by, and dashed out at Delilah's signal, only to once more scatter pell-mell when Samson broke the ropes as though they were threads. (Judg. 15:11-15; 16:11, 12) Again Delilah whined to Samson, "Thou hast deceived me, and told me lies." (Judg. 16:13, *Leeser*) Her charge is false. She was asking something that was none of her business. Refusal to divulge the secret could work no unjust injury to her. She was being a busybody, and more: she was prying into his personal affairs to play the sinister role of a woman spy for the devil-worshiping Philistines. Samson, knowing that she was conspiring with the enemy, told her things that enabled him to further demonstrate to her his superiority over the heathens, possibly hoping thereby to wake her up and bring her to her senses. He was not, within the Scriptural meaning of the term, employing deception or "a lying tongue", which Jehovah God hates. He still loved Delilah, and was conducting himself in a manner that would work to her eternal welfare, if she would have it so.—1 Pet. 4:15; *Roth.;* Prov. 6:17.

But Delilah was hardened in her course of vile treachery. Acting upon a third response to her plea for the secret, she wove the locks of his hair in with the web on her loom and made it fast with the pin. Her evil designs were again frustrated. At her cry that the Philistines were upon him he awoke and "tore away the pin of the loom, with

the web". (Judg. 16:14, *Leeser*) Delilah was desperate. Three times she had tried; three times, failure. Her tactics changed. This time she did not accuse him of lying. "How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times and hast not told me wherein thy great strength lieth." (Judg. 16:15) She brought to bear against him all her womanish wiles. Wheedling, nagging, cajoling, pecking away at him with her words like the "continual dropping in a very rainy day", she vexed and worried and wore out the patience of Samson and caused him to give way to her coaxings. "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." The secret was out. —Prov. 21:9, 19; 27:15, 16; Judg. 16:16, 17.

Delilah had not the slightest doubt that she had wormed out of Samson the real answer this time. Why was she so sure? She was an Israelite. She knew of the Nazarite vow. She knew that unclipped hair was a part of that vow; that to allow it to be sheared off would be in violation thereof, and would cause the violator to lose Jehovah's backing. (Num. 6:2-6; Judg. 13:5) Filled with confidence, she sent for the Philistine lords, telling them to come up just this one time. They came; and they, too, seemed sure: the coveted money was brought with them. The evil deed was soon consummated. Employing tactics similar to the Judas betrayal-kiss, Delilah, with a great outward show of love, offered her lap to Samson as a place to rest his head. He was soon asleep. She called for a man, caused the seven locks of his head to be shorn off, and thus effected the breaking of the Nazarite vow. For the fourth time she roused the sleeper with the mocking cry: "The Philistines be upon thee, Samson!" "He awoke out of his sleep, and said, I will go out as at other times, and shake myself free." But he did not do so. Jehovah's strengthening spirit had departed from him for the time, and his captors led him away bound.—Judg. 16:18-21; *Am. Stan. Ver.*

Delilah received her reward, one of perishable filthy lucre. She is not mentioned again in the divine record, and it is just as sure that she is not held in God's memory for a resurrection. Her much-coveted little bag of treasure has long since become rusted and moth-eaten, and the only reward of permanence she reaped is an endless sleep in death.—Matt. 6:19.

Delilah pictured a class who during the Elijah work were begotten of the holy spirit, and who, therefore, were in line for the Kingdom; but they afterward fell away, became traitors, and formed the "evil servant" class. The "lords of the Philistines" pictured the chief ones of "Christendom", who were out to "get" the "Samson" class, by hook or crook. They used the crooked modern-day Delilahites. By their "fifth column" work the Delilah-like betrayers hoped to gain control of the Society organization and seize honored positions and be looked up to by others. This was the "bag of money" or selfish gain that intrigued them to the extent of base betrayal of their heretofore spiritual brethren. They appeared beautiful outwardly, spoke of love and character development and respectability, and thus worked their way into the confidence of the faithful and searched out any weaknesses that might make the "Samson" class vulnerable to modern-day Philistine attacks.

The conspiracy bore fruit during and immediately following World War I. The treacherous "evil servant" class were willing tools in forwarding the affliction. (Zech. 1:12-15) The faithful allowed their "hair" to be clipped, in this: Through neglect and watchlessness they were lulled to sleep on certain issues, such as "higher powers" and "character development", and failed to serve God with boldness and meet their consecration vows. Reproaches for faithfulness, symbolized by Samson's long hair, were taken from them, with the result that the Lord's backing was removed and they were overpowered by the enemy. The Elijah work was killed.—1 Cor. 11:14, according to Murdock's Syriac translation.

As for the "Delilah" class, they have now withered, lost strength, and faded out of the Kingdom picture. They are "languishing" in the death throes of Satan's "present evil world". Their end will be the same as that of the deadly female of the Judas species, Delilah.

(*Continued from page 290*)

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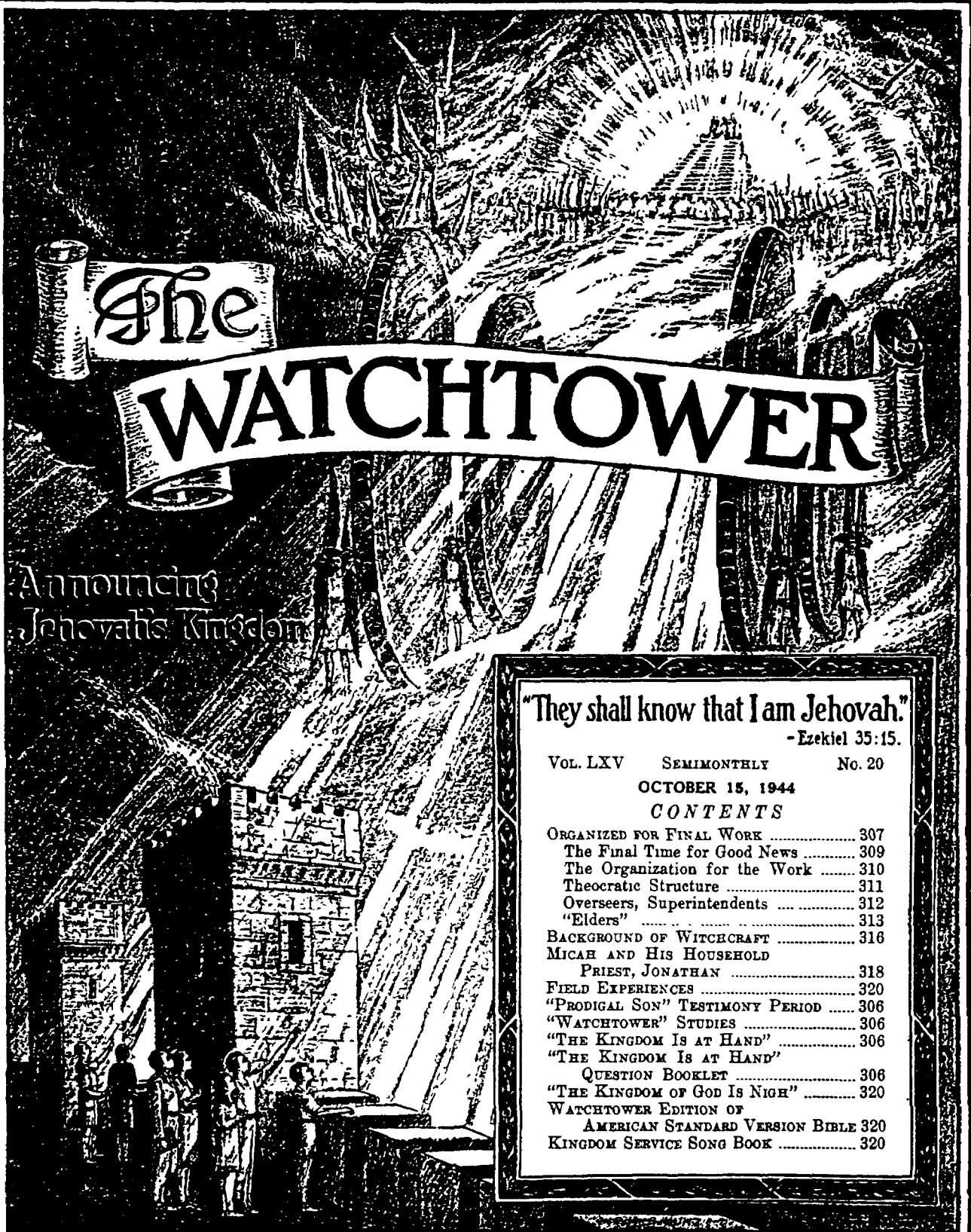

"They shall know that I am Jehovah."
-Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." - Isa. 43:12.

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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OFFICERS

N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"PRODIGAL SON" TESTIMONY PERIOD

The month of October comes in the 1944 Service Calendar under the above title. All familiar with the parable remember that the prophetic story of the prodigal son was given by Jesus in connection with his nation-wide announcement of the Kingdom of God. Most appropriate is it therefore that, during this October Testimony Period, which is world-wide, when the "prodigal son" class are being aided to return to the heavenly Father, the two new publications to be distributed to this class should be entitled, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*. The two will be offered in combination by all Kingdom announcers on a contribution of 25c. The circumstances surrounding the Testimony Period are thrilling, and all desiring to have part in this treasure of service will joyfully start at the earliest. Many of our newly interested readers are wanting to share in this Kingdom announcement in company with others, and we invite such to send their inquiries on the work promptly to this office.

"WATCHTOWER" STUDIES

Week of November 19: "Organized for Final Work," ¶ 1-18 inclusive, *The Watchtower* October 15, 1944.

Week of November 26: "Organized for Final Work," ¶ 19-39 inclusive, *The Watchtower* October 15, 1944.

"THE KINGDOM IS AT HAND"

This 384-page book was released by the Society's president at the recent United Announcers' Theocratic Assembly and was given a royal reception. *"The Kingdom Is at Hand"* brings together all the important scriptures and events bearing upon God's kingdom and weaves them together into an interesting but most enlightening story of truth. The book is bound in a deep shade of red cloth, and the cover design is stamped in gold, conveying the idea of announcing the joyous fact of the Kingdom as at hand. The colored pictures which illustrate the theme are of fine artistic value; and the text matter is supplemented by both a subject index and a scripture text index. As long as the special Publishers' edition lasts we will mail it to contributors postpaid on a contribution of but 25c. Release of *"The Kingdom Is at Hand"* in a general edition for public distribution is announced elsewhere

"THE KINGDOM IS AT HAND" QUESTION BOOKLET

This 64-page booklet serves as an invaluable companion to the new book *"The Kingdom Is at Hand"*. All serious readers of this important book will realize the need of studying it carefully, both privately and in class. The *Study Questions* booklet was specially prepared to meet the need of questions to focus thought and discussion upon the gist of each paragraph. In addition to the questions covering every paragraph of the book, the *Study Question*

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The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXV OCTOBER 15, 1944 No. 20

ORGANIZED FOR FINAL WORK

"They will indeed turn away from the hearing of the truth, and be turned aside to fables. But be thou sober in all things; suffer bad treatment [as a good soldier of Christ Jesus]; perform an evangelist's work; fully accomplish thy service."—2 Tim. 4:4, 5, The Emphatic Diaglott.

JEHOVAH GOD is approaching the grand climax of his "strange work", which work precedes the battle of Armageddon. The not distant future, into which the postwar road of mutilated humanity leads, will witness the end of a work that he will never repeat. Its end will also spell the end of man's global organization which fails to favor the "strange work" of God. Such disaster upon man's boasted self-rule of the globe will come by the direct action of Almighty God. In ancient time Mount Perazim and the valley of Gibeon were sites of his strange or spectacular doings. Armageddon, to which all the nations are now gathered, will shortly mark his strangest of acts, of which his former acts at Gibeon were mere typical samples. Of this future history he gives us his own promise: "For Jehovah will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye not scoffers, lest your bonds [of judgment and doom] be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth." (Isa. 28:21, 22, *Am. Stan. Ver.*) First his "strange work"; then his "strange act"!

[2] Because the "strange act" bespeaks destruction at Armageddon to man's global or earthly organization, the "strange work" that precedes it is so crucially important to the present generation of men. Except for the faithful doing of that "strange work" no creatures on earth would outlive the "strange act" of the wrath of God against the wickedness and corruptions of this world. Ever since the warning concerning the near approach of the battle of Armageddon began to be given in our lifetime the religious-minded men of this world have scoffed at such a thing as too strange to occur, particularly to "Christendom". In the same measure that they have viewed the coming act of Jehovah God as outlandish and foreign to reason, they have looked upon his work preliminary to his act as equally strange. Today it can be said to these scoffers as it was said to like ones long ago: "Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts 13:40, 41.

[3] Those to whom these words of warning were directed were the religious leaders among those who claimed to be God's chosen nation. Nowadays the self-confident religious leaders of "Christendom" claim to know God's work when they see it. Yet they view His work now going on as something foreign and alien to God and too strange to accept. For this reason they do not acknowledge it as His work; they condemn and oppose it, and try to set all people within their sphere of influence against it. To these religious clergymen who claim to be the link between God and their religious flocks, why should His work seem "strange"? Was not the work foretold? and is it not plainly described in the Holy Scriptures where these learned clergymen can read it? Did not Christ Jesus make it unmistakably clear that this work would immediately precede the divine act that brings the calamitous end to this world at Armageddon? Yes; for he prophesied: "And this gospel [evangel] of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations; and then shall the end come."—Matt. 24:14, *Am. Stan. Ver.*, margin.

[4] In the order of events as foretold by Jesus to mark the time of his coming into his kingdom, the preaching of "this gospel of the kingdom" was due to be done after the first world war of human experi-

1. What will the end of Jehovah's "strange work" spell? and how was this foreshadowed and foretold?
2. Why is the "strange work" so crucially important? and what ancient warning can be repeated now to those who think it strange?
3. What attitude do the religious leaders take toward the "strange work"? and why is there no excuse for it to appear strange to them?
4. (a) What is "this gospel of the kingdom", and why do the religious element regard it as strange to preach it? (b) In this connection, what action of theirs marks the religious world as doomed and near its end?

ence. (Matt. 24:7, 8) The gospel or good news is of the Kingdom no more as being on the way but as being here and as having begun. This is because in 1914, the year of outbreak of World War I, Jehovah God by his Christ took to himself his great power and began reigning, to make an end of this terrible situation at this earth. The proof of 1914 as marking that important event has been set forth in earlier issues of this magazine and in other WATCHTOWER publications and circulated world-wide. But such proof the religious element declines to believe, and for selfish causes. What wonder that the preaching of the glad tidings of the Kingdom's coming they should regard as freakishly "strange"! And that men and women should consecrate their lives to Jehovah God through Christ and should then devote themselves to preaching such gospel at risk of world hostility, persecution, sufferings, and death itself, *this* has struck the religious clergy as "strange". They themselves are unwilling to risk such things to preach present truths. To add to the afflictions of such gospel preachers, the Catholic and Protestant clergy have joined with the political governments, in fact, have stirred up such political governments, unto misconstruing, condemning, forbidding and suppressing the Kingdom proclamation and unto hating, hounding, arresting, bringing to trial, imprisoning and also killing the consecrated ones engaged in the proclamation. This was all as Jesus foretold. It marks the religious world as doomed and as near its end.—Matt. 24:9-13.

[5] The work of gospel-preaching continues to go on in spite of all such afflictions, because the faithful ones are determined to endure to the end of the work and to the end of this world. They have nothing to do with religion and refuse to take any part in this world's affairs and its popular schemes for world recovery, peace and security. Instead, they apply themselves wholly to proclaiming and advocating God's kingdom as man's only hope and salvation. These facts add to the strangeness of the work in worldly eyes. When the world situation is so pressing, this "strange work" of testifying to the Kingdom seems to be foolishness in the extreme. This is not the first time that the preaching of the pure message of God has been classed as senseless folly and stupidity by so-called *realists* and *practical men* of the world. As long ago as the first century of this era the apostle Paul stated these facts of his own experience, namely: "The preaching of [Christ's tree] is to them that perish foolishness; but unto us which are saved it is the power of God. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:18, 21.

5. What further facts add to the strangeness of the work? and why does it seem to be foolishness in the extreme?

[6] The fact of the Kingdom's coming in 1914 is all the more reason for us to disdain the world's cry of "Foolishness!" and to increase the preaching as never before. During World War I the nations used base and un-Christlike tactics to try to silence for ever this preaching; but in vain! The seeming success then of such gospel enemies met with a sharp reverse in 1919, when, by God's grace, the work was revived among Jehovah's witnesses. Why so? Because their preaching of the Kingdom gospel is the "strange work" of Jehovah. It is done at His command, in fulfillment of prophecy; and he caused it to be foretold by his Christ. It was therefore bound to be done, and nobody could or has been able to stop it. The only uncertain part was, By whom on earth was the work to be done? The realities which, by the power of God, appear in answer to this question have contributed to the strange nature of the work.

[7] Every honest person must admit that the preaching of Jehovah's Theocratic rule or kingdom by his Christ is not being done by the hundreds of thousands of religious clergymen of "Christendom". Persons not intimately acquainted with the Bible would expect that such clergy would be the chief ones to preach such a glorious message, pointing all men to the Kingdom as Jehovah's means for vindicating his name, destroying all doers of wickedness in heaven and earth, and bringing life and peace eternal to "men of good-will". The clergy claim to be ordained of God and to be representatives of God's kingdom. They insist they are the only ones educated enough and officially authorized to interpret the Bible to the people. Look at the world-wide systems of religion they have built up, rich and mighty organizations for propagating and carrying forward the teachings and practices of their sects and cults. Upon the membership rolls of these denominational organizations they have hundreds of millions of persons written. Due to these very facts the clergy cannot escape their responsibility to be preachers of "this gospel of the kingdom" at the time of the Kingdom's establishment. But the known conduct of such religionists from and after the decisive date of 1914 testifies against them as to their disgraceful failure to shoulder and discharge their responsibility.

[8] Such failure on the part of the religious clergy has not caused the prophecy to fail, that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations". God simply gets it done by others than the clergy of "Christendom",

6. Why should we increase the preaching as never before? and how and why did the religionists meet with a sharp reverse in 1919?
7. As to the doing of the preaching, what must all honest persons admit? but due to what fact was it reasonable to expect it to be contrariwise?
8. What effect has this had upon the fulfillment of the prophecy concerning gospel-preaching? but how has God's action in this regard affected the clergy?

although these, in Haman fashion, think it strange that He does not need or use them in this most important work but gets along without them and in spite of them. In fact, God's slighting of them infuriates them against those true Christians whom Jehovah God favors with the high privilege of a part in his "strange work", namely, Jehovah's witnesses and their companions of good-will.

THE FINAL TIME FOR GOOD NEWS

[9] As this calendar year 1944 nears its close, those who are commissioned by Jehovah God and entrusted by him with the service of preaching this Kingdom evangel to all the habitable earth stand on the brink of a grand opportunity. It brings with it a great responsibility; and therefore let them not fail of the opportunity. It is a grave responsibility, but not the less a great privilege, to be living at this stage in the development of God's "strange work". The most colossal war of all man's history leaves in its wake many millions bereaved, homeless, crippled, diseased and undernourished, and poverty-stricken. It leaves such in need of true comfort and guidance. Everywhere are multitudes whose sorrows, bereavements, and disillusionment may turn them to bitterness against God their only Savior by Christ Jesus, unless they are reached with the gospel. Great masses are exposed to the deceits of religion and to the crafty operations of the religionists, who are the principal ones on earth responsible for this global war and who now skillfully seek to cover their tracks and to ingratiate themselves upon the suffering peoples as their best friends.

[10] Hence it is no exaggeration to say that never was the need greater for humankind to hear the gospel preached directing all obedient hearers into the way of salvation. The failure of the first League of Nations is now a thing of past history. The framing of a new association of nations with religion as an integral part is under way. It has back of it the most mighty means for enforcing it upon the people. It has back of it the mightiest propaganda agencies, including the religious clergy, for persuading the masses to put their trust in it and support it. Not only is the world's most ambitious attempt at human government just before us, but also Satan as "the god of this world" is about to deceive all mankind by his greatest scheme for blinding them to God's kingdom and putting the misinformed ones in direct opposition to it. Satan the Devil knows that the battle of Armageddon is unavoidably ahead of his world. So his purpose is that when it is destroyed by Jehovah's "strange act", then as many as possible, if not all, of earth's population shall be destroyed with it and him. That would leave God's kingdom to take over few subjects, if any at all, alive into the righteous New World. It is the last time of Satan's world organization. And since "this gospel of the kingdom" must be preached until the end of that organization, it is evident that the gospel preaching yet to be done, and which sets in with the postwar era, is the final work of witness, the final part of Jehovah's "strange work". After it, comes his "strange act" at Armageddon.

[11] Through his apostle God gives command to His organization. The pressing circumstances of these times, therefore, add force to it as being due to be obeyed now with the liveliest zeal and earnestness, namely: "I adjure thee before that God and Christ Jesus who is about to judge the living and the dead, and by his appearing and by his kingdom, proclaim the word, be urgent seasonably, unseasonably, confute, rebuke, exhort, with all long-suffering and teaching. For there will be a time when they will not endure wholesome instruction, but will accumulate teachers for themselves, according to their own inordinate desires, tickling their ear, and they will indeed turn away from the hearing of the truth, and be turned aside to fables. But be thou sober in all things; suffer bad treatment; perform an evangelist's work; fully accomplish thy service." (2 Tim. 4:1-5, *The Emphatic Diaglott*) This admonition of Paul to Timothy was given in order to counteract the turning away of many from hearing the truth. Paul's very next words show he was expecting shortly to die off the earthly scene of action. Hence the Lord God was using Paul to train and instruct Timothy to act as assistant to the visible governing body under Christ and to serve thus among God's consecrated people after Paul's death.

[12] Now, at the opening of a new postwar epoch, we are about to be spectators of the greatest mass movement away from hearing the truth and to turning their ears unto fables. The last stand of Satan the Devil and his demons is about to take place, and he now pulls off the biggest fraud in the history of his world organization. It will be the biggest, because it is put over upon the people in the very presence of God's established kingdom and when the message is going forth in powerful tones, "The kingdom of heaven is at hand." This message is the truth; but the ears of selfish men itch for something else. In order to further blind and deceive them, Satan must invent and devise the super-scheme, the master-scheme, of all his iniquitous career and fairly hypnotize the people with it. Now practically attaining

9 Why do the commissioned gospel-preachers stand on the brink of a grand opportunity? and why should they not fail of it?

10 (a) Why is the greatest deception ahead of mankind, and what is Satan's deadly purpose? (b) Why is the witnessing yet ahead the final work?

11. (a) Through the apostle Paul what command did God give to Timothy, and what force do present circumstances give it? (b) Why did Paul give this admonition to Timothy back there?

12. In accord with Paul's warning, what great mass movement are we about to witness, and why?

to the summit of his ambition for totalitarian domination of all this globe, Satan the Devil raises up fear and suspicion and drives the nations to unite in a scheme for a joint holding down of the earth and its people. He starts the fable a-rolling, and uses all possible channels of propaganda and publicity to make it popular, that the after-war association of nations is man's last and only hope for a peaceful earth with security, prosperity and justice to all races, nations, minorities, and languages. A blasphemous fable this is. Against it God's Word sets forth Jehovah's kingdom by his Son Jesus Christ as the only successful and permanent means for the bringing in of a new world of righteousness, peace, safety, health, prosperity and life forever for faithful men on the earth.

THE ORGANIZATION FOR THE WORK

[13] In the teeth of the world-wide propaganda of Satan and his demons for support of a man-made organization for global rule, the words of our Commander Christ Jesus must be and will be fulfilled: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Your decision must be made now on the question, Who will defy the world and its global organization and obediently advocate for Jehovah's kingdom by Christ and everywhere preach the good news about it? Do not look to the religious clergy for aid in making your decision on this issue. Already their proposals and declarations show that they have decided for political government of this earth by the same old crowd, namely, imperfect, sinful, selfish men of this world. Never is it to be expected that the religious clergy, big and little, will turn down the scheme of international politicians and reject Caesar as their king or put the Most High God Jehovah above the world state. Not only is consistency with their religious course of action till now against such a thing, but Bible prophecy shows they will religiously hop on the back of the postwar creature and try to ride it with the prod of "more religion". To deceive themselves and their religious flocks and all the rest of mankind, they will argue that the worldly setup is the "higher powers" and is God's will toward mankind expressed in a political way, and hence all men must submit to it and support it, lest it fail. All the religious clergy will be good friends of the world state and will give it their blessing and religious advice for its success.—Rev. 17:1-15; 13:14-16; Jas. 4:4.

[14] There is one class of persons on earth whose decision is to "perform an evangelist's work" on through the postwar epoch and clear through to its end, namely, Jehovah's witnesses. Their record testifies to their having preached the Kingdom evangel without letup from 1918 onward till now. On the fourth day of their United Announcers' Theocratic Assembly last August in 60 cities throughout the earth (Australian assemblies in September), and with a total attendance of more than 90,000 at the time, they adopted a Resolution having these words as its closing resolve: "That we, as those who are fully consecrated to God to do His will in the footsteps of Christ Jesus, recognize our obligation as ministers of the Kingdom gospel; and that, therefore, down to the final end of Satan's organization and its postwar creation for dominating humankind, we will keep integrity by continuing to advocate the kingdom of God and never slacking in preaching to all nations that 'The kingdom is at hand'." Immediately after the enthusiastic adoption of this Resolution, there was released as an instrument for use in the postwar era the new book *"The Kingdom Is at Hand"*.

[15] The Holy Scriptures give good promise that, as certainly as Almighty God and his King Christ Jesus have helped Jehovah's witnesses to endure Nazi-Fascist-religious persecution and to keep aloft the banner of the Kingdom gospel until this present time, they will continue to sustain them through the postwar years in preaching "this gospel of the kingdom" till the end comes upon Satan's world organization. What though the vast majority of the common people of all the nations fall for the Devil's cunning deceit and turn away their ears from favorably hearing the truth, Jehovah's witnesses must persist in preaching without discouragement. They will thus perfect their obedience to God and keep their integrity toward Him. Never will they take up the world's propaganda and preach its fables. They will not seek to please men with ears itching to hear things that satisfy man's selfish vanity and self-righteous sentiments. They are committed to obeying God rather than obeying men in conflict with Him, and will 'stand fast in the freedom wherewith Christ hath made us free'.—Gal. 5:1, *Diaglott*.

[16] According to all indications of Bible prophecy, a tremendous earth-wide work confronts these consecrated people of Jehovah God, and that in the face of the greatest difficulties and antagonism. The possibilities for evangelism that loom up before them, especially as such possibilities pertain to the scattered multitudes of persons of good-will in danger of sudden destruction at Armageddon unless reached, present a challenge to Jehovah's covenant people. These are a "small people" as to numbers.

13. What question is now up for decision, and what do the religious clergy's course of action and the Bible prophecies show their decision to be?
14. Who, however, are decided to "perform an evangelist's work"? and what facts attest that they will do so to the end of the postwar period?
15. (a) How do we know they will be enabled to do so? (b) In spite of the majority's turning away their ears from hearing the truth what must they do?
16. (a) In the light of Bible prophecy, what possibilities present a challenge to Jehovah's covenant people now? (b) Hence, what pertinent questions arise for determination as to His people?

Are they fully equipped unto the great task? Are they properly and adequately organized for the vast final work with all its heavy demands? Among them there are found no pompous titles of "bishop", "archbishop," "deacon," "cardinal deacon," "presbyter," "elder," "priest," and "father", such as embellish the religious institutions. They are organized in a manner utterly different from that of the religious systems. But are they organized according to the Scriptures and hence according to God's expressed will? That is the question for determination.

THEOCRATIC STRUCTURE

[17] For any organization on earth to be approved of the Most High God and to be usable for him to do his work of preaching "this gospel of the kingdom" that organization must be Theocratic. That is to say, it must be built according to the Bible truth that Jehovah God is the Supreme Ruler and that, under Him, Christ Jesus is his appointed Head of the congregation of His people; and, further, that His organization must operate according to the Supreme One and not according to the democratic will of the people. The people are not the sovereign rulers, and their officers are not the mere servants of the people, to receive their appointments from such people. In the visible part of the Theocratic organization on earth all its members are the servants of the Most High God, to do His will as they have covenanted to do. Any brethren among them who have appointments and responsibilities to render special work are not the people's servants subject to their dictates, but are the servants of the Lord God The Theocrat. They are responsible to him and either stand or fall to him. Thus his consecrated people are a great servant-body, engaged in serving God and his Christ.

[18] Jehovah's witnesses are therefore members of his Theocratic organization, but they are not The Theocracy and are not trying to set up a Theocracy. The Theocracy is Jehovah's kingdom by Christ Jesus; and they are simply announcers of it as its visible representatives and ambassadors. (2 Cor. 5:20) They yet have to 'make their calling and election sure in order that an entrance may be ministered to them after death into the everlasting kingdom of our Lord and Savior Jesus Christ'. (2 Pet. 1:10, 11) Speaking to them as his servant-body, the Most High God said prophetically: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; . . . 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. I am Jehovah, your Holy One, the Creator of Israel, your King." (Isa. 43:10-12, 15, *Am. Stan. Ver.*) Christ Jesus is no exception to the Theocratic rule that Jehovah is supreme and runs his organization absolutely according to his will. Christ Jesus is Jehovah's Chief Servant and is the Head Servant of Jehovah's company of witnesses on earth. Therefore the apostle Matthew applies to Christ Jesus the prophecy of Isaiah 42:1-4, and says that in Jesus Jehovah's words were fulfilled, namely: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. . . . And in his name shall the [nations] trust."—Matt. 12:15-21.

[19] At this end of the world, when Christ Jesus comes to the temple for judgment of his followers, there would be the final remnant of his church or body-members upon the earth. These faithful ones he would constitute into a servant-body under himself as Head. This very action concerning the remnant Christ Jesus foretold, saying: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Matt. 24:45-47) For the foregoing reasons the term *servant* is consistently used among the ranks of the remnant of consecrated, spirit-begotten and anointed witnesses of Jehovah. The term designates them as servants of God, and not of men. It is written to them: "Ye are bought with a price; be not ye the servants of men."—1 Cor. 7:23.

[20] But are not bishops, deacons, and elders a rightful part of God's visible organization? Are they not mentioned in our English Bibles, and are not instructions given concerning their appointment? Those asking such questions will cite to us 1 Timothy 3:1-13, reading: "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, . . . Likewise must the deacons be grave, . . . For they that have used the office of a deacon well purchase to themselves a good degree." Also Titus 1:5-9: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, . . . For a bishop must be blameless, as the steward of God; . . . holding fast the faithful word . . ." Roman Catholics with copies of the approved Douay Version Bible will point to Acts 20:28, reading: "Take heed to yourselves, and to the whole

17. Why must the organization be "Theocratic", and what does that mean respecting the organization?

18. (a) Why are Jehovah's witnesses not The Theocracy or builders of it? (b) What does Jehovah designate his witnesses to be, and how do we know Christ Jesus is no exception to this Theocratic rule?

19 (a) What did Jesus foretell he would constitute the final remnant of his body-members to be? (b) What term is therefore used among their ranks, and in what special sense?

20. What questions arise concerning bishops, elders and deacons? and what scriptures are cited in connection therewith?

flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood."

[21] In studying this question, remember that both the King James Version and the Douay Version quoted above were translated from Hebrew and Greek texts by religious men who were members of organizations having so-called "bishops", "deacons," "presbyters" or "elders", who occupied so-called "bishoprics", "diaconates" or "deaconships", and "elderships". Naturally such translators inserted such words into the English translation of the Bible in order to give seeming support to their ecclesiastical system of offices. Thereby they have made titles to be put as honors upon religious clergymen, to cause others to exercise fear of men toward such title-bearers. This has led the religious flocks into a snare and brought them into bondage to clergymen who selfishly oppress and exploit the flocks. "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe." (Prov. 29:25, *Am. Stan. Ver.*) Said the young man Elihu, whom God used as His prophet: "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away." (Job 32:21, 22) It is not surprising, therefore, that the betitled religious clergy speak with offense against this Elihu.

OVERSEERS, SUPERINTENDENTS

[22] The word which the apostles Paul and Peter used and which the English translators, Catholic and Protestant, rendered "bishop" is *episkopos* (ἐπίσκοπος). And *episkope* (ἐπισκοπή) they rendered "bishopric" or "office of a bishop". Both words were in use centuries before Paul and Peter, and are used in the first Greek translation of the Hebrew Scriptures known as "the Septuagint". This translation Paul and Peter used in their Bible studies. For example, the Septuagint uses the words *episkopos* and *episkope* at Numbers 4:16, reading: "Eleazar the son of Aaron the priest is *overseer*—the oil for the light, and the incense of composition, and the daily meat-offering, and the anointing oil, are his charge; even the *oversight* of the whole tabernacle," etc. The Septuagint uses the word *episkopos* for *captain* at Numbers 31:14, reading: "And Moses was angry with the *captains* of the host, the heads of thousands, and the heads of hundreds, who came from the battle-array." In Psalm 109:8, which Peter quoted at Acts 1:20, the Septuagint uses *episkope* for "office of overseer". Psalm 109:8 (*LXX*) reads: "Let his days be few; and let another take his *office of overseer.*" Acts 1:20 reads: "For it is written in the book of Psalms, . . . and his bishopric [*episkope*] let another take." Also the Septuagint uses *episkopos* for *overseer* at Isaiah 60:17, where Jehovah speaks of his Theocratic organization, saying: "For brass I will bring thee gold, and . . . I will make thy princes peaceable, and thine *overseers* righteous."—*LXX.*

[23] The words *episkopos* and *episkope* were not intended to be honorary titles. They were used to designate a service within God's organization, which, of course, it was a privilege as well as a responsibility to render. The original word *episkopos* simply had the meaning of *overseer.* Correspondingly, *episkope* had the meaning of *oversight* or *duty of overseer.* As an overseer has to visit and inspect, *episkope* is also rendered as *visitation.* Mark Jesus' use of the word, at Luke 19:44, regarding God's inspection of the nation of Israel by Christ Jesus: "Thou knewest not the time of thy *visitation.*" Mark Peter's use of the word at 1 Peter 2:12, saying to Christians: "Whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of *visitation.*" The root of this Greek word is the Greek verb *episkopein;* and you will see that its basic idea is that of oversight as of a shepherd over his sheep, by noting Peter's use of the verb, saying: "Feed the flock of God, which is among you, *taking the oversight* thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." (1 Pet. 5:2) And the Douay Version reads: "Feed the flock of God which is among you, *taking care of* it," etc. The King James Version translation gives the right meaning of *episkopos* at Acts 20:28, where Paul says to the elder brethren of the church at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the holy [spirit] hath made you *overseers,* to feed the church of God."

[24] The emphatic translation by Rotherham does not favor any manufacturing of titles such as "bishop". It renders 1 Timothy 3:1, 2 in the following plain, understandable way: "If anyone for *oversight* [*episkope*] is eager, a noble work doth he covet:—It is needful then for the *overseer* [*episkopos*] to be irreproachable," etc.

[25] Because selfish men have gone over to religion and have sought to create titles and powerful offices with authority over others, they have lost sight of the simple meaning of the original Bible words and the way they are to be applied. In the great religious systems of the day the so-called "bishops" are looked

21. (a) In studying this question, what must we remember concerning our English Bibles, and to what result has this led? (b) How has God's Word warned against this?
22. What are the Greek words which the English translators rendered "bishop" and "bishopric"? and where and how were these words in use long before the apostles' day?
23. (a) What are the simple meanings of those Greek words, and also of the root from which they are drawn? (b) What are some Scriptural examples of such meanings?
24. What does the Rotherham translation show by its rendering of 1 Timothy 3:1, 2?
25. Through what selfish desire and practice have the great religious systems lost sight of the simple meanings of such Bible words, and with what result?

upon as successors to the apostles of Jesus Christ and each bishop has charge of a large area or population in which there are a number of religious congregations under lesser or lower clergymen than the bishop. Only one bishop is assigned to each such area or "diocese", and in such area only one clergyman holds the office of the bishopric. Going still farther in their quest for high and influential offices, the religionists invented the office of archbishop, who is alone in office in his so-called "arch-diocese", and who holds direct control over a number of mere bishops and their mere dioceses. After this fashion they have built up a pyramid of religious offices, which reaches its peak in the so-styled *papa* or *pope*, who is declared to be the "bishop of Rome".

[26] Such religious practices are far from the meaning and usage of *episkopos* (or *overseer*) and his *episkope* (or *oversight*), in the Theocratic Christian church in the days of Christ's apostles. In those days of correct organization, instead of applying the term *episkopos* to one "bishop" over a number of congregations scattered over such bishop's territory, God's Word proves there were a number of overseers (*episkopos*) in each congregation. For example, the apostle Paul, in writing to the church at Philippi in Greece, opens up his epistle, saying: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." *The Emphatic Diaglott* reads: "With the overseers and assistants." Rotherham's emphasized translation reads: "With overseers and ministers." The Goodspeed translation reads: "With the superintendents and assistants." —Phil. 1:1.

[27] In giving the plain meaning of the term *episkopos* these translations do away with the imposing, awe-inspiring title of "bishop" and bring common sense and understandableness into the English rendition of the Bible. Moreover, the apostle Paul's words above show there were several such *overseers* or *superintendents* (mistranslated "bishops") in the local company or church at Philippi. This very fact explodes the conceited claim that the religious bishops are the successors of the apostles and that therefore the religious systems showing off such "bishops" are apostolical and hence are part of "the true church" or make up "the only church". Religion by its "bishops" has perverted the meaning of *episkopos*.

[28] The same fact, that a number of *overseers* mistranslated "bishops") were present and active n each congregation of any size, appears also at Ephesus, capital of the Roman province of Asia. On Paul's final journey up to Jerusalem his ship put in at the harbor of Miletus. Paul went ashore and sent word to the older brethren at Ephesus to come down and see him. In final warning to these servants of the church at Ephesus he said to them: "Take heed to yourselves, therefore, and to all the flock among whom the holy spirit made you overseers [mistranslated "bishops"], to feed the church of God, which he acquired by the blood of his own." (Acts 20:16-28, *Diaglott*) Paul recognized no one of such overseers as *the* bishop of Ephesus and as alone in the office of bishop over Ephesus and other cities or congregations of a diocese. No; but *all* those several servants of the one congregation of Ephesus Paul recognized as the overseers (*episkopos*) of that company. He said they were put into this service, not by democratic voting of the congregation, but by the operation of God's holy spirit or active force. Such holy spirit is always Theocratic in its operation, because always it fulfills or works out the will of the great Theocrat, Jehovah God.

"ELDERS"

[29] Because the service of the overseers was one of caring for and watching over the spiritual welfare, order and activity of the flock of God, such overseers were properly elders or elder brethren. They were elders, not by a democratic voting or election system of appointment. It is not such an election or appointment that makes an elder, any more than dubbing an infant an "elder" and then assigning him to tasks which only elder persons can perform makes such infant an elder in fact. In the church of God the term *elder* does not denote an office. Therefore there is no such thing as an "elective elder". No man attains to being an elder in a congregation by being elected or voted in to be such. He becomes an elder by growing up as a Christian, that is, spiritually. Such spiritual growth does not necessarily require one to reach an advanced age physically, but requires one to make diligent study of God's Word, which is the spiritual guide. After that he must increase in the knowledge and understanding of it. Then he must apply this to his life and course of action and must also preach and pass along the teachings of God's Word to others. This, of course, takes time; but some, because of zeal and earnest effort, advance more quickly than others do. Hence they attain spiritually to an elder state faster than others do and so come to spiritual maturity. Not alone by their own endeavors do they thus arrive at being elders, but primarily by the operation of God's spirit toward them. Also the help of their brethren aids and induces them to Christian growth.

26 Why is such practice respecting bishops far from the intent of ie Greek words, as shown at Philippians 1:1?

27 (a) What is the effect of such plain English translations? (b) What ligious claims do Paul's words above explode?

28 How does this same fact appear from what was said to the phesian elders by Paul en route to Jerusalem?

29 (a) Why are such overseers properly elders? (b) How does a Christian become an elder?

[30] The Greek word translated "elder" is *presbýteros.* Literally it means "older one" or "more aged one". It is the comparative form of the word *presbýtes,* which word Paul uses concerning himself, when he writes to Philemon, saying: "Yet for love's sake I rather beseech thee, being such an one as Paul the *aged.*" (Philem. 9) Here Paul was not applying a title to himself, but was referring to the aged state of his body. There had been a flight of many years since when he, as a young man, stood and witnessed the stoning of Stephen. (Acts 7:58) Also the apostle John refers to himself as "elder", but not in the sense of a title, when he writes: "The elder unto the elect lady and her children, whom I love in the truth"; and, "The elder unto the wellbeloved Gaius, whom I love in the truth." (2 John 1; 3 John 1) These letters of John were written when he was a very aged man, and toward the close of his earthly life. At that time also John was of a very ripe spiritual growth or age. The expression "elder" concerning himself was quite proper.

[31] But does not Acts 14:23 prove that being an elder was an office in the church and that the one holding such office was elected or appointed to it? The verse reads concerning Paul and Barnabas: "When they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." With this verse may be studied Paul's instruction to Titus, namely: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."—Titus 1:5.

