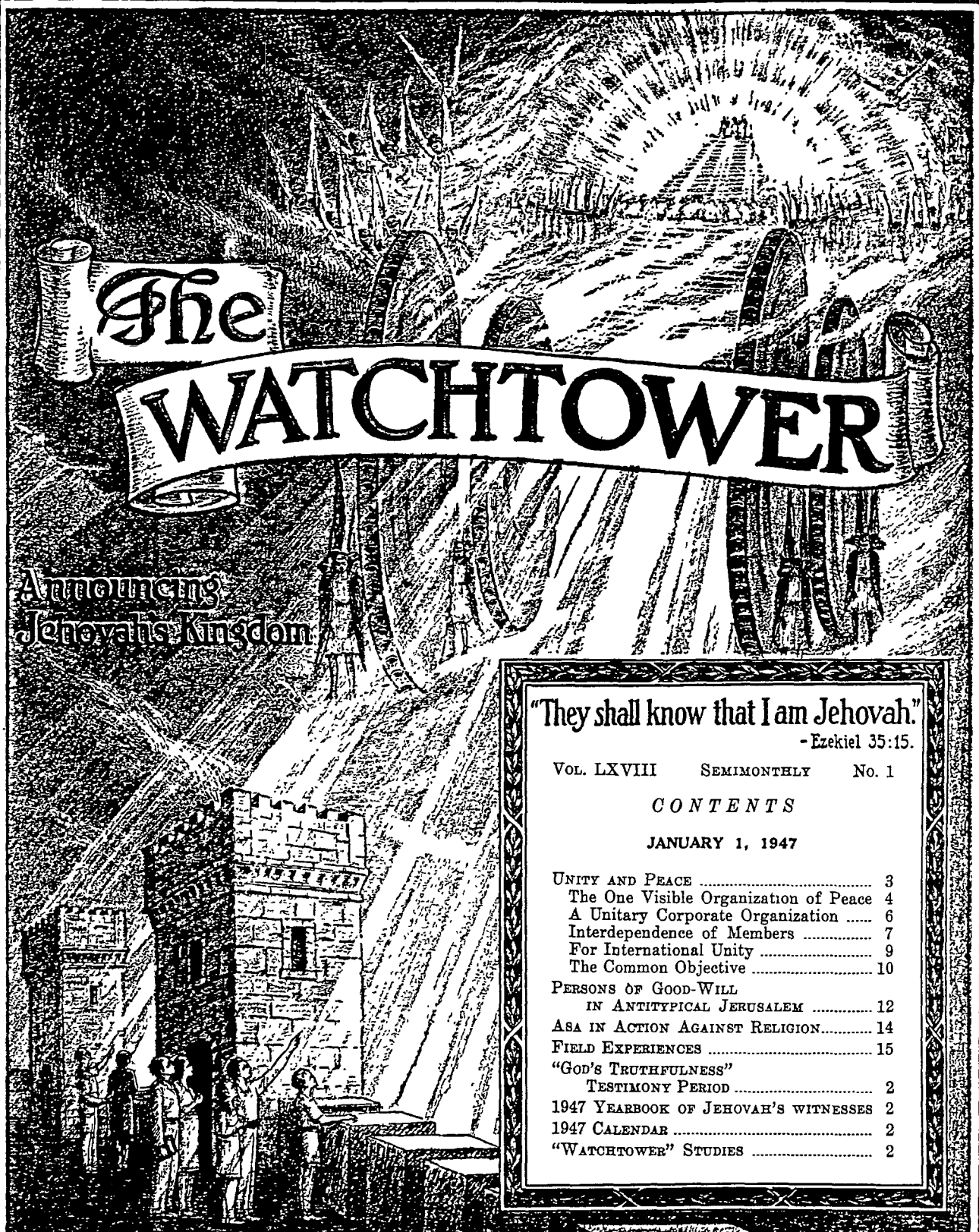
THE Watchtower

1947



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

VOL. LXVIII SEMIMONTHLY No. 1

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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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower 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.

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"GOD'S TRUTHFULNESS" TESTIMONY PERIOD

The Testimony Period during February, stressing God's truthfulness, will catch up the four-month-long subscription campaign for *The Watchtower* and *Awake!* and will carry it forward through this midwinter month. Hence, the same as during the campaign's initial month, January, all active readers of these magazines will keep on offering jointly the subscriptions for both of these magazines, together with the premium of two bound books (WATCHTOWER publications), all at the regular rate for the two subscriptions, namely, two dollars. By determined efforts on the part of all having strong convictions concerning the truthful contents of *The Watchtower* and *Awake!* the subscription campaign will suffer no lag during this month of heavy winter up north, and we believe your field-service reports for February will show this. Many *Watchtower* readers will want to swell the ranks of the house-to-house subscription-takers, and so we say to all those who want to make a start during "God's Truthfulness" Testimony Period: Write us at your earliest for all needed information and references.

1947 YEARBOOK OF JEHOVAH'S WITNESSES

The first postwar year of action by the Lord's kingdom publishers in more than fifty lands is reported on in the 1947 *Yearbook of Jehovah's witnesses.* This report was prepared by the president of the Watch Tower Bible and Tract Society. It discloses the growing magnitude of Jehovah's visible organization and of the "strange work" he is accomplishing through it. Supplementing this interesting report is the president's comment on the yeartext for 1947, together with a daily Bible text for the year's 365 days and a comment thereon as taken from this past year's issues of *The Watchtower.* The limited printing obliges us to post the contribution rate for this 1947 *Yearbook* at 50c a copy, mailed postpaid to you. All group units should combine the orders of their members and forward same here through the appointed servant, to bring about economies of time and expense at this end.

1947 CALENDAR

The yeartext for 1947 is "Oh praise Jehovah, all ye nations". (Ps. 117:1, *Am. Stan. Ver.*) The Society's new calendar features this over a composite three-color picture that differentiates it from any previous calendar and shows the tangible agencies that will be used for time to come in extending the call of the yeartext to earth's many nations. The calendar date-pad beneath is a real service reminder, designating the six testimony periods and the special objectives of the alternate months. The contribution is 25c a calendar, mailed postpaid, or $1.00 for five copies to one address.

"WATCHTOWER" STUDIES

Week of February 2: "Unity and Peace,"
¶ 1-20 inclusive, *The Watchtower* January 1, 1947.

Week of February 9: "Unity and Peace,"
¶ 21-40 inclusive, *The Watchtower* January 1, 1947.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII JANUARY 1, 1947 No. 1

UNITY AND PEACE

"Keep the unity of the spirit in the bond of peace."—Eph. 4: 3.

JEHOVAH is the great Unifier and Peacemaker. He is the Father of "The Prince of Peace". He gave mankind a natural basis for being united and at peace with one another, and that is that they are all of one flesh and blood. Jehovah God "hath made of one blood all nations of men for to dwell on all the face of the earth". (Acts 17: 26) This natural basis for human harmony and oneness as of one human family was upset when selfishness entered and led to disobedience to Him the Creator, which disobedience is sin.

[2] The first man, Adam, was created a "son of God". (Luke 3: 38) Had he and his wife Eve kept on in an obedient childlike relationship with their Creator, their children would naturally have been born as children of God, and in righteousness and perfection. Continuing as such, men would have loved one another and consequently been at peace with one another as in one amiable family circle. Moreover, their earthly parent Adam, as the head of the human household, would have taught them all the love of God and the worship of God. This perfect human family would thus have been all united around the worship of the one true and living God, and such common worship and love of God would have barred out all division, confusion and discord with one another. The rule would have applied to them as much as it now applies to God's spiritual family: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." (1 John 4: 20, 21) But Adam and Eve let themselves be turned from the love of God by his great adversary, Satan the Devil. Thereupon peace left the earth.

[3] What was essential for humanity's unity and peace back at the start of our race remains true in this the sixtieth century since then. The simplicity of this truth should not make us scoff at it as too elementary and as not on a level with this highly educated, far-advanced, worldly-wise twentieth century of the so-called "age of brains". The harmonious worship of the one living and true God, whom all the scriptures proclaim to be Jehovah, is the basic principle for an undivided, peaceful new world. Religion, or "more religion" than what this earth has had for the past six thousand years, will not pacify the peoples and nations and bring mankind into unity with God, the one Source of life. The part that religion has played in keeping men apart from one another is owned up to by all honest thinkers. And now comes the noted clergyman the minister emeritus of the Riverside church in New York city and publicly admits the same thing. Incidentally he shows up the difference between religion and Christianity, which is the worship of God as Christ Jesus taught it. Sunday, September 29, 1946, this clergyman addressed a sermon to an overflow congregation; and, to quote from the report of his sermon in the New York *Times* of the next morning:

"Asserting that 'Christianity's hope now depends on presenting to the world the universal profundities of the Gospel,' Dr. Fosdick said that religion today, 'which ought to unite humankind, divides mankind instead and helps to increase the world's confusion.'"