[32] These verses cannot Scripturally be taken to mean betitling or denominating men in the congregations as "elders" to hold the office of "eldership". The term "eldership", as meaning an office in itself, does not occur in the Scriptures. At Acts 22:5 Paul addressed a Jewish mob and said: "The high priest doth bear me witness, and all the estate of the elders." The expression "estate of the elders" translates just one word in the original Greek, namely, *presbyterion,* which means company, group or body of elders. (1 Tim. 4:14) Hence modern translators render the word *presbyterion* otherwise, as follows: "The high priest and the *whole council* will bear me witness." (*Goodspeed*) "To that the High Priest himself and *all* the *Council* can testify." (*20th Century New Testament*) "The High Priest also and *all* the *Elders* can bear me witness." (*Weymouth*) *The Emphatic Diaglott* and *Rotherham* do use the word *eldership,* but not as meaning an individual office. What, then, does the Bible mean by the expression "appoint elders"?—Titus 1:5, *Diaglott.*

[33] It means to appoint those who are recognized as being elders spiritually to certain essential services within the congregation. It does not mean creating elders by vote or appointment. It shows that those whose mature fruits of word, doctrine and conduct prove them to be elders or mature ones in a spiritual way are the ones qualified to be clothed upon with responsibilities of service. Hence these elders are the ones whom the apostle says to appoint to places of service in the Christian congregation. The rule was that those who were to be appointed to be overseers (*episkopos*) over the flock of God were required to be elders, and this appointment must be made with or under the spirit of God. This fact is sharply manifest from the Bible account. For example: The record is that when Paul stopped off at Miletus on the coast of Asia Minor, "from Miletus he sent to Ephesus, and called to him the elders of the church. And when they [these elders] were come to him, he said unto them, . . . Take heed unto yourselves, and to all the flock, in which the holy spirit hath made you bishops [(*marginal reading*) overseers], to feed the church of the Lord which he purchased with his own blood."—Acts 20:17-28, *Am. Stan. Ver.*

[34] The Scriptural or Theocratic requirement that one must be an elder spiritually to be fit for appointment as an overseer is also shown at Titus 1:5-7, where Paul writes: "For this purpose I left thee behind in Crete, that thou mightest regulate things which are deficient, and mightest appoint elders in each city, as I directed thee; if any one is irreproachable, a husband of one wife, having believing children, not under an accusation of profligacy, or of insubordination. For it is necessary that the overseer [*episkopos*] be irreproachable, as God's steward."—*Diaglott.*

[35] Additionally, the apostle Peter makes clear that it is elders who are appointed to the overseership of the church, God's heritage. Peter emphasizes this when he writes: "The elders, therefore, who are among you I exhort, who am a co-elder, and a witness of the sufferings of the Anointed one, and a partaker of that glory which is going to be revealed; tend the flock of God which is with you, overseeing [*episkopein*] not by constraint, but voluntarily; neither for base gain, but readily." (1 Pet. 5:1, 2, *Diaglott; Am. Stan. Ver.*) This shows that the appointed overseers in the flock of God's sheep were elders. They were appointed, not *to be* elders, but because of

30. (a) What is the Greek word the apostle uses, and what is its meaning? (b) How do Paul and John use the word to show it is not a title?
31. What scriptures are generally quoted to prove that being an elder is an elective office?
32 Is there an "eldership" meaning an individual elective office? and how is this shown by various translations of Acts 22:5?
33. (a) What, then, does the Bible expression "appoint elders" mean and show? (b) What part does the holy spirit play in the matter, as indicated at Acts 20:28?
34. How is this same spiritual requirement shown at Titus 1:5-7?
35. How does Peter make clear that the elders are the ones to be appointed to be overseers?

being elders. That to which they were appointed was not eldership, but was the work of oversight which only those who are already elders spiritually can safely be entrusted with and discharge.

[36] The brethren who are spiritually elder are the ones to whom the things which have to do with the spiritual progress of the church are to be assigned. They have matured in knowledge and understanding and have developed spiritually by being active in God's service and by holding fast their integrity toward God under trial and temptation. Hence, when the great famine of the days of Emperor Claudius Caesar was foretold to the church at Antioch in Syria, what did the disciples do about it, and what persons did they charge with responsibility in the matter? Note the record: "Then the disciples, every man according to his ability, determined to send relief [*diakonia;* contribution] unto the brethren which dwelt in Judæa: which also they did, and sent it"—to whom? "To the elders by the hands of Barnabas and Saul." (Acts 11:29, 30) Both Barnabas and Saul (or Paul) were elders, and were the ones entrusted with the carrying of the contribution. The ones in the churches in Judea to whom they were to deliver the contribution were the elders or elder brethren, that these might oversee the proper distribution of the relief with wisdom and righteousness. The apostle Peter was evidently one of these latter elders.

[37] While Peter stated he was an elder, there were other elders in the church at Jerusalem who were not apostles like him. This fact appears in the record of the church at Jerusalem, when the troublesome question arose of whether non-Jewish Christians should be required to be circumcised like the Jews. The record reads:

"When therefore Paul and Barnabas [at Antioch] had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the *apostles and elders* about this question. . . . And when they were come to Jerusalem, they were received of the church, and of the *apostles and elders,* and they declared all things that God had done with them. . . . And the *apostles and elders* came together for to consider of this matter." After thoroughly discussing the matter which was made clear with the help of the spirit of God working toward them, they decided to draft and send out a letter. "Then pleased it the *apostles and elders,* with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner; The *apostles and elders* and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:" etc. (Acts 15:2-23) That Paul and Silas, for their part, faithfully carried out the work entrusted to them as elders, the record shows: "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the *apostles and elders* which were at Jerusalem. And so were the churches established in the faith, and increased in number daily."—Acts 16:4, 5.

[38] It is plain from the above action that the "apostles and elders" at Jerusalem, who were consulted and who under the spirit's guidance decided and drew up the decrees to be kept by Gentile Christians, served as the governing body to the church or visible Theocratic organization throughout the earth. This did not mean the individuals thereof were infallible, but they looked to God for guidance by his spirit. Aside from the apostles, just what were the names or designations of the various kinds of service those other elders were appointed to render is not recorded. (Acts 21:17, 18) But to be well organized for the work as a congregation in the territory under their care, the various elder brethren, whether apostles or not, were assigned to certain service; for there was a variety of things to look after and needing certain ones to be appointed to look after such as their special responsibility. It is, of course, to be understood that the manifestation of the inworking of God's holy spirit as described at Ephesians 4:1-12 and 1 Corinthians 12:27-31, 4-11, was also in evidence in that church at Jerusalem. That was the first church or congregation to be established. The governing body of all the later Christian churches in all the earth was located with the church at Jerusalem, as long as that city continued in existence or the apostles stayed there.

[39] To be organized for the final work in these latter days there must likewise be a governing body under Christ. But "elective elders" and men with other high-sounding ecclesiastical titles as "bishop", etc., are out of the question. Those in the religious organizations who bear such titles act as hindrances and opposers to the final work being done by Jehovah's Theocratic organization. For further discussion of this subject for the sake of what light it throws upon the right organization of God's consecrated people for work in these final days requiring decisive action, we must refer our readers to the next succeeding issue.

36. (a) To whom should the things having to do with spiritual progress be assigned, and why? (b) How is this shown in the handling of relief measures against famine in the days of Claudius Caesar?

37. (a) Were there other elders besides the apostles in the church at Jerusalem? (b) How is this disclosed in the record concerning the handling of the question concerning circumcision and Gentiles?

38. (a) As what did those apostles and elders together serve? (b) Why were all those elders assigned to various special services aside from those mentioned at Ephesians 4 and 1 Corinthians 12?

39. (a) What must there likewise be today? (b) Why are "elective elders" and betitled men out of the question?

BACKGROUND OF WITCHCRAFT

THE practice of witchcraft has been carried on for ages, and is practiced to this very day. In the sixteenth and seventeenth centuries a great wave of it swept over Europe and America. Many persons were tormented by the witches, these witches acting for and representing unseen intelligent powers of wickedness. In England and Scotland particularly there were many hideous scenes of witches being tortured and exterminated. In the British colonies in America strenuous laws were enacted against the practice of witchcraft. Every American familiar with history knows of the Salem (Mass.) witchcraft. The witches, under the influence of spiritistic forces, claimed they were able to ride through thin air on broomsticks, on pokers or on animals, which, of course, is a physical impossibility. Deluded persons, yielding themselves to the hidden influences and forces, did, no doubt, convince themselves that they could do such freakish things, to terrorize others.

Witches are human creatures that have yielded themselves as instruments for man's unseen enemies, Satan the Devil and his unholy angels; and they permit themselves to be employed as mediums for communication between wicked spirits and men on the earth. Witchcraft is of the Devil and is the fruit of his rebellion against Jehovah God. Satan the rebel invented witchcraft, and he and his wicked spiritual allies employ and foster witchcraft to deceive human creatures. The background of witchcraft is found in the new conditions that followed as a result of the great flood that swept our entire planet in the days of Noah. Let us peer into them.

At most 120 years before the flood God's judgment of human conditions was as expressed in this record: "GOD saw that the wickedness of man was great in the earth, . . . And the LORD said, I will destroy man . . . The end of all flesh is come." "Both man, and beast, . . . behold, I will destroy them." (Gen. 6:5 7, 13) Till then all flesh creatures, except Abel, Enoch and Noah, had brought reproach upon Jehovah's name. Sons of God disobediently came down from heaven and materialized in flesh, and their offspring as a result of marriage union with the daughters of men were a hybrid abomination to God and grossly wicked. They were called "mighty men" and "men of renown", and were mighty or powerful beyond other human creatures, but not before Almighty God, to whom they were abominable. (Gen. 6:1-4, *Am. Stan. Ver.*, margin) His judgment was against them, and when the flood came they were destroyed. There would be no reason why they should be kept alive; because it is written: "The wicked shall perish." (Ps. 37:20) The mighty flood of waters came; "and Noah only remained alive, and they that were with him in the ark."—Gen. 7:23.

As for the fathers of those "men of renown", they, of course, lost their wives in the flood. They, as angelic "sons of God", were originally a part of God's organization, and it was their duty to be faithful to God and serve him continuously. They permitted themselves to be led, evidently through the wiles or influence of the Devil and his wicked associates, into a course entirely out of harmony with God. They were therefore no longer shielded and did not have his protection, but became subject to what the Devil might do to them. Compare this with Hosea 11:8; Jeremiah 12:7; Isaiah 47:6.

What, if anything, did the Devil do with those "sons of God"? He imprisoned them. Where? Satan and his bullies, "the Nephilim" (translated "giants" at Genesis 6:4), imprisoned them in the place symbolized by "Magog". (Ezek. 38:2; 39:6) Later Jesus preached to those imprisoned spirits concerning God's purpose; "by which also he [Jesus] went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."—1 Pet. 3:19, 20.

Those imprisoned "spirits", however, are not the ones responsible for witchcraft; but for the explanation we must consider the wicked demon associates of Satan the Devil, which include the Nephilim, the willfully wicked angels that appeared on earth prior to the flood and bullied humankind and filled the earth with violence. What became of these Nephilim or "giants"? Those wicked angels had joined Satan shortly after his rebellion in Eden, and sometime prior to the flood they materialized as giants among men. They were not included in God's judgment concerning those who should be destroyed in the flood; for the reason that they, together with Satan, had previously been sentenced to death, but their execution was deferred to a later date, namely, at the battle of Armageddon. The judgment of complete destruction was long ago entered against Satan and those other willfully wicked creatures. (Gen. 3:15) When that judgment is executed against Satan, then, as Ezekiel 28:19 says, "never shalt thou be any more" Those demons with him are spirit creatures that willingly joined him in the rebellion, and are likewise maliciously wicked, and are held under divine surveillance for everlasting destruction, together with Satan. Their destruction is pictured as in "everlasting fire, prepared for the devil and his angels".—Matt. 25:41.

Furthermore, at 2 Peter 2:4, it is written concerning those willfully wicked angels: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" According to *The Emphatic Diaglott* this verse reads: "God did not spare the angels who sinned, but having confined them in Tartarus with chains of thick darkness, delivered them over into custody for judgment." The Scripture record shows that those angels were sentenced to death long before the flood. In the above text the word *hell* is translated from the Greek *tartarus*, and means or signifies a position or condition of great debasement or degradation. It is the same debasement to which the cherub Lucifer was reduced when he rebelled and became the Devil. Those wicked angels were therefore a part of Satan's original or pre-flood organization when he was Lucifer, the invisible overlord over perfect man in Eden; and when Lucifer rebelled, these angels under him joined in his rebellion.—Ezek. 28:13-15.

The "chains of darkness" mentioned above do not mean literally iron chains, but mean that which restrains them in darkness as to understanding Jehovah and his purpose; and such "chains" forever exclude them from his favor, which favor is light and the contrary of which is thick

darkness. In the light of God there is life; and hence the "chains of darkness" are the very opposite and mean complete death or destruction. Before Satan's rebellion those angels were a part of God's holy universal organization; but when they joined the rebellion they cut themselves off for ever from his favor. Such clearly appears to be God's righteous rule concerning all that give themselves over to the Devil in wickedness. The Lord declares that he will gather out the workers of lawlessness and cast them "into outer darkness" with destruction ahead.—Matt. 25:30.

Satan is the chief of devils or "prince of the demons"; and that fact means there are many other devils. They all are designated in the Scriptures under the terms "principalities", "powers," "rulers of the darkness of this world" and "wicked spirits in heavenly places". (Eph. 6:12, *margin*) All such are enemies of God, and are also the enemies of those who serve the Almighty God.

Those wicked angels are alive and continue to carry on their devilish work within their restrained realm, and particularly among those who know not and do not serve the Almighty God. The original estate or place of habitation of such angels was God's organization with the "covering cherub" Lucifer; and when they, together with Lucifer, rebelled against God, they were degraded, which degradation is called "chains of darkness". Jude 6 reads: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." This is in harmony with 2 Peter 2:9, which reads: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

The "great day" of judgment is the period of time within which Christ Jesus, the Executive Officer of Jehovah, executes judgment. The "chains" have no reference to literal fetters and manacles, but do mean that those who are thus restrained are removed from God's light and favor and are in darkness concerning his purpose, except that they know they are judged for destruction. Doubtless the Devil tries to convince them otherwise. When Jesus was on the earth, and when he found those wicked spirit creatures afflicting men, he rebuked them, and they cried out: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"—Matt. 8:29; Luke 4:34.

The Devil and his angels have been active from the time of the rebellion at Eden until now, and they will continue active until their destruction at Armageddon. Just as Satan, "that old Serpent," is the arch deceiver, all his wicked angels are also deceivers, and the undisputed evidence shows they continue to deceive men. They operate by gaining control of the mind of man and thereby compel or lead man to commit wrongful acts. When one undertakes to serve Almighty God and thereafter becomes unfaithful, he is easily a victim for those wicked spirit creatures. A striking example is that of Saul, who was selected as the first king of Israel. The Israelites asked to have a king, and God yielded to the demands and let them have a king, Saul. The Almighty God gave him a specific command to perform a certain duty. Saul, although attempting it, failed deliberately, and because of this he fell into the snare of the Devil and his wicked angels. God's Word well states: "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe." (Prov. 29:25) Saul yielded to the fear of his own soldiers.

When King Saul was confronted by Jehovah's faithful prophet Samuel, Saul said: "I have transgressed the commandment of the LORD, . . . because I feared the people, and obeyed their voice." (1 Sam. 15:24) Such is the unbreakable rule with men that fear other men, and for that reason they disobey God and fall into Satan's snare. The Lord God withdrew his favor and protection from Saul; then the Devil and his angels got complete control of Saul's mind and caused him to make numerous attempts thereafter to commit murder. Cut off from Jehovah, Saul then sought out the witch of Endor, a medium through whom the demons or wicked spirits under Satan communicated with human creatures; and Saul consulted that wicked one Satan.

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor." (1 Sam. 28:7) This is proof that witches and familiar spirits were and are enemies of God and of man and that they gain control of the mind of man and turn men away from God. On his visit to the witch of Endor Saul was deceived by the wicked spirit who induced Saul to believe that Samuel, who had been dead for years, was still alive. Samuel, being dead in the grave, could not communicate with anyone alive; but the wicked spirit induced Saul to believe otherwise. (Eccl. 9:5, 10) In due time Saul died as the enemy of God because he had feared man and had become unfaithful to God and fallen away entirely to the Devil. (1 Sam 28:7-20; 31:4, 5) Witchcraft has continued to be practiced from the time of Saul's misadventure even to the present day. When Saul received his rebuke for disobeying Jehovah God, the prophet of the Lord said to Saul: "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king."—1 Sam 15:23.

Saul had followed Satan's course and had rebelled against God's commandment and committed the sin of witchcraft. God's law to the Israelites expressly prohibited the practice of witchcraft in Israel, because it is of the Devil. "Thou shalt not suffer a witch to live," read Exodus 22:18 "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch," said Deuteronomy 18:10

The Devil and his associate demons fraudulently induce men to believe that the dead are not dead at all, but alive. Such was the Devil's first lie, when he said to Eve, 'There is no such thing as death.' For this reason Jesus said of Satan the Devil: 'He is a liar and the father of lies'; that is, the one who originates lies. (John 8:44) Practically all religious organizations in the earth teach that the dead are alive; and this shows that such organizations have fallen under the Devil's deception. God has specifically declared in his Word: "The living know that they shall die: but the dead know not any thing, neither have they any more a

reward; for the memory of them is forgotten. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "The dead praise not the LORD, neither any that go down into silence."—Eccl. 9:5, 10; Ps. 115:17.

In the face of those and many other corroborating scriptures, such as Psalms 6:5; 146:4; Isaiah 53:12; and Ezekiel 18:4, 20, the many religious organizations insist that the dead are alive either in a "purgatory" or in a fiery hell or somewhere else. They base their so-called "proof" upon Satan's lie and upon the fact that they claim communication with the dead is possible, and the spiritists attempt to prove it by signs, table rappings and tippings, and hearing of voices, etc. Many persons, even those high in politics, go to a spirit medium as did King Saul, and they have what is termed a "seance". They have the medium get into communication, as they suppose, with dead friends or great personages, whom the medium claims to be alive. Such deceived persons hear voices which purport to come from those who have died. But the voices, in fact, are the voices produced by the wicked spirits who joined Satan originally in his rebellion and who are the degraded demons in darkness, and who continue to practice fraud upon unsuspecting persons that do not trust in Jehovah God. So they continue to reproach God's name by keeping Satan's lie alive, 'There is no death.'

None of the wicked angels can communicate with any man that is wholly devoted to God and continues faithful to Him. That of itself is proof that all supposed communication with the dead is the operation of the demon enemies of God and of man for the purpose of deceiving man and reproaching the name of Jehovah. The purpose of those enemies is to turn men away from Him by inducing them to believe the Devil's lie and the related lies of "purgatory" and "eternal torment", which are built solely upon Satan's lie. It is apparent, therefore, that the religious organizations teaching the doctrines of "purgatory" and "eternal torture in hell", and that the dead are alive as souls, are operating under the powerful and deceptive influence of the Devil and his wicked angels. Such religious organizations may verbally condemn witchcraft, but they turn right around and foster "Halloween" parties and amusements and use the appendages of witchcraft and teach the doctrines of the demon backers of witchcraft. They disobey God and practice demonism.

MICAH AND HIS HOUSEHOLD PRIEST, JONATHAN

RELIGION competes with the true worship of Jehovah God. Its snares are subtle; its victims are taken captive at Satan's will. Many of its practices appear righteous on the surface; many of its practitioners have an outward air of sanctity. They may have a "zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God". (Rom. 10:2, 3) In such a snare had Micah of Ephraim fallen. His superstition and zeal for religion fired him on in a false worship of Jehovah, and the religious practice in which he indulged was caught up by a presumptuous Levite and some Danite tribesmen and expanded to become a divisive force in Israel. It competed with Jehovah's worship at the tabernacle at Shiloh. Here is the story:

At the very outset of the narrative Micah of Ephraim is revealed as a thief, a violator of the Eighth Commandment. More than that, his thievery was against his own mother. The account shows that he had stolen eleven hundred pieces of silver, but, upon hearing the imprecations uttered with such feeling by his mother, his superstition and fear of her curses drove him to confess and return the money. The mother then declared that the money was dedicated to Jehovah, and should be used in setting up a place of worship. "His mother took two hundred pieces of silver, and gave them to the founder, who made thereof a graven image and a molten image: and it was in the house of Micah. And the man Micah had a house of gods, and he made an ephod, and teraphim, and consecrated one of his sons, who became his priest."—Judg. 17:1-5, *Am. Stan. Ver.*

The times in which Micah the Ephraimite lived were very unsettled, and the organization of the nation of Israel may not have been so tightly woven then. It may be that no zealous judge officiated in Israel at the time to correct erring ones, and each was left more or less to determine for himself the course he would follow in worship. This seems to be indicated by the sixth verse of Judges chapter 17: "In those days there was no king in Israel, but every man did that which was right in his own eyes." Yet this does not make right or even excuse the course of Micah. In making and worshiping images he added a violation of the Second Commandment to his breaking of the Eighth; in setting up a "house of gods" or an idol-chapel as a place of worship he was by-passing Jehovah's tabernacle at Shiloh. Though done ostensibly as an honor to Jehovah and as a part of his service, it was a direct contravention of the law, which allowed only one place of sacrifice. Because it was done in Jehovah's name, that does not sanctify its heathenisms; just as the Hierarchy's adoption of heathen doctrines into its ritual does not sanctify them, or the calling of the nations "Christendom" does not sanctify them. Micah's sins could not be excused on the grounds of ignorance, because they did not involve some fine or obscure point of the law, but violated two of the basic Ten Commandments and the well-known principle of that time that Jehovah must be approached through the tabernacle organization at Shiloh. Rebellious, self-willed Micah "had his own religion".

Next Micah "improves" his religion, and commits further trespass. A young Levite, Jonathan, was roving about the countryside, and in his wanderings came upon Micah. Just why he was roaming around as a fortune-seeker is not stated. In those times it may have been that tithing was not faithfully done by the nation of Israel and the dues of the sanctuary did not afford a livelihood to all the Levites having a claim upon them. At any rate, Micah hired the young man for a small stipend and made him his priest in charge of the idol-chapel. Superstitious Micah,

feeling that he had conformed to the letter of the law, said with satisfaction: "Now know I that the LORD will do me good, seeing I have a Levite to my priest." (Judg. 17:7-13) Judges chapter 18, verse 30, according to the American Standard and Rotherham versions, identifies this young Levite as a grandson of Moses.

But wherein was a further trespass committed? In this: Jonathan was a Levite, but he was not of the lineage of Aaron. He was not authorized to officiate as a priest, even if the priestly duties had been proper. It was a gross presumption on his part to arrogate such office to himself. (Num. 3:10) His transgression harks back to the sin of Korah. In the wilderness the Levite Korah became discontented with his service privileges and desired to spread out and take in priestly service, which was given exclusively to those Levites who were descendants of Aaron. For their presumptuousness the earth swallowed up Korah and his company of rebels. (Num. 16:1-35) Each progressive step in building up "his own religion" found Micah at greater variance with God's law.

Micah's conviction, based upon such religious foundations, that "the LORD will do me good" was soon shattered by a disastrous occurrence. The Danites did not have enough space for their tribe, and accordingly sent out five men to spy out the land and find a suitable territory for them. In their search the spies passed through the hill-country of Ephraim and lodged with Micah. While there they overheard Jonathan speaking, and "they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?" (Judg. 18:3) Some scholars contend that the spies merely knew by the young man's manner of speaking that he was not an Ephraimite. The Ephraimites had a dialect peculiar to them, and this trait was missing in the Levite's speech. (Judg. 12:6) But the language of verse 3 above quoted leads one to believe that the spies were personally acquainted with Jonathan, and recognized him by his voice. The spies were prominent "men of valour" in the tribe of Dan, and certainly Jonathan, the grandson of Moses, would be very well known, and it is not at all unlikely that all the men were acquaintances prior to the events here recorded.—Judg. 18:1-3.

Jonathan acquainted them with his position of service. They did not show surprise at his assumption of priestly duties, which further suggests the extent of the inroads made by religion in the nation of Israel at the time. Instead of being shocked at the young man's blasphemous course, the leaders in Dan made request: "Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous." Receiving a favorable response from Micah's household priest, the five men departed on their mission. They came to Laish, which, at the time, was apparently a colony of Zidon. The place was secluded, the soil rich, and the inhabitants lived in security and ease and followed the peaceful pursuit of agriculture. They were far removed from Zidon and any help from that source, and had little or no communication with the rest of the world. Discovery of this northern garden spot delighted the Danite spies and they hastened back with the report. Urging their brethren to action, they, with six hundred armed men, accompanied by their families, turned their faces northward once more and started the invasion march toward the peaceful settlement.—Judg. 18:4-13.

The line of march took them by Micah's abode. They halted, and the spies spoke: "Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do." (Judg. 18:14) What did they have to do? They were on an invasion trek. There would be fighting; hence danger. The spies had received a good answer from the priest in charge of the idol-chapel located here. This struck them as a good omen. Furthermore, the territory to which they were traveling was a great distance from Shiloh and Jehovah's center of worship. The religious Danites would want a form of worship, and they would want it made convenient for them. These thoughts crowded through their minds at the gentle suggestion made by the spies. They considered what they had to do; they acted. They took all of Micah's religious trappings and paraphernalia for worship. Jonathan looked on, and then asked: "What do ye?" By way of reply the thieves propositioned the Levite. "Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?" The selfish, ambitious heart of the pseudo-priest was made glad at the prospects of a larger congregation and increased prestige and power; he readily cast his lot with the raiders and went off in the midst of the loot-laden band.—Judg 18:17-21.

Wails and cries of great lamentation smote the ears of the traveling Danites. Wheeling around to face the sounds, they saw Micah and a company of men. The Ephraimite cried out bitterly: "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more?" (Judg. 18:24) He felt lost without his religion. Yet he had no confidence in its power to deliver, for threats against his life turned him back. (Judg 18:25, 26) The Danites traveled on. They came to the isolated community of Laish, smote the inhabitants of the district, and burned the city with fire. Thereafter they erected a city on the site and called it "Dan", after the name of the father of their tribe. Acting as "separatists" from a Theocratic Israel, the Danites set up their religious cult: "And the children of Dan set up for themselves the graven image; and Jonathan, the son of Gershom, the son of Moses, he and his sons were priests to the tribe of Danites until the day of the captivity of the land. So they set them up Micah's graven image which he made, all the time that the house of God was in Shiloh."—Judg. 18:30, 31, *Am. Stan. Ver.*

The captivity here mentioned was hardly the historically prominent captivity of the ten tribes, as it is unlikely that David permitted the continuance of this divisive religious faction in Israel during his reign. It doubtless refers to one of the many captivities occurring during the turbulent times of the judges. Some suggest that it was the time of the Philistine capture of the ark at Shiloh, and point to verse 31 as evidence. Be that as it may, the important fact is that the Danites' attempt to localize Jehovah's presence

and mould his worship to suit themselves and their selfish convenience, rather than conforming to the Theocratic way as outlined in the Mosaic law, did not succeed. Their sectarian movement did not survive the test of time. At a time when it seemed strong and safe and secure it was toppled over by a period of humiliating captivity, just as the Danites had stripped Micah of his religion at a time when he felt that it was firmly established and that "the LORD will do me good".

Religionists today push aside God's true worship and set up makeshift sects and cults. The foretold time is here when this religionized old world "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears". (2 Tim. 4:3) When God's witnesses declare the Lord's appointed, Theocratic way of worship blind millions cry out: "We have our own religion!" They have made it convenient for themselves. They think it firmly established, and that their proposed "new world order" will further entrench it; so much so that they, Micah-like, can proclaim "Peace and safety". (1 Thess. 5:3) It is then that their satanic substitute will suddenly disintegrate and crumble and fall flat, never to rise again. At the time of the final end it will fare no better than the idolatrous makeshift of Micah and the Danites

FIELD EXPERIENCES

PIONEERING IN A NEW ASSIGNMENT (KENTUCKY)

"To date we have obtained 126 new *Watchtower* subscriptions and an even better placement of books and booklets. In this month our back-calls on the interested will soar up and certainly meet the quota [50 calls], and both of us already have better than seven book studies a week. Every Saturday afternoon we put on a sound program from the bandstand at the county seat, playing a couple of the Society's recordings and applying our instruction from the *Course in Theocratic Ministry* in the delivery of short Bible talks. In one town we have obtained the use of one of the public schools for a community Bible-study meeting, and at another place, where the study has on the third meeting outgrown the room accommodation of the home in which it is held, it was suggested that we get a hall of some kind for the purpose. Coming from these new ones attending this newly organized study, that was thrilling to hear, and we are going out tomorrow to see what can be done about it, especially as several expressed a sincere desire to learn how they may truly serve the Lord. Although it may be too soon to organize this group into a company organization, it may not be too soon in about a month, with the Lord's continued guidance and help in our efforts. We therefore request that you send us all available data or instructions regarding organizing a company."

A "KINGDOM NEWS" NO. 11 AT SEYMOUR, IND.

"Calling at this house and finding no one at home, I left a *Kingdom News* No. 11. A few days later, being near that house, I called again. A woman came to the door. I played the recording on my phonograph. The woman said: 'Did you leave a paper here the other day?' 'Yes, I left a *Kingdom News*. Did you enjoy the message it contained?' 'My son read it and has sent in to the publishers for the book it advertised.' 'That's fine; he should receive it soon.' I then made arrangements to call on him. Upon calling back, I asked if he would like to listen to the phonograph. 'Yes, that is good,' he said. I said: 'I understand you have sent in to the Society for a book. No doubt you will receive it soon We are offering a year's subscription for the *Watchtower* magazine with a free book for $1.' He said: 'Can I get those books from you?' I replied: 'Yes, you can, but you will want this *"Truth Shall Make You Free"* with the magazine.' His mother spoke up: 'I told him you had already sent for a book.' 'No,' he said, 'I told you to lay that paper where I could find it as I wanted to send for the book.' Turning to me, he said: 'I will take both books and subscription for that magazine. That is cheap for such wonderful books as these.' I then made arrangements for book study At the second meeting he had two more young boys to study with us."

(*Continued from page 306*)

booklet provides one or more corroborative scripture texts bearing upon each paragraph. Copies of *"The Kingdom Is at Hand" Study Questions* booklet are available, mailed postage prepaid, on a contribution of 5c each.

"THE KINGDOM OF GOD IS NIGH"

This 32-page booklet presents the speech delivered by the Society's president as the public feature at the 1944 Theocratic Assembly, at the close of which it was released to the public. All may now read the compelling physical and Scriptural facts submitted in this stirring speech and be helped to reach the blessed conclusion to which all these facts point. The front-cover picture is based upon Jesus' words in connection with his words of the title, and you read the printed speech in large, comfortable type. Get your personal copy now, mailed postpaid, at a contribution of 5c a copy. Prepare for your circulation of the booklet at a near future date.

WATCHTOWER EDITION OF AMERICAN STANDARD VERSION BIBLE

By special contract the Society is now able to publish a WATCHTOWER edition of the American Standard Version of the Bible of 1901. This version ranks with the best of the modern Bible translations, and the WATCHTOWER edition presents it without any alterations and with all its valuable footnotes The value and usefulness of this version, however, have been added to in the WATCHTOWER edition in that our edition appends a 95-page cyclopedic concordance of words, expressions and phrases found in the version, and also four new maps (two in color) Our edition is the first to present this concordance feature. The Bible is bound in light-brown leatherette, gold-stamped, and measures 7⅞" x 5⅛" x 1⅛", and the text is in boldface type. This WATCHTOWER edition is mailed, postpaid, on a contribution of $1 50 a copy. Members of company groups should order through the company servant.

KINGDOM SERVICE SONG BOOK

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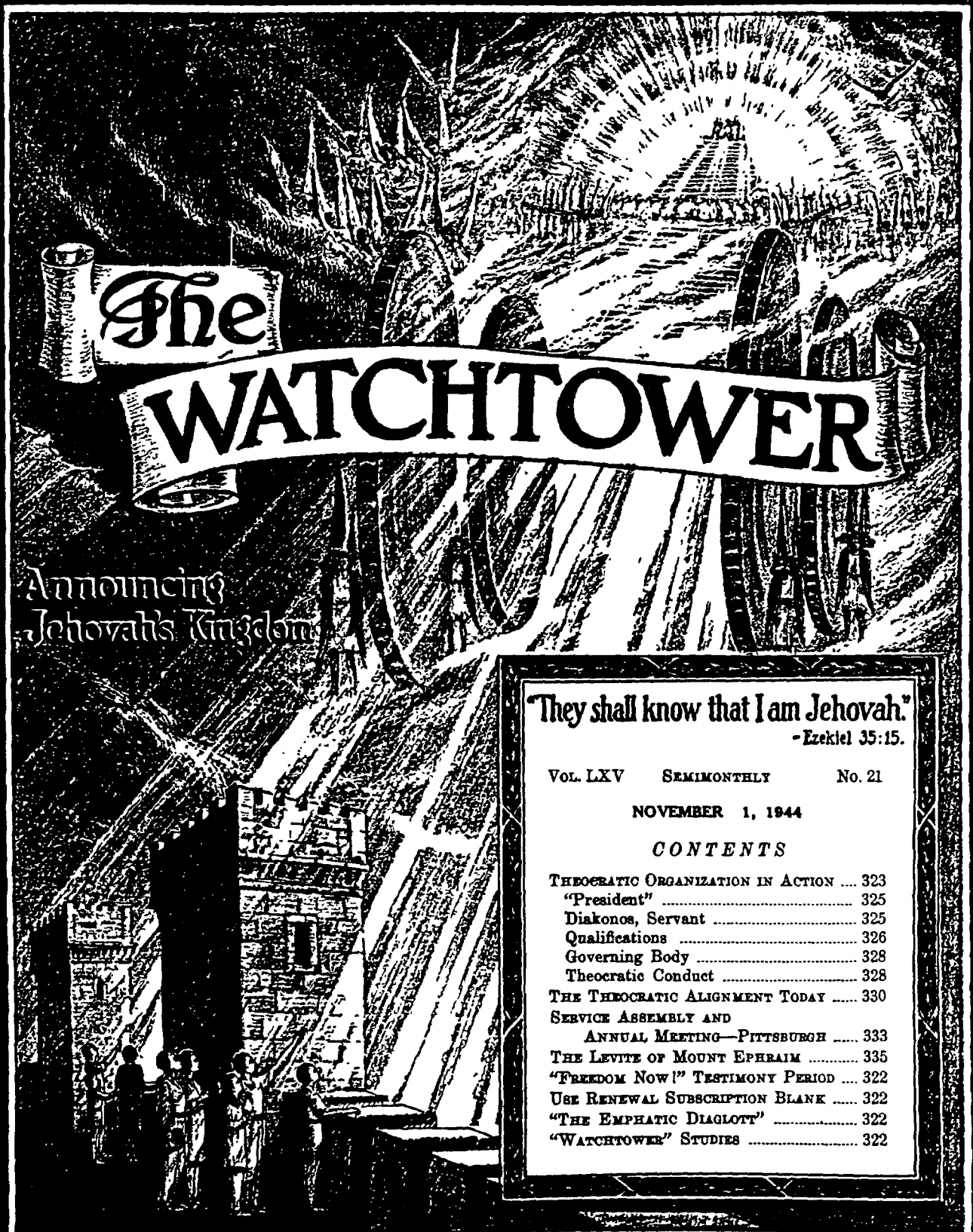

"They shall know that I am Jehovah."
-Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." -Isa. 43:12.

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
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N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"FREEDOM NOW!" TESTIMONY PERIOD

The calendar year of 1944 closes with this Testimony Period, during the month of December. Through receiving and acting upon the truth Jehovah's consecrated people have been freed from the bondage in which this world lies; and these appreciating this freedom which they enjoy now will use it unselfishly by sharing in the "Freedom Now!" Testimony Period. The campaign with the new literature, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*, will get into full stride throughout the nation during this Testimony Period, both of these publications being offered together on a contribution of 25c. We are prepared to co-operate with you in starting off now with your preparations for a full and free share in this Testimony. Requests for references to organized service groups will be complied with by us. We wish you much pleasure in making out your report on the work accomplished.

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"WATCHTOWER" STUDIES

Week of December 3: "Theocratic Organization in Action," ¶ 1-22 inclusive, *The Watchtower* November 1, 1944.

Week of December 10: "Theocratic Organization in Action," ¶ 23-42 inclusive, *The Watchtower* November 1, 1944.

Week of December 17: "The Theocratic Alignment Today," ¶ 1-16 inclusive, *The Watchtower* November 1, 1944.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV NOVEMBER 1, 1944 No. 21

THEOCRATIC ORGANIZATION IN ACTION

"Those who were scattered went from place to place preaching the good news of the message. . . . when they believed Philip's message of the good news of the Kingdom of God and the name of Jesus Christ, men and women alike accepted baptism."—Acts 8:4, 12, Goodspeed.

JEHOVAH'S good news about The Theocratic Government, or kingdom of his beloved Son, is irrepressible. The haters of such good news or gospel resort to violent and illegal means to stamp it out, but in vain! In the effort to keep this life-saving message from reaching the perishing people, they try to break up the organization of those who do their duty to God by preaching the good news of his kingdom. Yes, in places they do cause the message-bearers to be scattered bodily, but such enemy accomplishment merely works out toward scattering the good news more widely, because the message-bearers refuse to quit preaching. That was the result when the religious despisers of truth tried to demolish the Christian organization or church at Jerusalem in the first century. The result is the same in modern times when Nazis, Fascists and religionists conspire to destroy the organization of those now active in announcing to all the world the establishment of Jehovah's Theocratic Government by Christ Jesus. While scattering or uprooting many of such active announcers, the religious-totalitarian persecutions and opposition fail to break up the organization and stop the organized activity for educating the people of all the nations concerning The Theocracy. Why should that be so? Because the enemies of the gospel fight against God.

[2] To help us the better to appreciate this, and to acquaint our readers better with God's organization now for evangelizing all men of good-will throughout the earth, we present this sequel to our article of the last issue, "Organized for Final Work." In it we learned from Bible evidence that the organization of consecrated persons whom God charges with the work of preaching the good news of his kingdom must be and is Theocratic. The Kingdom is Theocratic in that it is of God and he rules it, and Christ Jesus his King and Chief Servant is subject to Almighty God and acts according to God's will. God's law and commandment for his King is that he should rule now in the midst of his enemies and see to it that the good news of the Kingdom is first preached world-wide. After this "strange work" the King Christ Jesus must destroy all creatures and organizations that hate and oppose the Kingdom in the mightiest war of all creation's history, the battle of Armageddon. Consequently the visible organization on earth of announcers of His kingdom must be Theocratic; otherwise God cannot use them. Why not? Because *Theocratic* means organized, administered and ruled by God and completely subject to the doing of His will and purpose.

[3] The work of the visible part of Jehovah's Theocratic organization is God's work, done in obedience to his will and commandment. If it were man's work and counsel, and if the organization were one made by religious men, both the work and the organization would come to nought and would be subject to destruction by the enemies who fight against such.

[4] The organization of Jehovah's witnesses on earth must therefore be Theocratic; which means it must be organized according to God's Word, and not according to the pattern of religious and ecclesiastical systems of men. In apostolic days the faithful members of the Theocratic organization refused to take the lead from religious rulers who told them to quit working according to the divine will, saying: "We must obey God rather than men." The remnant of Jehovah's witnesses who make up his visible Theocratic organization today answer in like terms to totalitarian-minded religious clergy and rulers. —Acts 5:29, *Am. Stan. Ver.*

[5] The organization cannot be fashioned or arranged according to the ideas and theories of men, religious or political. The Theocratic organization is not polit-

1. What has been the result of the enemy's efforts to break up the organization of the gospel-preachers both in the first century and in modern times?
2. In the previous article, what did we learn about the constitution of the organization and why it must be so constituted?
3. Why have not the organization and its work come to nought due to the enemy's fight?
4. What does it mean that the organization must be Theocratic? and what bold statement in apostolic days to religious rulers set out this fact?
5. Why is the organization not political? and how far can it carry on according to laws of human governments?

ical. It represents and serves the Kingdom, which is not of this world, whereas politics and religion are of this world and hang together. The Theocratic organization can carry on according to the laws of human governments on earth only so far as such man-made laws do not run counter to God's law of righteousness and holiness. When religion or demonism causes political legislators and governors to make laws and decrees against Jehovah's consecrated people and their God-ordained work and worship of Him, then Jehovah's witnesses keep on doing God's righteousness and they fight for the God-given freedom to worship and serve Him. From such Theocratic action all persons of good-will now reap the benefit unto life eternal.

6 In the Theocratic organization as the King Christ Jesus set it up on the day of Pentecost, there were apostles and elders serving the interests of The Theocracy. These were not "elective elders"; but growth unto spiritual maturity or ripeness through faithful study and practice had made them elders. Besides the apostles, there were many elders having a lesser service in the church, but who exercised a spiritual oversight (*episkopé*) over the church. Note the following example of the duties of such elders.

7 In those early days the members of the congregation at Jerusalem had all things in common. Distribution was made to each one out of the common fund as he had need. In course of time as the company increased in numbers, complaints by the Greek-speaking Jews arose against the native Jews that their widows were being neglected in the daily distribution of food. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables [or, keep accounts (*Goodspeed*)]. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy [spirit] and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry [*diakonía*] of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy [spirit], and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them." —Acts 6:1-6.

8 Although the congregation at Jerusalem made the recommendations, they did so in Theocratic fashion upon the request of the governing body known as "the twelve", with whom were associated other elders. Also, after such recommendations were made, they were submitted to the twelve; and the twelve, after prayer, laid their hands of authorization upon the seven men recommended for appointment. Thus the congregation recognized the Theocratic arrangement and procedure, and the Theocratic rule was observed and carried out.

9 It is usual for religionists to refer to these seven men as "deacons", bearing the title as such and so holding the office of diaconate. They say these "deacons" were inferior spiritually and officially to the "elders". But this is not true. The record shows plainly that these seven were not "elective deacons" and known as "Deacon Stephen", etc., but all of them were elders. The very requirements of the special responsible service to which they were appointed obliged them to be elders. Hence the governing body of twelve called for "seven men of good reputation, full of spirit and wisdom". (Acts 6:3, *Diaglott; Am. Stan. Ver.*) Furthermore, while appointed to the service of ministering unto tables and keeping accounts in connection therewith, they did not cease to preach God's Word. Of anyone not an elder spiritually it would not be recorded: "And Stephen, full of faith and power, did great wonders and miracles among the people." And when the Jewish opposers were disputing with Stephen, "they were not able to resist the wisdom and the spirit by which he spake." Hence they falsely accused him and stoned him to death. (Acts 6:8-10; 7:54-60) When the persecution following Stephen's death scattered all except the governing body of apostles, Stephen's fellow servant Philip 'went down to Samaria, and preached Christ to them', and performed miracles.

10 This proved that Philip was an elder spiritually; and the governing body at Jerusalem recognized his work as such. They sent down two members of the governing body of the church, namely, the apostles Peter and John; and through these two the gift of the holy spirit was transmitted or communicated to the believing Samaritans who consecrated themselves to Jehovah God. Because of Philip's zealous activity in preaching the good news of the Kingdom, he became referred to as "Philip the evangelist". (Acts 8:1-17; 21:8) He was not Philip the apostle.

11 The seven men, among whom were Stephen and Philip, were all elders. As such, they were appointed to be special assistants to the apostles. The apostles, thus relieved, specialized exclusively on the "ministry of the word". Whether the seven servants were given a special designation, such as "servants of accounts", to mark the duties to which they were assigned is not stated in the record.

6. As to elders in the early church, what made them elders and what in general did they exercise toward the church?
7. What example of the duties of such elders do we have at Acts 6:1-6?
8. How did the congregation there proceed according to Theocratic rule?
9. How do we know those seven men were not "elective deacons" inferior to "elective elders"?
10. What action did the governing body take toward Philip's work at Samaria? and what did he become called?
11. What, then, in fact, were those seven men?

"PRESIDENT"

[12] The elders in the congregations, who were also spiritual *overseers* thereof, presided at meetings of the disciples. Any elder thus acting as chairman of a meeting would be the president of the gathering on that occasion. Another elder might preside over other affairs of the congregation and be president in that limited sphere. To this effect it is written: "For, just as in one body we have many members, but all the members have not the same action; so we, the many, are one body in Christ, and individually members of each other. Now having different gracious gifts, according to that favor which is imparted to us; if prophecy, speak according to the analogy of the faith; or if a service, perform that service. The teacher, in the teaching; the exhorter, in the exhortation. Let the distributor act with disinterestedness; the PRESIDENT, with diligence; the sympathizer, with cheerfulness." (Rom. 12:4-8, *The Emphatic Diaglott*) Another translation (Murdock's from the Syriac) says: "And that of a presider, with dexterity." Another says: "One who presides should be zealous."—Weymouth's, Fifth edition.

[13] The brethren should co-operate well with such elders who lead them faithfully in God's service. To this effect the apostle writes: "Now we beg you, brethren, to respect those who labour among you and preside over you in the Lord and counsel you, and to hold them in the most affectionate esteem for their work's sake." (1 Thess. 5:12, 13, *Weymouth;* also *Diaglott*) Showing that "preside" well translates the Greek word *proistemi,* meaning *to stand before,* Murdock's translation reads: "Recognize them who labor among you, and who *stand before* your faces in our Lord, and instruct you:" etc.

[14] To Timothy, the apostle Paul writes: "Let the elders who preside well be held worthy of double honour, especially those who labour in preaching and teaching." (1 Tim. 5:17, *Weymouth; Diaglott*) As to such presidency, the apostle says that the elder who is married should be a man "presiding well over his own family, having the children in subjection with all dignity; but if any one knows not how to preside over his own family, how can he take care of a congregation of God?" Assistants who are married should also be "presiding well over their own families", for the like reason. (1 Tim. 3:4, 5, 12, *Diaglott*) Religious clergymen and ecclesiastics who are desirous of wielding power over congregations prefer to give to the apostle's word the thought of ruling over others. But the word (*proistemi*) used by the apostle has the meaning of keeping order and taking the lead and conducting the service of God. It never means oppressing and domineering over the brethren.

DIAKONOS, SERVANT

[15] In the religious organizations of "Christendom" there are men who are titled as "deacons", as well as "elders" and "bishops". Do the Scriptures authorize the creating of an office and calling the one holding it "deacon"? On the basis of certain texts the religionists claim yes, and cite Philippians 1:1. Again let us be reminded that the King James Version, the English Revised Version, and the Douay Version Bible were translated by men associated with great religious systems which bestow honorary titles, such as "deacon", etc. The simple meaning of the apostle's word is that of "servant". The taking over the apostle's word *diákonos* bodily into English to create the title "deacon" hides the basic sense of his word, and tickles the fancy and conceit of the bearer of the title "deacon". Such title-bearer would think it degrading to be called plain "servant". As to Philippians 1:1, in simple, unassuming modern English it reads: "Paul and Timothy, slaves of Christ Jesus, to all the devoted adherents of Christ Jesus who are in Philippi, with the superintendents and *assistants.*" Or: "Paul and Timothy, bondmen of Christ Jesus, to all those saints in Christ Jesus, who are at Philippi, with the overseers and *assistants.*" Or: "With overseers and *ministers.*"—*Goodspeed; Diaglott; Weymouth; Rotherham.*

[16] An assistant is a servant. Also the meaning of the word "minister", the same as that of the apostle's word (*diákonos*), is "servant". With the term "servant", one who has special responsibilities in a congregation of Jehovah's consecrated people should be well content. Anything that is added to the term "servant" should reasonably designate to what particular work he is assigned; as, for example, "accounts servant," "advertising servant," etc.

[17] Neither the term (*diákonos*) which the apostle applies to these servants in the church, nor the term for their service (*diakonía*), is peculiar to them. It was applied to Christ Jesus. He is God's foremost Servant. He, being the chief one and the greatest one among his disciples, said to them: "Whoever may desire to become great among you, let him be your servant [*diákonos*]." "But let the greatest of you, become your servant [*diákonos*]." (Matt. 20:26; 23:11; *Diaglott*) "If any one desires to be first, he will be last of all, and a servant [*diákonos*] of all." (Mark 9:35; 10:43; *Diaglott*) "And whoever may desire to be chief, let him be your slave; even as

12 What relative position did the elders have as to meetings and other affairs of the church? and how is this shown by various Bible translations?
13. What course should brethren take toward such elders? and how is "preside" shown to be close to what the Greek term means?
14. (a) How is the matter of presiding further stated concerning the elders? (b) Contrary to religious meaning attached, what does presiding mean according to the Greek term?
15. What is the simple meaning of the apostle's word "diakonos"? but how have religionists hid its simple meaning?
16. What is an "assistant" or "minister"? and what should anything attached to the term designate?
17. Were the terms the apostles applied to those servants peculiar to them? and how does Jesus throw light on this question?

the Son of man came not to be served, but to serve [*diakonéin*], and to give his life a ransom for many." —Matt. 20:27, 28, *Diaglott.*

[18] In his present glorified capacity in heaven Christ Jesus is the Servant of Jehovah God and wields the sword of execution against the disobedient ones refusing to be subject to the Most High God Jehovah. Although a Servant, Christ Jesus is one of the Higher Powers or Superior Authorities with Jehovah God. Hence the apostle warns the Christians: "Let every person be submissive to the superior Authorities; for there is not an Authority, except from God; . . . And dost thou wish not to be afraid of the Authority? Do good, and thou shalt have praise from it; for he is God's Servant [*diákonos*] for thy good. But if thou do evil, be afraid; for he bears the sword not in vain; since he is God's avenging Servant [*diákonos*] for wrath on him doing evil." —Rom. 13:1-4, *Diaglott.*

[19] In the Theocratic organization the true followers of Christ Jesus are his servants. They cannot be the servants of religious clergymen nor of political rulers who fight against Jehovah God and his royal Theocracy, the Kingdom. Jesus said: "If any one serve [*diakonéin*] me, let him follow me; and where I am, there also shall my servant [*diákonos*] be. If any one serve me, him will the Father honor." (John 12:26, *Diaglott*) One way of ministering or rendering service to Christ Jesus the King is by aiding his brethren, even the least. Those who in this day decline to lend assistance to his brethren he calls "goats"; and to them he will say: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."—Matt. 25:44, 45.

[20] The apostles referred to themselves as servants and used the word *diákonos.* Referring to himself as God's servant toward the brethren, Paul wrote to them at Corinth: "What then is Apollos, and what is Paul? Servants [*diákonos*], through whom you believed." (1 Cor. 3:5, *Diaglott*) Showing that it is God who by his spirit enables his consecrated people to serve, and that these must prove themselves in His service, the apostle writes: "Our qualification is from God; who also qualified us to be *servants* of a New Covenant; not of the letter, but of the spirit; . . . in everything establishing ourselves as God's *servants,* by much patient endurance in affliction, in necessities, in distresses." (2 Cor. 3:5, 6; 6:4, *Diaglott*) Then the apostle adds: "So since by the mercy of God I am engaged in this service [*diakonía*], I never lose heart." (2 Cor. 4:1, *Goodspeed*) Paul was not pointing to any titled office of "deacon" in a religious system, when he wrote: "Those glad tidings, which you heard, which were proclaimed to every creature under heaven, and of which I Paul became a servant [*diákonos*]. Of which I became a *servant,* according to that stewardship of God which was given to me for you, fully to declare the word of God."—Col. 1:23, 25, *Diaglott;* also Ephesians 3:7.

[21] The apostles referred to all the work of all the apostles as service *diakonía,* when they prayed: "Lord, you who know all hearts, show us which one of these two you have chosen to take this place of *service* as an apostle which Judas left to go where he belonged."—Acts 1:17, 24, 25, *Goodspeed.*

[22] The apostle Paul spoke of his close companion and fellow laborer as "Timotheus, our brother, and minister [*diákonos*] of God". (1 Thess. 3:2) In the closing days of his life Paul wrote to him: "But be thou sober in all things; suffer bad treatment; perform an evangelist's work; fully accomplish thy service [*diakonía*]. . . . Take up Mark, and bring him with thee; for he is very useful to me for *service.*" (2 Tim. 4:5, 11, *Diaglott*) Timothy was an assistant to the apostle Paul. Because of Timothy's faithfulness and devotion to Jehovah God and his King Christ Jesus, Paul acted by the spirit of God and appointed Timothy to serve as one of the governing body of the Christian church in that day. Hence Paul assigned to Timothy as well as Titus to make appointments of elders to service in the Theocratic organization. In this regard, however, Paul warned Timothy to exercise great care, saying: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." (1 Tim. 5:22) Or, modernly translated: "Never ordain anyone hastily; do not make yourself responsible for the sins of others; keep your life pure." (*Goodspeed; Weymouth*) Were Timothy to make appointments to service hastily, and without due prayer and consideration, it might result that unsuitable persons would be appointed. Then he would share some responsibility for their mistakes and failure in their position of service. That warning applied also to Titus, to whom Paul wrote: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."—Titus 1:5.

QUALIFICATIONS

[23] To the end that Timothy and Titus might conduct themselves as able representatives of the governing body of the church, the apostle Paul wrote to both of them the qualifications for service. He put down in detail the requirements that must be met by those elders or elder brethren under consideration

18. As shown at Romans 13:1-4, how does Jesus' position further show this fact?
19. Whose servants are they and must they be?
20. How did Paul use the terms under discussion with respect to himself?
21. What prayer shows the terms applied to all the apostles?
22. (a) How did Paul apply the terms to Timothy? (b) Why did he assign Timothy and Titus to make appointments, and with what warning?
23. What qualifications, therefore, did he set down in detail for them? and why do we do well to consider them here?

for appointment as overseers or as assistants in the Theocratic organization of the church. Because these same qualifications should be had by those mature brethren today who are appointed to responsibilities within the Theocratic organization or in assistance to it, we do well to consider them here. In that way, too, those elders and assistants in the congregations who hold positions of special service can take a measurement of themselves and discover wherein they may be lacking.

[24] Showing that the overseers (*epískopos*) must be elder or mature brethren, Paul wrote to Titus: "Appoint elders in each city, as I directed thee; if any one is irreproachable, a husband of one wife [not having left one wife without proper Scriptural grounds and married another], having believing children, not under an accusation of profligacy, or of insubordination. For it is necessary that the overseer [or superintendent] be irreproachable, as God's steward; not self-indulgent, not passionate, not a wine-drinker, not a striker [pugnacious], not eager for base gains; but hospitable, a friend to goodness, prudent, just, holy, self-governed; maintaining the true word in his teaching, so that he may be able both to exhort by the sound instruction, and to confute the opposers."—Titus 1: 5-9, *Diaglott.*

[25] Paul wrote like instructions to Timothy concerning elder brethren suitable for appointment as overseers in a congregation, but he also added the qualifications of those worthy of serving as assistants or in lesser forms of service. What he wrote is this:

"If anyone for oversight [*episkopé*] is eager, a noble work doth he covet: it is needful then for the overseer [*epískopos*] to be irreproachable, a husband of one wife [if he is married at all], sober, of sound mind, orderly, hospitable, apt in teaching, not given to wine, not ready to wound, but considerate, averse to contention, not fond of money, over his own house presiding well, having children in submission with all dignity; whereas if anyone over his own house cannot preside, how of an assembly of God shall he take care? Not a new convert, lest, being beclouded, into the sentence of the adversary he fall; it is needful, moreover, to have an honourable testimony also from them who are without, lest into reproach he fall and the snare of the adversary."—1 Tim. 3: 1-7, *Rotherham.*

[26] A novice or new convert is unfit, because he is not an elder or one who is mature through spiritual growth. An early raising of a new convert to a responsible service in the Theocratic organization might cause him to be puffed up with pride and self-importance and to forget that he is a servant of God and not a boss over God's people. Forgetting this, he might grasp ambitiously for power as Satan the adversary did contrary to Theocratic rule.

[27] The elder performing duties as an overseer or superintendent should not be one who would bring undue reproach upon the congregation because of improper conduct outside among the world, as by drunkenness, loose and obscene talk, shiftless laziness, indiscreet conduct toward those of the opposite sex, etc. Appointing such one to special service in the congregation would prove a snare to him, deceiving him into imagining that his reproachful behavior outside does not matter and he can keep on in it to the reproach of the Theocratic organization. Appointing him, therefore, would not work as a corrective to his reproach-bringing conduct before the world. Such reproach differs from that which comes upon a faithful Christian for courageously proclaiming the Word of God and obeying the Most High God rather than rulers of this world. The apostle Peter makes clear the difference between reproach of the kind befitting the Christian and the reproach which improperly brings bad reflections upon God's organization.—1 Pet. 4: 14-16.

[28] Now as to the requirements of ministers or servants who serve in lesser capacity in the congregation, the apostle writes for our guidance today: "Assistants [*diákonos*] in like manner ought to be serious, not deceitful in speech, not being addicted to much wine, not eager for base gain; holding the secret of the faith with a pure conscience. But let these also be proved [tested] first, then let them serve [*diakonéin*], being unblamable. Let the women in like manner [whether consecrated wives or not] be serious, not accusers, vigilant, faithful in all things. Let assistants [*diákonos*] be husbands of one wife [if married at all], presiding well over their own families. For those having *served* well, acquire for themselves an honorable station, and much confidence in that faith which is in Christ Jesus."—1 Tim. 3: 8-13, *Diaglott; Goodspeed.*

[29] In no wise does the apostle here indicate that one's being a so-called "deacon" in a religious system is and must serve as a stepping-stone to become a so-called "elder" therein. The apostle says, however, that if an assistant or servant does serve well, he acquires favor with God and is found suitable to be kept in his position of service. Also he increases his own confidence in his faith in Christ Jesus. In the giving of these assistants or servants positions of trust there must be no haste or lack of consideration. They should first be tested by what their course of action up till now discloses, that they may be seen to be safe ones to be entrusted with special responsi-

24. What did Paul write Titus on the subject?
25. What did he write Timothy on the matter of overseers?
26. Why is a novice unfit for overseership?
27. Why should the overseer be irreproachable and having an honorable testimony from those outside?
28. What qualifications does Paul set out for "assistants"?
29. In what way are these "proved first"? and in what sense do they acquire honorable station and confidence in the faith?

bilities. In their case the apostle does not specify, as in the case of overseers, that assistants must be apt, fit or able to teach God's Word. But this is not saying that they may not preach the Kingdom message, especially by going from house to house and preaching in the private homes of the common people. Paul preached in that manner; and he said to all those of the church at Corinth: "Become imitators of me, even as I also am of Christ." (1 Cor. 11:1, *Diaglott*) The fact is, it is by faithful effort in thus preaching God's Word to those outside the congregation that the consecrated ones prove themselves worthy to be assigned to service in the congregation. Before it they should be examples of serving Jehovah God as His witnesses.

GOVERNING BODY

[30] After giving Timothy the above instructions about overseers and assistant servants, the apostle Paul added: "These things I write to thee, hoping to come to thee very soon; but if I should delay, so that thou mayest know how to conduct thyself in God's house, which is a congregation of the living God."—1 Tim. 3:14, 15, *Diag.*

[31] Thus Timothy in acting for the visible governing body of the church of God would know the Theocratic rule to follow when appointing special servants in the church. Be careful to note that the above guiding counsel as to overseers and other servants was not written to any congregation of Christians. It was addressed to Titus and Timothy. Both these men represented and acted for the apostle Paul, and the apostle was one of the governing body under Christ of all the church existing back there. In proof the apostle said as to his responsibilities: "Beside those things that are without, that which cometh upon me daily, the care of all the churches."—2 Cor. 11:28.

[32] Because congregations have overlooked this fact, they have fallen to the idea of independent local democratic rule of a congregation over its own affairs and have elected so-called "elders", "deacons," "bishops," etc., to office by vote of all members of the congregation. This is contrary to Theocratic rule. Such rule takes note of a visible governing body under Jehovah God and his Christ, and it therefore lays upon such governing body the duty to make the appointments of special servants in the local congregations or companies of Jehovah's faithful witnesses. The Theocratic organization is not ruled from any or all congregations upward as the source of power and authority, but from Jehovah, The Theocrat, down through his Head of the church, Christ Jesus the King. "To the only God [THEOS] our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion [KRATOS] and power, before all time, and now, and for evermore."—Jude 25, *Am. Stan. Ver.*

[33] In the first century it was the group of the apostles in particular, together with the body of elders that they associated with them at Jerusalem, that made up the visible ruling body of Jehovah's Theocratic organization on earth. This fact agreed with what Christ Jesus, the Head of the church, said to his faithful apostles. Heaven is higher than the apostles on earth. Hence whatever they did, if of a restraining action or of a releasing or loosing action, must have heaven's confirmation. Said Jesus to them: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I [the Head of the church] in the midst of them." (Matt. 18:18-20) To this, Jesus added after his resurrection, when appearing to the eleven faithful apostles: "Receive ye the holy spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."—John 20:22, 23, *Am. Stan. Ver.*

[34] That governing body was not made up of perfect men, and none of them was infallible, although there were times when the spirit of inspiration came upon the apostles. But they looked to the infallible God for guidance, and they had his guidance by his spirit and his angels. Hence their decrees and instructions were given with authority and should be submitted to by Christians. It was respecting such governing body that the apostle Peter wrote to those within the Theocratic organization: "Submit yourselves to every ordinance [creation] of man for the Lord's sake: whether it be to the king [Christ Jesus], as supreme [Head of the church]; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well."—1 Pet. 2:13, 14.

THEOCRATIC CONDUCT

[35] When the need arose for seven assistants to take care of tables and distribution accounts in the church at Jerusalem, it was this governing body (the apostles with whom Matthias was associated) that asked

30. Why did Paul say he gave such instructions to Timothy?
31 To whom were the above advices as to qualifications not addressed? and why addressed to specific ones?
32. (a) How has failure to note this resulted? (b) Why is Theocratic rule contrary thereto?
33. In the first century what was the governing body? and how did this agree with what Jesus said to its primary members?
34. Were its members perfect and infallible? and why were its decrees and instructions authoritative and deserving obedience?
35. What Theocratic conduct do we note in the appointment of the seven assistants at Jerusalem?

the congregation for nominations as to the ones suitable to be appointed. When the seven were recommended, it was the governing body that inspected and approved them and made the appointment of them by stretching forth their hands upon the appointees.

[36] When the evangelistic work of Philip at Samaria was reported to the headquarters at Jerusalem, it was this governing body, the apostles that had refused to scatter in face of persecution, that sent down two of their members, Peter and John. Through their prayers and the laying on of their hands the Samaritan believers received the holy spirit and its gifts. For selfish reasons Simon Magus of Samaria desired to get onto the governing body with its power of dispensing the holy spirit. He tried to do so by the contributing of a sizable sum of money. But Peter refused his offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." (Acts 8:5-23) It is well known that in the Roman Catholic religious sect those clergymen who desire to become cardinals and hence members of the governing body of the religious organization must contribute a large sum of money to the pontiff at Vatican City and must obligate themselves to other financial burdens, such as using their funds to keep up a religious meetinghouse in Rome. They find no precedent in Peter for such business.

[37] It was the two members of the Christian governing body, Peter and John, that said to the ruling body of the Jews' religion, the Sanhedrin, these words of Theocratic correctness: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:19, 20) And it was doubtless the entire governing body, the apostles when under arrest and appearing before the same ruling body of Jewish religionists, that said to the court: "We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things; and so is the holy spirit, [which] God hath given to them that obey him."—Acts 5:18, 29-32, *Am. Stan. Ver.; Rotherham.*

[38] It was before this governing body, the apostles, that Barnabas brought the apostle Paul, then known as Saul of Tarsus. Barnabas explained how Paul had received his appointment to apostolic service direct from the Theocratic Head, Christ Jesus. Paul's appointment, as in the case of the other eleven faithful apostles, was "not after man" and "not of men, neither by man", but was according to Theocratic rule, namely, straight from Jehovah God through Christ Jesus.—Acts 9:10-16, 26-28; 22:12-21; 26:13-23; Gal. 1:1-22; 1 Tim. 1:1.

[39] It is the resurrected Jesus on high, Jehovah's Theocratic Head of the church, that gave the apostles to the church, as well as giving prophets, evangelists, pastors, and teachers; and he included Paul among the "twelve apostles of the Lamb". (Eph. 4:7-11; Rev. 21:14) Paul thereafter acted and served as a member of the governing body of the church. Yet, in his movements about, he was subject to the operation of the holy spirit of Jehovah the great Theocrat, which holy spirit or active force Jehovah God exercised through Christ Jesus.—Acts 13:1-4; 16:6-11.

[40] Also through Paul, as one of the governing body on earth, the gifts of the holy spirit were dispensed to consecrated ones whom the Lord accepted. As it is written: "When Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied." (Acts 19:6) In his special capacity Paul ordered certain disorderly ones to be expelled from the congregations under his supervision; and he also issued instructions and counsel to them, almost one-third of the Holy Scriptures written under inspiration since Christ being written by Paul. (1 Cor. 5:1-5; 1 Tim. 1:20; 2 Thess. 3:6, 14) With Peter, James and John also, Paul made division of the territory that each was to serve as missionaries, and Paul was used of the Lord even to set the not infallible Peter aright as to a doctrinal matter and practice.—Gal. 2:7-14.

[41] All members of the visible governing body pushed the proclamation of the good news of the Kingdom unto the ends of the earth. They lived up to the designation which the Lord gave them of apostle, which term means "sent-forth one". They fulfilled their calling to be apostles by going forth from place to place and from house to house to preach, and organizing companies of Jehovah's consecrated people. In other words, they all acted as evangelists and as ambassadors of Jehovah God the Theocrat and in behalf of Christ Jesus. The evangelistic work is described as 'preaching the gospel, good

36. (a) How was Philip's work at Samaria followed up Theocratically? (b) What effort did Simon Magus make, but what precedent did Peter set?
37. Who was it that stated proper Theocratic procedure to the judicial court, and in what language?
38. To whom at Jerusalem did Barnabas introduce Paul? and to what and by whom was Paul's appointment?
39. Hence, as what did Paul serve, and to what was he subject in his movements?
40. What are some evidences that Paul served on the governing body?
41. What activity did the governing body push, and how did the members thereof live up to their calling as apostles?

news, or glad tidings'. When Peter and John accomplished their mission in the city of Samaria, then they evangelized, that is, *"preached the gospel* in many villages of the Samaritans." (Acts 8:25) Paul remarked upon his own evangelistic work, saying: "Though I *preach the gospel,* I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" Hence he did so, publicly and from home to home. (1 Cor. 9:16; Acts 20:20) To Timothy, to whom Paul was handing over some of the work of the governing body, he wrote: "Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry."—2 Tim. 4:5, *Am. Stan. Ver.*

41 Thus, back there, the governing body of Jehovah's Theocratic arrangement of his people not only directed the announcing of the Kingdom throughout the earth but also took an active forward part in evangelistic work themselves. Why? Because this is the fundamental work on earth of all the members of Jehovah's Theocratic organization, whether apostles or not. Such evangelistic or missionary work, in home territory or in foreign fields, must be done, and it must precede the establishing of organized companies of Jehovah's witnesses and the doing of local pastoral and teaching work within a congregation, when established.

42. Why did they take active part in such evangelistic work?

THE THEOCRATIC ALIGNMENT TODAY

NO MORE are the apostles alive on the earth to serve as a visible governing body to the true church. But their preserved writings and records are available to us, by God's guardianship of them. After the apostles and their close colaborers, such as Timothy and Titus, died, the Theocratic organization was lost sight of and the vast majority of the professing Christians fell away to religion. This very apostasy Jesus and his apostles foretold. (Matt. 13:24-30, 36-43; Acts 20:28-31; 2 Thess. 2:1-3) According as they got away from Theocratic rule, the nominal Christians came under hierarchic rule, which means that religious priests set themselves up as the governing body to rule all professors of Christianity.

2 Such hierarchic rule reached its summit in the pope of Rome. The Roman Catholic Hierarchy are the leading ones among the religionists of all sects and cults that are bitter opponents of Theocratic rule and organization. They and their religious allies, Protestant and Jewish, fight against The Theocracy, which is Jehovah's kingdom by Christ Jesus. Therefore they viciously oppose and persecute those who uphold The Theocracy and who follow Theocratic rule and organization, namely Jehovah's witnesses. It is therefore most evident that the visible Theocratic governing body of God's consecrated people today, true Christians, would not and could not be found within the hierarchic and clergy systems of those religious organizations. And it is not found there, as facts show.

3 The visible governing body of the Theocratic organization is and must be appointed only by Jehovah God the Supreme Ruler, and Christ Jesus the Head of His church. Its purpose is to issue directions and spiritual provisions to all God's people. Acting in harmony with the governing body, all the Theocratic organization and its associates act in unity throughout the earth. The Theocratic organization is and must be composed of all those in harmony with and subject to The Theocratic Government. It is therefore made up of those who have consecrated themselves, not to a clergy-ridden religious sect, but solely to Jehovah God and through the Redeemer Christ Jesus. Such ones, furthermore, have been justified and begotten of God by his spirit and been anointed unto his kingdom, The Theocracy, to reign with Christ Jesus therein. Christ Jesus is the principal Servant of the Most High God; and the visible part of the Theocratic organization under Christ the Head is and must be the devoted servant of the great Theocrat Jehovah. The members of this servant organization unitedly make up His servant body under Christ, and are subject to Theocratic rule and instructions. They are the ones whom Jehovah names as 'my witnesses, my *servant* whom I have chosen'. (Isa. 43:10) To these He has committed the privileged service of evangelizing all persons of good-will with the good news that the Kingdom, The Theocracy, was established A.D. 1914 for their blessing and for the vindication of Jehovah's name.

4 The choosing of his "faithful and wise servant" class to do this glorious evangelistic work since the Kingdom's establishment in 1914 was foretold. It was foretold in the same prophecy on the end of the world wherein Jesus foretold that, after the first world war, this evangel or gospel of the established Kingdom "shall be preached in all the world for a witness unto all nations". (Matt. 24:14) Calling attention to the servant's appearance as one of the sure signs of the end of this world and the presence

1. After the death of that original governing body, what was lost sight of, and with what result?
2. Why is the visible governing body today not to be found among the hierarchic and clergy systems of religion?
3 (a) What as to appointment and purpose must we recognize concerning the governing body? (b) What about the Theocratic organization as to its membership and its position and service?
4. Where and how was the choosing of the agent for this evangelistic work foretold, and who is it?

of the Kingdom, Jesus said prophetically: "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath." (Matt. 24: 45-47, *Am. Stan. Ver.*) This does not refer to the pope of Rome, who courts the favor of all the anti-Theocratic kingdoms of this world, Nazi, Fascist, Communist, and democratic; neither to any other individual man on earth. It refers to Jehovah's Theocratically chosen "servant" body, the company of his anointed witnesses. These assume no grandiose titles such as "bishop", "elder," "deacon," now in fashion in religious circles. They confess themselves to be servants of God through Christ and are not ashamed to be designated as such.

5 Fulfilled prophecies make it certain that Jehovah's Theocratic Servant Christ Jesus came to the temple in 1918. Then he entered into judgment with the consecrated servants of Jehovah. He did so in order to determine who of them should be retained in God's service and be constituted and organized as His "faithful and wise servant" class to do the evangelistic work thenceforth. The servant's responsibility and duty is to dispense the spiritual food as the great Theocrat gives it in due season by the unfolding of his written Word, the Bible. The history of the past seventy years discloses that the heavenly Father and Food-Provider has by-passed the anti-Theocratic religious systems and their hierarchies and clergy, and has chosen to recognize and use humble consecrated ones who sought to be free from all religious errors and who searched for divine truth. Such lowly ones set their affections and hopes upon Jehovah's kingdom by Christ Jesus and looked for its establishment; and they strove to keep themselves unspotted from this world. To get free at once from every bit of religious thought and practice was, of course, not to be expected of them, particularly as Jehovah God did not reveal the truth of the Holy Scriptures to them instantaneously in its fullness, but gradually.

6 Thus, in 1878, forty years before the Lord's coming to the temple in 1918, there was a class of sincere consecrated Christians that had broken away from the hierarchic and clergy organizations and who sought to practice Christianity instead of religion. The following year, namely, in July, 1879, that the truths which God through Christ provided as "food in due season" might be regularly distributed to all his household of consecrated children, this magazine, *The Watchtower,* began to be published, under the name "Zion's Watch Tower and Herald of Christ's Presence". Committed to publishing the truth, it was duty-bound to expose the errors and malpractices of all religions. In turn, it suffered the abuse, misrepresentations and opposition of all the religious systems, Catholic, Protestant and Jewish. But genuine seekers for Christianity found in its pages the hunger-satisfying spiritual food that made the Bible more and more understandable; and they looked to the Lord God and his Chief Servant Christ Jesus to supply them further "meat in due season" through its pages and columns. And Jehovah God has done so, down to this issue. Reasonably, those who were entrusted with the publication of the revealed Bible truths were looked to as the Lord's chosen governing body to guide all those who desired to worship God in spirit and in truth and to serve him unitedly in spreading these revealed truths to other hungering and thirsting ones. However, the Theocratic principle of rule and organization was not clearly discerned back there, and a more or less democratic organization and operation of companies of consecrated Christians was permitted and practiced.

7 In December, 1884, there was organized and incorporated in accord with the laws of the State of Pennsylvania, U. S. A., what was then called "Zion's Watch Tower Tract Society" but was from and after 1896 called "Watch Tower Bible and Tract Society". This chartered corporation or "society" is a legal non-profit organization. It was brought into existence merely to further the evangelistic work and to take care of all the legal problems and requirements that are met in the carrying on of this Kingdom educational work. This legal corporation or "society" did not have as members all the truly consecrated people of Jehovah God under Christ Jesus. Why not? Because it was supported and has been supported till now by voluntary contributions of persons of good-will; and those contributing in certain amount were by law and charter given membership in the Society and given corresponding voting privileges as to its directors and officers. Hence this incorporated "society" merely *represented* all of God's true consecrated people throughout the earth. It acted as their servant, that is, as the legal and business servant of the devoted servants of Jehovah God and his Christ. The Watchtower Society being the publishers of the truths for his consecrated people, the governing body of Jehovah's consecrated servants was logically and of necessity associated with it. The Lord's dealings and leadings over the many years plainly disclosed that fact.

5. When and how was the choice of such servant made? and whom did Jehovah recognize and use in his service?

6 (a) From 1879 what publication did Jehovah use in connection with dispensing spiritual food, and how did religionists and truth-seekers regard it? (b) Who were recognized as the governing body?

7. (a) When and why was the Watch Tower Society formed? and who composed its membership? (b) What is its relationship to God's consecrated people and to the governing body over them?

[8] From the provisions of the Society's charter, it would seem that the being a part of the governing body was dependent upon the contributions to the legal Society. But according to the will of God this could not be so among his true chosen people. True, the man who for the Society's first 32 years was foremost among the governing body was the greatest contributor financially, physically and mentally to the Society. But such fact alone did not determine his important relationship to the Lord's organized people. He did not buy his position of service, presiding or taking the lead in the dissemination of the gospel truths. It was his fullness of consecration, his tireless zeal, his uncompromising stand for God's kingdom, and his unbreakable loyalty and faithfulness, that marked him in God's sight as suitable for the service. And all his earthly wealth he consumed in the service in harmony with the divine will and purpose. That is the Theocratic viewpoint of matters back there. With respect to the Theocratic organization the rule has applied: "But now hath God set the members every one of them in the body, as it hath pleased him." (1 Cor. 12:18) However, inasmuch as the charter of the Society provided for voting shares to be issued to contributors of funds to the Society's work, it tended to bedim or encroach upon this Theocratic principle with respect to the governing body; and it also tended to endanger it or create hindrances for it.

[9] During the period from 1878 to 1918 Jehovah's devoted servants were endeavoring to act unitedly in doing the witness work pictured by that of Elijah the prophet and hence referred to as "the Elijah work". Like Elijah's work, it was against religion or demonism and for the vindication of God's name. This work, conducted under the leadership of Christ Jesus, came to an end in 1918, when he came to the temple as Jehovah's Messenger and Judge. (See Malachi 3:1.) The judgment tests which he then and there applied separated out from Jehovah's professed servants an "evil servant" class, which followed after man-worship, selfish ambitions, and self-righteousness, and which aimed after the control of the governing body.

[10] A remnant manifested purity of heart and devotion to the Lord God and to his Theocratic organization and the interests of his kingdom. This faithful remnant was approved under the judgment trial, and Christ Jesus the King gathered them unto unity with himself at the temple. He adjudged these faithful anointed servants of Jehovah God to be the "faithful and wise servant" class under himself as Head. To them he committed the interests of the Kingdom. That is, he laid upon them the duty and privilege to carry on the evangelistic work as Jehovah's witnesses in 'preaching the evangel of the kingdom in all the habitable earth for a witness to all the nations'. This they must do, down to the battle of Armageddon, when the Kingdom will destroy all the enemies of The Theocracy and then the millennial reign of Christ Jesus will begin. This "faithful and wise servant" class is the real "Society" of Jehovah's anointed remnant. That is, it includes *all* those of the faithful spirit-begotten remnant, whereas the legal corporation, the Watch Tower Bible and Tract Society, does not include all such.

[11] However, since 1918 and the definite appearing of the "faithful and wise servant" class the entire remnant of Jehovah's anointed witnesses have continued to use as their instrument and servant the legally incorporated Watch Tower Society. Through all the perilous times of World War I and since, the great Theocrat Jehovah has seen good to preserve this legal corporation for his people and has blessed its operations. By his Theocratic decision and ruling the visible governing body over his faithful people throughout the earth has continued to be closely connected with this legal corporation and is primarily engaged in its evangelistic work.

[12] Since the Lord's coming to the temple in 1918 he as Jehovah's Head of the "faithful and wise servant" class has revealed truth after truth concerning the Theocratic organization. Finally, in the June 1 and 15, 1938, issues of *The Watchtower* appeared a serial article on "Organization". Therein the Lord flashed forth the compelling truth that the organization of Jehovah's anointed servants is Theocratic and is ruled in contrary fashion to either plutocracy or democracy. It is not ruled upward from the people, rich or poor, but is ruled from the top down; and Jehovah God is at the top. Not democratic voting by congregations, but God makes the appointments of his servants within his Theocratic organization; and this he does by Christ Jesus the Head and through his visible governing body. On October 1, 1938, the Theocratic rule of organizing and governing was applied and went into effect with respect to all of Jehovah's witnesses throughout the earth; and they willingly and joyfully subscribed thereto. The blessing of the great Theocratic Ruler Jehovah was seen immediately during the following years. There was a noteworthy increase in the field activities and accomplishments of his consecrated

8. According to the Society's charter, what seemed to determine one's being on the governing body? but what actually is the Theocratic principle that has applied?

9. Under it what work were Jehovah's servants doing down till 1918? and at its end what class was separated out from among them?

10. (a) Who were adjudged to be the "faithful and wise servant", and what duty and privilege was laid upon such? (b) What, then, is the real Society?

11. How, then, has the Watch Tower Society figured in with the "faithful and wise servant" class since 1918?

12. How did the truth concerning Theocratic rule advance until its final application to the organization? and what has resulted from its application?

people, the remnant and their earthly companions, in the world-wide evangelism.

[13] Now it is fully appreciated that the Theocratic principle must apply to all instruments that the anointed remnant or "faithful and wise servant" class uses. That includes the legal instrumentality, the Watch Tower Bible and Tract Society, which is so closely connected with the visible governing body of Jehovah's Theocratic people. Money, as represented in financial contributions, should have no determining voice, should in fact have nothing to do with the filling of the governing body of Jehovah's witnesses on earth. It confuses the matter, and raises up uncertainties and difficulties for the application of the Theocratic rule as respects the governing body. The holy spirit, the active force which comes down from Jehovah God through Christ Jesus, is that which should determine and guide in the matter. Whereas this fact was not perceived clearly when the Watch Tower Society's charter was framed according to the law of the land in 1884, it is now conscientiously appreciated by all the faithful remnant and their companions.

[14] Hence, at a legally called business meeting of all shareholder-voters of the Society on October 2, 1944, it was unanimously voted that the Society's charter be revised and be brought into full harmony with Theocratic rule and truth. This action was and could be taken within the limitations of the laws of the country, because such laws are not in conflict with the righteous and supreme laws of the Most High God. Consequently, when regular elections are held by the Society as required by law of the land, the governing body should not be affected by anyone's money contributions. The Theocratic spirit of Jehovah God will determine the membership, such spirit of the Lord being expressed by representatives of his Theocratic organization and its companions throughout the earth. Shareholder voting as based on financial contributions will not affect the matter at all. This is pleasing to the Lord God Almighty and is certain to have his evident blessing.

[15] Hence on October 1, 1945, seven years after Jehovah's brilliant flashes of Theocratic truth and their practical application, a revised charter of the WATCH TOWER BIBLE AND TRACT SOCIETY should go into effect, wisely and obediently amended according to his Theocratic rule. It is well that it should be so. We are at the threshold of a most momentous time, as the world's postwar period opens up before us. The kingdom of God, which is The Theocracy, is nigh at hand. That is, it is here, and his kingdom by Christ rules over all in heaven and in earth. Jehovah God, The Theocrat, has begun to reign. He reigns with peace and blessing toward his willing and obedient remnant and their companions. He reigns among his multifarious enemies at the earth by force of his irresistible dominance. The Theocracy is here to stay! By and through it alone comes a durable peace for men of good-will on earth. In postwar years it is unavoidable that The Theocracy meet in head-on collision the worldly organization of Satan the Devil for the international collaboration of the nations which lie under his domination. It is in the best of order, therefore, that Jehovah's consecrated people be clad in full Theocratic armor and be acting within the safe enfolding of a fully Theocratic organization and arrangement. Religiocracy will fight against them with all its postwar allies, but will perish. That which is Theocratic will survive and will attain the new world of righteousness. There, with all national governments gone from earth, the legal corporation will not be needed. The Theocracy will have other arrangements for the Armageddon survivors.

[16] What part the Lord's "other sheep", the companions of the remnant of the "little flock", have in connection with the Theocratic organization next becomes of keen interest. For a clarifying discussion of this, by Jehovah's grace through Christ Jesus, watch for the article "The Stranger and His Right".

13 (a) To what should such Theocratic principle now apply? (b) Why should the financial factor have no determining part in the matter, but what factor should have it?

14. What action was taken by members of the Watch Tower Society on October 2, 1944, and with what results to follow?

15. Therefore, a year thence, what should go into effect? and why is it well that it should be so?

16. What next becomes of present-day interest, and how will it be discussed?

SERVICE ASSEMBLY AND ANNUAL MEETING—PITTSBURGH

PITTSBURGH, Pa., was the scene of a service assembly of Jehovah's witnesses on September 30 and October 1. This was followed by the annual meeting of the Watch Tower Bible and Tract Society on Monday, October 2. In October of last year the Pittsburgh brethren invited the Society's president, Mr. N. H. Knorr, to arrange a convention in connection with this 1944 annual meeting. Acceptance of the invitation was disclosed August 13, 1944, at the final session of the United Announcers' Theocratic Assembly, at the Buffalo Memorial Auditorium, when Brother Knorr announced from the speaker's platform that there would be such a convention in Pittsburgh on the above-named dates.