"Referring to recent riots in India, he said: 'The world is certainly a mess and what helps to make it a mess is not simply politics, nationalism, imperialism and all the ungodly forces that divide us, but alas, religion.'"—New York *Times*, September 30, 1946.

[4] The truth of what this religious clergyman says is so obvious that other clergy, Protestant, Jewish and Catholic, dare not deny it. Everywhere, by the conditions inside and outside of Christendom, the truth stands demonstrated that Jehovah God, the almighty Peacemaker, has removed his peace from this messed-up world and its organization of politics, commerce and religion. Is he, then, to be charged with its wars, tribulations and woes upon the people?

1. What basis for unity and harmony did God first give humankind? and how was it upset?

2. Around what would the perfect human family have been united? and what rule of love would have applied?

3. (a) What is the essential basic principle for an undivided, peaceful new world? (b) What has acted as a divisive force, and who confesses to that fact?

4. If God has removed his peace from this world, why is he not responsible for its wars, tribulations and woes on mankind?

No; but Satan the Devil, who is "the god of this world", is the one chargeable. As many times published in this magazine, *The Watchtower,* backed with Scriptural and factual proof, God's kingdom by his anointed King Christ Jesus was brought to birth in the heavens A.D. 1914. War ensued up there against the opposers of the newborn Theocratic Government. In the outcome of that war beginning A.D. 1914, Satan and his invisible demon hosts were worsted and they were, so to speak, "cast out into the earth" and have been restrained thenceforth down to this earth's vicinity. Therefore a voice sounded out in heaven, saying, according to the prophetic account at Revelation 12:10-12: "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. . . . Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." That shows this world does not have God's protection against woes from Satan.

[5] Till this cast-down Satan the Devil is bound by Jehovah's King Christ Jesus for the thousand years of his reign there will be no unity and peace among mankind in general, regardless of how feverishly the politicians, big business men, militarists, social reformers and religious clergymen plan and scheme together. Satan the Devil is not just interested in driving mankind farther and farther away from Jehovah God and his King Jesus Christ by embittering them with woeful sufferings. He is also desperately anxious to break up the peace and unity of Christ's brethren on earth whom he has continuously accused falsely before God in heaven day and night. His accusation against them has been that none of Christ's brethren on earth would keep their integrity toward God and hold fast to God's universal sovereignty and kingdom by the time that Satan the Devil got through tempting and persecuting them. This accusation has, of course, been proved false by the faithful practicers of Christianity, because, as Revelation 12:11 says, "they overcame him by the blood of the Lamb [Christ Jesus], and by the word of their testimony; and they loved not their lives unto the death."

THE ONE VISIBLE ORGANIZATION OF PEACE

[6] There is only one visible organization on earth where peace and unity should and must exist, and where they do exist, and it is the organization of Christ's falsely accused brethren. They stick to the fact that they were bought by the blood of Christ Jesus and are no longer their own, and therefore they are obligated to serve God, who thus bought them, and not serve men of this world. They publicly give their word of testimony; and, by thus bearing witness, they are the witnesses of Jehovah God in behalf of his Son Jesus Christ, the Lamb. They do not care if this course of action costs them their human lives. They do not let Satan's terrorism make them surrender to his world organization by denying Jesus' blood and by silencing their testimony as Jehovah's witnesses. They cling fast to God's Theocratic organization, which is His *woman* and their mother. Hence Satan, God's enemy, wars upon such children of God's woman; as we read: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child [the new Government]. 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." (Rev. 12:13, 17) Whereas Almighty God does not protect this world against the malicious Devil, he does protect and preserve the organization of the faithful remnant of the brethren of Christ against the warlike attacks of Satan the Devil.

[7] Under the driving force of fear of the things threatening to come upon the earth the political, commercial and religious leaders are working anxiously for the unity and peace of the world. If we peep behind the visible scene by means of the revealing Word of God, we see also the Devil and his demons, who know they have but a short time left, gathering all nations and their rulers into a united opposition to God's kingdom by his Son. They have no peaceable feelings toward that kingdom, but are bent upon a showdown fight against it at the field of Armageddon. (Rev. 16:14-16) Faced with such united world opposition to God's kingdom, and under the stress of the war which the Dragon, the Devil, is making upon them, the faithful remnant of Christ's brethren need to look very carefully to peace and unity within their own ranks. For certain the wily adversary is bent on disturbing the visible organization of God's remnant. Since God prevented him from destroying the remnant in this last global war, he now tries to break up the organization and thus hinder them from together keeping God's commandments and together holding forth the testimony to God's name and kingdom, which testimony Jesus Christ now commits to them to hold forth.

[8] In an effort to weaken and break down the

5. What is Satan now interested in doing? and how have Christians proved him a false accuser?
6. What is the one visible organization of unity and peace? and why does it need God's protection and preservation?
7. In view of world developments, why do the remnant need to look carefully to peace and unity within their own ranks?
8. In an effort to weaken and break down the organization how does Satan now use certain professed Christians?

organization Satan causes certain professed Christians to get filled with a spirit of independent thought and action. He raises these up to publish and declare that Jehovah God has no recognizable united, compact organization of his people upon the earth, which organization He uses as his chosen servant and through which he feeds his people with spiritual truth and sends them instructions as to how they may jointly serve Him with a combined effectiveness. The persons with such anti-organization ideas say that for us to hold to God's organization of His servants is "channelism". Such persons argue in favor of making God's consecrated people loose, insubordinate to all organization, subject to their own decisions as to how to serve God, and left foot-loose to wander hither and yon seeking spiritual food wherever they think they see it, from indiscriminate sources or channels, themselves to be the judges as to whether it is truth or not and "meat in due season". They argue that they themselves are individual channels of divine truth as much as anybody else or any organization; that they are specially chosen of God as individual purveyors to provide the present truth. They say that the channel they once recognized has denied the Lord and his voice is no longer heard in or through it, and hence God's consecrated servants should break loose and look to new channels, themselves.

[9] The intent of all that is to disjoint all members of God's organization and make them fly apart, to depend upon direct individual leadings of the Lord God with no organization to bind them together as brethren, as members of God's family with one standard of faith, hope and action. Thus disconnected from all organization, they become easy marks for the adversary and his hosts to pick off one by one and to shoot down with his fiery darts. All who care for their own spiritual safety will resist such disruptive arguments of men who seek to draw away disciples after themselves. They will keep their vision of Jehovah's Theocratic organization clear and unblurred and will preserve their unity with it.

[10] All mankind are one human family. They are like one big human organism, of one flesh and blood. Naturally what hurts one member hurts them all, and neglect or oppression toward one member leads to injury of the whole corporate humanity at last. Man's failure to appreciate this fact is reaping frightful consequences today. Quite aptly, then, the apostle Paul compares the congregation of Christ's followers to a perfect human body. He does so in order to illustrate that there must be unity between this body of Christians under Jesus Christ their Head. In likening this body of Christians to the most wonderful organization known to man, namely, the human organism, the apostle shows that Jehovah God has a visible organization and that his consecrated people under Jesus Christ the Head must be that visible organization. Let the opposers and the self-governing independents call this "channelism", if they will, but the Bible shows that Jehovah God anointed this body of Christ, and it alone, with his holy spirit. By it he carries on his work in the earth. Upon it, and it alone, he bestowed his gifts of the spirit through Jesus Christ. In support of this truth we have but to consider the apostle's argument in his several letters to the organized Christian congregations of his day.

[11] Paul founded the congregation at Corinth. Writing it, he says: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led." (1 Cor. 12:1, 2, *Am. Stan. Ver.*) Jehovah God did not use those speechless idols as channels to convey spiritual gifts. Those images had no power to speak or see or teach and could not give any spiritual gifts of speaking out truths or prophecies or foreign languages, to the ignorant pagans that worshiped them. God gives the spirit and spiritual gifts through Jesus Christ. "Wherefore I make known unto you, that no man speaking in the spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the holy spirit." (Verse 3) The spirit or active force of God does not operate contradictorily and contrary to itself. It does not cause one man to say that Jesus is accursed and another man to say Jesus is the Lord and Master. Any spirit or active force that causes any person to say a curse upon Jesus must, therefore, be of God's adversary, the Devil, for God's spirit is one and is at agreement with itself. It is holy, and therefore it causes Christians to confess God's holy Son Jesus as the Lord who bought them with his precious blood of human sacrifice. That spirit of God promotes and preserves unity among all those upon whom it operates.