The Syria Mosque, an auditorium seating approximately 4,500 persons, with spacious room in the basement for a cafeteria, was the largest hall available. The Schenley High School auditorium, about four blocks away, was rented as an overflow hall. It seats about 1,600 persons. In anticipation of need for extra halls, efforts were made to rent the Soldiers and Sailors Memorial Auditorium, across the street from the Syria Mosque. But religious and political pressure and prejudice blocked its rental.

Although it was meant to be a localized convention for the convenience of those in the eastern part of the country, it became plain on Saturday, at the opening, that brethren from all parts of the United States were in attendance, thus converting it into a national convention. Several thousand assembled on Saturday morning for street and house-to-house witnessing with literature.

At 2:30 p. m., when the chairman opened the convention, 5,000 persons (mainly adults) were in attendance. Then followed four talks, all related to one another in progressive sequence. The series reached its climax in the fourth talk, on "The Theocratic Alignment Today", delivered by Brother Knorr very calmly but received enthusiastically by the assembly. The substance of these discourses is contained in the leading articles of the *Watchtower* issues of October 15 and November 1, which, please, read. The Saturday evening sessions were attended by an equally large audience. After speeches on "Blessings" and "Our Joy" by two aged Society directors, they listened with close attention to the thrilling speech on Jesus' exhortation, "Go, Disciple All the Nations." This discourse, by Brother Knorr, dealt with the commanded and prophesied expansion of the work due to follow the ending of this global conflict.

Sunday morning, at 8 o'clock, many gathered for the baptismal discourse, after which 55 candidates were immersed in water. At 9 o'clock thousands assembled for group witnessing from house-to-house with the literature and leaflets advertising the public lecture, "One World, One Government." During Saturday and Sunday, 4,095 publishers placed 16,395 pieces of literature, and made 290 back-calls, with 538 sound attendance. Pioneers registering at the assembly numbered 1,107. Both days of the assembly were enlivened with interesting and edifying reports by special pioneer publishers who had graduated from the Watchtower Bible College at Gilead. An orchestra of 21 instrumentalists accompanied the Kingdom Service songs.

Sunday afternoon, at 4 o'clock, more than 10,300 persons jammed the auditoriums, to the point of overflowing into the streets, to hear the public address, "One World, One Government," delivered by Brother Knorr. This thrilling speech magnified the burning issue of the supremacy of Jehovah's Theocratic Government, the sole government of the new world of righteousness. Throughout, the speaker was interrupted repeatedly by great applause. The occasion was favored by unusually clear and mild weather. So, to accommodate some of those standing in throngs about Syria Mosque, approximately 1,700 folding chairs were placed in the street, this taking care of only half of the crowd outside. To permit this, the police allowed the street to be closed to car traffic, thus making a large "air-conditioned" auditorium, well shaded by the foliage of the trees along the street, and served by four loud-speakers.

The spiritedness and joy that surged through the entire assembly from the opening, though having mounted high at the end of the public lecture, did not subside. The sessions that evening were attended by a great crowd that again packed out the auditoriums. Hearty applause broke forth repeatedly during the speeches of the three brethren serving on the symposium which closed the assembly.

Despite the concluding of the convention that night, thousands of those attending did not leave as is normally done at convention closings. They remained for the annual business meeting of the Watch Tower Society held on Monday, October 2. Expectancy was high.

Although written notices, invitations to attend the meeting, were mailed only to the shareholder-members of the Society, the thousands of others in attendance at the convention had a deep interest in the business meeting. The annual meeting was open to all desiring to attend. The theme of the series of discourses on Saturday had emphasized the importance of the business to be transacted concerning the visible governing body of the earthly part of Jehovah's Theocratic organization. Each consecrated one in attendance felt that Jehovah had brought the great assembly together in order that they might act as witnesses to the election of the Society's officers and its other business.

On Monday morning, at 10 o'clock, the business meeting convened. About 500 shareholder-voters were attending in person. The other shareholders appeared by proxy. A section of reserved seats on the ground floor of the Syria Mosque was arranged for the shareholders participating in the business meeting. All other seats in the large auditorium were open to the thousands of witnesses attending the proceedings. At 10:15 a.m., when order was called and prayer was offered, the auditorium was packed out.

Brother Knorr, as the Society's president, acted as chairman. After disposing of routine matters by the assembly, the important matter of electing directors and officers was undertaken. Those elected as directors of the Society were: W. E. Van Amburgh, T. J. Sullivan, H. H. Riemer, Grant Suiter, N. H. Knorr, H. C. Covington, and F. W. Franz. Of these, N. H. Knorr was elected president; H. C. Covington was elected vice-president; and W. E. Van Amburgh was elected secretary-treasurer.

All shareholders had been notified that six resolutions proposing changes in the charter of the Society by amendment would be submitted at the meeting. Now, at the proper time, these resolutions and an enacting resolution were separately moved. Each was seconded, and, upon discussion from both the floor and the platform, was submitted to vote and was overwhelmingly adopted by the largest vote ever cast at any annual business meeting of the Society in its sixty years of existence. The first amending resolution adopted proposed the enlarging of the purposes of the Society so as to properly assume the great world-wide work that clearly lies ahead. It eliminated "religious" and put Jehovah's name in the charter. All comments of the discussion were in favor of this resolution as adequately covering the present and future activities of the Society.

The second amending resolution properly stated the present address of the Society's registered office in Pennsylvania. The third amending resolution eliminated entirely the provision of the charter fixing membership on the basis of money contributions made to the Society. When this amendment becomes effective, membership in the Society will be limited to not more than 500, of whom seven must be chosen from each state as representatives of all Jehovah's witnesses in their respective states. Each one chosen must be a full-time servant of the Society or a part-time servant of a company of Jehovah's witnesses and must show the spirit of the Lord. This amending resolution placed small

and large contributors to the Society's work on the same basis. This resolution was received joyfully by all present. Many of the shareholders on the floor rose to state their approval of this change. This amendment will have the effect of bringing the charter as near to Theocratic arrangements as the law of the land permits.

The fourth amending resolution enlarged the power of the board of directors. The fifth resolution changed the method of electing directors and officers and their terms of office so as to conform to the present laws of the Commonwealth of Pennsylvania. The sixth amending resolution broadened the powers of the Society.

Since it is necessary to get the approval of the court so as to make the amendments legal, a seventh resolution was adopted, directing the Society's officers to take the necessary steps to get consent of the court. While the Resolutions ballots were being counted, Brother Knorr gave a heartening talk to all assembled. At 12:35 p. m. the meeting closed with prayer and was adjourned.

It was unanimously expressed by all that this two-day service assembly and the business meeting combined to make the greatest, most enjoyable and most instructive of all conventions yet held. With the important changes accomplished at this gathering, all the brethren everywhere will rejoice in the privilege of marching forward, shoulder to shoulder, with the Lord's instrument, the Society, and under the Greater Jephthah, Christ Jesus, to "go, disciple all the nations", to the honor of the name of Jehovah God.

THE LEVITE OF MOUNT EPHRAIM

JUVENILE delinquency is paced in its downgrade plunge by adult delinquency. Young and old alike degrade themselves and their neighbors as they allow moral barriers to be crumbled and swept away by a tide of unrestrained lusts. Rivaling the excesses of Noah's time, the flood of immoralities today commands the attention of this twentieth century "civilization" by daily reports of revolting acts; and the demons add impetus to the swirling stream as it hurries its victims on to self-destruction. Dire consequences follow the giving of free rein to fleshly lusts. The account will be settled; the crop sown will be reaped. Centuries back a sex crime so shocking was committed that revulsion sweeps the present-day reader of the account, and the disastrous consequences that nearly caused the extermination of one of the twelve tribes of Israel should stand as a terrible warning to modern moral delinquents.

Record of the sordid affair, with its sequel of events, fills the last three chapters of the book of Judges. Though recounted at the close of that Bible book, the events of those chapters (and of the two preceding ones) happened shortly after the death of Joshua, and not at the end of the period of judges. The last five chapters seem to form a sort of appendix to the book. The nineteenth chapter opens by introducing a Levite and his concubine, who were sojourning on the side of Mount Ephraim. The second verse discloses domestic difficulties: "And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months." But the harlotry here mentioned is not the base sex crime referred to above.

There is even dispute as to whether the concubine was guilty of adultery. Many argue that there were merely contentions and disagreements between them, and that the upshot of the family quarrel was that the woman went home to her father. This group of scholars claim that if she had played the harlot her father would not have received her, the Levite husband would not have sought a reconciliation, and that the death penalty would have been inflicted against her. Various renderings of the text are: "she left him" (*Douay*); "his consort became angry with him" (American translation by Smith); "the concubine in a fit of anger left him" (*Moffatt*); "his concubine went astray against him" (*Rotherham*). Ancient translations supporting these renderings are the Septuagint and the Vulgate. Yet the original Hebrew word here involved is *zanah*, which almost invariably carries the meaning of physical or spiritual adultery.

But the extent of the concubine's guilt is incidental; it is merely a preliminary leading into the sequence of events that precipitated civil war. Verses 3 to 10, of chapter 19, describe the Levite's journey to his father-in-law's abode, the reconciliation effected, and the rejoicing of the concubine's father at the happy turn of events. His importunities for the reunited couple to tarry longer failing, after causing a delay of a day and a half, the father bids farewell to his children and they depart in the afternoon. The day is far spent when the travelers pass by Jebus (Jerusalem). The Levite's servant favors spending the night there; his master dissents, unwilling to lodge in a city of heathen. Sunset finds the family group by Gibeah of Benjamin. They turn aside and enter, unaware of the night of horrors before them; a night whose black deeds when brought to light were to call forth national repercussions.—Judg 19:11-15.

Gibeah's Benjamite inhabitants did not seem given to hospitality. None opened the doors of their dwelling to the party of travelers. Thus it came about that an old man returning from his day's work in the field found the man and his servant and his concubine camped in one of the city streets. After responding to the questions of the old man, who was also of Mount Ephraim, the Levite added that none had received him into their homes, but that his party had food for themselves and provender for the asses and had want of nothing. But these assurances did not satisfy the hospitable spirit of the aged Ephraimite. "The old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street." They accepted of his hospitality.—Judg. 19:16-21.

Then it happened, the depraved act amounting to murder. It was preceded by a proposal understandable only to the basest. Read it in modern English: "While they were enjoying themselves, the men of the city, perverted fellows, surrounded the house; they kept pounding on the door, and said to the master of the house, the old man, 'Bring out the man who has come to your house, that we may have intercourse with him.' But the master of the house went out to them, and said to them, 'No, my friends; please do not be so depraved. Now that this man has entered my

house, do not commit this carnal deed. Here is my virgin daughter, and his consort; let me bring them out that you may ravish them, and do what you like to them; but against this man you must not commit a deed so carnal.'" (Judg. 19:22-24, according to an American translation by Smith) Thus Gibeah took its position alongside notorious Sodom of Lot's time, and was soon to join that wicked city in its desolation.—Gen. 19:4-11, 24, 25.

Alarmed at the apparent failure of this appeasement offer, the terrified Levite took drastic action: "However, they would not listen to him [the old man]. So the man [the Levite] seized his concubine and thrust her out to them in the street, where they violated her all night till the morning." (Judg. 19:25, *Moffatt*) The Authorized Version's rendering lacks the forcefulness of expression required to convey the proper picture. It mildly states that "the man took his concubine, and brought her forth unto them". But the Hebrew original and many translations show that the poor woman did not submit to such ignominy; she was violently seized and by force her husband threw her to the mob as a sacrifice to their vile passions. The Levite had no love for his concubine, none of the consideration for her body that he possessed for his own. The degenerates abused the hapless woman all that night. Dawn found her crawling painfully to the door behind which her husband lay secure, and collapsing with her hands pitifully gripping the threshold.—Judg. 19:25, 26.

The sheer bestiality of the Benjamites is nearly matched by the callousness of the now-safe Levite. His greeting to his concubine as she lay prostrate on the doorstep after a night of cruel ordeal, an ordeal into which he had pushed her to save his own skin, was inhumanly blunt: "Up, and let us be going." The curt command brought no response. The still figure did not move; no, it would never move. The concubine was dead. As the full force of the tragedy penetrated the shock-dulled senses of the Levite, he dazedly gathered her up and in silence journeyed homeward.

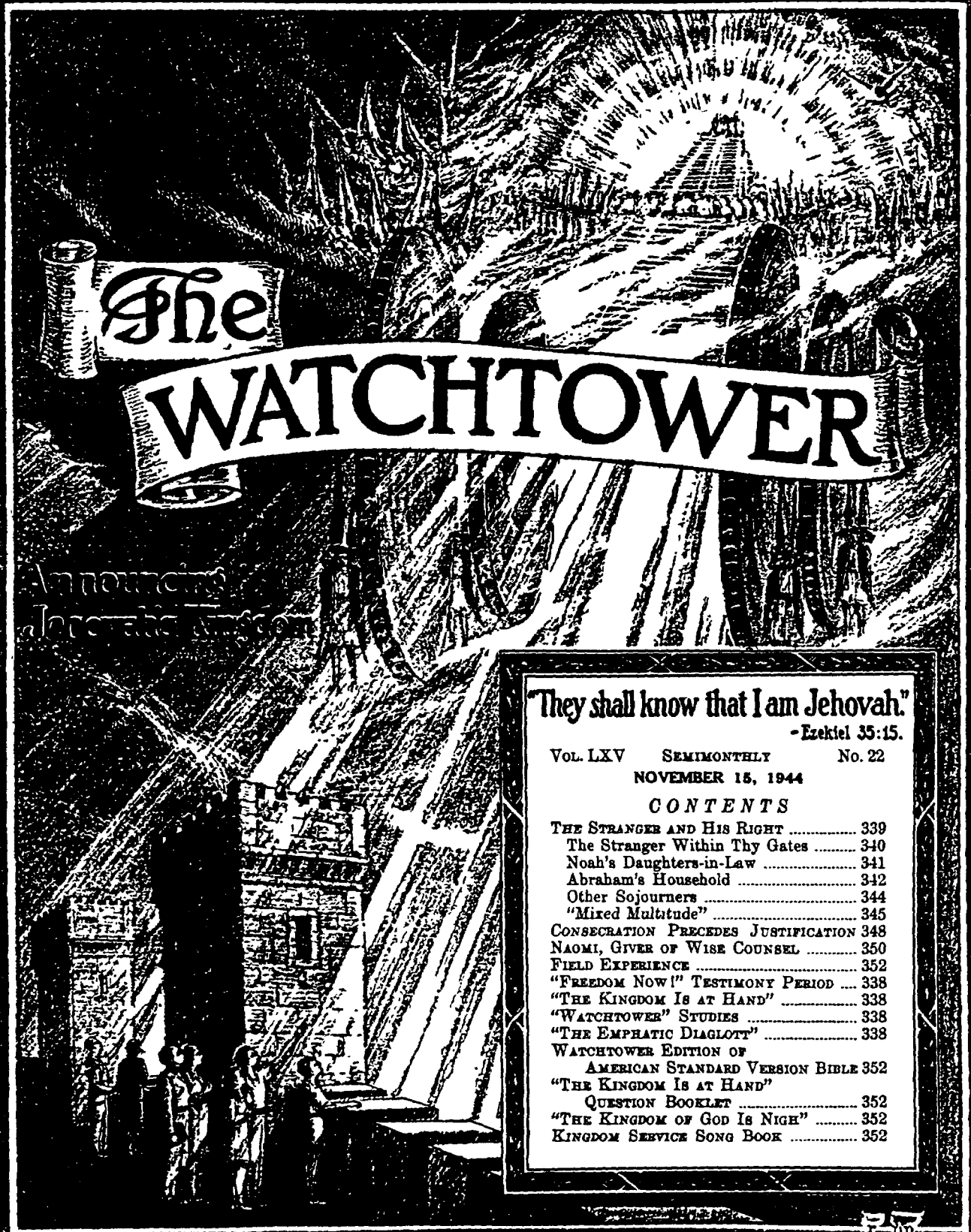
The Levite wanted to see justice come to the offenders. He wanted to stir the tribes of Israel to sit in judgment on the case. How could he do it? How could he drive home to any audience the hideousness of the Gibeahites' crime? How could he shock out of its indifference to immoralities a nation drifting from God, and command its general and widespread attention to his cause and stir up hot resentment against the perpetrators of so inhumanly vile a deed? He found a way, blood-chilling in its gruesomeness. It was not the messengers that he sent to each of the tribes, though they doubtless gave a fearful account of the ghastly night. A gory parcel delivered to each of the tribes, including Benjamin, spoke far beyond the power of words. He had divided his concubine's body in twelve pieces and sent a piece to each tribe.—Judg. 19:27-30.

It had the desired effect. United, national action quickly followed. All Israel, aside from the Benjamites, gathered as one man unto the Lord in Mizpeh. Four hundred thousand swordsmen were present. How powerfully does this testify to the force of the Levite's call! Israel had not risen up so unitedly against the Canaanites in those days. Neither did they assemble against the Danites for their blasphemies of idolatry at Dan, which evils probably occurred a few years later. But the Levite's mutilation and display of the victim's corpse had touched off a furore in Israel. The assembled hosts heard the Levite's story in full. A speedy and unanimous conclusion was reached: "All the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house. But now this shall be the thing which we will do to Gibeah; we will go up by lot against it."—Judg. 20:1-11.

What might have passed as a minor skirmish flared into full-scale civil war when the tribe of Benjamin refused to deliver over to justice the perverts of Gibeah. Thus the entire tribe partook of the guilt. Having made inquiry of the Lord and receiving an answer, the eleven-tribe coalition forces move against Gibeah. The first day's battle costs Israel heavily in men; they retreat. The second day also finds the war-wise Benjamites with their deadly slingers sending the forces of Israel reeling backward, probably before the Israelite swordsmen could come to close grips with the enemy. (Judg. 20:16) The deadly volley of stones spearheading the Benjamite counterattack again spells defeat for Israel. Weary and perplexed, the warriors find their way back to camp after their second setback, and spend time weeping and fasting before the Lord. That evening good news comes. Through Phinehas, the grandson of Aaron, the Lord's assurance is: "Tomorrow I will deliver them into thine hand." (Judg. 20:28) And so it was. The evening of that next day only six hundred Benjamite warriors were alive. They fled to a hide-out in the rock Rimmon. The triumphant Israelites executed all others that remained of Benjamin, male and female.—Judg. 20:29-48.

As a sequel to all this bloodshed to erase the sin of Gibeah, more slaughter is recorded in the closing chapter of Judges. Prior to the warfare against Benjamin the Israelites had sworn that none of them should give daughters unto Benjamin to wife. Now, with victory won, the winners wept. Why so? Because the tribe of Benjamin seemed doomed to extinction, and that would leave a tribe short in Israel. The women of the tribe had been destroyed. Where would the six hundred refugee males find mates? They were on the horns of a dilemma: they could not take them from the heathen round about—Jehovah's law forbade it; they could not get them from the other tribes—the sworn oath precluded that. A partial remedy was the destruction of the Israelites in Jabesh-gilead, who had refused to answer the call to assemble against the Benjamites. The young virgin women were spared, thus providing four hundred wives for the Benjamites.—Judg. 21:1-15.

Two hundred more were needed. To the Benjamites the Israelites proposed: "Go and lie in wait in the vineyards; and see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife." Dances often characterized the feasts of worship at Shiloh, and it was doubtless on such an occasion that the Benjamites obtained mates. To soothe protesting fathers or kinsmen of the damsels, the Israelites were to say: "Pardon the men for carrying off their wives by force, for, if you had given them the girls, you would be guilty of breaking your oath." (Judg. 21:19-23; *Moffatt*) Thus the Israelites kept the letter of their oath, and the tribe of Benjamin survived the crisis brought about by the demoralized perverts of Gibeah.



"They shall know that I am Jehovah."
—Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD!"—Isa. 43:12.

The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"FREEDOM NOW!" TESTIMONY PERIOD

The calendar year of 1944 closes with this Testimony Period, during the month of December. Through receiving and acting upon the truth Jehovah's consecrated people have been freed from the bondage in which this world lies; and these appreciating this freedom which they enjoy now will use it unselfishly by sharing in the "Freedom Now!" Testimony Period. The campaign with the new literature, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*, will get into full stride throughout the nation during this Testimony Period, both of these publications being offered together on a contribution of 25c. We are prepared to co-operate with you in starting off now with your preparations for a full and free share in this Testimony. Requests for references to organized service groups will be complied with by us. We wish you much pleasure in making out your report on the work accomplished during the Period.

"THE KINGDOM IS AT HAND"

This 384-page book was released by the Society's president at the recent united Announcers' Theocratic Assembly and was given a royal reception. *"The Kingdom Is at Hand"* brings together all the important scriptures and events bearing upon God's kingdom and weaves them together into an interesting but most enlightening story of truth. The book is bound in a deep shade of red cloth, and the cover design is stamped in gold, conveying the idea of announcing the joyous fact of the Kingdom as at hand. The colored pictures which illustrate the theme are of fine artistic value; and the text matter is supplemented by both a subject index and a scripture text index. As long as the special Publishers' edition lasts we will mail it to contributors postpaid on a contribution of but 25c. Release of *"The Kingdom Is at Hand"* in a general edition for public distribution is announced elsewhere.

"WATCHTOWER" STUDIES

Week of December 24: "The Stranger and His Right," ¶ 1-23 inclusive, *The Watchtower* November 15, 1944.
Week of December 31: "The Stranger and His Right," ¶ 24-43 inclusive, *The Watchtower* November 15, 1944.

"THE EMPHATIC DIAGLOTT"

The Emphatic Diaglott, frequently quoted in the *Watchtower* magazine, has had increasing usage since its publication in 1864. Its advantage in the critical study of the inspired Scriptures since Christ is that, alongside of a modern emphatic translation of these Scriptures, it reproduces the Greek text from which they were translated and also has a sublinear word-for-word translation under such Greek text. It also supplies footnotes concerning the oldest Greek manuscript, Vatican MS. No. 1209, and other ancient MSS., besides Scripture cross-references and valuable comments drawn from noted scholars of the text. There is also introductory

(*Continued on page 352*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV NOVEMBER 15, 1944 No. 22

THE STRANGER AND HIS RIGHT

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts."—Mal. 3:5, Am. Stan. Ver.

JEHOVAH'S Theocratic Government is the champion of the right of the stranger. The good news of His righteous government is now being proclaimed in all the world as a testimony to the nations thereof. The present purpose of such proclamation is not the calling out of those who will be members of the heavenly Theocracy, but the gathering of the strangers. For more than nineteen centuries the glad tidings of the "kingdom of heaven", which is the Theocratic Government of Jehovah by his Son, has been preached to the nations. As a result, a people has been taken out from the nations to be associated with the Son of God in the kingdom of heaven. Such ones as Jehovah God has called have been a "people for his name". (Acts 15:14) These first began to be taken exclusively from among the natural Israelites or Jews. Three and a half years of such specialized favor to "Israel after the flesh" met with little response. Then Jehovah, by his ambassador on earth, opened up the Kingdom opportunity to all non-Jews or Gentiles.

[2] All those whom Jehovah called and chose, whether Jew or Gentile by birth, were given a new standing, a spiritual standing, and thereby became Israelites after the spirit, or spiritual Israelites, "the Israel of God." (Rom. 2:28, 29; Gal. 2:15, 16) The membership of such in the kingdom of heaven is limited, being only 144,000 in number; and evidences are that only a remnant of those called and chosen unto the Kingdom are yet on earth. These take the lead in the Kingdom proclamation and testify to its establishment A.D. 1914. Hence the increased preaching of this good news at this late date means that those now being gathered are the Kingdom's subjects, those who shall live forever upon this earth when cleansed.

[3] Learning of the Kingdom and of God's wondrous purposes by it as His instrument, these make evident their good-will toward it by putting themselves in subjection to it and its rule. They do this by fully consecrating or devoting themselves to the Founder of the Government, Jehovah God. They do so in the name and good offices of his King Christ Jesus; for only by his King do they have any avenue of approach to the great Theocratic Ruler, Jehovah God. It is thenceforth binding upon them to pay their vows of consecration to Him by giving him their prime obedience and putting Him above the political states under which they live at present on the earth. Whereas their complete dedication of themselves to Jehovah as the one Universal Ruler does not make them a part of the "people for his name", they do have a large part in now declaring and magnifying His name before it is vindicated in the final war of Armageddon. They do not become spiritual Israelites, that is, a part of the spiritual Israel which makes up the kingdom of heaven with Christ Jesus the heavenly King. God by his spirit gives them no prospects of going to heaven to reign with Christ, and they entertain no hopes of being eventually in heaven. Instead, they avow themselves to be the human or earthly subjects of the heavenly Theocracy. So, by a consistent course of daily action in obedience to Theocratic rule they openly publish that fact boldly before all the world.

[4] The remnant of the spiritual Israelites who are called and who seek to make their calling and election sure to the Kingdom are careful not to disdain these consecrated persons of good-will. Lovingly they recognize them as the ready and willing subjects of Jehovah's King. Over such devotion to the King they greatly rejoice, because it means that the interests of his kingdom have been increased to that extent. Having a common bond to the Kingdom, and being separated because of it from this world and the political institutions thereof, both the remnant and the "strangers" of good-will now dwell together and

1. What testimony is now being proclaimed? and what is the present purpose of such proclamation as in contrast with that for nineteen centuries past?
2. Who take the lead in present Kingdom proclamation? and whose gathering does their increased preaching indicate?
3. Of what privileges do they avail themselves toward Jehovah God? and what shows whether they have become spiritual Israelites or not?
4. What is the remnant's attitude toward these consecrated ones of good-will? and what is the relationship of both classes to this world?

act in harmony with one another. Because both classes are traveling onward to the near future time when the kingdom of heaven will dominate all the earth without any opposing man-made governments, both the spiritual remnant and their earthly companions are "strangers and pilgrims" to this present world which lies under the power of the wicked one, Satan the Devil.—1 Pet. 2:11.

5 Since the friendship with this world is enmity with God, his people will be strangers to it until it is totally destroyed at the battle of Armageddon. (Jas. 4:4) Of course, while this world is let exist down till Armageddon, God's people conduct themselves as law-abiding "strangers and pilgrims" amid the human governments of this world, but such governments do not properly appreciate that fact. Due to the enmity between this world and the incoming kingdom of God, the political governments yield to Satan the Devil and his religious pawns and seek to encroach upon the inalienable right of these "strangers and pilgrims" and deny it to them whereever possible.

6 Mainly, that right is to worship the Most High God freely according to His law and the dictates of their enlightened conscience. Hence the attempt to take away their right assumes the form of putting the political-religious state above God and then punishing the "strangers and pilgrims"; for what? For abiding by His law and thus failing to obey unrighteous laws of men mischievously framed against those in whom no fault can be found except that they obey God first. Obedience to God is man's most vital right. By the exercise of this right man carries on his worship of the Supreme One, Jehovah. That is Theocratic obedience and worship, because that which is Theocratic looks up to Jehovah God as Most High and as the Almighty One who rules above all his universe, including this earth and man upon it.

THE STRANGER WITHIN THY GATES

7 On the part of the Theocratic organization, there is properly no oppressing of the stranger and depriving him of his right. Before the city of Jerusalem was destroyed in 607 B.C., the nation of Israel was a typical Theocracy. The real Theocracy is the perfect Government, "the kingdom of heaven," and is made up of the nation of spiritual Israel under "the King of kings", Christ Jesus. It is pictured as "the heavenly Jerusalem", the "new Jerusalem coming down from God out of heaven"; and no Gentile foot ever treads down that now established Theocratic Government. (Heb. 12:22; Rev. 21:2, 10) Concerning it, sacred prophecy says: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it." (Rev. 21:24-26) Those who walk in the light of that Theocratic Government and who come to it for salvation are those of good-will, who come out of all nations among which the gospel of the kingdom is preached. Eventually, before the gospel preaching is fully done, they will make up a great multitude beyond human numeration.—Rev. 7:9, 10.

8 These are not The Theocratic Government, but are its subjects. Because they are not the Theocratic organization, but put themselves under it and its instructions, these of good-will are not spiritual Israelites. They are pictured as of the nations, that is, nations other than Jehovah's new nation, "the Israel of God." Hence, with relation to the remnant of spiritual Israelites yet on earth, these consecrated "men of good-will" out of all nations are pictured in God's law of old as the "sojourner" or "stranger" inside the gates.

9 Being strangers with respect to the remnant does not mean that the consecrated persons of good-will are at odds or at enmity with the remnant or lack familiarity or keep no company with them. To the contrary, the remnant and the "stranger" class love one another dearly and are on the most intimate terms. All strife and rivalry and contention they put from among them as they unitedly serve the interests of the Kingdom, The Theocratic Government. Both groups are governed by one Theocratic law, God's law, and they respect and help one another as servants of the supreme Theocratic Ruler, Jehovah God. Together, as the remnant rightly takes the faithful lead, they follow in the footsteps of Jehovah's King, Christ Jesus, whithersoever he leads. The fact that the remnant have celestial hopes and promises and the consecrated ones of good-will have hopes and promises of everlasting life on earth they do not permit to divide them as if such fact were the most important and deciding thing. Faithful obedience to God with unbreakable integrity to Him is the most important thing, that they may have a part with His kingdom in vindicating his holy name and in proving the issue of his right to the universal domination. They are inseparably united together for the Kingdom and its purposes. Hence the term "stranger" or "sojourner" as applied to the earthly class of good-

5. How do these "strangers and pilgrims" conduct themselves toward worldly governments? and how is it manifest that these governments do not appreciate such conduct?
6. What is that inalienable right? and what course does the attempt to take it away pursue?
7. (a) What is the real Theocracy, and what does the Theocratic organization not do toward the "stranger"? (b) How is such Theocracy pictured, and who are the nations that walk in its light?
8. Why are these properly pictured as the "sojourner" or "stranger" with respect to the remnant?
9. Why does the term "stranger" have nothing objectionable about it in this case, and to what fact does it call attention?

will has nothing objectionable attached to it. It merely describes them as not being spiritual Israelites or heirs of the Kingdom. It calls attention to their being temporary earthly associates with the remnant thereof and abiding under the Theocratic organization.

[10] The governments of "Christendom" would do well to note that God was very careful for the right of the "stranger". In the fundamental law, the Ten Commandments, which He gave to his Theocratic nation of Israel at Mount Sinai, he considerately made special mention of the "stranger" or "sojourner". In the Fourth Commandment setting up a weekly rest for his typical people he did not discriminate against such stranger, but extended to him the sabbath benefits, saying: "Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou." (Deut. 5:12-14, *Am. Stan. Ver.*) The term "gates" meant gates of the Israelite cities; and being within them meant being within the cities as sojourners.

[11] All those of the nation of Israel were brethren by flesh-and-blood ties; so the "stranger" was not an unfamiliar Israelite within a city. He was a foreigner, one of Gentile birth. He was not a foreigner passing through on selfish secular business, with only a commercial interest in the nation. He was a person of good-will who had forsaken life in the Gentile organization and had moved into the city or commonwealth of Israel to dwell or sojourn, to worship God in common with the people of the city. He confessed he was a worshiper of Jehovah, and that the natural Israelites were Jehovah's chosen people; and he openly associated himself with them, both to share their blessings and to suffer with them the world's reproach.

[12] For such reason the oldest Greek translation of the Hebrew Scriptures, the Septuagint (*LXX*), translates the word *stranger* as *proselyte;* but the Hebrew word (*geer*) simply means "sojourner". His adoption of the worship of Jehovah must be understood, as the Jews were under God's command to destroy from the midst of their God-given land all heathen natives who practiced religion. Hence the sojourner's stay in the land would be dependent upon his practice of Jehovah's worship in common with his neighbor Jews.

10. In what law code did Jehovah make considerate mention of the "stranger", and how?
11 If not an unfamiliar Israelite, just who was such "stranger within thy gates"?
12 How do the Greek Septuagint and the Hebrew tongue speak of such "stranger", and why must his worship of Jehovah be understood?

NOAH'S DAUGHTERS-IN-LAW

[13] The sojourners or strangers within the gates of Israelite cities were not the first ones to come over from the religionists and their religion and to take a stand with the worshipers of Jehovah God. It is likely that such a thing occurred before the great flood of Noah's day. In the garden of Eden, when Adam and Eve left off obeying God and took up the doctrines of Satan the Serpent and acted upon such, the practice of religion in the earth began. In the time of the third generation from Adam, namely, in the days of his grandson Enos, religion began to be organized to such an extent as to deserve Bible comment in these words: "And to Seth, to him also was born a son, and he called his name Enosh,—then was a beginning made, to call on the name of [Jehovah]."—Gen. 4:26, *Rotherham.*

[14] This record refers to an outward calling of his name, putting it either upon the ones calling or upon other creations such as things seen in the sky or things upon the earth. This brought reproach upon the name of the Lord God. All the developments thereafter, as well as Bible comment, indicate that the calling of Jehovah's name was not mixed with faith in him nor with pure hearts devoted to him. It was just a religious practice which belittled God and turned men away from a truthful worship of Him, worship such as had been practiced by God's man of faith, Abel, whom Cain slew wickedly. Hence such calling of Jehovah's name was used as a religious screen for practicing the grossest creature-worship. Consequently it did not reform men, but hastened the conditions that called for the destruction of the religionists all over the earth by a cataclysm. As this destructive deluge drew near, Noah was a man of faith, found worthy to be entrusted with building the ark of salvation. His three sons were of his faith, and they were joined with him in the construction of the great boat.

[15] At the time that the instructions were given by God to build the ark, Noah's sons were married, and instructions were that their wives should be taken into the ark. Whence these wives came is not stated. Due to the prevalence of religion and the resultant lack of faith in Jehovah, these three wives of Noah's sons were doubtless taken from religious families, or from among a religious relationship. Whereas Noah's sons were brought up by him in the nurture and admonition of the God Noah served, it was otherwise with his daughters-in-law. To begin with, they were strangers to the worship of Jehovah God in spirit and in truth. It was therefore necessary for these girls to abandon the side of religion and

13 When did religion's practice and its organization begin on earth?
14 What, in fact, was such calling upon Jehovah's name? and what conditions did it hasten?
15. What course was it evidently necessary for those who became Noah's daughters-in-law to take, and with what consequences?

to come over onto the side of Noah, who is the only family head that was said to 'walk with God' and to be 'righteous in the eyes of God'. (Gen. 6:9; 7:1) This meant that these three girls by uniting themselves with Noah's household came under great ridicule and reproach. Why? Because Noah's preaching of righteousness and of the coming flood was disbelieved, ridiculed, and rejected, and he was under great reproach for the name and pure worship of Jehovah God. Because of this exercise of faith and putting their trust in Noah's God, Jehovah preserved these wives of Noah's sons, and they were used to carry out the divine mandate to fill the earth depopulated by the flood.

16 It is clear, therefore, that these three women and their husbands, Noah's sons, pictured the same class of today as did the "stranger that is within thy gates". Since Jesus used Noah as an illustration to picture the Christ, it follows that Noah's sons and daughters-in-law, through whom the divine mandate was fulfilled in type, pictured the consecrated persons of good-will who now share the reproaches of Christ with the spiritual remnant of His body and who will fulfill the divine mandate on earth after the world-wide destructions of the battle of Armageddon. This means, of course, that such persons of good-will are to be hid under the "ark" of Jehovah's Theocratic organization during Armageddon. They will thereby be preserved alive all through the end of this world, and into the new world.—Zeph. 2:1-3; Matt. 24:37-39; Gen. 9:1, 7.

ABRAHAM'S HOUSEHOLD

17 The great test of abandoning religion in order to take up the worship and service of Jehovah marked the centuries immediately succeeding the flood. In the days of Noah's great-grandson, Nimrod, religion was replanted and reorganized in the earth, and totalitarian rule and aggressive wars of conquest followed. Faith in Jehovah God waned to such an extent that, four hundred years after the flood, which would be shortly after Noah's death, the worship of Jehovah was championed by only two men, King Melchizedek of Salem, and Abraham (or Abram) of the city of Ur of the Chaldees. The apostle Paul, at Hebrews, chapters 5 and 7, definitely tells us that Melchizedek was used as a type of Christ Jesus, the King of Jehovah's Theocratic Government. Melchizedek's subjects, who dwelt inside the gates of Salem, must have joined their king in the worship of Jehovah and had him perform sacrifices for them as priest of the Most High God. If so, they pictured the subjects of Christ Jesus, "The Prince of Peace," and which subjects will inherit everlasting life upon earth after Armageddon. Such ones include the "stranger" class, the "men of good-will" of today who will survive Armageddon and who will, together with the remnant, carry the pure worship of Jehovah God through that battle and into the New World without end.

18 Because Abraham challenged the prevalence of religion in his day and practiced the worship of Jehovah and thereby showed true faith, Jehovah God made a covenant toward Abraham. By its phraseology, this covenant disclosed that all the families of the earth would one day be blessed by Jehovah, the loftiest of fathers, and that this blessing from Jehovah, the heavenly Father, would come through his royal seed and his royal nation of sons. However, those who cursed and brought reproach upon the name of Jehovah the Father would not receive the blessing but should be cursed with everlasting destruction. "Abram," the name of the patriarch whose faith caused him to enter into the covenant with Jehovah, means "lofty father". His later name, "Abraham," means "father of a multitude", and refers to the royal nation of sons to whom Jehovah would become Father. (Gen. 12:1-3) The question early arose, Who will be the seed or offspring through whom the nation of God's purpose will come? That "nation" represents The Theocratic Government under Jehovah, namely, his royal family under Christ Jesus the Seed: "which [seed] is Christ." (Gal. 3:16) It was after Abraham displayed his faith by leaving his native land in Chaldea and entering the promised land of Canaan that Abraham put the above question to Jehovah God.

19 When Abraham entered Canaan in his seventy-fifth year and the covenant was thereby established unto him, he was childless. Yet he had a large household. His nephew Lot, son of Abraham's brother Haran, also came along with the household. Shortly their household tents and their herds were so many that it was necessary for Abraham and Lot to separate, pitching their camps distant from each other in order to avoid strife and friction. When the invasion of Canaan took place by the four allied kings from the land of Mesopotamia and eastward, and these carried off Lot as prisoner and all his encampment, Abraham had so large a household himself that he was able to muster 318 of his own "trained servants, born in his own house" and to go in pursuit. Three natives of Canaan and their companies went with Abraham's forces. Jehovah God, whom Abraham worshiped, gave him the victory over the heathen aggressors, and all the captives and

16. Whom therefore do Noah's daughters-in-law picture, and with what immediate outlook?
17 (a) How did the abandoning of religion again become a test? and what two contemporary men then championed Jehovah's worship? (b) Whom do the subjects within Salem's gates evidently picture?
18. (a) Why did God make a covenant with Abraham, and what does its phraseology disclose? (b) What important question early arose in connection therewith?
19. What facts testify that Abraham, though childless, had a large household?

booty were taken from them and restored, including Lot, "and the women also, and the people." (Gen. 14:1-16) It was just after this that Abraham met King Melchizedek and received his blessing in vindication of Jehovah's name.—Gen. 14:17-20.

[20] Abraham and his childless wife Sarah worshiped Jehovah God and sought to live in harmony with his covenant. They stayed away from their homeland and also refused to mingle in with the worldly affairs of the heathen occupants of the promised land. They kept themselves pure from the religion of these devil-worshipers; they kept religion out of their encampment. Not only Abraham and Sarah followed Jehovah God, but also all their household with them. Though not of Abraham's immediate relationship, the household practiced Jehovah's worship with their master and mistress. Abraham taught them all the worship of the one true and living God, the God Almighty, whose name is Jehovah. Hence, even before Sarah bore him her only son, Abraham had testimony in this regard from God, namely: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD [Jehovah] may bring upon Abraham that which he hath spoken of him."—Gen. 18:18, 19.

[21] That Abraham remained faithful in this course toward his large household, Jehovah further testified to his son Isaac, saying: "I will perform the oath which I sware unto Abraham thy father; . . . because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 26:3-5) The household followed Abraham out of the native land, breaking whatever religious ties there were involved. They undertook the uncertainties of the unknown land of Canaan with Abraham and shared with him what reproaches fell upon him for worshiping Jehovah God.

[22] A year before Isaac's birth, God reassured Abraham of a son by his wife Sarah and he established with Abraham the covenant of circumcision. God said to him: "Every man child among you shall be circumcised. . . . And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (Gen. 17:9-14) This circumcision covenant was a testimony of the faith Abraham had displayed up till then. Says the apostle Paul as to Abraham: "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe." (Rom. 4:11) It was a covenant of righteousness, denoting cleanness from the ties of religion or demonism and testifying to faith and worship toward Almighty God, Jehovah, the God of the Abrahamic covenant.

[23] The question as to the one in whom the seed of Abraham should be called as heir to the Abrahamic promise was important; and on this occasion it was settled. God then gave the patriarch a new name, "Abraham," in connection with the covenant of circumcision. Not only that, but God also disclosed that the seed of Abraham should be called in the son that the aged Sarah was duly to have: "And I will establish my covenant with him for an everlasting covenant, and with his seed after him. . . . my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." To which Jehovah God added later this advice to Abraham: "In Isaac shall thy seed be called." —Gen. 17:5, 19-21; 21:12.