[12] But, you may ask, if it is one spirit or active force coming from Jehovah God and through his one channel, Jesus Christ, why is it, then, that Christians do different works? Why would they not all be equal to one and the same work by the spirit of God? The apostle replies: "Now there are varieties of gracious gifts, but the same spirit; and there are varieties of services, and the same Lord, and there are varieties

9. What is the intent of all such? and what will those careful for their own spiritual safety do about it?

10. By comparing the Christian congregation to the human body, what does the apostle show as regards organization?

11. How does Paul show the former worshipers of dumb idols that God's spirit is *not self-contradicting*?

12. What varieties of operations does Paul next describe, but by what does he say all are done?

of workings, and the same God is he who works all things among all. And to each is given the manifestation of the spirit for the benefit of all. For to one is given, through the spirit, a word of wisdom; and to another, a word of knowledge, according to the same spirit; and to another, faith by the same spirit; and to another, gifts of cures by the same spirit. And to another, operations of mighty works; and to another, prophecy; and to another, discriminations of spirits; and to another, different languages; and to another, interpretation of languages." —1 Cor. 12: 4-10, *The Emphatic Diaglott.*

[13] The varieties of spiritual gifts and powers bestowed upon various Christians do not argue against there being just the one God over all of them, and one Lord Jesus as his appointed Head over them, and one and the same spirit or active force from the one divine Source. The fact that all Christians did not speak with miraculous gifts of foreign languages does not mean that those lacking the gifts of tongues were lacking God's spirit. The gift of tongues was not the one exclusive test to prove they were accepted with God and were accepted with his Christ and had the spirit of God. And the fact that God's consecrated witnesses of today do not miraculously speak and preach with foreign tongues does not, therefore, mean that Jehovah God's spirit has not been poured out upon them in these last days. (Joel 2: 28, 29) Those gifts of tongues and of healings were especially bestowed by and through the twelve apostles and passed away with their death. (Acts 8: 14-20; 10: 44-47; 19: 6; Rom. 1: 11) But the spirit or active force of God is capable of a great variety of manifestations in harmony with God's holy purpose. Hence varied manifestations of the spirit are not meant to counteract one another and produce disunity and friction. They are meant to be for the profit of all Christians who have been anointed with this one and the same spirit of Jehovah God.

[14] It is not the individual Christian that makes the choice of a particular gift of the spirit. If it were left to each individual Christian to choose, there would likely be an overweight or preponderance of one kind of gift as against others, leading to an unbalance and to an artificial scarcity of other valuable gifts. It is Jehovah who governs those consecrated to him through Christ, and he determines what particular gifts shall be bestowed by his spirit or active force and upon whom. To this effect Paul says: "But all these things performs the one and the same spirit, distributing to each in particular as it will."—1 Cor. 12: 11, *Diaglott.*

13. Why is not the variety of gifts and powers a reason for disunity and friction?
14. Who determines the spiritual gifts to be bestowed? and why?

A UNITARY CORPORATE ORGANIZATION

[15] God's one corporate organization can be acted upon by the one spirit of the one God but with varieties of manifestation through the active organization members. How so? The apostle illustrates. All these organization members are anointed with the one spirit of God. "Now he which establisheth us with you in Christ, and hath anointed us, is God," writes Paul to his Corinthian brethren. (2 Cor. 1: 21) The title *Christ* means *Anointed One;* and thus all these organization members under Christ Jesus their Head are members of the Christ company or congregation or body. Their anointing with God's spirit is unto service, as the apostle has shown above. So, with this understanding, Paul continues his explanation, saying: "For just as the body is one and yet has many parts, and all the parts of the body, many as they are, form one body, so it is with Christ. For we have all—Jews or Greeks, slaves or free men—been baptized in one spirit to form one body, and we have all been saturated [imbued] with one spirit."—1 Cor. 12: 12, 13, *An Amer. Trans.*

[16] There is no more closely knit, compact and harmonious organization than the human body. The Christ company under Jesus their Head is like that body and is therefore a united organization. It must stay closely bound together and at peace with itself, so as to get the benefit of all the varied services of all its members. Differences of services rendered by the many members do not mean the organization is not one body under Jesus the Head; no more than the different performances by the different members of the human organism make it a disunited, shapeless, unidentifiable, inharmonious collection of different things. No; but the body is outfitted with various parts and members so as to be suited for life upon this earth with dominion over the lower animal creatures. It is one soul, with one head, and with one life-force which is in the one blood-stream that feeds the whole body. Likewise with the organization of God's anointed Christians under their Head Jesus; they are members many in number and with a variety of service and activity, but they have all been made to drink of one spirit, namely, the one holy active force that descends from the Power Plant, Jehovah God, and through their one capital member, Jesus Christ. Although they were, to start with, Jews and non-Jews, slavemen and free, male and female, they have all been imbued or saturated with this one spirit, because they are a unitary organization under one Head.

[17] Difference and variety of service do not divide them, but the one spirit binds them together. All

15. By reason of their anointing what do these Christians compose? and unto what is their anointing?
16. Why is the Christ company like the human body?
17. For what common good and purpose are all services?

services are for the benefit of all those of the organization, and for the carrying out of the one over-all purpose of the organization, namely, the service commission which was put upon Jesus, the Head of the organization, when he was anointed with God's spirit, namely: "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; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified."—Isa. 61:1-3, *Am. Stan. Ver.;* quoted by Jesus Christ, at Luke 4:16-21.

INTERDEPENDENCE OF MEMBERS

[18] In Christ's body Jehovah God finds a usefulness and service for each and every member, and therefore he anoints each and every member with his holy spirit or active force. Mindful of this comforting fact, no member of the body will feel so inferior that, because he does not have a more outstanding and far-reaching part in God's service, he will view himself as no part of the body of Christ. Because Paul, as an apostolic member of the governing body of the church, declared: "Let the woman learn in silence with all subjection," and, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," that does not mean that women devoted to God and anointed with his spirit are no part of Christ's body nor given a certain service therein to render. (1 Tim. 2:11, 12) To correct such a discouraging, divisive outlook the apostle further wrote, using the body to illustrate:

[19] "If the foot says, 'As I am not a hand, I am not a part of the body,' that does not make it any less a part of the body. And if the ear says, 'As I am not an eye, I am not a part of the body,' that does not make it any less a part of the body. If all the body were eye, how would we hear? If it were all ear, how could we have a sense of smell? As it is, God has arranged the parts, every one of them in the body as he wished them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, 'I do not need you,' or the head to the feet, 'I do not need you.' "—1 Cor. 12:14-21, *An Amer. Trans.*

[20] Here the apostle Paul was not likening Christ's body to an elongated body whose length stretched over centuries of time and whose distinct parts come into existence one after another during the successive centuries of time, with the shoulder members existing in the first century in the apostolic times, and the other members coming alive during the later centuries, with finally the *feet* members coming into existence in this century in the "time of the end". Such a view would mean that in the first century the Lord's Theocratic organization was all shoulders, and that down here in these "last days" the Lord's organization is all feet. It would mean that the organization in the first century *did* get along as shoulders without the help of the rest of the body and without the feet. It would mean that in this time of the end the "feet" do get along without the upper members of the body, including the shoulders. To the contrary of such a view, the apostle says: "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."—Verse 21.

[21] Manifestly, then, the apostle compares the Lord's visible organization on earth, at any time that it exists, to a whole body having many members, with many forms of service accordingly, and with all members interdependent upon one another. Where there is interdependence of the members of an organization upon one another, there must be unity. Why? In order to work together for the benefit of the whole organization and all its members. Hence, not only should the organization of Jehovah God's people throughout the world take to heart this illustration drawn by the apostle, but each local company and unit of Jehovah's organized people should apply the illustration to itself. Take also the organization's legal servant, the Watch Tower Bible and Tract Society. It has now fifty-seven Branches outside the United States in different countries of the earth. So it is needful for the same principle of unity to govern all Branches and for all to keep at one with the central office and carry out instructions from headquarters in their respective countries or territories. Suppose we take the following example:

[22] Paul and Barnabas had been out on foreign missionary service, and at the time were serving at their posts in Antioch of Syria. Certain divisive elements showed up to stir up much local disturbance, debate and discussion. Paul and Barnabas were assigned to go up to the then headquarters at Jerusalem, to a meeting of the governing body there, to have the troublesome matter fully aired and a decision rendered thereon with the help of God's spirit. After receiving the decision through the

18, 19. Why should no member feel so inferior as to think himself outside the body? and what illustration does Paul use?
20. Why was the apostle not likening the Christ to a body whose various parts existed separately during the successive centuries?
21. In what way, then, does Paul compare it to the human body? and who should take to heart this illustration of unity?
22. What illustration do we have of this in Barnabas, Paul and Silas?

governing body at Jerusalem, Paul and Barnabas returned and the decision was put in effect in Antioch. Afterward, as Paul and Silas made missionary revisits in other Roman Empire provinces, they published and put into effect the decision of the central governing body at Jerusalem. For so doing, it would be wrong and unscriptural to accuse Paul and Silas of "channelism". Rather, they saw and acted with the Lord God's organization. In place of trying to be democratic, self-guiding, self-choosing, independent, they submitted to organization orderliness and worked for peace and unity with the organization and within it, in every land they visited. —Acts 15:1–16:5.

[23] No one in the organization should feel so superior as to ignore others, such as those doing a very common or menial-looking service. An uplifted, offish attitude of one rendering a prominent or seemingly important service does not build up unity in the organization. An individual ought to remember that he himself is not important or irreplaceable, but it is the office of service that is important and that must be carried out. It has a relationship close or remote with all other offices or kinds of service in the organization, regardless of how inferior. What makes for unity in the organization is the unselfish concern of all the members for one another, with humility and with the effort to aid another member where he may lack. After all, this is all for the good of the organization as a whole and for its proper appearance before the world. This works out for the glory of the Lord God, because it proves his spirit is upon the organization. It oils up and smooths the way for the whole organization to do God's appointed work with no grinding and clashing in any of its parts. This follows the principle according to which the Lord God fashioned the human body; just as the apostle goes on to illustrate, saying:

[24] "But much more necessary are those members of the body which are thought to be more feeble; and those parts of the body which we esteem to be less honorable, around them we throw more abundant honor, and our uncomely parts have more abundant comeliness; and our comely parts have no need. God, however, put together the body, having given somewhat more abundantly to that part which was lacking, so that there may be no division in the body, but that the members may be concerned equally for each other; and whether one member suffer, all the members sympathize; or, whether one member is glorified, all the members rejoice with it. Now you are a body of Christ, and members in part."—1 Cor. 12:22-27, *Diaglott.*

[25] The little finger and the little toe are in themselves feeble members of the body, and yet how necessary they are to proper handling and walking! In a jostling crowd we safeguard the little toe, because, if this feeble member is stepped on by a heavy heel, how it makes the whole body contort with pain and the mouth give explosive outcry in sympathetic reaction! Likewise, in cold weather, if the hands and feet are kept warm it contributes to the general comfort of the entire body. Hence the members of the human body, despite performing different services, do not isolate themselves from one another, but co-operate with one another, looking to one another's welfare and proper performance with ease. If the head is crowned with the reward of service, no envy or begrudging is aroused in another member, but all the rest of the body responds to that fact and rejoices. If the feet are shod with unsightly or ill-kept shoes, the rest of a self-respecting person responds to that fact and feels embarrassed and ill at ease in the presence of company.

[26] The apostle presses the point that the congregation of Christ at any time in its existence on earth during "this present evil world" should be just like the human body in these vital respects. In creating mankind's first parent, Adam, Jehovah God made him with no design of divisions or schisms to be in perfect man's body, but that all parts and members thereof should naturally care for one another. Just like that it should be with that larger organization, the body of Christ, of whom the anointed Christians are members in particular. All must bear a responsibility toward one another, and this should be borne with love, such love as Jehovah God had in making the human body. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3:17, *Am. Stan. Ver.*) We should have mutual love for one another as members of the Lord's organization under Christ Jesus, mainly because the Lord's commissioned work for the "body of Christ" is concerned, namely, that of proclaiming the Kingdom gospel. Such love is Christlike. It is a fruit of God's spirit and is a great unifier and binder within the organization; as it is written, at Colossians 3:14: "And above all these things put on love, which is the bond of perfectness." —*Am. Stan. Ver.*

[27] With loving helpfulness to one another in rendering our several services to God there will be no open-

23. Why should none exercise a superior feeling over others? and why should there be common concern for all members?
24. How does the apostle next illustrate this?
25 What practical examples of the apostle's points can we give?
26. With what quality should all bear responsibility toward one another, and why?
27. Why is not Christendom with its sects and cults comparable to the human body and its many different parts?

ing for schism and division in His visible organization, such as exists in the religious organization of Christendom which is divided into hundreds of cults, sects and so-called "churches". Under no circumstances can such various sectarian religious organizations be compared to the various members of the human body which have each a different function. Why not? Because the members of the human body, despite being many with different services to perform, are nevertheless one body. The religious organization of Christendom is not one body, but is split up and fights within itself over various political and racial as well as religious disagreements. The apostle compares the members of the human body, not to the sects which he deplores in his letter, but to individual members of Jehovah's Theocratic organization under Christ Jesus the Head. (1 Cor. 12:25; 1:11-13; 3:3-5; 11:18, 19) Christendom's religious organization has never taken to heart the apostle's illustration from the human body, and she does not have unity and peace inside her religious structure. How, then, could *she* be a really effective force for the unity and peace of the proposed "one world created by human hands"?

[28] God is not responsible for the different religious sectarian organizations, Catholic, Protestant, and Jewish, but He is responsible for the difference of services rendered by the many individual members within his Theocratic organization. It is He as Creator of his Theocratic organization that has set the members of the organizational body every one according as it pleased him. It is his purpose that they should all co-operate with one another in love, like the different members of the one human body. Hence the apostle says: "Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healing? do all speak with tongues? do all interpret?" According to the facts, the answer was No!

[29] In one respect all members could be alike. That was in love. Love would abide and endure after miraculous gifts passed away at the passing of the church out of its primitive infancy. So Paul does not give the self-evident answer to his question, but adds this admonition for miraculous speakers with tongues and for prophets and other gifted ones: "But desire earnestly the greater gifts. And moreover a most excellent way show I unto you. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . But now abideth faith, hope, love, these three; and the greatest of these is love." (1 Cor. 12:27–13:13, *Am. Stan. Ver.*) This is a warning for us regarding all service that we render in the organization as members thereof according to God's gracious gift to us. We must be moved by love of God and of our brethren in order for the service to count in His sight. Various forms of activity and service may pass out as time moves on, but the development of love within us will remain and will hold us true to Jehovah God and his organization under Christ.

FOR INTERNATIONAL UNITY

[30] The Christian congregation at Corinth, Greece, to which Paul wrote as above, was over 600 miles southeast from Rome, which was in a different nation, of course. Nonetheless, the Christian congregation there at Rome, Italy, was also a part of the body of Christ as thus far expanded. So the apostle Paul wrote them instructions like those sent to Corinth, because the same instructions applied to all parts and members of Christ's body, whether at Rome or at Corinth or at Jerusalem. Their being of different nationalities according to the flesh did not call for different sets of instruction. To warn the Roman Christians lest any of them grow conceited and think themselves different and superior to others of the body and thereby start divisive schisms among the body members, the apostle Paul wrote:

[31] "In virtue of my office [as an apostle and a member of the church's governing body], I tell every one of your number who is self-important, that he is not to think more of himself than he ought to think; he must take a sane view of himself, corresponding to the degree of faith which God has assigned to each. In our one body we have a number of members, and the members have not all the same function; so too, for all our numbers, we form one Body in Christ and we are severally members one of another. Our talents differ with the grace that is given us; if the talent is that of prophecy, let us employ it in proportion to our faith; if it is practical service, let us mind our service; the teacher must mind his teaching, the speaker his words of counsel; the contributor must be liberal, the superintendent must be in earnest, the sick visitor [or one acting with mercy] must be cheerful. Let your love be a real thing, with a loathing for evil and a bent for what is good. Put affection into your love for the brotherhood; . . . Keep in harmony with one another; instead of being ambitious, associate with humble

28. Who is responsible for the difference and variety of services, and how so?
29. In what one respect should they be alike in development?
30. Why were like instructions sent out, although to congregations in different nations?
31. What like instruction did Paul write the Christians at Rome?

folk; never be self-conceited."—Rom. 12:3-16, *Moffatt.*

32 All such instruction had as its purpose the promoting and strengthening and preserving of unity within the Roman congregation of Christians. And as a sister to such organizational unity there would exist harmony or peace. But to remind us specifically of the pacific purpose of Christians one toward another and toward all with whom we must associate in life's dealings, Paul makes this further remark: "Be at peace with all men, if possible, so far as that depends on you." (Rom. 12:18, *Moffatt*) Those heeding this apostolic instruction will avoid being troublemakers and disturbers, and will carry on quiet dealings with others. They will not intentionally provoke strife, turmoil and quarrel; but if controversy and disagreement are stirred up, they will let it be from the other party, because he objects to their proclaiming the truth of God's Word. Even the Perfect One, Jesus Christ, ran into controversy, opposition and disturbance because he preached the Kingdom truth. We, his followers, are not above him or better than he and cannot do other than also rouse up opposition and debate because of sharing in the "testimony of Jesus Christ" and proclaiming the truth. The purpose of the gospel is not to stir up strife and controversy, but it is the antagonists of the truth that hatefully stir up such. Such is unavoidable in those cases, and we should not stop publishing the Kingdom truth in order to avoid such. Paul did not do so.