[24] Regardless of whether being the seed or not, all the males of Abraham's household who did not want to be "cut off" from it submitted to circumcision along with their master Abraham, in obedience to the great Theocrat, Jehovah. They observed his Theocratic law that very day. As it is recorded: "And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him." (Gen. 17:26, 27) That included Eliezer of Damascus, the Syrian steward of his house. Hence it was that when Eliezer, or Abraham's "elder servant of his house", was to be sent on the mission of procuring a wife for Abraham's son Isaac, this servant gave his oath in the name of Jehovah. During the accomplishment of this mission the servant exercised the privilege of prayer to the true God, saying: "O Jehovah, the God of my master Abraham," and asked for God's guidance and blessing. When his prayers were answered by God's unerring leadings and blessings, the servant worshiped Jehovah openly and acknowledged his goodness. The servant was anxious not to delay or hinder the fulfillment of Jehovah's will. Everyway he showed himself Jehovah's worshiper.—Gen. 24:1-56, *Am. Stan. Ver.*

20. (a) Whose worship did such household practice, and why? (b) What divine statement is there to that effect?

21. How did God testify concerning this to Isaac? and what trialsome course had Abraham's household undertaken?

22. Just before Isaac's birth, what covenant did Jehovah establish with Abraham, and what did it denote?

23. On this occasion what did God call the patriarch, and what timely disclosure did He make?

24. What course did Abraham's household take respecting the covenant? and how did Abraham's household steward show he was a worshiper of Jehovah?

[25] Isaac, in whom Abraham's seed was called, pictured Christ Jesus, to whom his followers are joined by adoption as sons of God. That being so, those of Abraham's household aside from Isaac, and which household worshiped the same God as Abraham, Sarah and Isaac, could not picture those who will be joint-heirs with Christ Jesus in the Kingdom. This fact is impressed upon us in connection with Abraham's household steward, when Abraham was well past seventy-five years old and still childless. The matter of the heir of the Abrahamic covenant was pressing upon his mind. When Jehovah told Abraham that He was Abraham's exceeding great reward, Abraham bared his heart, saying: "O Lord Jehovah, what wilt thou give me, seeing I go childless, and he that shall be possessor of my house is Eliezer of Damascus? . . . Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." Thereupon Jehovah prophetically pointed to the One to be King of The Theocratic Government, saying: "This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." (Gen. 15:1-5, *Am. Stan. Ver.*) Hence, when Isaac was born and grew to become their master's heir, the household of Abraham became the companions of his heir. None of them inherited the privilege of the Abrahamic promise, even though they exercised faith in that covenant and worshiped Jehovah God and were circumcised as Abraham was.

[26] This fact leads to the conclusion that Abraham's household of servants pictured the "stranger" class of the present. They are not called to the Kingdom as adopted members of the "seed of Abraham". This is not their God-given right. Regardless of any official position they may hold in connection with the visible part of the Theocratic organization, the "strangers" are not the heirs of God, but are his servants. They are the companions of the remnant of joint-heirs of the Kingdom. Together with the remnant, they worship the same God, and they are taught of the same great Teacher, Jehovah, the Greater Abraham, in whom all the nations, including the "stranger" class, are to be blessed because of faith and obedience.

[27] The "stranger" or "sojourner" class enter into covenant with God as pictured by the covenant of circumcision, and they endeavor faithfully to keep themselves clean and unspotted from this world and its religion or demon-worship. As Abraham turned his back upon his native land of Ur of the Chaldees and did not intermeddle in the affairs of the land in which he sojourned, so these do. They turn their backs upon this world and no longer live for it, but keep a non-involvement position toward its politics and controversies. They endure the reproaches that fall on the Greater Abraham and all that serve him; and, after the manner of Abraham, they look ahead to the New World of righteousness which Jehovah builds upon the foundation of his glorious Theocratic city, The Kingdom.—Heb. 11:8-16.

25. Whom did Isaac picture? and how did God indicate to Abraham the extent of the privileges of his household as to the heirship to the Abrahamic covenant?
26. Whom does Abraham's household picture? and what are the privileges of such as respects Jehovah and his kingdom?
27. How does the course of Abraham's household illustrate the course of the "stranger" class?

OTHER SOJOURNERS

[28] In the days of Jacob, Abraham's grandson through whom the privileges of the Abrahamic covenant were proceeding, the people of the city of Shechem desired to enter into a marriage alliance with Jacob and his household. When the requirement of the covenant of circumcision was stated to the Shechemites, they showed they were willing to take up the worship of Jehovah God, but merely in pretense or outwardly. They were desirous of attaching themselves to the worshipers of Jehovah only for the selfish advantages they saw therein. Hence, when they were circumcised with that end in view, the act on their part was not blessed of the Lord God; and the desired alliance of these heathen Hivites, descendants of the accursed Canaan, did not get beyond their outward act, but turned out disastrously. (Gen. 34:1-31; 49:5-7) Out of self-seeking and not out of love of righteousness and the yearning to worship the God of holiness, many may attempt to associate with the remnant of God's "holy nation", but will not have his favor and protection. They suffer the consequences of their selfish ambition, and do not come into the right of the "stranger" who delights in Jehovah God unselfishly.

[29] Jacob took measures to clear out all traces of religion from among those who came with him from the land of Syria. "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." Jacob's entire household complied, and then they all proceeded to the worship of Jehovah at Bethel. There God confirmed the change of Jacob's name to that of "Israel"; for which reason Jacob's descendants are called "the children of Israel", or "Israel after the flesh". (Gen. 35:2-15) From there Jacob turned southward to visit his very aged father before his death. "And Jacob came unto Isaac his father unto

28. What was the course of the Shechemites toward Jacob's family, how did it result, and what instruction do we draw therefrom?
29. (a) When and how did Jacob clear out all traces of religion from his household, and with what divine favor to himself? (b) Thereafter how was Jacob's household enlarged?

Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years." (Gen. 35:27, 28) At Isaac's death, Jacob as heir to the Abrahamic promise doubtlessly came into possession of much of the encampment and household of his father Isaac. Jacob's brother Esau left Canaan as the land for Jacob to occupy; he himself went still farther south with his own household to the land of Seir.—Gen. 35:29; 36:6-8.

[30] In due time Jacob's beloved son Joseph was sold into Egypt and was lost to the sight and knowledge of Jacob's household. When, after twenty-two years, they discovered Joseph to be the prime minister of Egypt, Joseph, with Pharaoh's approval, invited his father Jacob and all his household to move from Canaan and down into Egypt, because of the famine conditions then prevailing generally. This invitation was acted upon. Thus from the start of a sojourn of 215 years in Egypt there was associated with the children of Israel a large household of persons, outside of the seventy persons of Jacob's immediate family relationship. All this household of attendants upon the children of Israel were circumcised according to the requirements of membership in the household of the Abrahamic heir. All were worshipers of Jehovah God the same as was the family of Jacob, or Israel.—Gen. 46:8-27; Ex. 1:1-6.

[31] Even after the death of Jacob and of his son Joseph, the prime minister of Egypt, the population of the children of Israel grew marvelously. This continued in spite of restrictive, death-dealing laws which the jealous Egyptian government later enacted against the Israelites. The blessing of Jehovah God upon the Israelites in this behalf was for His name's sake and in some proportion to their keeping to his worship and staying separate from Egypt and its demon-religion. (Ex. 1:7-20) This multiplying of the worshipers of Jehovah must have been true not only of the natural Israelites but also of their household servants that kept true to the worship of Israel's God. Doubtless this multitude of associates and sojourners with the Israelites in Goshen increased by the addition of those who learned of Israel's God and who saw the evidences of his power and favor toward the Israelites, and who therefore forsook Egypt's demonolatry and attached themselves to Jehovah's chosen people or nation. This must particularly have been the case when the time for Israel's deliverance from Egyptian bondage drew nigh and Jehovah showed his power over mighty Egypt and visited upon it the ten devastating plagues. It is written: "Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."—Ex. 9:16; 11:3.

30 How did Israel's sojourn in Egypt come about, and who were associated with the Israelites from the start of such sojourn?
31. During such sojourn, how were the numbers of the Israelites affected, and also the numbers of such associates? and why?

"MIXED MULTITUDE"

[32] Jehovah mercifully took note of all this multitude of non-Israelites or Gentiles attached to the service of the Israelites. They had turned away from Egypt and taken up their sojourn with those they discerned to be the people of Jehovah, the Almighty God. In due time Jehovah gave Moses the instructions for the Israelites as to how they might escape the tenth and last plague and have their firstborn children passed over alive. Jehovah told them they must celebrate the passover supper. "And Jehovah said unto Moses and Aaron, This is the ordinance of the passover: there shall no foreigner eat thereof; but every man's servant that is bought for money [hence made a part of the household's servant-body], when thou hast circumcised him, then shall he eat thereof. A sojourner [alien] and a hired servant [not purchased] shall not eat thereof. . . . All the congregation of Israel shall keep it. And when a stranger [*geer*] shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger [*geer*] that sojourneth [*goor*] among you."—Ex. 12:43-49, *Am. Stan. Ver.;* also Numbers 9:14.

[33] Furthermore, speaking of the seven-day feast of unleavened bread that must follow the passover supper, Jehovah said: "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger [*geer*], or born in the land." (Ex. 12:18, 19) Thus God recognized the stranger's right, and also his grave responsibility in connection with it.

[34] The evidence is that many bought servants were circumcised and ate the passover, and also many strangers that took up their sojourn with the Israelites. When God's destroying angel smote Egypt's firstborn and the Israelites marched out of the land a free nation, a great multitude of these strangers from many nationalities had entered the covenant of circumcision and eaten the passover and undertaken the worship of Jehovah God. These forsook the land of Egypt with Israel. Regarding their departure from Rameses as their rendezvous the record says of the Israelite tribes and companions: "The children of Israel journeyed from Rameses to

32. At the tenth plague upon Egypt how did Jehovah show he took merciful note of such non-Israelite associates?
33. As to the feast of unleavened bread, how did Jehovah set forth the stranger's responsibility?
34. (a) Who were those that marched out of Egypt with the Israelites, and after what required steps? (b) What does all this picture?

Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle." (Ex. 12:37, 38) Such mixed multitude pictured the persons of good-will who consecrate themselves to the Lord through the sacrifice of the "Lamb of God, which taketh away the sin of the world". These discern the remnant of Jehovah's witnesses under the Greater Moses, Christ Jesus, to be the favored people of God, in spite of bearing the entire world's enmity; and they join these in their separateness from the world, because these are on the Lord's side and are his free nation. They are, so to speak, a "mixture" or "mixed multitude" because they are not spiritual Israelites of the Theocratic organization, but are therefore looked upon as representatives from many nations of the world that seek Jehovah God.

35 The "multitude" undertake His worship in companionship with the remnant of spiritual Israel. Uniting themselves with God's free nation by consecrating themselves to Him, these "strangers" of good-will are also made free now from this world symbolized by Egypt. They become free by the power of the truth which makes free, and by placing themselves under the free Theocratic organization and keeping organization instructions. As Jehovah's free nation is now on the trek out of Egypt, with the persecuting Egyptians at its heels, the remnant look ahead to the Red sea of Armageddon to rid them for ever of these malicious persecutors. So the modern-day "mixed multitude" of strangers of good-will march along with and after them. They too expect to pass alive through the battle of Armageddon and to come out safe and sound on the other side, to join in singing Jehovah their Deliverer's praise in the free New World.—Ex. 14:21-31.

36 By reason of this companionship in God's favor and service, the "strangers" of good-will share the experiences of the remnant of joys and sufferings. As were the mixed multitude during the forty years' wandering of the Israelites in the wilderness, so these "strangers" of today are subject to the same tests of endurance and the same provings of faith as those that are applied to the remnant. It is disastrous for them to look back to the world, symbolic Egypt, and to its pleasures which they have left behind them, and to murmur because of the hardness of the way in which they are now traveling to the New World. The danger to which they are exposed in this regard was foreshadowed in the second year after Israel's exodus from Egypt. At Numbers 11:4-10 it is written: "And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna [miraculous bread from heaven], before our eyes. . . . Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased." The murmurers and complainers got what they lusted after, flesh-food in abundance; but after it there came upon them nausea and a very great plague. The place where so many of them were buried became called "Kibroth-hat-ta'avah", or, "the graves of lust."—Num. 11:31-34, *margin*.

37 The record of this disaster and its causes was written for the admonition of the remnant as well as their companions today upon whom the ends of the world are come. As the apostle Paul writes: "But with many [not a few] of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples [types]: and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:5-11) Jehovah's people have a right to food both natural and spiritual, but that which is necessary and according to God's due season. But they have no right to murmur and complain against Jehovah's provision, comparing their state with that of the world, and putting material things of earth above the spiritual sustenance and privileges and the freedom they enjoy. And the "stranger" class have no right to be inciters or provokers of complaint and discontent against Jehovah God and his Greater Moses, in the manner of the "mixt multitude" out in the wilderness. The Theocratic suggestion is: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content."—1 Tim. 6:6-8.

ADDITIONAL SOJOURNERS

38 As time went on, the strangers that took up sojourn with the chosen nation of God were added to, betokening an increase with the progress of time in the number of earthly companions of the remnant. The promise of Jehovah's goodness to such

35. How and when are these favored with freedom, and why?
36 (a) Due to such companionship, in what do these "strangers" share? (b) In the wilderness journey, how was it shown to be disastrous for them to look back to the world?

37. (a) What is the Bible comment and admonition upon the above wilderness event? (b) What, therefore, have the "stranger" class no right to do, but what is the Theocratic suggestion in this regard?
38. (a) As time progressed, what happened to the number of the strangers, and what does this foreshadow? (b) In the wilderness, by whom was Moses visited, and how was Moses related to him?

"stranger" companions for thus throwing in their lot with the remnant of spiritual Israelites is foreshadowed in the Scriptures. While the Israelites encamped at Sinai, the mount of God, to receive the written law of Jehovah's covenant with them, the camp had a visit by Moses' relative by marriage, namely, Jethro the priest of Midian. He was not an Israelite, but a Midianite, and was, as it seems, the son of Reuel (or Raguel), Moses' father-in-law. It appears that Jethro was also called "Hobab", which Hobab was the brother-in-law of Moses. Of Reuel's seven daughters Moses married Zipporah while he sojourned in the land of Midian as an exile from Egypt. (Ex. 2:15-22; 3:1; 4:18-20, 24-26; 18:1-27; Num. 10:29-32) Zipporah, and not Moses, circumcised their firstborn son, and thus she came into relationship with Jehovah God through the covenant of circumcision, as if she were married to Jehovah. She said to the angel representative of Jehovah that had appeared and threatened the child's life: "Surely a bloody husband thou art to me." "So he [Jehovah's angel] let him [her child] go: then she said, A bloody husband thou art, because of the circumcision." (Ex. 4:24-26) It appears that Zipporah then returned to Midian unto her brother, Jethro or Hobab. This required that her brother bring her and her sons back to Moses when the Israelites were encamped at Mount Sinai.—Ex. 18:1-7.

[39] After receiving his wife and two sons, Moses related to his brother-in-law all the acts of God's goodness to Israel thus far. At this, Jethro, or Hobab, rejoiced and confessed Jehovah to be the Supreme God over all gods, and he presented an offering for sacrifice to Jehovah God. His acquaintance with Jehovah as God may have been due to Moses' witness to him during his forty-year exile in Midian. (Ex. 18:8-12) At least, Moses had been able to enlarge Jethro's knowledge of Jehovah. Now Moses rehearsed to him all the latest acts and dealings of Jehovah in vindication of his name and covenant. Jethro, or Hobab, though not an Israelite, showed himself a true worshiper of Jehovah. For such reason Jehovah used this non-Israelite to give advice to Moses concerning associate-judges to assist and relieve Moses in the judging of the controversial matters of the Israelites. This counsel from his devoted relative Moses saw good to follow. (Ex. 18:13-27; Deut. 1:9-19) It seems, also, that this meeting of Moses and his wife's brother took place on the same occasion as that mentioned in Numbers 10:29-34: "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law [and hence the brother of Zipporah, Moses' wife], We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel." Moses did not want to deprive this Midianite believer of his right to a share in Jehovah's goodness to his chosen nation of Israel; but invited him to a full share in it.

[40] Hobab replied to Moses' invitation: "I will not go; but I will depart to mine own land, and to my kindred." Then Moses renewed his request: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee." Moses knew that, whereas the Lord's pillar of cloud by day and pillar of fire by night might lead them to the next camp-grounds, yet it was necessary to send out parties therefrom to forage through the surrounding territory, to locate various conveniences, as water holes, grazing spots, etc. Hobab's familiarity with the details of the country would enable him to sight and locate such features quickly and thus contribute toward the comfort of Jehovah's people. Thereby he could show his worthiness to a goodly part in Jehovah's loving-kindness to his covenant people.

[41] This Midianite, Jethro or Hobab, who worshiped Jehovah as God, pictured the "stranger" class of today. He may have left Moses and gone back to Midian, yet other things indicate that he changed his mind and returned to the Israelites under Moses and placed himself at the prophet's disposal to serve as above asked. The Kenites, who entered into the Promised Land with Israel, were descended from this Hobab; and the record is that the Kenites "shewed kindness to all the children of Israel, when they came up out of Egypt". (Judg. 1:16; 1 Sam. 15:6) Jael, who killed Israel's oppressor by nailing his temples to the ground while he slept unlawfully in her tent, was a Kenite, being "the wife of Heber the Kenite", which was of "the children of Hobab the brother-in-law of Moses". (Judg. 4:11, 17-22, *Am. Stan. Ver.*; 5:24-27) This Hobab was also the forefather of Jonadab the son of Rechab, from which Jonadab those called "Rechabites" descended. (1 Chron. 2:55; Jer. 35:1-19; 2 Ki. 10:15-28) All these Kenites were used in Scripture to typify the present-day "strangers" and their works.

[42] The above-mentioned dealings between Moses and the Midianite Hobab or Jethro make manifest that Jehovah is pleased for the "strangers" of good-

39. (a) How did this relative show he was a worshiper of Jehovah, and how did God use him with benefit to Moses? (b) How did Moses then show he did not want to deprive this relative of a share in God's goodness?

40. What reason did Moses then suggest for Hobab's coming along with them, and why?

41. What noteworthy ones were descended from Hobab, and whom do he and such descendants picture?

42. What do such dealings of Moses and Hobab make manifest as to Jehovah's pleasure and as to the mutual relations and responsibilities of the remnant and the "strangers"?

will today to co-operate with his faithful remnant of the Theocratic organization. Their suggestions as to details of carrying on the Kingdom witness are to be welcomed and taken under consideration in the light of the Lord's will. As these suggestions fit in with the Theocratic structure of the organization, such may be adopted. They may be used in the field work, acting as surveyors of the territory and aiding in the comfortable movement of Jehovah's servants in the work. The faithful remnant bear the responsibility to do good to these good-will companions and to make fully available to them a share in the goodness which Jehovah bestows upon his people while en route to the New World.

43 From the foregoing it is seen how the "stranger" class among the natural Israelites was built up prior to their entry into the Promised Land and the establishing of the typical Theocracy therein. For a complete survey of the strangers in their relation to the Theocracy, and their rights in connection with it, and what this plainly means for this day, another article is necessary in our next succeeding issue, entitled "The Stranger's Right Maintained".

43. From all the foregoing, what may be seen as to the "stranger" class? and what further information may we expect?

CONSECRATION PRECEDES JUSTIFICATION

GOD has declared his purpose to establish a righteous world that shall govern the people in righteousness. The world is composed of heaven and earth. *Heaven* has reference to the things not seen with the natural eye. *Earth* means those things that can be seen by the eye of natural man. For many years the peoples of this earth have been ruled by an unseen power which is very wicked, and by an organization of men on earth under the dominating control of that great wicked one. Jehovah God, however, is certain to carry out his announced purpose. Based upon His sure and unfailing promise, the faithful and inspired apostle wrote: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13) Such new heaven and new earth constitute the world of righteousness.

That new heaven is God's capital organization, of which the Lord Jesus is the Head, and it possesses riches beyond the description that could be given in human words. Together with Christ Jesus the Head, that organization is composed of 144,000 associate members with Christ Jesus who share with him in his heavenly riches and glory; and it is supported and accompanied by a host of holy angels attending upon the Lord Jesus.

The 144,000 associate members of that capital organization are taken from among men. (Rev. 14:1-4; 7:4-8) These humans are first given a knowledge of the truth, and then separated from those of the world, put through a test, tried, and approved by Jehovah God, and all this work is done by Christ Jesus, the great High Priest of Jehovah. Christ Jesus was himself first chosen, tried, and fully proved; and, showing his faithfulness in maintaining his integrity, he was then exalted to the highest position in Jehovah's universe. After his resurrection and ascension on high Christ Jesus began selecting the associate members that should be in his organization, and this has continued until it is finally accomplished at the end of this world. That holy and royal organization of Jehovah will always be invisible to human eyes, because Christ Jesus is spirit and the members of his royal house are spirit creatures; and no human eye can see a spirit creature. This royal house constitutes the new heavens of which the apostle speaks.

Since the 144,000 associate members in the royal house of God are selected from among men, how is it possible for any man to become a spirit creature and thereafter be invisible to human eyes? It is certain that no man could of himself attain to that exalted state, but it is only by the grace and power of God that such can be accomplished. The way was made open by the full obedience of Christ Jesus that God might take out from the world and exalt men to be heavenly associates with the King Christ Jesus.

Because of sin, that is to say, the willful breaking or transgression of God's law, Adam was sentenced to death. Christ Jesus as mankind's Redeemer died on the earth. So, in order that the judicial record of Jehovah against humankind might be cleared for their justification, it was necessary for the value of Jesus' human sacrifice to be presented in heaven as an offering for human sin. The perfect man Jesus, while dead, could not present the value of his human life as a sin-offering. His perfect life as the man Jesus had not been forfeited as was Adam's life. Jesus died; but, he being holy, harmless, without sin, the right to his human life still persisted. (Heb. 7:26) God raised up Jesus out of death, not as a man, but as a spirit creature divine and immortal, never again subject to death. (1 Pet. 3:18, *Am. Stan. Ver.;* Rev. 1:18) It is the divine Christ Jesus that presented the value of his human sacrifice before the throne of judgment or "mercy seat" in heaven as a sin-offering in behalf of sinful humankind, and to satisfy the divine record against those who should believe on him. The procedure of presenting that life of Christ Jesus as an offering for sin was pictured in symbol or type at the tabernacle which God caused Moses to build in the wilderness.

In the tabernacle ceremony, on the annual atonement day, the bullock was slain by the high priest in the court which surrounded the tabernacle. The court symbolized the earth, where Jesus died. Then the blood of the slain bullock was carried by the priest into the Most Holy in the tabernacle and was there sprinkled before the mercy seat of the ark of the covenant. This pictured Christ Jesus, the great High Priest, appearing in heaven and presenting the value of his sacrifice there in behalf of those who should become justified by faith and who should become his church or his body-members. What Christ Jesus does in behalf of those gaining eternal life on earth was pictured by the slaying of the Lord's goat and the presenting of its blood in the Most Holy in like manner. Both the bullock and also the Lord's goat pictured the perfect man Jesus. The blood carried into the Most Holy and sprinkled toward the mercy

seat pictured the merit or value of the perfect human life of Jesus presented in heaven itself as an offering for sin.

Concerning this matter Hebrews 9:22-26 states: "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [sacrifices]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once [and not daily, as when the Catholic priest celebrates mass] in the end of the world hath he appeared to put away sin by the sacrifice of himself." The shed blood of Christ Jesus presented in heaven is the basis for justification of believers and for the bringing back of men into harmony with God for believing and obeying His Word.

It is true that Christ Jesus selected his apostles before he was put to death and eleven of those apostles proved faithful unto God and the Lord Jesus Christ. Their justification, however, could not take place until the value of Jesus' sacrifice had been presented in heaven. Those faithful apostles, having been faithful to God and Jesus, were justified at Pentecost; and that was evidenced by the pouring out of the holy spirit upon them at that time. (Acts 2:1-16) From that time onward others were privileged to be selected from among men and placed in the heavenly organization of Jehovah under Christ Jesus as Leader and Head of such organization.

Saul of Tarsus was selected of the Lord and afterwards made an ambassador of Christ Jesus; and, as Paul the apostle, he was given the power of inspiration from Jehovah to write authoritatively many writings which are made a part of the Word of God. He received his instruction from the risen Christ Jesus, and then he wrote this, to wit: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: . . . And last of all he was seen of me also, as of one born out of due time." —1 Cor. 15:3-8.

As if a sinner, Christ Jesus died for the sin of humankind; and God raised him out of death for the justification of those men who believe on the Lord Jesus Christ. *Justification* means being made right with God; that is to say, to have a standing before Jehovah in the righteousness resulting to the justified one, and which standing entitles the one justified to the right of human life.—Rom. 4:24, 25.

God is He who justifies or determines who is right with Him. Before any man can be justified he must comply with God's fixed rules, the first of which is to receive some knowledge of Christ Jesus, and to believe upon him as the Savior. "I," said the Lord Jesus Christ, "am the way, and the truth, and the life: no man cometh unto the Father, but by me." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."—John 14:6; 6:44, 45.

Knowledge is therefore the first essential. Such knowledge God makes possible to be had by those who diligently seek to know the right way. They learn that all men are born sinners and that Christ Jesus is the Redeemer of man; and having faith in the shed blood of Christ Jesus, they learn that he is the only way that leads to life. A man is thus drawn to Christ Jesus by the knowledge which Jehovah has provided for humankind. He sees that God is the Giver of life, and that Christ Jesus is the Redeemer of man, and that by and through Christ Jesus the gift of life is obtained.

From Pentecost until the second coming of Christ and his kingdom the entire period is occupied in the selecting of those who will be associated with Christ Jesus in the Kingdom. Are the 144,000 that are selected to be made members of the royal house selected merely to get them into heaven? No; they are taken out from among the peoples of the nations of earth to be witnesses among men to the name of Jehovah and his kingdom. Concerning this it is written: "God . . . did visit the Gentiles [the nations], to take out of them a people for his name." (Acts 15:14) While on the earth these selected ones must show forth the praises of Jehovah God and his King. For that purpose they are called out of darkness and given the light of God's Word. (1 Pet. 2:9) Many have been led to believe that God has caused the gospel to be preached merely to save men from eternal punishment and give them a home in heaven. That is not God's purpose, as His Word clearly shows. The company of persons so taken out from among the nations are the elect company of God, all of whom must be put to a certain test and must perform certain specific duties while on the earth; and the manner of their being taken out is, according to the Scriptures, as follows:

When God draws one to Christ, as above stated, then that one must show his faith in God and in Christ, how? By making a consecration to do God's will, if he would be pleasing to Jehovah God. This he must do, even as Christ Jesus covenanted to do the will of God. (See Psalm 40:7, 8.) The disciples of Jesus had been drawn to him, and Jesus was giving them instruction, which instruction likewise applies to all who are taken out of the world as a people for the name of Jehovah. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his [stake], and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." —Matt. 16:24, 25, 27.

Those words of Jesus show that the man who would become a true follower of Christ Jesus must deny himself, that is to say, voluntarily agree to put aside his own selfish will and gladly do the will of God. That is consecration. It was the will of God that Jesus should die a sacrificial death, and it is the will of God that those who are to be associated with Christ Jesus in his kingdom must die with him and be raised out of death as spirit creatures. This means that the man who would live with Christ Jesus must

die as a man and from the time of his consecration until death such man must by his works prove his faithfulness to God and Christ. Those who do prove faithful Christ rewards at his second coming.

The person who exercises faith in God and in Christ Jesus by making an agreement to do the will of God is in line to be made right or be given a standing before God, which is called *justification*. The apostle under inspiration wrote to his fellow followers of Christ Jesus to the effect that Abraham showed his full faith in God and because of his faith thus exercised God counted him a righteous man. Then the apostle adds: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." —Rom. 4:20-25.

It is God who justifies or counts the man righteous who consecrates himself through Christ and whom God accepts for association with Christ Jesus in the celestial kingdom. The one who is thus justified stands before God as though he were a righteous man, having all rights attaching to the one who is righteous. The apostle writes to such: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1, 2) Justification results in the right of the consecrated one to live as a human creature.

But, mark you, the man is justified in order to qualify him to become a follower of Christ Jesus; and such justification must therefore precede the invitation to follow in the footsteps of the Lord Jesus: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Pet. 2:21.

It being the will of God that those who are thus justified and who are called shall die with Christ Jesus, therefore the person who covenants or agrees to do God's will must die as a human creature in order that he may be raised out of death a spirit creature. The justified one God accepts to be a sacrifice with Christ Jesus; and that means that the right to live as a man or human creature ceases and the privilege to live as a spirit creature there begins. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:3, 4) Jehovah God acknowledges that one as his son; and this means that He begets that one as a son of God: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1:18) At begetting Jehovah God acknowledges or owns that person as His son called to the heavenly kingdom. That such consecrated and justified ones are thus begotten the apostle Peter expressly emphasizes by writing: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Pet. 1:3-5.

It is through the kingdom of Christ Jesus and the associate sons of God that Jehovah God blesses all those who become his faithful and obedient children during the thousand-year reign of His King Jesus Christ.

NAOMI, GIVER OF WISE COUNSEL

WISE counsel is a vital need in times of decision. In these "last days" of Satan's organization and the dawning days of Jehovah's Theocracy a destiny-fixing decision confronts mankind. Will they sink with Satan's forces in the cataclysm of Armageddon, or will they ride out the storm of divine wrath in the antitypical ark of the Almighty God and enter into His new world of endless life? Foolish counsel from the Devil through his visible dupes calls for a sticking to the sinking ship of "this present evil world"; wise counsel from Jehovah through his Word advises a fleeing to the ark of safety, the Theocratic organization. Jehovah's witnesses sound forth the divine counsel unto life, drawing attention to the cost of heeding such and the ultimate reward. Thousands heed it; millions choose the Devil's world and death. In the work of extending Jehovah's counsel his witnesses were prefigured by Naomi, a Jewess in the period of the judges. Hence review of her activities is profitable.

The Scripture record does not definitely locate the time of Naomi's life, aside from the fact that she lived during the period of the judges. Also, the fact that she was contemporaneous with Boaz, the son of Rahab, indicates that her existence was toward the beginning of this time period. (Ruth 1:1; 2:1) The account opens with the statement that famine stalked through the land of Israel, and that, as a result, Naomi and her husband and two sons went to sojourn in Moab. After remaining there at least ten years, Naomi hears that the Lord has visited Israel with relief, and she returns to her homeland. These facts many scholars take as circumstantial evidence that Naomi lived during the time of Moab's King Eglon, that his oppression was responsible for the short rations in Israel, and that the time of relief and Naomi's return followed Judge Ehud's execution of the heathen monarch.—Ruth 1:1-6; Judg. 3:12-30.

Apparently a short time after the family's arrival in Moab, Naomi's husband, Elimelech, died. Thereafter the two sons, Mahlon and Chilion, married two Moabite women, Orpah and Ruth. In the fulfillment of this prophetic drama the family group pictures the Lord's people and hangers-on during the trying, famine-like years of World War I, and just prior to the temple judgment. Later, just as Mahlon and Chilion (whose names mean "sickly; mild" and "pining" respectively) died, many associated with God's people became spiritually sick and died, so far as being Christians was concerned. They were so busy trying to develop mild and sweet characters and pining to go to heaven that spiritual death overtook them before they had

brought forth any Kingdom fruit. Aptly picturing this, Mahlon and Chilion died childless.

Then Naomi "arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread". (Ruth 1:6) Why did these daughters-in-law willingly rise up with their mother-in-law to leave the land of their nativity and journey to a strange country, and that a country inhabited by people opposed to their nation? Forcibly they had been instructed by Naomi as to the Theocracy of Israel and its God Jehovah. The subsequent words of Ruth prove this. Howsoever, Naomi would not withhold any information. She would give a complete witness. At an early stage of the journey she clearly outlined what the younger women might expect. She told them that it was not too late to turn back and take up life in Moab and fully partake of its affairs. But what were their prospects if they continued with her? Little likelihood of a husband and home and children. There were no more sons in her womb to become their husbands. And if there were, would they tarry for them till they were grown? All this Naomi drew to their attention, and her line of reasoning shows that she had previously instructed them in the law of the levirate marriage. But prospects of children even through this provision were dim. Naomi was wisely counseling them to count the cost.—Ruth 1:7-13; Deut. 25:5, 6.

Each did count the cost, and each made her decision. Orpah turned back "unto her people, and unto her gods". She decided that personal desires and pleasures were more important than serving the only true God, Jehovah, and that, after all, the religion of her people was good enough for her. In sharp contrast with this selfish decision, Ruth fervently renounced her nationalism and religion and vowed: "Thy people shall be my people, and thy God my God." How Naomi's heart must have filled and overflowed with joy and with love for her younger companion at these courageous words! "Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me," Ruth added. The faithful Theocratic instruction and counsel of Naomi had certainly borne good fruit.—Ruth 1:14-17.

Naomi (her name means "my delight; gracious") prefigured the original remnant who survived the temple judgment of Christ Jesus and who were brought forth as the "faithful and wise servant" class. No more was there any semblance of spiritual famine, as seemingly existed during the years of World War I. The Shepherd-King was providing an abundance of "bread". The "Naomi" class began separating itself from antitypical Moab, Satan's organization, including "Christendom". Others joined them. Some, like Orpah, whose name means "gazelle; youthful freshness", started out with a spurt but turned back while still a youth in the Christian course. The possibility of losing home or family ties and the abandonment of the world and its selfish pleasures were too severe a test for them. On the other hand, some, like Ruth, cut loose from all ties to Satan's organization. They counted the cost, and found it not to be compared with the blessings to be gained. —Luke 14:28.

Upon completion of the perilous journey through a desolate land infested with thieves and desperate men, one would expect unbounded joy on Naomi's part. But not so, as shown by her words answering the greeting "Is this Naomi?" Her response was: "Call me not Naomi, call me Mara ["Bitter"]: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty." She left with a husband and two sons The enemy death had invaded the family circle and claimed them all as victims. No fruit of her body remained. It compares to the time when the Elijah work, which was the fruit of the faithful ones involved, died off and before the Elisha work was revealed to them. They mourned. Then there were the modern "Mahlons" and "Chilions". When these weaklings died off the scene of activity the "Naomi" class felt as though they had been dealt with bitterly, after all the energy they had expended in nourishing these failures. So the joy of Naomi's homecoming was not unmarred. —Ruth 1:19-22.

The two women take up life in the little Jewish town of Bethlehem. They had arrived at the beginning of barley harvest. Note, now, how Naomi continued to guide the younger woman. Ruth understood God's law concerning gleaning in the fields after the reapers, and she asked permission to work thus in the harvest. (Lev. 19:9, 10. Deut. 24:19-21) Naomi said, "Go, my daughter." (Ruth 2:2) With sparkling eyes the young woman returned that evening to show her mother-in-law the results of her labors, over a bushel of barley. On hearing that the field of Boaz was the place where Ruth had gleaned, Naomi said: "The man is near of kin unto us, one of our next kinsmen [or, one that hath right to redeem (*margin*)]." Here was one, then, who could fulfill the law of levirate marriage. When Ruth added that Boaz had told her to stay with his reapers till the end of harvest, Naomi gave her this counsel: "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." All this advice Ruth followed, and worked industriously in the fields of Boaz through both the barley and wheat harvests.—Ruth 2:17-23

At the close of the work of gleaning in the grainfields Naomi gives further instruction: "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down, and he will tell thee what thou shalt do." Ruth obediently answered: "All that thou sayest unto me I will do." —Ruth 3:1-5.

The religious hypocrites of this immoral old world raise their eyebrows and wag their heads at this advised course of conduct. How such degenerates guilty of blasphemy and spiritual adultery have the cheek to criticize others is difficult to understand; but they spring to the sin of fault-finding against God's servants at the slightest opening Naomi was not recommending unchaste conduct. She was too old to participate in a levirate marriage; so Ruth was

to act in her stead. Thus it was proper for her to "seek rest" or the married state for Ruth. And was not Boaz one having the right to redeem? Was it not proper for Ruth to appear presentable and at her best on this occasion? For her to uncover his feet and lie there was not a proposal of impure relationship. On the contrary, it was that Boaz might be invited to spread his skirt over her, which was a symbolical way in Israel of taking a woman to wife. In short, Naomi's advised course was a call to Boaz to perform the part of the near kinsman. He so understood it. No adulterous act resulted from Naomi's advice. Rather the levirate law of marriage was fulfilled. The son born to the pair was a link in the royal line leading up to the birth of Jesus. The son was Obed, the grandfather of David.—Ruth 4:13.

In this matter Ruth was lending her youthful body on behalf of the aged Naomi, and the son was therefore spoken of as Naomi's. "The women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed." (Ruth 4:14-17) Naomi's joy was now complete. Her counsel to her daughter-in-law had been wise. The young woman Ruth had been wise in accepting it.

In this latter part of the drama and in the role of wise counselor Naomi pictured particularly God's "woman", Zion. As at one time the widowed and barren Naomi mourned, and later rejoiced in a son, so in Isaiah's prophecy (54:1-7) the mother organization Zion is pictured as barren at one time, but thereafter forgetting the reproach of widowhood and childlessness in the joys of being Jehovah's "wife" and bringing forth unnumbered children. It is through this organization, also, that wise counsel is extended to those on earth. Zion's counsel will guide safely through present perils and Armageddon's storm. Those on Jehovah's side will heed her counsel and obey the injunction, "Forsake not the law of thy mother."—Prov. 1:8.

FIELD EXPERIENCE

"WHILE WITNESSING IN LITTLETON, N. C.,

I found Mr. and Mrs. M. visiting her mother, Mrs. W. Mr. M. read the testimony card handed him and exclaimed: 'Why, he is one of Jehovah's witnesses. He is a minister of the gospel.' It developed that he has relatives who are Kingdom publishers, his father's funeral having been conducted by one of Jehovah's witnesses. His wife started getting angry with me over an issue she did not understand, but when I failed to get angry or argue with her, she calmed down more and expressed a desire to know more about these Jehovah's witnesses, because she felt that it was her husband's faith. She said her husband had been with her to her church twice and the preacher preached about whisky both times, and Mr. M. had sworn he would never go again. Mrs. W. showed her disapproval of the sermons by saying, with a wink of the eye: 'And yes, the next time he goes to church the preacher will preach about canning fruits and vegetables.' This call resulted in placing two books and a cheery invitation to 'come back and preach to us again'."

(*Continued from page 338.*)

material on Greek grammar, the development of the English Bible, and also Greek manuscripts; besides an Alphabetical Appendix on terms in the Christian Scriptures. *The Emphatic Diaglott* has 924 pages, its binding is of blue leatherette, and its title is embossed in gold. The publishers thereof, the Watch Tower Society, mail it postpaid to any address on a contribution of $2 a copy.

WATCHTOWER EDITION OF AMERICAN STANDARD VERSION BIBLE

By special contract the Society is now able to publish a WATCHTOWER edition of the American Standard Version of the Bible of 1901. This version ranks with the best of the modern Bible translations, and the WATCHTOWER edition presents it without any alterations and with all its valuable footnotes. The value and usefulness of this version, however, have been added to in the WATCHTOWER edition in that our edition appends a 95-page cyclopedic concordance of words, expressions and phrases found in the version, and also four new maps (two in color). Our edition is the first to present this concordance feature. The Bible is bound in light-brown leatherette, gold-stamped, and measures 7⅞" x 5⅛" x 1⅜", and the text is in boldface type. This WATCHTOWER edition is mailed, postpaid, on a contribution of $1.50 a copy. Members of company groups should order through the company servant.

"THE KINGDOM IS AT HAND" QUESTION BOOKLET

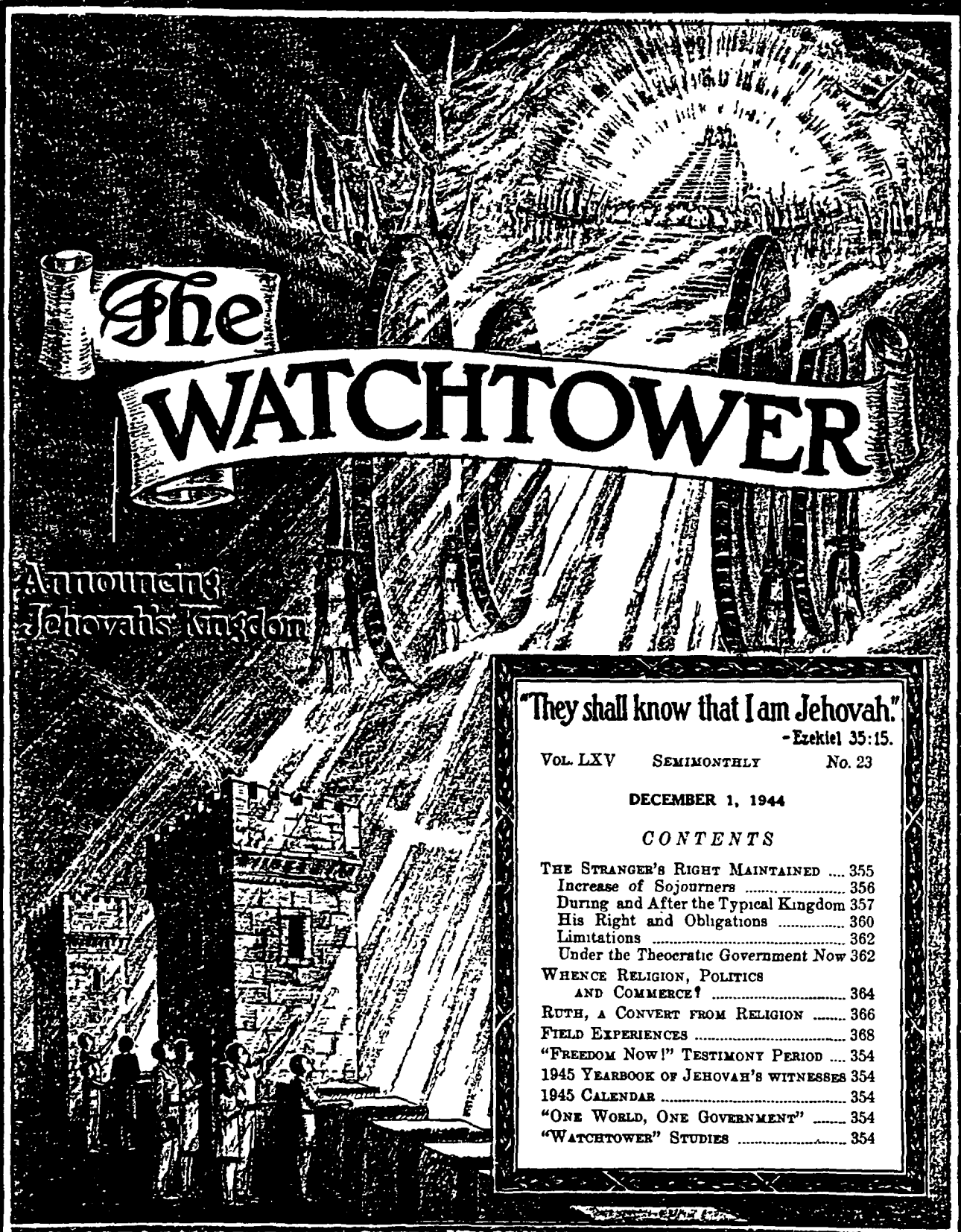
This 64-page booklet serves as an invaluable companion to the new book *"The Kingdom Is at Hand"*. All serious readers of this important book will realize the need of studying it carefully, both privately and in class. The *Study Questions* booklet was specially prepared to meet the need of questions to focus thought and discussion upon the gist of each paragraph. In addition to the questions covering every paragraph of the book, the *Study Questions* booklet provides one or more corroborative scripture texts bearing upon each paragraph. Copies of *"The Kingdom Is at Hand" Study Questions* booklet are available, mailed postage prepaid, on a contribution of 5c each.