33 However, among brethren within the Theocratic organization of Christ's body, such controversy, strife, contention, wrangling and strained relations with one another should not be, because all are understood to be and taken to be lovers and upholders of the truth. As far, then, as depends upon us, we should seek to get along in peace with those devoted to the truth and wanting to serve God. If we love the truth, then let us look above our personal feelings and desires to the one over-all purpose of the Lord's organization in Christ. Then we will rise above petty personal things of strife and will go along harmoniously with our brethren in the paramount service of God. We must get along accordantly with one another in God's organization. Are we not all subject to the same regulations and to the same general witnessing obligations? Are we not all targets of the one common enemy, the world? Are we not all bound together in the one purpose of vindicating God's name and universal sovereignty? Yes! Then, as far as depends upon us, let us be dependable to work and live in the interests of unity and peace.

34 This is the course of heavenly wisdom: "But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace."—Jas. 3:14-18, *Am. Stan. Ver.*

THE COMMON OBJECTIVE

35 In every direction this energetic missionary apostle, Paul, found it advisable and timely to send out inspired exhortations to unity and peace. Turning in the other direction from Rome, eastward to Asia Minor, he wrote instructions like those sent to Corinth and Rome and sent such to the congregations in Ephesus and in Colosse, because they, too, were part of the one body of Christ. To the Colossians he wrote: "And above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body." (Col. 3:14, 15, *Am. Stan. Ver.*) Today, nineteen centuries from then, the call still is to peace among the remnant of Christ's body members, now when religious Christendom is split and at odds with herself in a thousand and one ways over one selfish cause or another. The divisive spirit pervading religious Christendom the remnant of Christ's brethren cannot afford to let infiltrate among themselves, because the body of Christ is called to peace. His peace must rule among them. They are his friends, not his enemies. He must rule among them, his friends, his brethren, as their "Prince of Peace", especially so now since he was enthroned in the Theocratic Government at the right hand of Jehovah God A.D. 1914. "The government shall be upon his shoulder; and his name shall be called . . . , The Prince of Peace."—Isa. 9:6.

36 With like exhortation the apostle wrote to the Ephesians from his prison in Rome: "I exhort you, therefore, I, the prisoner for the Lord, to walk worthily of the calling with which ye were called, with all humility and gentleness; with patience, sustaining each other in love; using diligence to preserve the unity of the spirit by the uniting bond of peace; there being one body and one spirit, as also you were called in one hope of your calling; one Lord, one faith, one immersion; one God and Father

32. (a) What was the purpose of Paul's instruction? (b) Why should peace with all men be as far as possible and as it depends upon us?
33. Why should not strife and strained relations be between the brethren, but, instead, efforts toward peace and unity?
34. Why is this the course of heavenly wisdom, and not earthly?
35. What like instruction did Paul send to the Colossians? and why is this call to peace especially applicable since A.D. 1914?
36. What corresponding instruction did Paul send to the Ephesians?

of all, he who is over all, and through all, and in all. But to each one of us was given favor according to the measure of the free gift of the Anointed One [Christ]. Therefore it is said, 'Having ascended on high, he led a multitude of captives, and gave gifts to men.' And he gave indeed the apostles, and the prophets, and the evangelists, and shepherds and teachers."—Eph. 4:1-8, 11, *Diaglott*.

[37] Here we pause for a question to sharpen our interest in what the apostle next says, namely, What was the objective in all such gifts of different servants in the body of Christ? was it, indeed, to pit one kind of servant against another kind in competition and to create an uppish clergy and a nether laity and thus produce divisive distinctions? Answer to the question comes with a positive No in the apostle's next words, namely: "For the complete qualification of the saints for the work of service, in order to the building up of the body of the Anointed One [Christ]; till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the full stature of the Anointed One; . . . but being truthful in love, we may grow up in all things into him, who is the Head,—the Anointed One; from whom the whole body, being fitly joined and united, by means of every assisting joint, according to the proportionate energy of each single part, effects the growth of the body for the building up of itself in love."—Eph. 4:12-16, *Diaglott*.

[38] Now, in this "time of the end", is most decidedly the time when the body of Christ, or its remnant on earth, should rightly be expected to attain to that maturity of spiritual growth like the stature of a perfect man, one body, in Christ. Maturity and the full stature of Christ's body means unity and harmonious, peaceful functioning of all the members of His body with mutual interdependence and helpfulness. It means standing firm in the one faith and in the one hope, immovable in this stormy time when the mighty winds of false religious doctrines and propaganda blow and the smooth-handed trickery of political, commercial and religious men of this world is craftily practiced by means of errors that are against the established kingdom of God. The men and women of Christendom betray themselves to be like immature infants swayed and carried to and fro by these winds of doctrine and propaganda. They are childishly tricked and fooled repeatedly by the cunning craftiness of power-grabbing rulers and office-seekers of the world.

37. What was the Lord's objective in giving such gifts of different servants?
38. What do maturity and the full stature of Christ's body mean now?

[39] But not so the mature remnant of the body of Christ yet on earth, and not so their loyal companions of good-will. The remnant, with their good-will companions inseparably at their side, stand upright like mature, strong men, unbending, unswayed, uncompromisingly firm and steady for the truth and for clean-handed, above-board dealings in publishing the truth. The Theocratic organization which holds them stands united in its immovableness, its members fighting fearlessly "shoulder to shoulder" for the faith of the gospel of God's kingdom. (Phil. 1:27, 28) Unitedly they uphold the universal sovereignty of their one God, Jehovah. Unitedly, they hold fast to the Headship and Leadership of their one Lord, Jesus Christ. Unitedly they resist the confusing, selfish spirit of this world, but pray and open their hearts fully for the one spirit proceeding from God and through Jesus Christ, and which holy spirit is an active unifying force, energizing them to combined, concordant activity in the service of God.

[40] Jehovah God now makes peace within his visible organization on earth. (Ps. 147:14) To the wicked, however, he decrees no peace, and there is no peace in this world. (Isa. 48:18, 22) His "Prince of Peace", Christ Jesus, now reigns at His side in the kingdom that was born A.D. 1914. Jehovah's command to Christ is: "Rule thou in the midst of thine enemies." (Ps. 110:2) With those enemies Jehovah will make no peace negotiations. At the field of Armageddon where all nations are lining up for the final display of their might against Jehovah's universal sovereignty He will smite through them and destroy them, to give ever-enduring proof that he is the rightful sovereign over all the earth and all the rest of the universe. In blessed contrast therewith, Jehovah's enthroned "Prince of Peace" rules in the midst of his remnant and their good-will companions with all peaceable purposes, to hold them together in one under his protection and blessing. Hence, in the midst of a strife-torn, disquieted world, there should be one visible organization where permanent peace and unity exist, and that should be Jehovah's organization of His witnesses under the "Prince of Peace", Christ Jesus. It should stand, and, by God's grace, it does stand, to the glory of Jehovah God, as a visible, tangible sample of the everlasting peace and unity of the righteous new world which He will early usher in by his kingdom under Jesus Christ.

39. How do the remnant and their loyal companions show maturity in contrast with the men and women of the world?
40. What is now the contrast between Jehovah's rule toward his enemies and that toward his remnant and their companions?

Let the heavens be glad, and let the earth rejoice; and let them say among the nations, Jehovah reigneth.
—1 Chronicles 16:31, *A.S.V.*

PERSONS OF GOOD-WILL IN ANTITYPICAL JERUSALEM

THE Jewish prophets, Ezekiel and Jeremiah, both of them priests of the tribe of Levi, were contemporaries. However, Jeremiah was selected to prophesy thirty-three years before Ezekiel. In the twenty-ninth year of Jeremiah's prophesying, Ezekiel was one of the young men who was carried away captive with King Jehoiachin to the far-distant land of Babylon by Emperor Nebuchadnezzar. This deposing of King Jehoiachin and carrying away of thousands of Jewish captives to Babylon was because of the abominations that Jehoiachin and many of his subjects were committing religiously in the capital city Jerusalem and the rest of the kingdom of Judah.

Although carried off captive, Ezekiel was not slaughtered, and the reason was that he was a faithful servant and witness of Jehovah God and was not guilty of the religious abominations committed by the majority of his fellow countrymen. Hence, in the fifth year of his captivity in Babylon God raised up Ezekiel to be his prophet among the Israelite captives in that heathenish land. There Ezekiel protested against the many abominations still being committed in Jerusalem and he gave numerous prophecies against such. In this protest against abominations of religion, Ezekiel was associated with Jeremiah, although far away, because right in Jerusalem itself the prophet Jeremiah made like protests in the name of Jehovah God against the religious abominations committed in that city and the rest of the kingdom. These prophetic protests by both Ezekiel and Jeremiah continued until the destruction of Jerusalem in 607 B.C., when many thousands of Jews, guilty of religious abominations, were slaughtered by the conquerors.

Jerusalem of that day professed to be a holy city, dedicated to God and the capital city of his Theocratic kingdom organization on earth. In such regards unfaithful Jerusalem was a type of modern-day Christendom, which likewise professes to be holy to God and to be His visible organization of his people. Therefore Christendom is the antitypical unfaithful Jerusalem. In the ninth chapter of Ezekiel's prophecy is recorded a prophetic picture of the "abominations" that refer ahead to the wickedness done in Christendom of the present time. The prophetic picture is symbolic and shows six men, each of whom is armed with a weapon of destruction called a "slaughter weapon" and standing ready to destroy the city. This has a present-day meaning for the religious organization called "Christendom". The city of Jerusalem is the city meant in Ezekiel's prophetic picture and symbolically represents the corresponding organization of Christendom, which claims to serve God and Christ but in fact serves Satan the Devil. Along with those six armed men of the prophetic picture is another man, but "clothed with linen, with a writer's inkhorn by his side". This man compared with Ezekiel and Jeremiah who were faithful witnesses of Jehovah back there, and hence he pictures Jehovah's witnesses of today, the faithful followers of Christ Jesus who go to make up his remnant of heirs of the heavenly kingdom of God yet on the earth. On the other hand, the six men with slaughter weapons picture the invisible forces of the Lord that will destroy antitypical Jerusalem (or Christendom) at the battle of Armageddon.

In the prophetic picture Jehovah's command to the man clothed with linen and with the inkhorn by his side is that he go through the city and put a mark "upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof". Antitypically, this means the religious abominations that are now done within the realm of Christendom.

This part of the prophetic picture shows that Jehovah's witnesses of Christ's remnant must go throughout Christendom and declare God's message concerning his name and his kingdom, and this message includes the prophecies long ago pronounced by Jeremiah and Ezekiel. By so doing, Jehovah's witnesses of today put a "mark upon the foreheads" of the persons who desire to learn the truth regarding Jehovah's purposes. The forehead represents the seat of knowledge and means, antitypically, that the persons on earth who are of good-will toward Jehovah God receive a knowledge of God's truth and give heed thereto with mind and heart. There are today within Christendom many persons of such kind who have been associated with the religious systems because they did not know anything better. They observe the many abominations committed by the religionists contrary to God's Word. For instance, they see the religious leaders or clergymen indulging in the crooked politics of this world and in many unscrupulous and unrighteous schemes, teachings and practices. They see the clergy and hear them proclaiming false doctrines and resorting to lies and deceptions in order to operate and carry on a racket by which the people are robbed.

For example, the Roman Catholic Hierarchy now works in full accord with political leaders (not to mention her former concordats with Hitler and Mussolini) and does so in an effort to rule the world arbitrarily as the power behind the throne and eventually to take away the liberties of the people as was once done during the regimes of Hitler and Mussolini. The proof is at hand to show that the Hierarchy foments and carries on wicked wars and all manner of cruel schemes resulting injuriously to the people and to the dishonor of God's name. To add to this, the Hierarchy teaches such false un-Biblical doctrines as "purgatory", which, in effect, is that a person, when he dies, goes to "purgatory" and is there suffering conscious torment, until the religious priests can offer prayers and relieve the dead one supposed to be there suffering of that punishment; and this falsehood is used to work on credulous people so as to wring money from living friends of the deceased.

Seeing these many abominable things committed, the honest and sincere persons in those religious institutions cry to the Lord God. Being of good-will toward Jehovah God, they desire a knowledge of him and his righteous ways, and the Lord God hears their cry and sends his message of truth to them by and through his faithful servants who together are pictured by the man clad in linen with the inkhorn at his side. When these persons of good-will learn of Jehovah God and his King Christ Jesus and of the Theocratic Government now reigning, they readily turn to Him and serve Him and his enthroned King. Those who have thus sighed and cried because of the religious abomina-

tions done in Christendom and who receive the Bible truth and obey the Lord God are the ones marked in their forehead. These are the ones who have the assurance that, at the destruction of antitypical Jerusalem (Christendom) in the battle of Armageddon, they will be spared from the slaughter weapons of Jehovah's executional officer, Christ Jesus, with all the holy angels with him. Hence they will survive that battle alive and enter without dying into the new world of righteousness which will follow Armageddon. Continuing faithful in their integrity throughout that new world, they will live forever in happiness on earth perfected.

THE MODERN EBED-MELECH OF GOOD-WILL

Years before Ezekiel, Jehovah God sent his faithful prophet Jeremiah to give warning to Jerusalem of her impending destruction at the hand of King Nebuchadnezzar and his Babylonian armies. In this work Jeremiah pictured the remnant who, as Jehovah's witnesses today, are sent to give warning to Christendom of her impending destruction at the universal war of Armageddon. Because of Jeremiah's faithfulness in declaring Jehovah's stern message Jeremiah was cast into prison at the instance of Jerusalem's religionists. However, while he was in that filthy prison a swarthy friend appeared.

Consider, now, how Jehovah has very wonderfully and in simple manner pictured those who put their trust in him, and not in the imposing worldly powers. In the royal house of Jerusalem's last king, Zedekiah, there was an Ethiopian, whose name was Ebed-melech. His name means "servant of the king". He was a eunuch. (Jer. 38:7) He was not an Israelite; and this is made certain by the fact that he had been sterilized and made a eunuch, which God's law made it contrary to do to Israelites. In effect, Ebed-melech was a prisoner of unfaithful Jerusalem, being a trusty and a harmless man, who had general access to the king's house to serve the king. He was not at all in sympathy with the harsh deeds of the ruling house of Jerusalem, and therefore Ebed-melech pictured a class today subjected to Christendom but not at all in sympathy with the harsh and cruel methods employed by Christendom's rulers political and religious. Being a slave, this Ethiopian could not take the advice of Jeremiah to forsake the doomed city and go away to the Chaldean besiegers. He saw the great injustice that had been done to Jeremiah in throwing him into a deep, muddy dungeon. He had faith in Jeremiah's God. Hence he pictured the same class as those who cry and sigh for all the abominations that are done in the city. As an Ethiopian, a man of color, he symbolized a natural sinner who desires to learn of God. He had heard of God's purposes through Jeremiah's preaching. This is in harmony with the words of Psalm 68:31: "Ethiopia shall soon stretch out her hands unto God."

King Zedekiah was sitting in the Benjamin gate of Jerusalem, probably holding court there, and it was then that Ebed-melech, the Ethiopian, had the opportunity to publicly approach the king and speak to him in open court. In doing this the Ethiopian pictured those persons, other than the remnant of spiritual Israelites, who take their stand on the side of Jehovah God and speak in favor of the remnant engaged in witness work like Jeremiah's. Correspondingly, early in the year 1919, and while a number of official representatives of Jehovah's visible organization were literally in a Federal prison, many thousands of persons of good-will toward God and his people gladly signed a petition to the American government that the Society's servants might be given a hearing and released from prison. (See *The Watchtower* of 1919, page 101.) Since then, Jehovah's witnesses have many times been cast into prisons for faithfully preaching the Kingdom message to Christendom, and many persons of good-will have come to their aid, to relieve them in their imprisonment and to help in their release. This is action like that of Ebed-melech of old, during the siege of Jerusalem.

Approaching King Zedekiah, Ebed-melech the Ethiopian addressed him and said: "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city." (Jer. 38:9) King Zedekiah heard his speech and then commanded the Ethiopian to take thirty men to assist him and to draw Jeremiah out of the dungeon. (Jer. 38:10) This corresponds with the releasing of God's people who come into prison and under unjust restraints. The Ethiopian, with the other men, proceeded to make arrangements to take Jeremiah out of the dungeon and to do so in the most comfortable manner that they could, thus preventing the least possible injury to him. (Jer 38:11, 12) This shows that, antitypically, the faithful followers of Christ Jesus are imprisoned and restrained and are visited with help by persons of good-will, who are commended by Jehovah's King, Christ Jesus, in these words: "I was in prison, and ye came unto me." (Matt. 25:36) The Ethiopian showed much kindness to Jeremiah in putting old clouts under his arms to lift him out of the prison. The clergy had done exactly the contrary when they shoved Jehovah's faithful remnant on earth into prisons and concentration camps. In taking this kind of action toward Jehovah's servants the Ethiopian probably had in mind the words of the psalmist, as set forth in Psalms 142, 102 and 69. Those of good-will lent their efforts to the Lord God to draw his servants out of prison, and thus "the LORD looseth the prisoners".—Ps. 146:7.