"THE KINGDOM OF GOD IS NIGH"

This 32-page booklet presents the speech delivered by the Society's president as the public feature at the 1944 Theocratic Assembly, at the close of which it was released to the public. All may now read the compelling physical and Scriptural facts submitted in this stirring speech and be helped to reach the blessed conclusion to which all these facts point. The front-cover picture is based upon Jesus' words in connection with his words of the title, and you read the printed speech in large, comfortable type. Get your personal copy now, mailed postpaid, at a contribution of 5c a copy. Prepare for your circulation of the booklet at a near future date.

KINGDOM SERVICE SONG BOOK

First introduced and used at the United Announcers' Theocratic Assembly in August, the *Kingdom Service Song Book* found great favor right from the start. Though being of 64 pages limits its compass, its 62 songs are well diversified and well adapted to the Kingdom service needs of the times. All songs are of a select kind, some never before published, and the versification of all has been brought up to the latest of doctrine and Scripture understanding. The *Kingdom Service Song Book* is bound in a red stiff-paper cover imitating leather, and is 10c a copy. In groups or companies those desiring individual copies should combine orders and send same with remittance through the group servant.



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." - Isa. 43:12

The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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"FREEDOM NOW!" TESTIMONY PERIOD

The calendar year of 1944 closes with this Testimony Period, during the month of December. Through receiving and acting upon the truth Jehovah's consecrated people have been freed from the bondage in which this world lies; and these appreciating this freedom which they enjoy now will use it unselfishly by sharing in the "Freedom Now!" Testimony Period. The campaign with the new literature, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*, will get into full stride throughout the nation during this Testimony Period, both of these publications being offered together on a contribution of 25c. We are prepared to co-operate with you for a full and free share in this Testimony.

1945 YEARBOOK OF JEHOVAH'S WITNESSES

The 1945 *Yearbook of Jehovah's witnesses* sets out the officials of the corporations which Jehovah's witnesses use as their legal servants, and features a detailed but most interesting report on the work they have accomplished this past year in the United States and 49 other countries of the earth. Besides this report by the WATCHTOWER SOCIETY president, there is also his comment on the yeartext for 1945, followed by daily texts and comments for daily spiritual stimulation throughout the year. The 1945 *Yearbook* is now off the press, and will be mailed, postpaid, on a contribution of 50c a copy, this being due to the limited edition. Companies will combine their orders and send in through the local company servant, together with remittance.

1945 CALENDAR

The 1945 Calendar sets out to good effect the yeartext: "Go ye therefore, and make disciples of all the nations." (Matthew 28:19, *Am. Stan. Ver.*) Intermingled with the words of this text is an artistic panorama of how this work of discipling is being carried on in many parts of the globe. Beneath the above is a service calendar for all those interested in obeying the above command, and it specially calls attention to the bimonthly Testimony Periods of Jehovah's witnesses for 1945 as well as the predominant service theme for the alternating months. The Calendar is mailed, postpaid, on a contribution of 25c each, or five on a contribution of $1.00 when sent to one address. Companies will order through their servant.

ONE WORLD, ONE GOVERNMENT

The title of this new booklet presents a theme of universal interest. The relation of how Almighty God, according to his Word, will work it out will delight every honest, yearning heart. Because of the anticipated demand for this booklet, its first printing is five million copies. General distribution thereof will be duly announced. Personal copies are now available at 5c each.

"WATCHTOWER" STUDIES

Week of January 7: "The Stranger's Right Maintained," ¶ 1-21 inclusive, *The Watchtower* December 1, 1944.

Week of January 14: "The Stranger's Right Maintained," ¶ 22-42 inclusive, *The Watchtower* December 1, 1944.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV DECEMBER 1, 1944 No. 23

THE STRANGER'S RIGHT MAINTAINED

"Praise ye Jehovah. Praise Jehovah, O my soul. Jehovah preserveth the sojourners; he upholdeth the fatherless and widow; but the way of the wicked he turneth upside down."
—Ps. 146: 1, 9, Am. Stan. Ver.

JEHOVAH loves the stranger. That is, he loves the person of good-will who turns away from religion and sojourns in peace with God's "holy nation". He commands the remnant of his "holy nation" yet on earth to show due regard for these stranger "sojourners", forasmuch as the remnant themselves are "strangers and aliens" in this world and are suffering from the oppressions of this symbolic Egypt. (Deut. 10: 17-19) This command he gave first to his chosen nation of old, the Israelites, through the mouth of Moses. That was just two months before He brought them dry-shod across the Jordan riverbed and into the promised land of Canaan and implanted his Theocratic government over them there. The Israelites, already in the law covenant with Him as confirmed to them at Mount Sinai, entered into a special covenant of faithfulness with Jehovah to carry out the above command concerning the sojourner.

[2] In a previous article, on "The Stranger and His Right", these columns set forth how a body of sojourners or strangers worshiping Jehovah God was formed among the natural Israelites and how it was augmented from time to time before entering Canaanland. The increase in the ranks of these good-will "strangers" did not stop with their entry into the Promised Land. Even before the Israelites crossed the Jordan by the awe-inspiring miracle of Jehovah God, the fame of Jehovah had preceded them, and there were those in Canaan who were feeling a wholesome fear of him and desirous of joining his people in the worship of him. Among such was Rahab, the harlot of Jericho. Shortly she received the visit of two spies from the Israelites across the Jordan and shielded them and then aided their safe getaway. Thereby she showed her faith in God in a practical way, to the aid of his typical Theocratic organization. She said privately to the spies: "I know that Jehovah hath given you the land, and that the fear of you is fallen upon us, . . . for Jehovah your God, he is God in heaven above, and on earth beneath. Now therefore, I pray you, swear unto me by Jehovah, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token; and . . . deliver our lives from death."—Josh. 2: 9-13, *Am. Stan. Ver.*

[3] Why should not Jehovah God love a courageous woman of faith like Rahab? By reason of her acts of faith and her care for the welfare of His people and her co-operation with them against the devotees of religion, Rahab and those of her relationship joining her in the house had a right to deliverance from the destruction upon Jericho and to a favorable relationship with the Israelites. This right was maintained by the Israelites, with Jehovah's approval. To this effect it is written: "But Rahab the harlot, and her father's household, and all that she had, did Joshua save alive; and she dwelt in the midst of Israel unto this day, because she hid the messengers, whom Joshua sent to spy out Jericho." (Josh. 6: 25, *Am. Stan. Ver.*; Heb. 11: 31; Jas. 2: 25) Rahab herself was accorded more than the right of the stranger or sojourner. By God's providence, she was taken to wife by Salmon, a man of the tribe of Judah, and became an ancestress of King David and hence of the "man Christ Jesus".—Matt. 1: 5.

[4] Others who were spared the execution of the curse of destruction upon the demon-worshipers of Canaan were the Hivite inhabitants of the city of Gibeon, known as the Gibeonites. These acted upon their fear of Jehovah God and took the first steps to enter into a treaty with his people, although this meant loss of their independence. Rather than fight against Jehovah's Theocratic organization of his typical people, the Gibeonites took the course like that commended by Jesus, at Luke 14: 31-33. They sacrificed their selfish personal freedom and put themselves under the Theocratic organization and its regulations. "And Joshua made peace with

1. What is Jehovah's attitude toward the "stranger", and what command, therefore, has he given to his covenant people?
2 Did the increase of "strangers" stop with Israel's entry into Canaan? and what is the first instance of proof at that time?
3. How did Jehovah show his love toward Rahab for her faith?
4. By what course of action did the Gibeonites become "strangers" among the Israelites?

them, and made a covenant with them, to let them live: and the princes of the congregation [of Israel] swear unto them." Afterward, despite learning these Gibeonites were Canaanites, the princes refused to execute them, because they respected their sworn oath and they considered the Gibeonites as consecrated to Jehovah God and his service. "And the princes said unto them, Let them live: so they became hewers of wood and drawers of water unto all the congregation, . . . and for the altar of Jehovah, unto this day, in the place which he should choose [for his temple]." The Gibeonites did not mind this loss of their sovereignty and its rule of religious self-will, but were grateful for being preserved unto a life of service unto Jehovah and his Theocratic organization.—Josh. 9:15, 19-21, 27, *Am. Stan. Ver.*

5 The Gibeonites thus became "sojourners" or "strangers" unto the Israelites in the Promised Land. The visible governing body, namely, Joshua and the elderly heads or princes of the twelve tribes of Israel, upheld the right of these Gibeonite strangers to life and to freedom from oppression in the God-given land. Hence, when the conspiring religionists of Canaan assaulted the Gibeonites and tried to destroy them for going over onto Jehovah's side, Joshua and the princes and their fighting hosts made a forced march overnight and came to the rescue of the besieged Gibeonites. Jehovah God, the Lover of the stranger, approved of the Israelites' action and gave them victory, and delivered the Gibeonites.

6 Jehovah backed up His approval of the Israelites' rescue of those consecrated strangers by performing his "strange act". He shot down lethal hailstones from heaven upon the demonized enemies and destroyed more of them by his act than did the Israelites with the sword. (Josh. 10:1-11) At the approaching world-conflict of Armageddon Jehovah God will perform "his strange act", of which that at the valley of Gibeon was only a miniature sample. This time he will give victory to the spiritual Israelites under a Greater Joshua and will also deliver the great multitude of antitypical "strangers" or Gibeonites, namely, the consecrated persons of good-will who have aligned themselves with and under his Theocratic organization. Thus this class will pass alive through the battle of Armageddon and will enter into the Theocratic New World under the Greater Joshua, Christ Jesus.—Isa. 28:21.

7 When Saul, of the tribe of Benjamin, became king over the nation of Israel, he did not respect the oath of Joshua's princes to the Gibeonites. Saul did not love the strangers and regard their right. Hence, drunk with authority and moved by a zeal not guided by the Word and spirit of God, he began a purge of the Semitic nation against these strangers of the Hamitic race. As it is written: "Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal for the children of Israel and Judah." The few Gibeonites surviving such religious fanaticism spoke of Saul as "the man that consumed us, and that devised against us, that we should be destroyed from remaining in any of the borders of Israel". (2 Sam. 21:2, 5, *Am. Stan. Ver.*) Jehovah, the Maintainer of the stranger's right, did not consider the wrong as righted by anything during Saul's life or at his death. God's Theocratic law of "a life for a life" covered also these Gibeonite strangers; and for the vindication of their right Jehovah called attention to the wrong left uncorrected against them by a famine upon Israel during David's reign. According to their right under the Theocratic law the Gibeonites demanded justice; and seven sons of the offender Saul were hanged. Jehovah then recognized the account as settled, and lifted the famine from his land.—2 Sam. 21:1-9.

5. How did the governing body of the Israelites thereafter maintain the right of these Gibeonite strangers?
6 How did Jehovah express open approval of the Israelites' action? and what does this suggest for our day?
7. How did King Saul show disregard for the "stranger's" right in Israel, and how was the account for his trampling on such right settled?

INCREASE OF SOJOURNERS

8 Shortly after Rahab there was another sojourner of note added to those already in Israel. She was Ruth the Moabitess, hence a heatheness originally. She came in touch with the family of widowed Naomi, of Judah's tribe, and married the oldest son, Mahlon. While still childless, Ruth's husband died. Also her brother-in-law died, leaving behind as widow the Moabitess Orpah. Widow Naomi decided to leave the land of Moab and move back to the land of Judah. She dissuaded her daughter-in-law Orpah from returning with her, but Ruth refused to go back to her own people; why? Because she had become a faithful worshiper of Jehovah God and she preferred to be the companion of His Theocratic organization. To Naomi "Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the LORD [Jehovah] do so to me, and more also, if ought but death part thee and me." (Ruth 1:16, 17) When Ruth met Boaz at Bethlehem and received his favor she asked: "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" But Boaz recognized she had a right as a sojourner that wor-

8. How did Ruth become a stranger in Israel, and what right to work did Boaz accord to her?

shiped Jehovah as God to glean barley in his harvest field. He called attention to Ruth's loving ministry and attachment to those of Jehovah's typical organization, and added: "The LORD [Jehovah] recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."—Ruth 2:1-12.

9 The mother-in-law Naomi recognized Ruth's right under the law of levirate marriage, and urged and arranged for her to act upon that right. Although compliance with the Theocratic law might make her subject as a handmaid to an old man, the young woman obediently followed organization instructions through and thereby also availed herself of her right as a believing sojourner or stranger. In turn, Boaz took up the active defense of Ruth's right and advocated for it. As a result, the closest relative that refused to do right by her failed of his duty and Ruth became the wife of Boaz in full keeping with Theocratic law. Boaz, on closing the legal action, said: "Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." Boaz' first child by Ruth would be legally reckoned as Mahlon's son and heir. Despite this, Boaz gladly accorded the Moabitess stranger her right; and Ruth, for her own unselfish part, subserved the interests of the childless Naomi. In consequence of this vindication of the right of the stranger, both Boaz and Ruth became ancestors to King David and to his glorious Branch, Jesus Christ. (Ruth, chapters 3 and 4) By this providence Jehovah himself maintained the stranger's right, with benefit to his Theocratic purpose.—Matt. 1:1, 5, 6.

10 Meantime the sojourners or strangers known as "Kenites", the non-Israelite relatives of Moses, increased by natural process in the land of Israel. "And the children of the Kenite [Hobab], Moses' brother-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which is in the south of Arad; and they went and dwelt with the people." (Judg. 1:16, *Am. Stan. Ver.*) Of these Kenites the faithful woman Jael, wife of Heber, distinguished herself as the lone slayer of Captain Sisera, military champion of religion and of oppression against the typical Theocracy of Israel. (Judg. 4:11-22; 5:24-27) By her courageous act of faith in support of that Theocracy Jael obtained Jehovah's blessing, and her right to sojourn in companionship with his covenant people was vindicated. Another Kenite to hold aloft the standard of the Kenite sojourners was Jonadab the son of Rechab the son of Hemath. (1 Chron. 2:55) This Jonadab also demonstrated he was a worshiper of Israel's God and was hostile to religion. When King Jehu was anointed by Jehovah God and commissioned to destroy the Baal-religionists and their backers from the midst of the kingdom of Israel, Jonadab expressed open approval of Jehu's obedient course. His heart was right toward the true God. Hence he gave King Jehu his hand and rode with him in his chariot, to the extermination of the Baal-religionists of the land.—2 Ki. 10:15-25.

11 In the midst of a nation that broke faith with Jehovah God, the descendants of Jonadab the son of Rechab kept true to the instructions of their father. Hence Jehovah God caused his prophet Jeremiah to use the Rechabites as an example of faithfulness, to the shame of the careless Israelites. For these Jonadabs to break faith with their father would have been for them to choose the easy life and to grow soft as pleasers of the flesh. Therefore they stuck to sobriety and to an active life in the field as wandering tenters, like Jael. What, then? "And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever." (Jer. 35:18, 19) Of natural Kenites and Jonadab-Rechabites we know of none today. But God's promise was doubtless given and recorded to remind us that there would be modern-day Jonadabs. These are the "stranger" class of good-will, who in their varied acts of faith were foreshadowed by the Kenites, including Hobab, Jael, Jonadab and the Rechabites. Never shall there be any want of these. At Armageddon Jehovah's appointed Executioner, Christ Jesus, will regard and cherish their right and will spare them from execution in that great tribulation of Armageddon. —Zeph. 2:1-3.

DURING AND AFTER THE TYPICAL KINGDOM

12 After the setting up of a kingdom over the nation of Israel the strangers or sojourners in Israel were multiplied still more. This was particularly as a result of the conquests of faithful King David, by which the Israelites came into possession or control of all the land within the borders defined by the Universal Sovereign, Jehovah God. Nor were these strangers denied positions of importance in connection with the Theocratic organization and its

9. How did both Naomi and Boaz co-operate in putting Ruth's right into effect as to marriage? and with what benefit to Jehovah's Theocratic purpose?
10. How did the Kenite strangers fare in Israel? and by what conduct did a certain Kenite woman and man distinguish themselves as worthy sojourners in Israel?
11. How and why did Jehovah express approval of the Jonadab-Rechabites? and of what does his promise assure us for this day?
12. (a) After the typical kingdom was set up, how were the numbers of the strangers affected? (b) What positions were held by them as illustrated by Uriah, and how did he show devotion to Jehovah?

earthly king. Thus among the mighty military men and officers of David's armies was a Canaanite, "Uriah the Hittite." Unfortunately it was with his wife that David committed adultery. Uriah's devotion to the Lord God and His cause stands out when he answers David's suggestion that Uriah go home to his wife for house-comforts: "The ark [of Jehovah God], and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing."—2 Sam. 11:11-13.

[13] There is also record of other "strangers" among David's fighters of note, namely, Zelek the Ammonite, and Ithmah the Moabite. (2 Sam. 23:37, 39; 1 Chron. 11:41, 46) By storm David took the city of Jerusalem and its citadel of Zion from the occupying Jebusites; yet David did not deny what was right to those of the Jebusite Canaanites that adopted the worship of the God of their conquerors. Accordingly, when David desired the threshingfloor of Araunah (or Ornan) the Jebusite on which to build the temple to Jehovah God, David refused to accept the threshingfloor as a gift. He insisted on paying its Jebusite owner a just price for it. —2 Sam. 24:16-25; 1 Chron. 21:18-30; 22:1-5.

[14] Another class of strangers or sojourners that grew up were the so-called "Nethinim". The name means "given ones" or "devoted ones". It refers to their being given or devoted to the service of the Lord's house, and particularly as servants to the Levites who ministered at the Lord's house. The basis of these Nethinim was likely the captives taken in the war which God commanded Israel to wage against the Midianites because of their part in causing many of the Israelites to commit fornication and idolatry or religion. The prey that the men of war seized was divided; half was apportioned to the fighters and half to the congregation of Israel. As to the 16,000 captives allotted to the fighters: "The persons were sixteen thousand; of which the LORD'S tribute was thirty and two [32] persons. And Moses gave the tribute . . . unto Eleazar the [high] priest, as the LORD commanded Moses." As to the 16,000 captives allotted to the congregation: "Even of the children of Israel's half [or 16,000 persons], Moses took one portion of fifty, both of man and of beast, and gave them [320] unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses." That made 352 Nethinim (32 and 320). (Num. 31:27, 36, 40-42, 46, 47) To these were doubtless added the Gibeonites, who were made hewers of wood and drawers of water for the Lord's altar. More were added to the number as fruitage from King David's conquests. Thus, at Ezra 8:20, it is written: "Also of the Nethinims, whom David and the princes had appointed for the service of the Levites."

[15] Naturally, in course of time, the number of other nationalities came to exceed far the number of Gibeonites among these menial servants of the Lord's house. So the all-inclusive name of "Nethinim" or "devoted ones", of whatever nationalities, came to be applied to all these servants of the Levites at the temple. Properly they dwelt in their own cities, or cities of the priests and Levites, or in the vicinity of the temple, for convenience' sake. As it is written: "Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims." (1 Chron. 9:2; Ezra 2:70, 43, 58) "Moreover the Nethinims dwelt in Ophel," near the temple.—Neh. 3:26; 7:73; 10:28; 11:3.

[16] When Jerusalem was destroyed in 607 B.C., the Nethinim were among those carried captive to Babylon. When the seventy-year desolation of Jerusalem ended and the Israelite remnant came back to rebuild the temple at Jehovah's holy city, 612 Nethinim returned with the Israelites, 392 of these under the leadership of Governor Zerubbabel, and later 220 under the leadership of the priest-scribe Ezra. (Ezra 2:58; Neh. 7:60; Ezra 8:17, 20) All these Nethinim were organized for the Lord's service. When settled at Ophel in Jerusalem, which they helped to rebuild, the Nethinim had their own overseers: "But the Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims." (Neh. 11:21; 7:46; 3:26, 31) Because they were reported and recognized as ministers of the house of God, they were relieved of the payment of taxes by even the heathen emperors who controlled the restored remnant. Thus the Persian emperor, Artaxerxes III, decreed: "Touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them." (Ezra 7:7, 24) They therefore must have been maintained from the temple treasury and from the Israelites' tithes, which tithes were given to benefit, in part, the strangers or sojourners. This was the right of these Nethinim as strangers, and it must be maintained. —Deut. 26:12, 13; Ex. 30:14; Neh. 10:32.

[17] Among the later sojourners or strangers, one that rendered a memorable service was an Ethiopian

13. (a) What other strangers are recorded as holding prominent places in David's service? (b) How did the Jebusites become strangers in Israel, and what special case of David's respect of their right is reported?
14. Where and when was the basis laid for the existence of the Nethinim? and how doubtless were these added to?
15. Why were they all called "Nethinim"? and where did they conveniently dwell?
16. (a) What constructive part did the Nethinim perform after Jerusalem's 70-year desolation? (b) What were they recognized as being? and hence what special provision was made for them officially in support of their right?
17. How did the Ethiopian Ebed-melech prove himself toward Jehovah and his organization? and what recognition did Jehovah give him therefor?

named "Ebed-melech". He, being a eunuch, held an important position in the king's household and had easy access to the king. This dusky stranger proved his fear of Jehovah God and his love for the faithful servants of Jehovah's Theocratic organization. When the enemies of the prophet Jeremiah had him penned up in a miry dungeon in the ground, Ebed-melech appealed to King Zedekiah in Jeremiah's behalf, and was given the permission to lift Jeremiah out. Thereafter Jeremiah remained in the prison court until the city of Jerusalem fell to the armies of Babylon. (Jer. 38:1-13) In recognition of this faithful and courageous deed of the Ethiopian worshiper of God, Jehovah sent him this message by the imprisoned Jeremiah: "Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD [Jehovah]."—Jer. 39:15-18.

[18] The "stranger" class of today read this promise made over God's name to Ebed-melech. They may recognize in it a promise written under inspiration for their benefit, because of the like services they render to the faithful remnant of Jehovah's witnesses foreshadowed by Jeremiah. In view of the rapid approach of God's vengeance at Armageddon, bringing the destruction of Jerusalem's counterpart, modern-day "Christendom", and of all organized religion, this promise is a great comfort to these "strangers" of good-will. They are the "sheep" class which Jesus the King said 'visit him while in prison' by doing the like unto the imprisoned ones of his spiritual brethren. He will shield them from destruction and invite them into earthly blessings under the Kingdom.—Matt. 25:34-40.

[19] There were strangers or sojourners not only among the Jews in Palestine, but also among the Jews that did not return to their homeland. When the Medes and Persians took over the Babylonian empire, many Jews did not leave the land of their captivity. There they had their enemies, among them Haman the Agagite or Amalekite. Out of envy to the faithful Jew Mordecai, a charge of sedition was filed by Haman against all the Jews throughout the Persian empire, and a decree was obtained from Ahasuerus, king of Persia, for their extermination. Through the self-endangering action of Esther, the king's Jewish queen, backed by the prayers with fasting of her Jewish brethren, the king decreed that the Jews were authorized to fight back when the Jews' enemies sought to execute Haman's decree.

[20] Before the day of execution, Haman's vile conspiracy against the interests of the empire was exposed by Esther and he was hanged on gallows he had prepared for Mordecai. Then on the day of execution Haman's ten sons were seized and dangled thereon. Moreover, the Jews, standing for their lives and fighting back against their assailants, routed them and gained a great victory. Because of the manifest favor of Jehovah God toward his afflicted people before the eyes of all the peoples, many of the non-Jews learned to fear and have faith in him and turned to his worship. As it is written: "And many of the people of the land became Jews; for the fear of the Jews fell upon them." And when the foul day decreed through Haman came for annihilating Jehovah's people, "No man could withstand them; for the fear of them fell upon all people." (Esther 8:17; 9:2) Those of the non-Jews, who for fear of Jehovah had become companion sojourners with his people, shared in his protection and in his victory against the blood-lusty enemies of his people.

[21] When Christ Jesus began his ministry on earth in A.D. 29, there were many strangers or sojourners attached to the Jews throughout the world. By this time they had come to be called by the Greek name "proselyte" (*prosélytos*). (Acts 2:10; 6:5; 13:42-48) They were greatly oppressed and denied their right by Jewish religious leaders, as well as scorned and discriminated against by the heathen non-Jews, whose religion these proselytes had abandoned. By unscriptural, selfish means the Jewish religionists tried to make converts from the Gentile nations, only to make them crooked religionists like themselves. Jesus fearlessly exposed this, saying: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of Gehenna than yourselves." (Matt. 23:15, *Am. Stan. Ver.*, margin) This appears to say that, to the sins which the convert had prior to becoming a proselyte, the proselytizing scribes and Pharisees caused to be added the religious sinfulness and hypocrisy which they taught such proselyte. Jesus warned his disciples against the Pharisees' leaven of hypocrisy, because of which they were sons of Gehenna, or sons of everlasting destruction. By their proselytism, the scribes and Pharisees did not make their converted one a child of salvation, but a subject for destruction, and twofold so more than themselves. How hardly will either escape Gehenna! —Matt. 23:33.

18. How is that promise of comfort to the "strangers" of today?
19. Were all the strangers to be found inside Palestine? and what developments in the case of Esther caused these to appear?
20. At that time what manifest favor did Jehovah show toward his afflicted people? and with what effect upon many non-Jews?
21. In Jesus' day, how were the strangers called, what was their general treatment, and to what destiny did the Jewish religionists make them?

HIS RIGHT AND OBLIGATIONS

[22] God's Word to his typical Theocratic nation sets forth plainly the right of the stranger in Israel. Jehovah, the God of justice, was very careful to safeguard the right of the stranger. Wherein the stranger's right was violated, Jehovah's law was broken by his covenant people, and so He preserved the stranger by special expression of his power. The Lord God knew the danger for his people to disdain the stranger and to take or consider the stranger's right lightly. He knew that if his covenant people acted unfaithfully toward his law regarding the stranger and oppressed the "stranger" minority and turned them away from their God-given right, then it would lead to contempt of other parts of his Theocratic law. It would be only a matter of time, then, before the Israelites oppressed their brethren, including the fatherless and widows. This would mean eventual disaster for the entire nation. The righteousness of Jehovah's Theocratic organization must take in the just and loving treatment of the stranger or sojourner. In his Theocratic organization was no room for oppression of the stranger, but the proper place must be granted such one in connection with the organization.

[23] What was the right of the stranger under the typical Theocratic organization of Israel? Also what were the stranger's obligations and his restrictions? First of all, in expression of his faith and consecration to Jehovah God the male stranger had to be circumcised as were all faithful Israelites. Then such stranger had the many God-given rights and privileges. He could take part in all the feasts of the Jews, namely, the passover, Pentecost or the feast of weeks, and the feast of ingathering or of tabernacles. (See Exodus 12:19, 43, 44, 48, 49; also Deuteronomy 16:9-15; and 2 Chronicles 30:21-25; Acts 2:1, 5-10.) A "mixed multitude" of strangers had shared with the natural Israelites in their deliverance from bondage in Egypt; and God's express declaration was that the strangers were to rejoice with his covenant people in these feasts of his loving-kindness. "And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you."—Deut. 26:11.

[24] For those in the land of Israel who unintentionally brought about the death of a human creature Jehovah God provided a way of escape from execution, by means of cities of refuge. Six Levite cities were provided for this purpose, three on the east side of the Jordan, and three on the west side. By prompt action in forsaking all that he had and fleeing to the nearest city of refuge the accidental manslayer could prevent the avenger of blood from overtaking him and killing him. The unwitting manslayer, however, must remain within the limits of his city of refuge all the days of the life of the acting high priest of Israel. If the slayer disdained the provided shelter and sought liberty outside the city limits and the avenger of blood found him and slew him, the manslayer suffered righteous judgment and ate the fruit of his own folly.

[25] To avail himself of this merciful provision was the right not only of the natural Israelite, but also of the stranger. If the manslayer was deliberate and malicious in his bloody deed, he had no right to safety within the city of refuge, but must be handed over to the avenger of blood for execution. Such provision of cities of refuge foreshadowed the right which Jehovah God decrees as belonging to the "stranger" class today. In order for them to escape destruction at Armageddon with the blood-stained world-organization, they must forsake all and flee to Jehovah's Theocratic organization under Christ Jesus the High Priest and must put themselves under it. There they must abide forever, inasmuch as Christ Jesus is deathless and abides a High Priest of Jehovah God forever and sits upon the throne of The Kingdom, The Theocratic Government. For any of the "stranger" class to despise God's refuge and forsake the side of his Theocratic organization means one thing: Such unappreciative ones come again under the heavy blood-guilt of the world as breakers of God's everlasting covenant against wanton shedding of blood. At the latest, therefore, they must suffer destruction with the Devil's world by the avenging sword of Jehovah's mighty Executioner, Christ Jesus, at Armageddon.—Numbers 35; Joshua 20; Rom. 13:1-5; Lev. 24:21, 22.

[26] By law, also, Jehovah established the stranger's right to a living among his covenant people. Lovingly he guaranteed to him the right to glean the harvest fields and vineyards and orchards, saying: "It shall be for the stranger, for the fatherless, and for the widow. . . . And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing." The Israelites should enforce this right of the stranger, "that the LORD thy God may bless thee in all the work of thine hands." (Deut. 24:19-22) In like manner, the tithes collected from the Israelites every third year were to serve for some relief to the stranger, along with the Levites, widows and fatherless. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part

22. Why was Jehovah very careful to set forth in his Word to Israel the right of the stranger and to require it to be safeguarded?
23 What steps did the stranger have to take to enter into the God-given rights and privileges? and what were his rights respecting feasts?
24 What provision in Israel did Jehovah make respecting accidental manslaughter?

25. (a) Who had the right to avail themselves of such provision? (b) What did such foreshadow respecting the 'stranger' class today?
26. By what provision did God's law establish the stranger's right to a living in Israel?

nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest."—Deut. 14:28, 29; also 26:12, 13.

[27] The Theocratic law also provided that every seventh year from the time of Israel's entrance into the Promised Land was to be a sabbath year of rest to the land; and every fiftieth year was also to be a year of rest to the land, as well as a year of Jubilee of freedom to the children of Israel. During such sabbath years there was to be no sowing nor reaping, but the Israelites were to subsist on that which Jehovah bountifully provided for them in the years immediately preceding the sabbath years. This year of rest from the tillage and labor of the field was to be enjoyed not only by the Israelites and their servants, maids and hired help, but also by "thy stranger that sojourneth with thee". (Lev. 25:1-10) Likewise, in the weekly sabbath-day, the stranger was not to be deprived of his right to a full rest-day. He must also be paid promptly for his services rendered, at the close of his day's work.—Deut. 5:12-15; 24:14, 15.

[28] Equally with attending all the feasts of the Lord at the place where he chose to put his name, the strangers were to be admitted to all assemblies for hearing the written Word of Jehovah God read and discussed. In his farewell address to the Israelites Moses, by inspiration from God, commanded them: "At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it."—Deut. 31:10-13.

[29] Quite fittingly, on that occasion, when the mediator Moses brought all Israel into a special covenant of faithfulness toward Jehovah's Theocratic law, there was, among the others standing before him and listening, "thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day." (Deut. 29:1, 10-12) Appropriately, too, when Joshua carried out Jehovah's command through Moses to have the curses and the blessings as written in the law recited by the priests and Levites and the congregation (Deut. 27:1-15), there was present with them "as well the stranger, as he that was born among them". Hence "there was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them". (Josh. 8:30-35) Joshua lovingly recognized the stranger's right to hear God's Word and law.

[30] Along with such blessed right and privileges there went heavy responsibilities for the stranger under the Theocratic arrangement. He must practice no manner of religion, secretly or openly, neither countenance such practice by anyone else within or under the typical Theocracy. It was binding upon him, therefore, to keep the Ten Commandments delivered at Mount Sinai through Moses. That meant to worship no other god than Jehovah, to be faithful to and bring no reproach upon Jehovah's name, and to keep his weekly sabbath, and to do justly and lovingly toward his neighbor and fellow worshiper. (Lev. 20:1-8; Ex. 20:1-17) Any contrary course meant death by execution. (2 Chron. 15:9-15) All blasphemers of God's name, strangers as well as home-born Israelites, were to be put to death. (Lev. 24:15, 16) When presenting victims for sacrifice, the stranger must do so at the house of God, and not at any religious site. Furthermore, the sacrificial victim the stranger offered must be unblemished, just as the victims required of the natural Israelites, in order to be acceptable to Jehovah God. The same degree of faithfulness was required of him as of the Israelite. (Lev. 17:8, 9; 22:18-25) The stranger must sacrifice and offer worship to Jehovah God under the same laws and regulations as the Jews: "one law and one manner shall be for you, and for the stranger that sojourneth with you." (Num. 15:13-16) Minorities are not excepted from the law-observance.

[31] At the time of the yearly atonement for the sins of the nation of Israel, the stranger was obligated to observe the day as one of restraint from servile labor, along with all Israelites, for whom the day was one of affliction. (Lev. 16:29-31) If the congregation committed a sin of ignorance and oversight, the stranger was also accounted as participating in the sin of the nation. Hence the atonement sacrifice that was offered for the ignorant sinners worked for the forgiveness of the stranger also. "And it shall be forgiven all the congregation of the children

27. What provision was made for the stranger in connection with the sabbaths and wages?
28. What was the stranger's right as to the Word of God? and how did Moses state this in his farewell address?
29. How was this right in effect both on that occasion and also later when Joshua carried out the law?
30. In connection with such right, what responsibilities rested upon the stranger as to worship and sacrifice?
31. What was the stranger's obligation toward the atonement day? and what benefit was there to him from atonement sacrifices?

of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance." This same rule applied also to individuals sinning through ignorance, no matter who. "Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them." But presumptuous sinners, no matter who, were a reproach to God and were ordered to be destroyed. —Num. 15:24-31; Ezek. 14:7.

[32] Not only as a descendant of Noah, but now also as one bound by God's law to Israel which incorporated the everlasting covenant regarding the sanctity of life-sustaining blood, the stranger was forbidden to eat or drink blood, whether by transfusion or by the mouth. (Gen. 9:4; Lev. 17:10-14) Even the touching and eating of a dead carcass not slain by man for needed food required him to undergo cleansing according to God's law. (Lev. 17:15, 16; Num. 19:10-12) Cleanness extended also to marriages. Impure unions between humans, and also between man and beast, must be abhorred and shunned: "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you."—Lev. 18:6-26.

LIMITATIONS

[33] Besides the above obligations, the stranger in Israel was under some limitations or restrictions, but not to his hurt or oppression. The "stranger" class is repeatedly mentioned in connection with the poor, the widows and fatherless, and those without inheritance in the God-given land. They are associated with servitude, as wood-chopping and water-drawing. The natural Israelites held all the land and handed it down by inheritance to their natural heirs; hence the stranger was debarred from holding land. He was extended the right, therefore, to glean the fruitbearing fields; the gleanings thereof were to be left "for the poor and stranger". (Lev. 19:9, 10; Deut. 29:9-11) Also, the strangers might be bought for possession as servants of the Israelites; and such bought servants could be inherited by the Israelite heirs of the buyers; "they shall be your bondmen for ever: but over your brethren the children of Israel ye shall not rule one over another with rigour." If, however, a stranger should wax rich and an Israelite should fall into poverty and be obliged to sell himself to the wealthy stranger as a servant, the Israelite's freedom could be redeemed with money at any time. But if his servitude continued up till the Jubilee year, then the stranger owning the Israelite must let him go free in the Jubilee year, and his children with him.—Lev. 25:45-54.

[34] By the very nature of the Theocratic laws governing the high priest of Israel it was not permitted for the sojourner or stranger to marry into the high priest's family. The chief priest was under command to "take a virgin of his own people to wife". (Lev. 21:10-14) Concerning the temple priests during the time of the Kingdom it was specifically prophesied that "the priests the Levites, the sons of Zadok . . . shall take maidens of the seed of the house of Israel, or a widow that had a priest before". (Ezek. 44:15, 22) A like limitation was set up with respect to the kingdom of the typical Theocracy, so that no stranger could become king of Israel. In the special covenant of faithfulness into which the mediator Moses brought the Israelites Jehovah laid down the rule: "Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother."—Deut. 17:15.

[35] Such measures regarding priesthood and kingship well foreshadow that the "strangers" of good-will, who are not begotten of God's spirit and hence not spiritual Israelites nor anointed to the "royal priesthood" with Christ Jesus, are not taken into the covenant with him for the Kingdom. They have no promises or hopes of being priests of God and of Christ and reigning with him a thousand years. (Ex. 19:6; 1 Pet. 2:9; Rev. 5:10; 1:5, 6; 20:4, 6) Their privilege is that of being the earthly subjects of the heavenly kingdom. For such reason they do not partake of the bread and wine at the Memorial supper which Jesus instituted for those in the Kingdom covenant.

UNDER THE THEOCRATIC GOVERNMENT NOW

[36] The foregoing features of Jehovah's law respecting sojourners or strangers, we are assured by inspired authority, were a "shadow of good things to come". Hence they apply in a spiritual way to the consecrated persons of good-will today, otherwise known as the "Jonadabs" or the Lord's "other sheep". (Heb. 10:1; Col. 2:17; John 10:16) An obligation is therefore upon the spiritual Israelites of Jehovah's Theocratic organization today to recognize the right of this "stranger" class and to see to it that such right is respected and maintained by enforcement of it. The facts show that in A.D. 1918 Jehovah, as represented by his Messenger of the covenant, Christ Jesus, came to the temple for judg-

32. What were his responsibilities as to blood and clean conduct?
33 (a) With what groups were the strangers usually classified? (b) What were their limitations as to land-holding and as to bought servants?
34 What limitations rested upon the stranger as to Israel's priesthood and kingship?
35. What do such limitations as to priesthood and kingship foreshadow as to "strangers" of today?
36. In view of all the above, what obligation rests upon the spiritual Israelites now? and what warning does the Lord's coming to the temple put into effect in this behalf?

ment of those of the Theocratic organization. He warns the spiritual Israelites, who are in the Kingdom covenant and in line to be a heavenly "kingdom of priests", saying: "I will come near to you to judgment; and I will be a swift witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside [or defraud] the stranger from his right, and fear not me, saith the LORD of hosts." And why? "For I am the LORD [Jehovah], I change not; therefore ye sons of Jacob are not consumed."—Mal. 3:1-6.

[37] No, the inward sense of Jehovah's law has not changed for the spiritual "sons of Jacob". The remnant of these can now say to Jehovah God: "Thou hast maintained my right and my cause; thou satest in the throne judging right." (Ps. 9:4) Beyond this, Jehovah is also determined to maintain the right of the "stranger" class, now that his kingdom by Christ was set up in 1914. This class must be aided to live in peace and spiritual prosperity with the remnant of the "Israel of God". This class they must never oppress, but must love them as themselves. As it is commanded: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." (Lev. 25:35; 19:33, 34) They must "judge righteously between every man and his brother, and the stranger that is with him", and must "not pervert the judgment of the stranger, nor of the fatherless". Otherwise, Jehovah will be a swift witness against them and cast them out of his Theocratic organization. "For the LORD your God is God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt." (Deut. 1:16; 24:17; 10:17-19) Hence those denying the stranger his right are certain to be destroyed as accursed: "Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people [the faithful remnant] shall say, Amen."—Deut. 27:19; Ex. 22:21; 23:9, 12.

[38] The remnant of spiritual Israel have been delivered from Satan's organization, Babylon, and been restored to their land of Theocratic service of Jehovah at his temple. His prophet foretold their restoration, and also that "the strangers shall be joined with them, and they shall cleave to the house of Jacob [Israel]". The restored remnant are expressly commanded to appreciate these lovable earthly companions who cleave to the Theocratic organization, and not to oppress or imagine evil against them. (Isa. 14:1; Zech. 7:10) They must be given their full privileges of service in connection with that organization, for such is their right.

[39] Jehovah God is not building two organizations today, with two different works; but the "stranger" class must subject themselves to the one Theocratic organization. This being so, it is their duty and privilege to join with the remnant in the same work of proclaiming publicly and from house to house that "the kingdom of heaven is at hand". Their appointed service now is not different from that of the remnant. (Rev. 22:17) And it is in this respect that the Theocratic law applies, that "one ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD". (Num. 15:15; 9:14) Since now the Theocratic Kingdom has been set up and Jehovah's King is gathering to his temple of worship all his "other sheep" before the tribulation of Armageddon, it is incumbent upon such gathered "other sheep" to obey the "one ordinance", namely, to 'preach this gospel of the Kingdom in all the world for a witness'.—Matt. 24:14.

[40] At assemblies of Jehovah's Theocratic organization those of the "stranger" class have the right and privilege to offer prayer to Him, and also to conduct meetings for Bible study and for service preparations, even with members of the spiritual remnant being present. The adding of these "stranger" servants to the Theocratic organization was foretold in these words to the restored anointed remnant: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles [the nations], and in their glory shall ye boast yourselves." (1 Ki. 8:41-43; 2 Chron. 6:32, 33; Isa. 61:5, 6) Likewise the consecrated "stranger" can perform baptisms in water of those who want to symbolize their consecration to God; just as John the Baptist, who was not begotten or anointed of God's spirit, was privileged to immerse in water both Jesus himself and also many of Jesus' disciples.

[41] Jehovah God and Christ Jesus, and not the "stranger" class or Jonadabs, are the Teachers of the organization. The Jonadabs merely carry out organization instructions in conducting and addressing meetings. Their consecration to God is just

37. (a) Whose right has Jehovah maintained, and, besides this, whose right is He determined to maintain? (b) What are the Lord's commandments whose sense the remnant must therefore carry out? and with what penalty for failure?
38 As respects the restored remnant, what did the prophecy foretell concerning the "strangers"? and how are the remnant commanded to deal with such?
39 How, therefore, does the Theocratic law now apply that "one ordinance" must be for both remnant and "strangers"?
40. What right and privilege have such "strangers" in connection with gatherings of Jehovah's people and as to baptism?
41. Why may such "stranger" class properly conduct study meetings and make addresses to Jehovah's servants?

as true and full as that of the spiritual remnant to God. The same degree of faithfulness to their consecration vow is required of them as of the remnant. And the same spirit of the Lord operates today upon the "strangers" as upon the remnant. As the "strangers" of good-will learn through the Theocratic organization, they transmit the learning to others, and are not originators or interpreters of the information they transmit. In the same way, before the time of Christ and the Pentecostal outpouring of the spirit, the faithful prophets of old provided the Hebrew canon of the Holy Scriptures which, by God's spirit, becomes "food in due season" for spiritual Israelites now. It follows, therefore, that "strangers" can be and are God's servants today.

42 All spiritual Israelites now having Jehovah's approval will love the stranger and defend and maintain his right. And both the remnant and the "stranger" class will unitedly keep the "one ordinance" of His Theocratic organization under Christ Jesus the King.

42. What, therefore, will now be the mutual course of spiritual Israelites and the "stranger" class?

WHENCE RELIGION, POLITICS AND COMMERCE?

FOLLOWING the flood, which was predicted by the Creator through his prophet Noah, another world came into existence, and that world persists to this day and hence is old. Most persons believe that it will continue for ever; but in this they err. This world consists of heavens and earth, the heavens being that part which is invisible to human eyes, and the earth that part which is visible. Fallen angels were not included in God's judgment of death executed against the wicked on earth at the time of the flood, but the then existing relationship between the visible and invisible groups of the wicked was destroyed by the flood. The authoritative statement, at 2 Peter 3:5, 6, is: "By the word of God the heavens were of old, and the earth standing out of the water and in the water [within the water-ring and canopy till then revolving about the earthly globe]: whereby the world that then was, being overflowed with water, perished."

The world that is now, that is to say, the invisible and the visible, will that abide for ever? The Bible answers that question in these words: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. 3:7) The world now in existence comes under the designation "this present evil world", and such world is the one that the Lord God has decreed shall be destroyed and pass away, shortly now. (Gal. 1:4) Satan the Devil is the prince or invisible ruler in control of the present wicked world, which shall pass away. (2 Cor. 4:4) "Fire" is the symbol of the destroying agency which will befall the present world. With its passing away there will fully appear a new world, concerning which the Bible says: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13) Following the flood and end of the preflood world, the population of our earth consisted of Noah and his three sons, Shem, Ham and Japheth, and the wives of all of them. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." (Gen. 9:1) Later it is recorded: "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood." (Gen. 10:1) The human race then began to multiply once again.

Immediately after Noah left the flood-battered ark Jehovah God made known His covenant concerning the sanctity of life. (Gen. 9:9-11) A covenant is a solemn and unbreakable declaration of God's purpose; and by this covenant God would have all creation know that life is a gift from him and no one can properly take or destroy life without the permission of God. The beasts of the field and the fowls of the air God indeed declared available now to man for food as man may require. But the wanton and needless slaying of animals was pronounced a violation of God's everlasting covenant. If a man kills beasts for his necessary food, such is lawful; but if he kills them merely to satisfy a selfish desire to slay or to gratify his desire for sport, that is a violation of the covenant concerning the sanctity of life. Hence, too, if any man, contrary to the law of God, kills another man, the killer is guilty of murder and must suffer death at the hand of God's executioner.—Gen. 9:2-6.

This covenant having been announced and marked by the appearance of the rainbow for the first time to man's eyes, Satan the Devil saw an opportunity to further reproach God's name by causing man to violate that everlasting covenant. This violation began to be manifested particularly in Nimrod. The man Nimrod was a descendant of Noah's son Ham. "Nimrod . . . began to be a mighty one in the earth. He was a mighty hunter before the LORD wherefore it is said, Even as Nimrod the mighty hunter before the LORD." (Gen. 10:8, 9) Nimrod was ambitious, warlike, and bloodthirsty, and reveled in wicked deeds. He was undoubtedly induced to do so by reason of the influence of the Devil and his associate demons. Nimrod hunted and killed wild beasts merely to satisfy his wicked desires, and he armed and trained young men to follow him in the killing business. In the eyes of the people Nimrod became one greatly admired and worshiped because of his prowess No doubt the Devil put that into the minds of the people, that they would show their devotion to a creature rather than to the Creator. To them, indeed, Nimrod was a "mighty hunter before the LORD", that is, superior to or greater than the Almighty God. The honor, plaudits and adoration bestowed upon Nimrod was worship, and there, following the flood, the practice of religion began, but Noah continued to worship Jehovah.

Religion is a form of worship bestowed by creatures upon another creature, the one worshiped being regarded by such creatures as superior to themselves and worthy of adoration and worship. The Devil, it appears, had gained

control of the mind of Cush, the father of Nimrod, and had used Cush, the son of Ham, as a ringleader in turning earth's increasing population away from Jehovah God. Nimrod, son of Cush, was trained together with others to violate God's everlasting covenant and to establish creature worship; and this was for the purpose of diverting the minds of creatures away from the Almighty God. By this means Satan and his associate devils defied the Almighty God and reproached his name, and thereby reset up the practice of religion in the earth. Let this be remembered and kept in mind henceforth: Religion has ever been the chief instrument employed by the Devil to reproach the name of Almighty God and turn the people away from the Most High God.

Religion's ally, namely, politics, is the means and art of organizing and governing the people in order to control men and their institutions. Religion, having been organized and put into operation to turn the people away from God and to the worship of creatures, was quickly followed by politics, that is, an organization among men to control and rule the people. Nimrod, the religionist, took the lead in politics, he being made the ruler or king. "And the beginning of his kingdom was Babel." (Gen. 10:10) Nimrod and his religious and political associates built cities, into which the people were gathered; and that was the beginning of trade or commerce, trafficking among one another. From that day to this, religion, politics and commerce have been operated jointly by the Devil and his assistants for the purpose of controlling and ruling the nations of the earth and keeping them away from a knowledge and service of Almighty God.

Further carrying out his wicked scheme to turn the people away from God and to cause them to worship creatures, the Devil and his wicked angels injected into the minds of men the falsehood that their salvation depended upon the acts and power of themselves and other Godless creatures. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."—Gen. 11·4.

By religion the Devil moved the people who were settling in the land of Shinar to build the tower of Babel, which name the natives would interpret to mean "Gate to God". This bears out that religion was at that point brought forth to defy the Almighty God. Doubtless because of that organized movement in setting up religion Jehovah God interfered and brought about a confusion of the language of the people; and hence, according to the Hebrew, the name *Babel* means *confusion*. From the very beginning God expressed his indignation against religion, showing that it is an abomination in his sight because formulated, brought into existence and fostered by the Devil. Nothing else has brought about so much confusion among the people as the many kinds of religion that are practiced among them. From religion's introduction in the garden of Eden religion has been the chief means of confusing, deceiving and misleading the people and has resulted in turning them away from the knowledge and worship of the true and almighty God. This of itself is proof conclusive that religion is the product of the Devil, employed specifically to deceive mankind and to turn them away from Jehovah. Religion causes the people to be very superstitious and to yield to the influence of their religious leaders; and that opens clearly the way for politicians to gain control of and rule the people, and also for commerce or traffic to be used by which the people are robbed of their just rights and earnings.

In Genesis 10:10 the ancient Greek Septuagint translates the word "Babel" as "Babylon". *Babylon* is the name of the Devil's organization, which combines three elements, to wit, religion, politics, and commerce, to control the peoples of the earth. Religion is employed for selfish gain to the Devil's crowd; and therefore the prophecy of God says to the Devil: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee."—Ezek. 28:16, 18.

Satan the Devil's ambitious and covetous desire to get gain for himself induced him at Eden to rebel against Almighty God; and thereafter he has employed religion, politics and commerce to further feed his insatiable and covetous desire. Concerning money-getters it is written: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. 6:10.

Money, as here used, means anything by which gain is measured. The evil is not in the circulating medium which is called "money", but the "evil", or wrong, results from loving or desiring that which enables one to reap selfish gain. Many men who have at first had faith in Jehovah God and who began to serve him have been led to covetousness; and that unsatisfied desire for gain has brought about their complete downfall. Such was the course of Satan and such has ever been the course of those who serve him. Religion is used for that purpose, that is, that the Devil might gain the devotion of creatures to anything, particularly to himself, and thereby turn them away from Jehovah God.

Following the organization of Nimrod's kingdom of Babylon, other organized nations came into existence, to wit, Egypt, Assyria, Persia, Greece, Rome, and others All of such great world powers and all subdivisions thereof which have been formed as nations and which form any part of such world powers, have had and practiced or do have and practice religion. Babylon is the mother of all religions today; and the Devil is the father thereof. All religions properly take the name of "Babylon". The Devil is the great enemy of God, and religion is therefore an enemy of the Almighty God. The Devil is man's worst enemy, and his religion is likewise a deadly enemy to man. The Devil's organization is symbolized by an unchaste or impure woman called "Babylon". Therefore all religions are of Babylon, and particularly the world's leading religion whose hundreds of cults are practiced in so-called "Christendom".

Since the flood all the nations, kindreds and peoples on the earth have had and practiced some form of religion; and each and every one has been made to do so by the wily influence of that wicked one, the Devil, and his associate wicked spirits. It is therefore said of Satan's organization Babylon, that 'she has made all the nations drunk with the wine of her fornication'. (Rev. 14:8) "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Rev. 17:5) All of this shows that religion is the instrument of the Devil employed to oppose, defy, mock and reproach the Almighty God and to deceive men and turn them aside from the true Almighty God, whose name is Jehovah, and hence turn them into destruction.

All religious organizations on the earth are formed and carried on by men who are subjected to wrongful influence and ruled by the enemy Satan the Devil; and this is true whether any of them know it or not, because the Bible so states. There are two great organizations in existence, to wit: Almighty God's organization, which is wholly righteous, pure and true, and the organization of the Devil, the mimic god, which is unholy, wicked and entirely false. The people of earth are subjected to one or the other of these two organizations. The Devil and his angels and other wicked supporters at all times fight against God to defame his name and mislead the people away from him. That wicked organization is attempting to destroy everyone that is on Jehovah's side and tries to do right. Christ Jesus and his true followers are entirely on Jehovah's side, even as the prophets of old were on His side and served Him. There is a great warfare waged by those on the side of the Devil against those devoted to Jehovah God; wherefore it is written of such: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

It is therefore seen that Satan and his wicked associated demons that joined him originally in his rebellion at Eden constitute the powers, principalities and invisible rulers of this wicked world which operate in darkness as man's enemies. Those in God's organization make war upon that devilish rule and power, and therefore must tell the truth concerning religion, because religionists war against God and religion is the chief instrument by which the people are deceived. In that warfare, however, God's faithful servants do not use weapons to injure any human creatures in their bodies. The weapons of their warfare are spiritual, particularly "the sword of the spirit, which is the word of God". (Eph. 6:13, 17) To those on the side of Jehovah and who are serving him in this warfare he says: 'Ye are my witnesses to tell the people about my name and kingdom and purpose.' (Isa. 43:10-12) Such witnesses of God are humans, walking in the flesh, but using only the weapons of the truth with which Jehovah has armed them. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)."—2 Cor. 10:3, 4.

Let it be clearly understood, therefore, that the true servants of Almighty God and the followers of Jesus Christ have no fight to wage against any human creature, be that person Jew, Gentile, Catholic, Protestant, or pagan. They have no disposition to injure any man, but are commanded to tell the truth for the good of those who want to know the right way. Men of all nations have fallen under the wily influence and power of Satan and his wicked angelic associates. It is the privilege and duty of Jehovah's witnesses to tell them the truth as God has commanded, in order that those among them who are of good-will toward God may find the only place of security and safety from their enemies. The truth of God's Word is therefore a warning given that those of good-will may heed the warning and flee to the place of safety; and for this reason the above plain facts are told respecting the origin of religion, politics and commerce.

RUTH, A CONVERT FROM RELIGION

DOOMED to dismal failure are those who seek to convert this world to Godliness. Religion's backing of the vaunted postwar governmental creation will not entice God into politics and result in a converted world. On the contrary, the complete religionizing of the world by total war will only mean that the forces of un-Godliness have been more strongly entrenched. Religion blinds. Her traditions "make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed".—Isa. 6:10.

Bible truth brings light, and conversion. "The law of the LORD is perfect, converting the soul." (Ps. 19:7) The world stops its ears with religious plugs. Its citizens "will not listen to wholesome instruction, but will overwhelm themselves with teachers to suit their whims and tickle their fancies, and they will turn from listening to the truth and wander off after fictions". (2 Timothy 4:3, 4, *Goodspeed*) But not all turn from the truth. Thousands of individuals turn from the fictitious religions they have wandered off after and turn to the truth. A striking example of such conversion is uncovered out of the dim past of centuries by reading the Bible story of the life of Ruth. The book bearing her name relates it.

The authorship and date of writing of the book of Ruth are uncertain. Consensus of opinion attributes it to Samuel, though many contend it was written after his time. The opening phrase, "in the days when the judges ruled," indicates that the time of kings had begun. These introductory words also set the events in the time of the judges. While the record does not say so, circumstantial evidence suggests that Ruth lived during the reign of Moab's King Eglon, and thereafter.

General conception has it that the book of Ruth is no more than a simple narrative of pastoral or rural life, having a goodly share of pathos at the beginning, but later blossoming into a beautiful love story. It is not a mere idyl. Jehovah's purpose in making the Bible record is not

to entertain, but to instruct, and particularly to instruct in these "last days". Ruth played a part in a prophetic drama that finds fulfillment in modern times.—1 Cor. 10:6, 11.

Ruth was a Moabitess, dwelt in the land of Moab, and worshiped the demon god Chemosh. But a family of Israelites was to change her life's course. Elimelech left his city of Bethlehem-Judah because of a famine and, accompanied by his wife Naomi and two sons, traveled to Moab. Ruth married the son named "Mahlon". However, death took heavy toll on the family, and left Ruth and her mother-in-law and her Moabitish sister-in-law widowed and childless. The bereaved women, bound together by common sorrow, set out for the country of Naomi, from which the blight of famine had now risen. But more than grief united the women: the mother-in-law had testified of the God Jehovah of Israel, and the daughters-in-law had turned their backs on the religious god Chemosh.—Ruth 1:1-7.

The trio of travelers stop. The elder woman speaks to the younger ones. She warns that the way of integrity is a rocky road, that fleshly desires may suffer, that longings for husband and home and children have little prospect of being satisfied, that they are leaving behind life as normally lived in the Moabitish world, and, finally, that if the price of integrity to Jehovah be too high, now is the time to turn back. Sobbingly, the two women declare to continue the journey. The warning is strengthened. The searching test sifts out one. Certainly Naomi's primary motive was not to make converts—Ruth 1:8-15.

But no quitter was Ruth! With touching emotion she implores: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me." (Ruth 1:16, 17, *Am. Stan. Ver.*) Who could resist such a moving plea? The two resume the trek, silent. In the course of time they reach their journey's end, Bethlehem.—Ruth 1:18, 19, 22.

Ruth was no sluggard. She arrived in Bethlehem at the beginning of barley harvest. She volunteered, "Let me now go to the field, and glean among the ears of grain." Permission granted, Ruth made her way to the grainfields. She started early, in the coolness of the morning. The sun mounted in the sky; still she labored. When it reached its zenith she paused briefly for the midday meal, then rose up to glean through the afternoon's heat. She worked in the field until evening, and at the close of day beat out the grain and separated the chaff therefrom. The fruits of her long day's toil would have overflowed a bushel basket, being about an ephah of barley. This she generously shared with her aged mother-in-law.—Ruth 2:2, 14, 15, 17, 18; *Am. Stan. Ver.*

Neither was Ruth an ingrate. She knew of God's law and the gleaning rights it gave to the poor and to the stranger and to the widow, as she was. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow." (Deut. 24:19-21; Lev. 23:22) Yet she did not make demands. She meekly approached the servant set over the reapers and begged leave, as follows: "I pray you, let me glean and gather after the reapers among the sheaves." (Ruth 2:7) She displayed becoming humility before the master of the harvest when he favored her: "Then she fell on her face, and bowed herself to the ground." At his comforting and approving words as to her consideration for Naomi, her abandonment of religious Moab, and her conversion to and trust in Jehovah, she expressed gratitude for his kindnesses and friendliness.—Ruth 2:10-13.

And, despite the objecting howls of "character developers", Ruth was not brazen nor unchaste. Note the evidence that acquits her of all such charges and convicts pious frauds of today as smear-campaigners against God's servants. Acting on Naomi's advice, the young Moabitess made herself presentable and went on an evening call on the master of the harvest, Boaz. She came upon him quietly as he slept by the threshingfloor, uncovered his feet, and laid herself down. At midnight Boaz awoke, conversed with the woman, and bid her tarry for the night. In the morning she departed while the early dawning light still made recognition difficult. Boaz instructed: "Let it not be known that a woman came into the floor." Furthermore, he sent her away laden with grain. (Ruth 3:1-8, 13-15) "An open and shut case against Ruth," chime the religious scandalmongers.

They choose to ignore these facts: Ruth had a good reputation in Bethlehem: "All the city of my people doth know that thou art a virtuous woman." (Ruth 3:11) She could not have been moved by lust, as Boaz was many years her senior. The attraction could not have been money: there were young men who were rich: "Thou followedst not young men, whether poor or rich." (Vs. 10) Ruth did not come proposing illicit relationship; rather, "Spread therefore thy skirt over thine handmaid," which in symbol was a proposal of marriage. Brazen? No; for she added, "Thou art a near kinsman." (Vs. 9) Boaz was the one having the right to redeem, according to the levirate law of marriage, being near kinsman to both the husband of Naomi and the husband of Ruth. Naomi was too old to raise up seed, Ruth was substituted for her. Hence Ruth was properly reminding Boaz of his obligations under the levirate law. Boaz so understood her actions: "I will do to thee all that thou requirest." But what about the gift of grain religionists infer was a harlot's hire? Merely a token or pledge that the necessary action preliminary to fulfilling the levirate marriage would be carried out. The keeping of the matter secret? Just to allow time for Boaz to determine whether a kinsman nearer than he would meet the obligation. (Vs. 12) Premature revealment of events might affect his decision. That marriage, and not adultery, was the motive for the call is further shown by Naomi's query on Ruth's return: "Who art thou, my daughter?" In other words, "Are you now the wife of Boaz or not?" —Ruth 3:11, 12, 16-18.

In due time Boaz settled what complications were involved, and, this done, declared: "Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance,

that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." "So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son." (Ruth 4:10, 13) Thus the Lord Jehovah approved of and blessed Ruth and her union with Boaz. Her conduct was above reproach from the Almighty. How fully she was blessed by Him is shown by words recorded more than a thousand years thereafter: "The book of the generation of Jesus Christ, the son of David, . . . Boaz begat Obed of RUTH; and Obed begat Jesse; and Jesse begat David the king."—Matthew 1:1, 5, 6, *Am. Stan. Ver.*

The name "Ruth" means "friend, friendship; beauty, appearance". Just as Ruth showed friendliness toward Naomi and the typical Theocracy and was comely and virtuous in the sight of God and his organization, so likewise the class she prefigures associate themselves in unbreakable friendship with God and his chosen people and Theocratic organization. Shortly after Christ's coming to the temple A.D. 1918, and particularly around the year 1922, the "Ruth" class manifested themselves They gave ear to the truth declared by the "Naomi" class, and the renovation of their mind that followed caused them to be transformed from religion to true Christianity. (Rom. 12:2, *Emphatic Diaglott*) As Naomi's arguments failed to stumble Ruth, so revealed truths as to testings and requirements of Christians did not cause the "Ruth" class to falter, but strengthened their resolves. They vowed lasting attachment to God's "woman", as did Ruth to Naomi. They for ever turned their back on modern "Moab", and faced the future with Jehovah's covenant people. This class works diligently in the season of harvest, but not as harvesters or reapers. Like gleaners, they are unprofitable servants in the field of the Chief Harvester, Christ Jesus (John 4:35; Matt. 13:37-39; Luke 17:10) Yet, they are fed spiritually and physically and are made a part of the bride of the Greater Boaz, Christ Jesus.

At the present time the "Ruth" class continues with the rest of Jehovah's witnesses making known the Kingdom truths. They speak of the doom of the Devil's world (postwar included), and draw attention to Jehovah's promised new world. They do not try to convert Satan's realm Yet, just as the declared truth caused them to convert from religion to Jehovah's kingdom, the message they proclaim will attract additional thousands of converts. Note these words, addressed to God's "woman" Zion: "Thine heart shall fear, and be enlarged; because the abundance of the sea [seas of humanity] shall be converted unto thee." (Isa. 60:5) Let religion seek to patch up this battered old world of Satan: her postwar patchwork will only result in a final destroying rent. (Matthew 9:16) Those who will inherit blessings as did Ruth will attach themselves inseparably to God's organization.

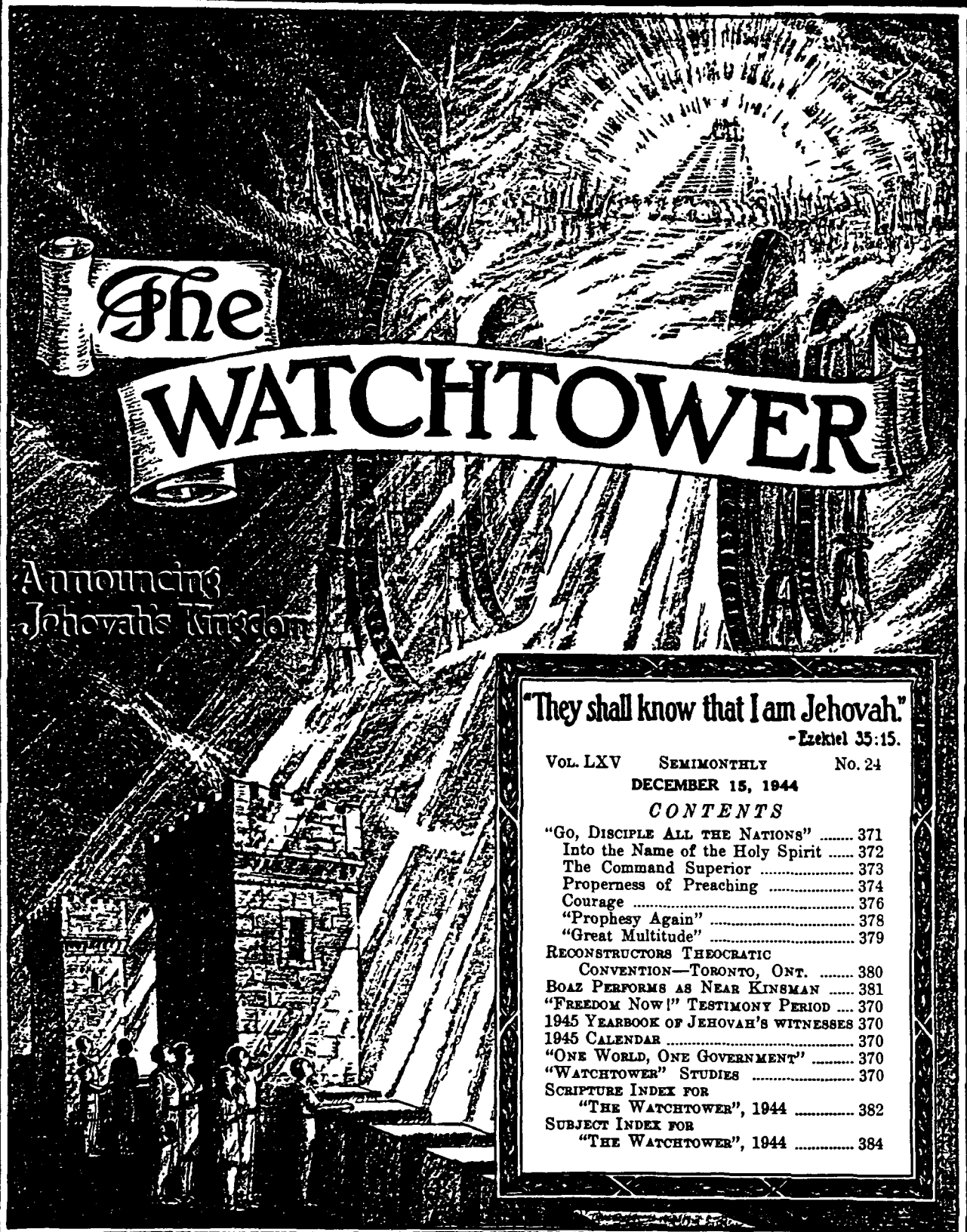
FIELD EXPERIENCES

JEHOVAH'S WITNESSES IN ONTARIO, CANADA

"Less than two months ago, while at my usual Tuesday morning book study with Mrs. M——, I was suddenly interrupted by the door's opening and a young man's entering. He was only seventeen years old, but rather big for his age. He approached me and, looking very abused, said: 'I wish that you would come here and teach *me* sometimes.' Well, I had never had occasion before to be acquainted with this lad, and it hit me rather suddenly. Evidently he was peeved to think that, all the time I had had the study with his mother, I had not asked him in. He mentioned that he had more or less eavesdropped and what he had gathered sounded very good. He mentioned that he was not a bad boy, but that he did like smoking, a little game of pool, etc., but nothing really bad, and that this sounded like something he should have. I made a definite arrangement with the boy to have a study on the following Friday evening. Friday I arrived and the lad had another boy with him to hear what I had to say. We took up the Kingdom scriptures in the back of the 'Mizpah Bible', and after that I thought that they would never let me go. They were so thrilled that they took their Bibles after I left and went over to a neighbor's to tell him all about the Kingdom. After three studies only, mark you, he attended regularly at the Hall studies. He attends the study that I have with him, the *Thy Word Is Truth* study, the midweek book study, and the service meeting, and has joined the school for the Course in Theocratic Ministry. He has now taken a set of bound books, obtained a Mizpah Bible, and has expressed his desire to serve the Lord in the door-to-door work. All this within five weeks. He has lost many of his worldly friends because of the stand he has taken for the great Theocracy. He has something with him to study at work during meal hour, and the other workers at the factory call him 'Pastor Brown' in order to ridicule him. Truly, the 'prodigal son' is coming home, and how privileged we are as ministers of the great God Jehovah to run out and meet and feed this class on the life-sustaining food from the Lord's table!"

"I WAS DETERMINED TO SHOW TO SOME

of the Shreveport (La.) people that, although they had sent two of Jehovah's witnesses to the pen, that did not stop the warning. I used to meet ——— early in the morning, going down Texas Street holding *The Watchtower* high so all could see it. After they sent him away I did not see anyone else do this work. After my arrest in August, although they gave me a hard slap when taking my fingerprints, I went down Texas Street as I used to see him do. One morn the officer stopped me and asked to see the book. He said: 'Have we got to keep arresting you about these books?' I said: 'Your high courts gave us approval to go out with our books.' He carried me into a store to use the phone. When he got through he said: 'You can go this time, but don't let me catch you at it any more.' But there were two together this a.m. They did not arrest me, but one told me to get off his beat. After I told him the higher courts do not care and why should he complain, he said: 'Get off my beat.'"



"They shall know that I am Jehovah."
-Ezekiel 35:15.

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The WATCHTOWER

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"FREEDOM NOW!" TESTIMONY PERIOD

The calendar year of 1944 closes with this Testimony Period, during the month of December. Through receiving and acting upon the truth Jehovah's consecrated people have been freed from the bondage in which this world lies; and these appreciating this freedom which they enjoy now are using it unselfishly by sharing in the "Freedom Now!" Testimony Period. The campaign with the new literature, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*, has gotten into full stride throughout the nation during this Testimony Period, both of these publications being offered together on a contribution of 25c. We are prepared to co-operate with you for a full and free share in this Testimony.

1945 YEARBOOK OF JEHOVAH'S WITNESSES

The 1945 *Yearbook of Jehovah's witnesses* sets out the officials of the corporations which Jehovah's witnesses use as their legal servants, and features a detailed but most interesting report on the work they have accomplished this past year in the United States and 49 other countries of the earth. Besides this report by the WATCHTOWER SOCIETY president, there is also his comment on the yeartext for 1945, followed by daily texts and comments for daily spiritual stimulation throughout the year. The 1945 *Yearbook* is now off the press, and will be mailed, postpaid, on a contribution of 50c a copy, this being due to the limited edition. Companies will combine their orders and send in through the local company servant, together with remittance.

1945 CALENDAR

The 1945 Calendar sets out to good effect the yeartext: "Go ye therefore, and make disciples of all the nations." (Matthew 28:19, *Am. Stan. Ver.*) Intermingled with the words of this text is an artistic panorama of how this work of discipling is being carried on in many parts of the globe. Beneath the above is a service calendar for all those interested in obeying the above command, and it specially calls attention to the bimonthly Testimony Periods of Jehovah's witnesses for 1945 as well as the predominant service theme for the alternating months. The Calendar is mailed, postpaid, on a contribution of 25c each, or five on a contribution of $1.00 when sent to one address. Companies will order through their servant.

ONE WORLD, ONE GOVERNMENT

The title of this new booklet presents a theme of universal interest. The relation of how Almighty God, according to his Word, will work it out will delight every honest, yearning heart. Because of the anticipated demand for this booklet, its first printing is five million copies. General distribution thereof will be duly announced. Personal copies are now available at 5c each

"WATCHTOWER" STUDIES

Week of January 21: "Go, Disciple All the Nations," ¶ 1-24 inclusive, *The Watchtower* December 15, 1944.

Week of January 28: "Go, Disciple All the Nations," ¶ 25-46 inclusive, *The Watchtower* December 15, 1944.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV DECEMBER 15, 1944 No. 24

"GO, DISCIPLE ALL THE NATIONS"

"Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the holy spirit."—Matt. 28:19, The Emphatic Diaglott.

JEHOVAH is the "name of the Father", into which the disciples from all nations are commanded to be baptized, as well as into the name of his Son and the holy spirit. *Name* stands not merely for what it means in itself, but also for what the person is who is designated by the name and who bears it. If the bearer of the personal name bears also the dignity of a high and mighty station combined with great power and authority, then the name stands also for the position and office which the name-bearer fills. The "name of the Father", therefore, stands for more than the fact that Jehovah is the Life-giver of all intelligent creatures of his household, and particularly of his Son Jesus Christ.

[2] The Father, who is Jehovah, is The Supreme One, the Almighty God. Hence he is the One that rightfully holds universal domination over all space and creation. Accordingly, the "name of the Father", Jehovah, stands for his position of universal domination as well as his purpose for which he dominates creation. His domination is not oppressive, but is his righteous, loving lordship and rule over all creatures who are absolutely dependent upon him for life and every good and perfect gift. Consistently, then, to be baptized "into the name of the Father" means to be immersed in water in total recognition of and full commitment to the fact that Jehovah is the Universal Sovereign, the One holding universal domination and to whom, therefore, the baptized one should of right and reason and wisdom be completely submissive and obedient. Baptism into his name means that the one thus symbolizing his consecration to the Father has given his unchangeable word to live thenceforth in fulfillment of Jehovah's purpose and that he has taken his stand on Jehovah's side of the great issue of universal domination.

[3] The command of the Father to the consecrated followers of his Son is: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20, *Am. Stan. Ver.*) These words were actually spoken by the Son to his followers. Nevertheless they are as fully mandatory upon them as if the words came direct from the Father. The words were spoken by no person of little consequence. They were spoken by the Son upon whom the Father, the Universal Sovereign, had conferred full authority to lay this command upon those consecrated followers. The Record, at Matthew 28:18, is: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth." —*Am. Stan. Ver.*

[4] For such reason the Son was authorized to give the mandate to go and teach and baptize. The mandate must be given the full weight the same as if it proceeded immediately from the Supreme Authority, because the Son came in the name of his Father and spoke in the Father's name. The Son's words had back of them all the authority for which the name of the Father stood. To those who did not honor him as the Father's representative Jesus said: "I am come in my Father's name, and ye receive me not. . . . The works that I do in my Father's name, they bear witness of me." (John 5:43; 10:25) Hence Jesus' apostle correctly stated the matter when he said: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things."—Heb. 1:1, 2.

[5] It was therefore without any selfishness and egotism that the Son commanded that the baptism be not only into the name of the Father but also into the name of the Son. This was a command in full harmony with the facts of God's arrangement; and those facts could not be overlooked or set aside if the baptism was to be valid and effective. Baptism

1. Into whose name is the baptism of the disciples to be, and for what does the term "name" stand?
2. For what, then, does the "name of the Father" stand? and what does being baptized into it mean?
3 Why is Jesus' command to 'go, make disciples, and baptize' so mandatory upon his followers?
4 Why must this mandate be given as full weight as if proceeding direct from Jehovah God?
5 Why was Jesus not egotistical in including his own name in this mandate, and for what does the "name . . . of the Son" stand?

into the Son's name means more than just into the literal name of the Son, Jesus Christ; just as the name stands for more than its literal meaning. The name carries with it all the honor, authority, power and office that the Father has laid upon the Son. One's consecration to God the Father, which consecration is symbolized by being immersed in water, must take into consideration the place to which the Father has assigned the Son in the vindication of His name and universal sovereignty. No creatures, and especially imperfect, sin-laden, dying creatures, can be consecrated to God except through the Son; for no one can come to the Father except through the Son. By the Son's faithful obedience to God even to the death the Son became both the Vindicator of his Father's name and also God's 'Author of salvation' for humankind.—Heb. 5:8-10.

6 Being baptized into the name of the Son means being baptized unto a recognition and obedience toward that for which the Son's name stands, to wit, his position and office in God's purpose and arrangement. The Son, by his own loyal course to his Father, left the one and only example for his followers to copy, and they must obey his example as well as his words. Jesus not only said, but he also did in harmony with his own words.

INTO THE NAME OF THE HOLY SPIRIT

7 How, then, about being baptized "into the name . . . of the holy spirit"? Trinitarian religionists argue that this command of Jesus is proof that the holy spirit is an intelligent person and is the third member of a trinity of three persons in one God. They argue that the Father is a person, and the Son is a person, and therefore the linking of the holy spirit with those two *persons* must prove that the holy spirit is also a person. In further argument of their case they point out that the word "name" is used in connection with the holy spirit as well as with the Father and the Son.

8 On the surface that seems to be sound reasoning; but it is according to the worldly philosophy and is according to the religion of this world. It is not Scriptural reasoning. The Scriptures are reasonable. The heathenish doctrine of a "trinity" is unreasonable. It is unscriptural, because nowhere does the Bible teach or support the teaching that the supreme and almighty God is a God in three persons, all three equal in power, glory, and co-eternity, and the Father being his own Son and the Son being his own Father and the holy spirit being one and the same with both of them. The text at 1 John 5:7, which appears in the English Douay Version and King James Version of the Bible is now known to be a spurious, counterfeit insertion into John's epistle. Hence it is omitted from all modern versions of the Bible that are translated from the oldest and most dependable Bible manuscripts in the original Greek. The Scriptures teach beyond contradiction that Jehovah God is the Supreme One, without beginning, and that his only begotten Son is the first of his creatures.—Ps. 90:2; Col. 1:15; Rev. 3:14.

9 The fact that the holy spirit is put in immediate association with two persons, Jehovah God and Christ Jesus; and the additional fact that "name" is attached to the holy spirit, are no absolute proof that the holy spirit is a person; certainly not, if all the rest of the Bible is against such an imagination. The Father has told us his own name, 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, *Am. Stan. Ver.*) The name of his Son is "The Word of God" or "Jesus Christ". (Rev. 19:13; Matt. 1:1, 21; Acts 2:38) But where do the Holy Scriptures give a personal name to the holy spirit? Using the expression "name . . . of the holy spirit" no more means that the spirit is a person than, when a policeman says to a lawbreaker, "I arrest you in the name of the law," the policeman means that the law is a person. The law may have its source in a person or body of persons, and it may be enforced by persons, but that does not argue or prove that the law is a person.

10 As clearly shown in recent issues of *The Watchtower*, the holy spirit is the invisible active force which issues forth from Jehovah God as its fountain. By it Jehovah accomplishes his will in all his universal dominion. Even Christ Jesus receives of this active force from Jehovah. Because he is Jehovah's Chief Executive Officer, the holy spirit proceeds through Christ Jesus and accomplishes the will of God through Christ Jesus. Showing that the holy spirit is not an unseen heavenly personality, but that this irresistible force emanates from Almighty God and operates through Christ Jesus, the apostle Peter said: "This Jesus did God raise up [out of death], whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath poured forth this, which ye see and hear. . . . Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the holy spirit." (Acts 2:32, 33, 38, *Am. Stan. Ver.*) Thus on that day of Pentecost Peter called attention to the first fulfillment of the prophecy at Joel 2:28-32, which

6. What, then, does being baptized into the Son's name mean?
7. On the basis of this mandate, what do the religionists argue concerning the holy spirit?
8. What must be said respecting such religious reasoning? and what do the Scriptures teach as regards Jehovah and Christ Jesus?
9. Why does not the spirit's association with the two persons, and also the use of "name" in connection with spirit, prove the holy spirit to be a person?
10. What, then, is the holy spirit? and what is its relationship to the Father and the Son, as supported by the apostle Peter?

prophecy Peter quoted, saying: "And it shall be in the last days, saith God, I will pour forth of my spirit upon all flesh: . . . and they shall prophesy." (Acts 2:17, 18, *Am. Stan. Ver.*) That spirit or active force from God was sent down by Christ Jesus upon the faithful disciples. It caused them to prophesy or proclaim the gospel to the Israelites both in the native language and also in foreign tongues.

[11] It is plain, now, what baptism "into the name . . . of the holy spirit" means. Since the spirit is no person and has no personal name as such, the "name" of the holy spirit must refer to the service or function which it performs. That service is the carrying out of God's will. The spirit functions as the means by which He puts his will into operation and effect; and it functions through Jehovah's great Channel thereof, Christ Jesus. To oppose and try to act against the holy spirit is the same, therefore, as fighting against the Lord God and his Son Jesus Christ.

[12] To be baptized "into the name . . . of the holy spirit" means, then, that the one symbolizing his consecration by water immersion has dedicated himself to live, serve and act in harmony and in unity with the holy spirit of the heavenly Father, knowing that it is of God and by his Son. The baptized one will seek to observe the spirit's operations as the Father makes them plain to him. He will ask the Father for more of this spirit, and will seek to be filled with it, that thereby he may be enabled to do God's will. (Luke 11:13; Eph. 5:18) He will diligently study God's written Word daily, because through that Word also the spirit of God operates and because His will is revealed through that same Word. (John 6:63) To such a course the baptized one has consecrated himself when surrendering himself to God through Christ, and it is for this reason that he is baptized in water "into the name . . . of the holy spirit".

[13] The holy spirit cannot be separated or isolated from the Father and his Son, not because it is a person, but because it is the dynamic force by which Father and Son bring to pass the divine will. The Father and Son are one, not personally, but by being at unity as to the divine will, the Son being absolutely submissive to it and colaboring with the Father to put it into effect.—John 10:30.

THE COMMAND SUPERIOR

[14] By reason of all this, Jesus' command to go forth and disciple all nations and baptize the disciples and teach them all things that Jesus commanded to be observed has the highest authority behind it. It has behind it the Most High God Omnipotent; it has behind it the Son of God with all authority in heaven and on earth; it has behind it invincible power, the holy spirit or active force. And in being thus commanded the consecrated servants of God are receiving an ordination which is above any commission or appointment that humans and religious institutions could bestow upon a creature. This divine command directing the consecrated ones to the work of God is a law to them which no supreme court of any nation on earth nor any international court nor any world court can nullify or revoke. It stands above their reach to overturn and above their power to bring it to nought. Nothing that they may decide, hand down or rule respecting worldly affairs can be understood to have force or authority against this command to preach and to teach in all nations. It is outside their jurisdiction to take this divine law under review and frame contrary laws. If they assume to do so, their rulings, opinions and decisions are invalid before the Supreme Judge, and the servants of the Supreme Lawgiver are not bound to obey such judicial expressions of fighters against God.—Acts 5:39.