Neither the religionists nor the politicians lifted the Lord's servants out of the dungeon in this "time of the end". Back in 1919 no effort was made to do so until the people of good-will filed an urgent petition with the public officials. Likewise since. It has been the Ebed-melech class of modern days that has showed sympathy for and interest in God's faithful servants, whom the Lord causes to be released from prison. The releasing refers to all those who were faithful as Jehovah's remnant, some of whom have actually been in prison and others of whom were under prison-like restraint.

"So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken."—Jer. 38:13, 28.

From the time of their release in 1919 until now, Jehovah's remnant as foreshadowed by Jeremiah have been under surveillance by the ruling factors as if in a prison

court, and particularly so at the instance of Christendom's clergy, who increasingly try to limit and circumscribe the freedom of activity of Jehovah's faithful servants on earth. Regardless of this surveillance and restraint Jehovah's remnant and their good-will companions go on. Jeremiah was in the prison court until Jerusalem was taken by King Nebuchadnezzar's armies and destroyed, which restraint of Jeremiah foreshadowed the surveillance of Jehovah's devoted remnant now. But did Jeremiah stop testifying to the name of the Lord God? Not by any means; and neither do Jehovah's witnesses under surveillance today stop. We read: "Now the word of Jehovah came unto Jeremiah, while he was shut up in the court of the guard, saying, Go, and speak to Ebed-melech the Ethiopian, saying, Thus saith Jehovah of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished before thee in that day. But I will deliver thee in that day, saith Jehovah; and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely save 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 Jehovah." —Jer. 39: 15-18, *A.S.V.*

Today, in the face of the destruction of Christendom and the terrific slaughter there in the battle of Armageddon, those of good-will who continue faithful as the Ebed-melech class may take this comforting promise of Jehovah to themselves, in hope of survival of the battle of Armageddon and of entry into the glorious new world of righteousness created by Jehovah's hands.

ASA IN ACTION AGAINST RELIGION

RELIGION stood as a powerful antagonist of true worship when Asa ascended the throne of Judah. It was subtle demon religion that had previously overpowered the once-wise King Solomon and caused the nation of Israel to be split after his death. During the seventeen-year reign of the first king of the two-tribe kingdom of Judah religion ensnared the inhabitants, and its close grip was not loosened in the three years of Abijah's succeeding kingship. Hence when Rehoboam's grandson and Abijah's son, Asa, began ruling over Judah, in 978 B.C., he was at the head of a nation alienated from Jehovah God and in bondage to demonism. To burst the shackles and effect a reconciliation with God would call for vigorous and decisive action. Was King Asa a man of such action?

The chronology of the times indicates that Asa reigned one year with his father, Abijah, and that his total kingship reached a forty-first year, or down to 938 B.C. Early in his reign young Asa remembered his Creator in the days of his youth and moved with vigor against the demon religion that had dogged the steps of the Judean kingdom for the past twenty years. "Asa did that which was good and right in the eyes of the LORD his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him."—2 Chron. 14: 2-5.

Note the good effects of this hard-hitting action against religion: "In his days the land was quiet ten years. And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest. Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prospered." (2 Chron. 14: 1, 6, 7) Peace and a reconstruction work and prosperity came as a result of the purge against religion. Then, rightfully filling in the hearts and minds of the people the place once wrongfully occupied by demon religion, the true worship of Jehovah God flourished. It is true that King Asa was against religion, but he was not a godless atheist against the true worship of Jehovah as well. Had he not "commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment"?

World statesmen of today, as they listen to the threatening voice of organized religion shouting out that she alone can assure peace through her "moral law", would do well to recognize the wise distinction Asa made between religion and true worship. Religion meant ruin for Israel, whereas true worship guaranteed peace and protection. The truthfulness of this becomes evident as the history of Asa's reign continues. It develops that Asa had an army of three hundred thousand spearmen from the tribe of Judah and two hundred and eighty thousand bowmen from the tribe of Benjamin. Against this force came "Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots", that is to say, a million men. When the battle lines were set in array in the valley of Zephathah at Mareshah, Asa, outnumbered almost two to one, cried unto the Lord Jehovah, saying, "LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee." When the battle was over the Judeans returned to Jerusalem with much spoil, for Jehovah had put the Ethiopian hordes to flight and blessed his own true worshipers with victory.—2 Chron. 14: 8-15.

Asa was stirred to take even further action against religion. A prophet of God, Azariah by name, met the returning victorious army with King Asa at its head and focused attention on the cause for the triumph: "The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." (2 Chron. 15: 2) These words prompted by the spirit of God upon the prophet built up even more courage in Asa for the fight against demonism. More abominable idols toppled as the purge continued in Judah and Benjamin and extended into cities Asa had taken in Mount Ephraim.

Not just a tearing-down action against religion did the king effect, but in reconstructing Jehovah's true worship Asa "renewed the altar of the LORD, that was before the porch of the LORD".—2 Chron. 15:8.

By now the Bible account has carried the reader into the fifteenth year of Asa's reign, and his action against demon religion has been noised throughout the length and breadth of Canaanland. No such purge as this had taken place in the ten-tribe kingdom of Israel to the north of Judah, and it attracted to the southern kingdom many seekers of the Lord Jehovah that resided in Israel. In droves they came up to Jerusalem with offerings for Jehovah God, and in a new-found unity, the binding tie being true worship rather than divisive religion, they entered into a solemn covenant to seek Jehovah and his ways, along with the Judeans. So drastic was the action against religion that death was ordained for any not seeking Jehovah. Why, King Asa even ousted his grandmother Maachah from the queenship because she had made an image in a grove.—2 Chron. 15:9-18.

The next two verses of the record raise a chronological snag, reading: "There was no more war unto the five and thirtieth year of the reign of Asa. In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah." (2 Chron. 15:19; 16:1) King Baasha of Israel died in the twenty-sixth year of Asa's reign, which precludes his being present to build Ramah in Asa's thirty-sixth year. (1 Ki. 16:6-8) The marginal reference to 2 Chronicles 16:1 gives Usher's suggestion that it was the thirty-sixth year of Judah as a two-tribe kingdom, that the rending of the ten tribes from Judah, over which Asa was now king, took place thirty-six years before. If this is the import of the text, then Baasha's building of Ramah occurred in Asa's sixteenth or seventeenth year. This would be a logical time for Baasha's action, because his purpose in rearing up Ramah just to the north of Jerusalem was to halt the flow of peoples in and out of Judah, and because it was only a year or two before that so many Israelites had trekked from Israel into Judah. He would hardly defer action much longer to stop the exodus of his subjects.

Asa's countermeasure was a mistake. With silver and gold from the temple at Jerusalem he bribed Ben-hadad, the king of Syria, to attack Israel in the north. This drew Baasha back from Ramah and into defenses against Syria, leaving Ramah to be dismantled by Asa. Jehovah's expression of displeasure came to Asa through Hanani the seer. The king had trusted in Syria more than in Jehovah. He lost sight of Jehovah's power to deliver, which he had witnessed in the routing of the million-strong army of Ethiopians. The spokesman for Jehovah God continued: "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. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." —2 Chron. 16:2-9.

Another mistake King Asa adds to his account. Rather than accepting reproof humbly and manifesting repentance, 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". Here again Asa acted foolishly, for "anger resteth in the bosom of fools". (Eccl. 7:9) It is especially so when the anger is directed against one of the Lord's witnesses, because then the temper is vented against the Lord himself. It may be that this move against the seer caused some stir of protest from the people; at any rate, when the servant of God was imprisoned "Asa oppressed some of the people the same time".—2 Chron. 16:10.

The closing years of the lifetime of King Asa did not pass pleasantly. In the thirty-ninth year of his reign he was smitten with a disease in his feet, which disease continued to grow more and more painful. "Yet in his disease he sought not to the LORD, but to the physicians." (2 Chron. 16:12) However, they proved to be physicians of little value to Asa. Many Bible scholars believe that Asa was afflicted with gout. Incidentally, the name of this king who trusted in human physicians means "healing; physician". Two years after the start of the malady, in the forty-first year of his reign, in 938 B.C., Asa died and was given honorable burial in the city of Jerusalem. Replacing him on the throne of Judah was his faithful son Jehoshaphat. —2 Chron. 16:13, 14; 17:1.