[15] The divine command to teach and preach reaches into every quarter of the earth and into every nation. It throws open every nation to entry by God's consecrated servants on their preaching and teaching mission. No religious sect having power with political governments, like the religious cult whose headquarters is at Vatican City, can Scripturally claim a monopoly on Latin America or any other part of the globe and rightly seek under any sort of selfish plea to keep out the teachers of the divine Word. Only the holy spirit, under the direction of Jehovah God through Christ Jesus, can rightfully prevent those who are commanded to teach from entering into any territory of the earth at a certain time. An instance of this occurred when the apostle Paul with his colaborers was on his second missionary tour and was visiting the congregations that had been established in Asia Minor. Concerning this it is written: "And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the holy [spirit] to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the spirit suffered them not."—Acts 16:1-7.

[16] Such action of the holy spirit was not meaning to say that "Asia" (that is, the Roman province with Ephesus as its capital) and Bithynia, a neighboring

11. For what does the "name . . . of the holy spirit" stand? and what does opposing it mean?
12. What does being baptized 'into the name of the spirit' mean?
13. Why cannot the spirit be isolated or separated from the Father and the Son?
14. (a) What does the command to 'go, make disciples and baptize' have behind it as backing? (b) What position and validity does this command hold as respects worldly bodies and law?
15. (a) How does this command affect the earth and its nations? (b) In this respect, however, what can act as a preventive, and what Scriptural example do we have of this?
16. How is it shown that such prevention was only temporary? and just why was it then applied?

province, did not come under Jesus' command to his disciples, nor that none of his disciples were ever to go into those provinces in obedience to Jesus. More than two years later, after pioneering with the gospel into Europe, Paul visited Ephesus, capital of Asia, and preached with success. (Acts 18:11, 18-21) Also, the gospel was finally carried into Bithynia; for in writing his first epistle the apostle Peter opens up, saying: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, ASIA, and BITHYNIA, elect according to the foreknowledge of God the Father." (1 Pet. 1:1, 2) Why, then, did the spirit operate against Paul's entry into Asia and Bithynia at the time of their first efforts? It was merely because the gospel laborers were few, and the spirit was guiding what few laborers there were in order to direct the course of the gospel into fields that were due to be opened up at the particular time.

17 When Paul was first wanting to bear the glad tidings into Asia and Bithynia, God's purpose was for the gospel to go to the people of Europe, beginning at Philippi, in Macedonia. Hence Paul was given the vision of the man saying: "Come over into Macedonia, and help us." Luke reports: "And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." (Acts 16:9, 10) The outcome of their penetration of Europe proved God's direction and blessing were upon their course of service.

18 This incident in connection with Paul should be a great comfort to the Lord's people today. The way into a certain area or territory may appear to be blocked against their best and most sincere endeavors to reach it with the message in obedience to their commission to preach in all the world. Then they may know that today also the course of the gospel is directed by the Lord and he will not fail to guide them into the fields of service according to his time and purpose. Nonetheless, the gospel servant should plan and map out his itinerary or course of action in the work. That done, he should also look to the Lord for guidance and should follow His leadings when the servant's chosen course seems blocked or his plans frustrated. The Lord knows where the fields are ripe for the message, and he knows where there are those hungering for truth and righteousness and ready to receive the message.

PROPERNESS OF PREACHING

19 When the three disciples, Matthew, Mark and Luke, were safeguarding the church against traditions of religious organizations by writing down their records about Jesus Christ, Jehovah God by his spirit saw to it that the purpose of the written documents was driven home. Hence each of their inspired records ends up in strong exhortation to get the good news out to others. Matthew's account concludes with the words of our text quoted above. The original ending of Mark's account has been lost; but, out of two ancient appendixes that were added as conclusions to Mark's defective copy, the one appearing in most Bibles contains these purported words of Jesus in the sixth-last verse: "Go into all the world, and proclaim the glad tidings to the whole creation." (Mark 16:15, *The Emphatic Diaglott*) While these words may not be authentic, they accord with Matthew's account that all the earth was open wide to the hearing of the good news and that "the field is the world". (Matt. 13:38) In similar strain the sixth-, seventh- and eighth-last verses of Luke's account read: "And [Jesus] said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among ALL NATIONS, beginning at Jerusalem. And ye are witnesses of these things."—Luke 24:46-48.

20 Nothing stands out clearer than this, namely, That, regardless of temporary hindrances in some directions, the gospel is the thing to be preached and that the effort should be made to preach it in every place possible where the 'beautiful feet' of the gospel preachers can carry them. (Rom. 10:15; Isa. 52:7) As ambassadors of the Lord, his commissioned servants go forth into a world hostile to the Lord and lying under the wicked one, and the people of which are "alienated and enemies in [their] mind by wicked works". (1 John 5:19; Col. 1:21) Because of serving in the capacity of ambassadors, the gospel preachers are not warranted thereby to treat with political governments so as to enter into a so-called "concordat" and arrange favorable conditions under which to preach the gospel in a country. Let the religious hierarchy of the Vatican enter into such concordats with the world's Hitlers, Mussolinis, Francos, and Petains; but the Lord's ambassadors may not thus make themselves friends of the world and as such be a part of it. Christ died, not for the political governments, but for the people, and to these his ambassadors must go direct, regardless of nationality. One of such ambassadors writes, saying: "God was in Christ reconciling the world to himself, not counting to them their offences [if they believed on Christ Jesus who died for human sins]; and has deposited with

17 Under the circumstances how did Paul determine the Lord's will? and how was his course shown to be right and approved?
18. Why is this incident in Paul's experience of great comfort to the Lord's people today?
19. How was the church safeguarded against traditions concerning Jesus, and how was the purpose of the documents by Matthew, Mark and Luke driven home?

20. (a) Despite hindrances, yet what is the thing to be done? (b) In what capacity do God's commissioned servants go forth into the world, and why may they not enter into relationships with worldly governments?

us the word of the reconciliation. On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat, on behalf of Christ,—be you reconciled to God! For him who knew no sin, he made a sin-offering on our behalf, that we might become God's righteousness in him."—2 Cor. 5:19-21, *Diaglott.*

[21] Said Jesus: "Go ye therefore, and make disciples of *all* the nations." (*Am. Stan. Ver.*) His ransom sacrifice has been provided for all those of Adam's offspring that repent and exercise faith in God's provision through Christ for the remission of their sins and for the bringing of them into harmony with God. The opportunity is open to all the nationalities, the Gentiles as well as the Jews. Due to the divinely directed course of the gospel the necessary information may not reach them all at the same time, but may reach some first and others later. For example, Peter was hindered or bound from carrying the gospel to the uncircumcised Gentiles until three and a half years after it was carried to the Jews at Pentecost. Also, Paul was prevented from at once entering Asia and Bithynia.

[22] "All the nations!" Jesus' disciples knew that such expression included the land of India and its "ivory, and apes, and peacocks", all of which are mentioned in the Bible. (Esther 1:1; 2 Chron. 9:21) They knew it also meant "Togarmah in the uttermost parts of the north", parallel to Alaska, and as mentioned by Ezekiel (38:6, *Am. Stan. Ver.*). And Paul, having once gotten into Europe, knew that it also meant the westernmost peninsula of Europe, namely, Spain, whither he felt he must go before finishing his earthly work. (Rom. 15:24, 28) The disciples knew "all the nations" meant also the multitude of isles of the sea, including Britannia, which had been invaded by the Romans under Julius Caesar more than a half century before Christ. It meant the continents of North America, South America and Australia, when these should become discovered and settled and should become known to those entrusted with the glorious gospel.

[23] "All the nations!" That part of the divine command meant all such nations without regard to their forms of political government. The variety of governments of the worldly nations would have no bearing on the matter, except as the more dictatorial or religious of the political governments might make it more difficult for the activities of the gospel preachers from house to house and from city to city. Any or all of such governments need not fear to let the proclaimers of Jehovah's Theocracy by Christ enter the country. Why not? Because, unlike the religious hierarchy and its missionaries, Jehovah's Theocratic witnesses are sent forth to preach and promote the interests of a heavenly Government. They are "not of the world", and hence are not sent forth to meddle in the politics of any land or try to change the political form of government of the land they enter. They are not spreading a political propaganda designed to bring about an international revolution or cause an uprising of the proletariat in class warfare, with the end in view of setting up a global government of men and by men.

[24] Again, let it be that the hierarchy of Vatican City should try to foist upon all nations a counterfeit theocracy, run by religious priests under the headship of a chief who blasphemously claims to be the vicar or vicegerent of Christ Jesus. But on no such errand do Jehovah's witnesses go forth into all the world and carry on their educational work in all nations within reach. They tell about the true and real Theocracy, which is not of this world but is of heaven. Such Theocracy is not to be and cannot be established by those who are its ambassadors upon earth. It can be and will be set up and put in power in heaven by God Almighty's power at his due time. Not all the preaching by these ambassadors for a million years, if permitted that long, could establish that Theocratic Government for the blessing of "men of good-will".

[25] The command to "disciple all the nations" does not mean to convert whole nations and turn their governments Christian, as it were, to "put God in the governments of this world". The command has no such political intent and force. Again let the missionaries of Vatican City, with its aims for a religious global superstate, try to convert rulers of nations to their religion and then by the rulers force all the subjects to become converts to Rome's religion. Jehovah's witnesses, however, know that no worldly rulers can make disciples for Christ by dictator's decree or legislative action or by the mighty arm and sword of the state.

[26] To the contrary of all such religious action, making disciples of all nations means teaching the people of all nations, with the result that Jehovah the Father will draw some of them to Christ and these will deny themselves and undertake to follow his steps as his disciples. "Make disciples" denotes no compulsion or governmental and political pressure at all. Men can win disciples to follow them, but they cannot manufacture such for Christ. Jesus said: "No man can come to me, except the Father which hath sent me draw him: . . . It is written in the prophets,

21. Why was it fitting to command the discipling of "all" the nations? and why do not all get the gospel simultaneously?
22. Geographically, what did the expression "all the nations" include?
23. Politically, what did "all the nations" mean? and why need no worldly government fear letting the gospel preachers come into the country?
24. Why should the political designs and efforts of the Vatican City hierarchy be no reason for worldly governments to be afraid of Jehovah's witnesses?
25. Why does "disciple all the nations" not mean converting nations and turning worldly governments Christian?
26. Why, then, does discipling all the nations not mean stirring up a world revolution or setting up a global theocracy as spiritual adviser to political governments?

And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44, 45) The Father does not compel, but draws men into discipleship. So it *must* be; for Jesus said: "If any man will come after me, let him deny himself, and take up his cross [of reproach for Christ], and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:24-26) This fact makes it impossible that true disciples of Christ should try to stir up a world revolution or try to set themselves up as a man-made global theocracy to act as spiritual adviser to political governments underneath. Such a human theocracy cannot save human souls, for it cannot save even the soul of the one attempting such a global theocracy; but, instead, he loses his own soul.

[27] Let it be remembered that the Theocracy set up over the Jewish nation in Moses' day was typical, even though it was from Jehovah God. Though highly favored and helped of God, that typical Theocracy failed because of human weakness and yielding to religion. (Rom. 8:3, 4) That Theocracy was over the Jews only; the real Theocracy will be over all peoples. The true Theocracy will never fail, because it is not human, being neither of men nor by men, but being heavenly, perfect and absolutely uncorruptible by religion and selfishness. The making disciples of all nations is accordingly not to establish a typical or religious theocracy, but to bring those persons of the nations who do become disciples into harmony with Jehovah's glorious Theocracy through Christ. The efforts of Jehovah's witnesses in all nations do not have as their goal the setting up one man on earth as the chief spiritual authority over all believers throughout the earth. Jehovah's witnesses are not trying to ape the Roman Catholic Hierarchy or any other religious group in this respect. Such a religious head on earth can not be and is not the binding tie of all true Christians. True disciples follow Christ Jesus, and hence he is their Leader and Head, even be it that he is invisible in the heavens. So much the better, for all power in heaven and on earth has been given to him. Our adherence to him as Jehovah's anointed King is therefore the binding tie.

[28] Such united cleaving to him is aided by having a unity of faith and understanding, instead of having sectarianism with a so-called "federal council" or an "international conference" of sects as a binder. Furthermore, the binding tie between the true disciples is strengthened by having a similarity of work, no matter in what country they may reside, all engaging in that one and the same work in an organized manner, co-operating with one another in Christ Jesus. The necessary unifying Head is Christ Jesus, and whatever visible organization exists on earth for the carrying out of his commandments from God must be subject to Christ Jesus as Head. It must operate in strict harmony with his instructions through the Bible and must apply itself strictly to the work he commands it to do.

[29] Such organization must be a 'faithful and wise servant' under Him as Head, and it must never transgress God's Word and make void his commandments by traditions, religious policies and methods of men. Such organization is made up of those who are his devoted and obedient disciples, and hence is made up of those who are members of the "body of Christ", of which Jesus is Head. (Eph. 1:22, 23) The Lord God is the One who through Christ builds this organization, for it is He who draws the disciples to Christ. This visible organization, instead of being The Theocracy, is subject to Theocratic law and is composed of those who are ambassadors for it. Very different, therefore, is this from the purpose of religious hierarchs to bring all men into subjection to the religious pontiff at the Vatican, claiming that it is essential for salvation that all human creatures should be subject to the pope of Rome.

COURAGE

[30] Obedience to the commandment, "Go, disciple all the nations," must draw upon courage. The gospel preachers are sent forth, but not to disciple others by force of arms. They move out onto the world-wide field of duty with no carnal firearms or weapons. Why not? Because there must be no compulsion or intimidation or coercion about their efforts toward others, neither are political aims connected with their mission. The apostles did not even use carnal weapons inside the congregations to enforce obedience. Said the apostle Paul: "For though I do live an earthly life, I am not carrying on an earthly war, for the weapons I use are not earthly ones, but divinely strong for destroying fortresses. I destroy arguments and every obstacle that is raised against the knowledge of God, and I take captive every thought and make it obey Christ, and am prepared to punish any trace of disobedience when you have made your obedience perfectly clear." (2 Cor. 10:3-6, *Goodspeed*) To those looking upon the outward appearance the gospel preachers or Jehovah's witnesses go forth unarmed. Nevertheless, they are armored spiritually, and their sword of offensive

27. (a) What facts about the typical and the true Theocracy show that making disciples is not to establish an earthly theocracy? (b) Why is it not our goal to set up a man as chief spiritual authority over all believers?
28. How is the united cleaving to him aided, and also the binding tie strengthened?
29 What is the "faithful and wise servant" organization, who builds it, and why is it not The Theocracy?
30. Because of what equipment or lack of equipment is courage required for obedience to the command to go and disciple all the nations?

and defensive action is "the sword of the spirit, which is the word of God".—Eph. 6:11-17.

[31] For such reason the governments of the nations to whom these ordained ministers of the gospel go in obedience to Jesus' command need have no fear of the gospel activities of these true disciples of the Master. That with which they come equipped is the spirit of God and the Word of God; and they partake of the spirit of God largely through God's Word, which they study, apply and preach.

[32] Such being their mission and such being their equipment and such being the conditions under which they are sent out to all the nations, they can be law-abiding servants of God and preachers of the gospel in whatever land they dwell and under whatever form of government. They are not dangerous, armed political plotters, but their work is without political purpose and effect. No worldly rulers need be uneasy about their free activity and accomplishments. At the same time no such ruler has any right to interfere with them, because they are under a command and authority higher than such ruler. Because of their harmlessness Jesus said: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." (Matt. 10:16-18) By this very warning Jesus let it appear that the gospel must be preached to *all* nations and must come before the attention of worldly governors and kings. Jesus faithfully advised the disciples ahead of time of what to expect of men in various nations, thereby showing their need of good courage and dependence on God.

[33] Sending them forth as he did like unarmed and helpless sheep, Jesus was not making them the prey of wicked worldly men, but was sending them forth in the true strength and defense, which strength and defense are in God and in his spirit and Word. While they have no political purposes or ambitions but are "strangers and aliens" to this world, their work and message must come to the notice and trial of political governors and kings. This would be particularly because of the false accusations of religionists who have good standing with political governments and who envy and resent the work of true gospel preachers. The facts show that such religionists misrepresent the work and its object, and they accuse the ambassadors of God's kingdom as being a "potential menace to the state", seditionists, without national patriotism, conspiring to set themselves up as theocratic rulers over all nations, obstructors to the national efforts, and guilty of like malicious false charges.

[34] Whatever be the route, it is the will of God and of Christ that The Theocracy's ambassadors and their gospel should come up to worldly rulers for attention and handling. It is God's will that the world rulers should be advised of Jehovah's purpose to set up a government that will glorify His name and establish his worship in the earth and pour out everlasting blessings upon the people such as no political governments have been able to give the people.

[35] The gospel message of God's kingdom is therefore a challenge to all governments of Satan's world. It puts the rulers to the test of whether to keep on in political control under Satan or to forsake it and take a stand for the Kingdom. The compulsory appearing of Jehovah's witnesses before worldly authorities opens up the grand opportunity to declare the challenging message with all boldness, in order that this may be "for a testimony against them and the Gentiles". It shows that such worldly authorities are not a part of the kingdom of God nor representatives thereof and are not ruling by divine right. To testify before them is a high privilege, and no witness of Jehovah should falter or fail to seize the opportunity to put in a testimony for the Kingdom when brought before worldly authorities to answer for the faith that is in him.

[36] The spirit of the Lord is certain to be with those who put their trust in Him and are anxious to obey and honor him and magnify his name. (Matt. 10:19, 20) Their true testimony before rulers also vindicates the work of the gospel preachers in that it proves that they are inoffensive and harmless to worldly powers and are educating the people in life-saving knowledge and are the true servants of the Most High God and ambassadors of his King. More true is this fact now, since the kingdom of God was born A.D. 1914. Why? Because, even with the Kingdom in actual operation, Jehovah's witnesses do not try to make capital politically of that fact. They join in no radical revolutionary movements and make no plans or arrangements to set up an earthly government of their own. They absolutely disavow such things. More than ever, they now strive to seek first the kingdom of God and to specialize on doing the one main thing of preaching the gospel of the Kingdom, and particularly that it has been set up. They cannot with divine approval

31. What added reason, therefore, is there for worldly governments not to fear the activities and work of the gospel preachers?
32. (a) In view of all the above, what manner of persons can they be in any country? (b) When sending them forth, what warning did Jesus give and what did he indicate thereby also?
33 (a) Why did Jesus send them forth like unarmed and helpless sheep? (b) Before what prominent personages were their work and message to come, and why?
34. Why is it the will of God and of Christ that the preachers and their gospel should come up before such ones for consideration?
35. (a) To what test does the message thus delivered put the rulers? (b) What opportunity does such compulsory appearing before them open up, and why should the witnesses of Jehovah take advantage of it?
36 (a) What will then be with them? (b) Why does such testimony vindicate their work, and especially since A. D. 1914?

depart from active obedience to the commands of the reigning King.

"PROPHESY AGAIN"

37 In A.D. 1918 the machinations of the religious and political enemies succeeded in breaking up almost completely the witness work among all nations and in reducing the voice of public testimony to a deathlike stillness. But the Kingdom had come, Jehovah is reigning by his King Christ Jesus, and these all-important facts must be made known, before Jehovah rises up to the prey and destroys the opposers of Theocratic Government. "For," says He, "my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8) Jehovah's royal Messenger, Christ Jesus, came to the temple in 1918, and he will keep all enemies under his feet. He will hold down both "sea" and "land", both the radical popular masses that rage and also the conservative, imperial, dictatorial ruling classes, until this testimony to the Kingdom and its purposes has been given to all the doomed nations by Jehovah's witnesses. The aged apostle John saw a vision of this, which he describes in Revelation, chapter ten. Just then he was a prisoner of state on the forbidding isle of Patmos, not far from Ephesus. His condition corresponds very well with that of Jehovah's consecrated people in 1918 as a result of the conspiracy of the enemies of the Kingdom.

38 In the vision John heard a voice speak from heaven, saying: "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." John went and asked for the booklet or little scroll. Then the angel said: "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." John ate the little scroll. He says: "It was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." That little scroll pictured that which is spiritual food for Jehovah's witnesses on earth today; as the prophet Jeremiah said: "Avenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered reproach. Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart: for I am called by thy name, O Jehovah, God of hosts."—Jer. 15:15, 16, *Am. Stan. Ver.*

39 The little scroll represents the message which God now reveals to his faithful remnant of witnesses after his King Christ Jesus came to the temple in 1918, the message concerning the Kingdom and concerning Jehovah's vengeance upon his enemies for the vindication of His name. The remnant fed upon that message with increasing pleasure from and after 1918. It was sweet to their spiritual appreciation because it glorified the Lord God. But it also filled them with bitter indignation against the enemies that had reproached Jehovah's name and also persecuted them as His witnesses, bearing his name. Such spiritual food strengthened them for His service.

40 Next we hear the prisoner John tell us about Jehovah's glorious Messenger at the temple: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10:8-11) While John may thereafter have been released from Patmos and returned to Ephesus, the important thing to note is the application and fulfillment of those words since 1918. The words are directed to the remnant of Jehovah's witnesses that accepted the "little book" of "meat in due season" which His Messenger provided by his "faithful and wise servant" organization. (Matt. 24:45-47) The spiritual meat was the steady revealments of truth as to Jehovah's King and kingdom, and the vindication of his name at the battle of Armageddon by means of the Kingdom. The spiritual food was not for private selfish enjoyment with a lingering sweetness in the mouth, but was to be proclaimed world-wide because it pertained to peoples, nations, tongues, and kings; and these certainly must be informed before God executes judgment. As the angel said: "Thou must prophesy again over [concerning] many peoples and nations and tongues and kings."—*Am. Stan. Ver.; Diaglott; Goodspeed.*

41 The remnant must prophesy concerning such, not just to hear themselves talk, but that those involved may hear. This means that the remnant must get the revealed Kingdom message out to many peoples, nations, languages, and their rulers before Armageddon. Jesus' command to his disciples just before ascending to heaven, to "go and teach all nations", must now apply in a more pressing and immediate sense. Since 1918 Jehovah by his Interpreter at the temple, Christ Jesus, has unfolded his precious Word as due to be understood and has revealed many things regarding the nations, peoples, and rulers, and their destiny. By the greatest advertising campaign in the history of God's consecrated people, Jehovah's witnesses have proclaimed the revealed things of God's Word. They thus have 'prophesied again', but far more mightily than they

37. (a) Regardless of enemy success in 1918, what all-important facts were due to be made known, and why? (b) What vision pertinent to this did the apostle John have, and what was his condition at that time?
38 What experience did John then have with Jehovah's angel, and what in general was pictured by what John ate?
39. Specifically what did the "little scroll" picture, and what was the effect of partaking thereof?

40. (a) What did the angel then tell John, and what is the important application thereof? (b) For whose enjoyment was the spiritual meat, and why?
41 (a) When must the remnant "prophesy again", and what are the facts showing fulfillment of this? (b) Particularly down to 1931, who have been the disciples that were made as a result?

did before 1918, to and concerning nations, peoples and kings. Into as many nations as Jehovah has granted access they have gone, preaching and teaching. Particularly down to 1931, many out of the nations have become disciples of Christ Jesus and members of "his body". They have thereby become an addition or newer part to the remnant. Their consecration to God they have symbolized by being baptized in water in the name of the Father, the Son and the holy spirit.

"GREAT MULTITUDE"

42 Among the nations, peoples and tongues concerning which John prophesied as recorded in the Revelation was the "great multitude". To quote the account in modern verse: "After that I saw a great crowd which no one could count from every nation, tribe, people, and language, standing before the throne and before the Lamb, wearing white robes, with palm branches in their hands, and they cried in a loud voice, 'Our deliverance is the work of our God who is seated on the throne, and of the Lamb!' . . . 'They are the people who come through the great [tribulation], who have washed their robes white in the blood of the Lamb. That is why they are before the throne of God, and serve him day and night in his temple, and he who is seated on the throne will shelter them. . . . the Lamb who is in the center of the throne will be their shepherd, and will guide them to springs of living water, and God will wipe every tear from their eyes.'" (Rev. 7:9-17, *Goodspeed*) These are that (to us) familiar class known as the Lord's "other sheep", the "men of good-will", whom the Good Shepherd has been gathering and whom he has identified to us since 1931, and especially since 1935.

43 These "other sheep" become disciples or learners of Christ Jesus, but not as members of "his body". Yet they do follow the Good Shepherd and they learn from him through his "faithful and wise servant" organization. The Good Shepherd leads the remnant of his "little flock" of Kingdom joint-heirs in the 'prophesying again' to and concerning the many nations, peoples, tongues and kings. If now the "other sheep" follow the same Shepherd, they cannot do otherwise than participate with the remnant in getting the testimony respecting Jehovah's kingdom and his vengeance out to all such nations and peoples and their rulers, regardless of what language. (Rev. 14:4) The remnant have no authority to quit giving the testimony before the end comes. Therefore, the "other sheep", their companions, have no authority to slack the hand and let down on the witness work. Our risen Lord's command to "go, disciple all the nations" has not been revoked, but he has promised to be with us in doing this work down until the final end of the world.

44 Already, thirteen years after 1931, the flock of "other sheep" is many times the size of the surviving remnant of the "little flock", pictured by the apostle John. It is manifest that the far greater part of the work of carrying forward the 'prophesying again concerning nations and rulers' is being done by the "other sheep". As a consequence of their part in delivering the testimony many others are hearing the Good Shepherd's voice and are going after him as King and are learning of him and being baptized. They are not following him as his disciples in the sense of being anointed members of his body. How could the "other sheep", who are sharing in the testimony, be aiding others to become disciples unto something higher than the eternal life on earth that the Lord promises that they will enjoy under the Kingdom? Hence it must be that they are being used of the Good Shepherd in his work of gathering to him the rest of his "other sheep" scattered throughout all nations, kindreds, people and tongues. Now, with the postwar period coming on apace, it appears that this work of gathering must be widened out and forwarded with greater speed and vigor and boldness. To this end, while yet the global war rages, Jehovah by Christ Jesus continues to send forth his servants, both remnant and "other sheep" together, to the great work of testimony. He will keep on doing so, until the final end comes upon this world. Blessed is the lot of those who are sent forth and who endure in service to the end.

45 As we face the vast field of the world with its disrupted conditions, let us be of good courage as we go forth, just as the Jewish disciples had to be when Christ Jesus first issued to them the command to go out into all the earth and teach all nations. The opposition to our obeying this divine command has been great, and we may not Scripturally expect it to become weaker. Rather to the contrary! However, never need we falter. Jehovah is with us!

46 For a type of Jehovah's witnesses today Jeremiah was raised up of old, and God said to him: "I [have] ordained thee a prophet unto the nations. . . . thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." God forewarned Jeremiah that there would be relentless opposition, but, to brace up Jeremiah, he said: "They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD [Jehovah], to deliver thee." (Jer. 1:5, 7, 19) Like-

42 What now familiar class was and is among those concerning whom there must be prophesying, and how are they described in Revelation?
43 (a) In what sense do they become disciples of Christ Jesus? (b) What work must they necessarily do, and why may they not let down on such work at any time?
44. (a) Who, then, are doing the greater amount of the work today, and as a result in what work are they taking part with the Lord? (b) What must yet be done with respect to the work, and to this end what is Jehovah by Christ continuing to do?
45. As we go forth, what must we possess, and why should we have it?
46. (a) Who was long ago raised up as a type of Jehovah's witnesses today, and what did Jehovah say for his guidance and comfort? (b) How do these particular words befit Jehovah's witnesses now?

wise today the Lord lays upon his consecrated people no greater duty and charge than he can make them equal to; and he will continue to embolden his people to present the remainder of the message of God. Let all the postwar world fight against us as we deliver the message in obedience to Him; he will vindicate his name by not letting them prevail against his message. Through the hottest part of the fight he will faithfully be with his courageous servants, and will deliver them from all that the enemy maliciously intends against them. His deliverance means our salvation and our having a part in the vindication of his name under the King Christ Jesus.

RECONSTRUCTORS THEOCRATIC CONVENTION—TORONTO ONT.

RECONSTRUCTION work, unbroken and progressive in spite of global war and totalitarian assaults, this was the crowning theme of the Reconstructors Theocratic Convention of Jehovah's witnesses in Toronto, Ont., on November 11 and 12. In fact, this two-day assembly of these ardent publishers of Jehovah's kingdom by Christ was an arresting testimonial to the reconstruction work that had continued uninterruptedly against odds in that northern Dominion. Coming as a complete surprise, it was a joyful season for Christians who had been under a religion-engineered government ban for more than three years, their very name anathema, their Gospel-preaching literature forbidden and confiscated, and their legal organization outlawed. But the increase of Jehovah's witnesses throughout Canada despite all such enemy aggressions, in some communities to a fivefold extent, eloquently testifies that the only-enduring reconstruction work as carried on by them is of the Almighty God Jehovah and cannot be stopped, and that His spirit within his devoted witnesses is not suppressible by the enemy.

More than ten years had elapsed since a president of the International Bible Students Association, Ltd., of London, England, had visited Canada to serve at an assembly of Jehovah's witnesses. Hence this Christian gathering had the special feature of a decade and the Canadian brethren made the most of it, in appreciation of their great Liberator, Jehovah God. As a consequence, this proved to be no mere provincial assembly, but a Dominion affair, and the attendance of many hundreds of American brethren made it an international event. Also, Toronto and its environs, with a population of about 1,000,000, received the most intensive advertising as to variety of features and methods for calling attention to Jehovah's Theocratic Government that has ever been given a city. The specific feature advertised was the public address on "One World, One Government", to be delivered on Sunday, November 12, by the London Association's president, N. H. Knorr, in the Maple Leaf Gardens. The advertising attained its greatest strength during the Convention with the presence of thousands of Kingdom publishers eager for service, counting in 258 pioneers, 101 from the United States.

Due to unavailability of an auditorium ample enough, sessions on Saturday and on Sunday morning were held in Massey Hall, with wire connections to the Odd Fellows Temple and Yonge Street Kingdom Hall for overflow attendance. A field assembly of upward of 1,300 at Massey Hall on Saturday at 9 a.m. opened up the Convention's field activities. Although it was the world's Armistice Day, there were no untoward incidents in the field, but a mighty and impressive witness was given with courage and zeal, Jehovah's witnesses wisely and faithfully using their God-given freedom in His service.

In the afternoon, after a period of song accompanied by an orchestra which grew to 17 pieces, the Convention was formally opened by the chairman, the local servant supervising the offices of the I.B.S.A. of Canada. Then he introduced the symposium of four speakers, all Americans and the fourth of whom was N. H. Knorr. Their subjects were, in order, "The Stranger and His Right," "The Increase of Strangers," "The Stranger's Right Maintained," and "His Right and Obligations—Past and Present". As the substance of this symposium has since been published in the leading articles of the November 15 and December 1 issues of this magazine, we need make no comment thereon, except to remark that, being served up for the first time at this Convention, it proved to be a strengthening, joy-inspiring spiritual feast to all listeners. The evening assembly was served first by short talks on "Organization for Postwar Work" and "Faithfulness Under Persecution". A surprise was then sprung by the Convention chairman when he introduced and read in full the new *Kingdom News*, No. 14. The final feature of the day, the speech on "Go, Disciple All the Nations", by Brother Knorr, and published in this issue, was topped off by his announcement that 100,000 copies of *Kingdom News* No. 14, having its first release in Canada, were available for immediate use afield. Already the more than 3,500 conventioners were feeling this was the best convention yet.

A baptismal service, in behalf of 60 candidates for immersion, began the program for a beautiful, sunshiny, moderately cold Sunday. Next a speech by a member of the Canadian offices on "Laying Up Treasure in Heaven", followed by the regular morning field-service assembly, and the house-to-house witness work and final advertising of the public lecture swung into action. Early in the afternoon the Convention transferred to the spacious Maple Leaf Gardens. The public turnout for the three-o'clock lecture. "One World, One Government," was remarkable, fully 5,000 persons of good-will augmenting the grand total attendance up to 11,000. A more responsive audience was never assembled. Their enthusiasm and appreciation reached their height at the close of Brother Knorr's masterly delivery when it was announced that his speech was at hand in booklet form, its first release to be marked by free copies to all there present.

A brief intermission followed, and then, at 4:50 p.m., the Convention resumed for the concluding features, at which time the significance of the special name of the Convention was Scripturally disclosed. It came in the sympo-

sium of the four announced speakers, including the Convention chairman and, last of all, Brother Knorr. The four spoke, in order, on the subjects, "Commission of the Anointed," "Carrying Out the Anointing," "Raising Up the Reconstructors," and "Reconstruction Work in Progress". This magazine hopes to publish these important articles the first of next year. Brother Knorr, as president of the I.B.S.A., then rounded off the symposium and the entire convention with a few closing remarks, which were stirring in their effect, evoking much applause.

Before the Convention chairman closed the assembly with prayer, the deeply appreciative brethren bespoke their desire for another convention in Toronto, longer than for two too-short days, some time in the coming year, by rising to their feet *en masse*. The blessed, stimulating effects of this 1944 Toronto Theocratic Convention upon those in attendance will doubtless count heavily in the future toward the steady progress of the spiritual reconstruction work in Canada by Jehovah's faithful witnesses there under our Anointed King Christ Jesus.

BOAZ PERFORMS AS NEAR KINSMAN

DAWN was breaking over Bethlehem. The little town began to stir. In the dim light of the new day a few townsmen could be faintly distinguished as they hurried about some early morning chore. Here, for instance, comes a beautiful Moabitess. With joy in her eyes and a spring in her step she glides quickly by with the easy grace of one accustomed to a life of outdoor activity. There she turns and quickly enters the dwelling of Naomi, a respected Jewess. The first rays of the rising sun light upon the little city perched on the hilly eminence. More people are now moving through the streets. The sun mounts higher. Already it has driven back the refreshing morning coolness coming from the heavy dews of Mount Hermon many miles to the north. Though it is hardly yet summer according to the calendar, the six-month dry spell is well advanced and the sun makes its heat felt at an early hour. By this time people are seen everywhere. Tradespeople are displaying their wares; farmers are preparing to leave for the fields surrounding the town; and in the open space before the city gates little groups are gathered discussing the news of the day. The little agricultural settlement of Bethlehem is fully awake.

An elderly Jew sits alone at the gate. His bearing and dress show him to be a man of means and some prominence in the community. The others treat him with proper respect. But he does not engage in the conversations about him. His eyes seek out each new face that appears, flitting from those going in and out of the gate to those stopping in the open square. Obviously, he is looking for someone. Suddenly he rises and advances quickly to a man passing by, and cries out: "Ho, such a one! turn aside, sit down here." The one thus addressed obeys. The elderly Jew next gathers together ten men, elders of the city, and requests them to sit down. Others in the square move closer, some leaning against the wall and some seating themselves, to witness the proceedings. Court was in session. The elder Jew, whose name was Boaz, had haled into court a kinsman of his to settle a point of law.

To fully appreciate this case as it unfolds it is essential that we briefly acquaint ourselves with events leading up to it. Elimelech and Naomi, residents of Bethlehem, had, with their two sons, moved to Moab. There the sons married Moabitish women. There, too, Elimelech and the two sons died, leaving three childless widows. Naomi and one of her daughters-in-law, Ruth, return to Bethlehem at the time of grain harvest. (Ruth chapter one) Here Naomi had "a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz". Ruth availed herself of the right of the poor and the stranger, and went to glean in the grainfields. It so happened that she gleaned in the field owned by Boaz.—Ruth 2:1-3.

With Boaz's visit to the field his mentality is made known. "Boaz came from Beth-lehem, and said unto the reapers, Jehovah be with you. And they answered him, Jehovah bless thee." He and his laborers were worshipers of Jehovah God. He was not slothful in his business, but checked on the workers. Seeing Ruth, he asked: "Whose damsel is this?" Learning that it was the Moabitess who had returned with Naomi, he showed kindness and consideration for this stranger. He told her to stay in his fields to glean; he sustained her by offering food and drink; he commanded his reapers to show her favor in the gleaning work. Why? Not to impress the beautiful Moabitess and gain her for himself to please an old man's fancy, as some pious religious critics infer. It was Ruth's kind treatment of Naomi, her abandonment of her native land to be with God's people Israel, and her voluntary coming under the protecting wings of Jehovah, the God of Israel.—Ruth 2:4-16, *Am. Stan. Ver.*

When Ruth returned to Naomi at the close of the day Naomi said, concerning Boaz, "The man is near of kin unto us, one of our next kinsman"; or, according to the marginal reading, "one that hath right to redeem." (Ruth 2:20) Thus attention was focused back on the Mosaic law of levirate marriage. It is recorded at Deuteronomy 25:5-10: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house." This was the point of law at issue that day at the gate of Bethlehem.

The matter was drawn to Boaz in this wise: The evening before the above-described scene at the gates of Bethlehem

he was winnowing grain at one of his threshingfloors out under the stars. He slept there in the open. About midnight he stirred, and was startled to find a woman at his feet. It was Ruth. She bid him spread his skirt over her, explaining that he was a near kinsman. Thus she called upon him to fulfill the levirate marriage law. Boaz responded: "Blessed be thou of Jehovah, my daughter: thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou sayest; for all the city of my people doth know that thou art a worthy woman." (Ruth 3:10, 11, *Am. Stan. Ver.*) She was worthy to be redeemed.

The question arises, Would it not have been more becoming for Boaz to approach Ruth, rather than for her to come to him in this manner? The law previously quoted shows the woman taking the initiative to get the matter settled satisfactorily. Aside from this, Boaz had a strong reason for waiting. His further words to Ruth disclose it: "It is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well: let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth." —Ruth 3:12, 13.

In the very early dawn of the next day Ruth hurried home to Naomi, filled with joy at the prospects of escaping the reproach of widowhood and childlessness. Not long after Boaz, whose name means "fleetness, strength", moved swiftly to see justice done. His vigil at the city gate on this morning, his hailing of the nearer kinsman, his gathering of ten elders, and the on-lookers and witnesses in the "courtroom", all this has been described. The scene is thoroughly Oriental. Gates were the places used for public discussion and assembly, and also for the reading of the law of God. (2 Chron. 32:6; Neh. 8:1-3) It was particularly specified as a place for executing judgment. Had not Jehovah instructed, "Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment"? (Deut. 16.18, 21:19; Josh. 20:4, Zech. 8:16) That was a place easy of access There witnesses were easily obtainable. More important, the open publicity thus afforded all cases inspired the highest integrity on the part of the magistrates. Hence Boaz, acting on behalf of Ruth and Naomi, brought the matter to the elders at the city gates. It was the very place ordained in the levirate marriage law for the settlement of such cases. —Deut. 25:7.

This court was called quickly, and sat informally. Its action was not hampered by endless red tape. Justice moved swiftly, yet surely. Boaz briefly stated the case: "He said unto the near kinsman, Naomi, that is come again out of the country of Moab, selleth the parcel of land, which was our brother Elimelech's: and I thought to disclose it unto thee, saying, Buy it before them that sit here, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it besides thee; and I am after thee." This new acquisition of land would add to the riches and inheritance of the one redeeming it, the nearer kinsman reasoned. So he answered: "I will redeem it."—Ruth 4:3, 4, *Am. Stan. Ver.*

Boaz develops the case more fully, bringing in the matter of levirate marriage: "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." This cast a different light on the entire matter. The new purchase would not be his, but a seed other than his own, raised up unto Elimelech and Mahlon, would fall heir to it. He would have to purchase it out of his wealth, but it would not swell the inheritance he would leave. Thus the selfish one reasoned, and replied: "I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it." His shoe was loosed from off his foot, symbolizing his failure to perform his duty. With one shoe on and one off, what a ludicrous figure he made! Shoeless ones in Israel were held in contempt, looked upon as unsightly.—Ruth 4:5-8; Isa. 20:2-4; S. of S. 7:1; Luke 15:22.

Boaz then proceeded to perform the part of near kinsman. Before the assembled court he purchased all that was Elimelech's and Mahlon's and Chilion's. He purchased Ruth as his wife, to raise up seed for the dead, that the dead be not forgotten or his name die out. He called upon all assembled to be witnesses of these transactions Subsequently, to Boaz and Ruth was born Obed, the grandfather of David, the earthly forefather of Jesus, the Son of David. —Ruth. 4:9-22.

All this is more than a series of absorbing scenes depicting colorful and, to moderns, strange domestic and civil life as lived in the Promised Land thousands of years ago, in the days of the judges. It is packed with prophetic import for these "last days". A brief summation thereof is Boaz pictures Christ Jesus. Ruth pictures Christ's anointed witnesses now serving on earth. The kinsman who failed to perform foreshadows the "evil servant" class, those who serve only for what will enrich and benefit them. As did Boaz with respect to Ruth, Christ Jesus visits the "field" or earthly interests He owns and inspects and directs the harvesting work. He shows kindness toward his followers, comforting them and strengthening them with spiritual as well as temporal provisions. He acts with fleetness in carrying out Jehovah's law relative to the blessing and redeeming of His earthly servants, and strengthens them to bring forth much fruit in Kingdom service, not leaving them barren and reproachable. As Ruth was espoused to Boaz, the remnant of anointed witnesses now on earth are espoused to the Greater than Boaz, Christ Jesus.

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