In spite of Asa's numerous mistakes, as in the case of his forefather King David, it seems that the balances swung in his favor. His action against the demon religion that had plagued Judah for so many years was vigorous enough to uproot it and once more plant in its place the true worship of Jehovah God. The divine record supports this view of ultimate approval for Asa when it says: "Asa did that which was good and right in the eyes of the LORD his God." Again the account testifies: "Nevertheless the heart of Asa was perfect all his days."—2 Chron 14:2; 15:17.

FIELD EXPERIENCES

LETTING GOD BE TRUE ON "HELL"

CALIFORNIA: "On the second back-call a study was started with a mother of a large family in the book *'Let God Be True'*. After studying the first chapter, we made a quick preview into the book to see what would come from future studies. The chapter 'Hell, a Place of Rest' was met with optimism. By Jehovah's grace, I applied what we had learned in chapter one, and we then agreed to analyze her belief and also the statements made in this new book; and whichever proved to be backed up by the written Word of God that would be what our understanding and hope would be based on in the future. By so doing, it was explained to her, we would 'let God be true'. The next visit we studied the chapter on 'Hell, a Place of Rest'. The results were wonderful. She asked very intelligent questions and was amazed and relieved to find out the vast difference between *Sheol* and *Gehenna*, and commented very sincerely on the urgent need for others to be enlightened. She contributed

for a *'Let God Be True'* book, even though I could not supply it until our shipment arrives. She also subscribed for the magazine *Awake!* Jehovah's 'sheep' hear His voice and follow Him, don't they, dear brethren?"

KENTUCKY: "I would like to relate an experience I had. I walked into a grocery store and, after explaining to the manager what I was doing, I offered him the new book *'Let God Be True'*. The topic on 'Hell' interested him, and he asked me to show him in the Bible where 'hell' meant 'the grave'. His wife tried to interfere, and, failing, threatened to burn the book if he brought it home. Having a will of his own, he took the book, whereupon his wife exclaimed: 'You're becoming more like an infidel every day!'"

MORE IDOL DESTRUCTION IN CAMAGUEY AREA (CUBA)

"While witnessing from house to house I placed a *'Truth Shall Make You Free'* with a man and his wife who showed a real desire to know the contents of the book. Seeing the interest manifested, I called back the very next week to show them how to study the book together with the Bible. As I handed the man the Bible he said: 'This is the first time I have one in my hand.' I invited them to the *Watchtower* study and two weeks later they came. In our next study the lesson dealt with the use and worship of images. To bring the point more forcefully to them I always call attention to the images that almost all Cubans have on the walls of their homes and to which images flowers, food and prayers are offered. So, remembering the idols they had displayed on the wall, I started to call attention to it—but, to my surprise, not an image could I see. They both laughed and said: 'After we attended the *Watchtower* study and learned how Hezekiah cleansed the temple of the Lord, we came home and cleansed our house.' They are both Kingdom publishers now helping others of good-will to clean up their houses."—Missionary graduate of Watchtower Bible School of Gilead.

NOW SHE CAN READ THE BIBLE (MONTREAL, QUE., CAN.)

"Aside from the police interference encountered in St. Lambert, Quebec, we have enjoyed greatly the service here, especially in Greenfield Park and Mackayville. There the interest is most manifest and soon we hope to put on a series of public talks in Greenfield Park. Mackayville is nearly all French, but all our French literature has been placed and we found much interest. One woman upon whom I called and with whom I left a French booklet was reading it when I returned and immediately called my attention to the books advertised on the back cover, saying: 'And I want this book, too, and this one,' etc., till she had gone over the whole list. When I showed her a French Bible, her eyes opened wide and she said: 'All my life I have wanted to own and read a Bible.' It has been a wonderful experience each time I call to see how eagerly she picks up some gems of truth. Nothing could compare with this glorious treasure of service, and we are grateful to Jehovah for these privileges."—Special pioneer.

ON THE STREETS OF BRISBANE (QUEENSLAND), AUSTRALIA

"I was standing with my magazine bag when a man came over and said: 'Well, I've been in many places, and have often heard of Jehovah's witnesses, but I had to come to Queensland to meet you.' He is now very much interested. Another day I witnessed to a young, colored girl, placing *'The Truth Shall Make You Free'* and a booklet. Later, I went to her home, placed more literature, started a study, and now there are twelve in attendance. One morning I handed a leaflet to a man who said, 'Religion! Take it away! I want none of that!' He turned to go, but I tapped him on the shoulder, and said: 'Excuse me, sir. You have made a slight mistake.' Then I told him of the difference between 'religion' and Christianity. He took the book *Religion* and promised to come to the public lecture. Advertising outside the Kingdom Hall I invited four lonely-looking soldiers to come inside. One of them was particularly interested. He is now a policeman in New South Wales, but writes to me quite regularly. He says he will drop his policeman's uniform and go along to the convention of Jehovah's witnesses, and that when he sees the witnesses in the streets he will pat them on the back."

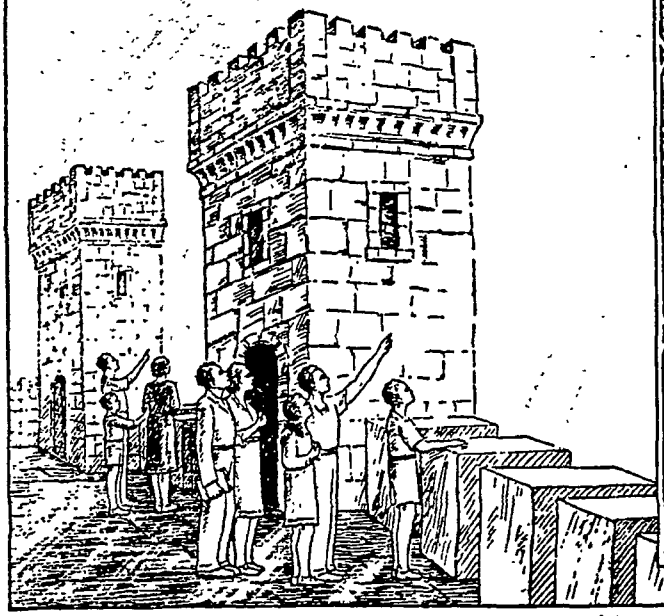
IN THE BRITISH COLONY OF JAMAICA

"In Jamaica we have been unable, until now, to take part in all the different features of the publishing work, due to a ban having been placed on WATCHTOWER literature during the war. Despite this great handicap Jehovah's witnesses did not abate their zeal in carrying the Kingdom message to the people. With the use of the Bible we went into their homes, teaching the truths contained in it. We found the conducting of home studies the most effective method. On one occasion I met a lady who had a copy of *Deliverance*, purchased by her long before the war. She had never really read it, but when she saw in the newspapers that a ban had been placed on these books she became curious about it and put the book aside for consideration at some future time. I arranged to study this book with her. With each study she manifested a keener interest, declaring that she had always thought she was well acquainted with the Bible, but now knew that all that life-giving knowledge was to be found there. Now that the ban has been lifted, the books and magazines are once more available. There is a large scope for the work in Jamaica, so we look forward to its expansion when this literature gets to the people and still more studies in them can be arranged."

"I arranged to take a lady with whom I had been conducting studies to the Kingdom Hall, three miles away from her home. Her husband, who was not interested, told me he would like to have a talk with me when we returned from the meeting. On our return he said to me: 'You ought to know my attitude towards your beliefs, and I do not wish to have my house divided. Therefore as master of this household I request that you do not return.' His wife was very embarrassed. I assured her she need not worry about my feelings, as I was prepared for such incidents. Noting how downcast she was, I wrote her the following day showing her I was not concerned with myself but was concerned with her welfare. I succeeded in arranging to send her literature by her maid, and arranged with another publisher that lived out of town to call on her whenever he happened to be in town. The Lord soon had things well arranged, in that her husband was transferred to another town and visits can now be freely made on her. She now subscribes for both *The Watchtower* and *Awake!*"

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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

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Translations of this journal appear in many 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.

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"GOD'S TRUTHFULNESS" TESTIMONY PERIOD

The Testimony Period during February, stressing God's truthfulness, will catch up the four-month-long subscription campaign for *The Watchtower* and *Awake!* and will carry it forward through this midwinter month. Hence, the same as during the campaign's initial month, January, all active readers of these magazines will keep on offering jointly the subscriptions for both of these magazines, together with the premium of two bound books (WATCHTOWER publications), all at the regular rate for the two subscriptions, namely, two dollars. By determined efforts on the part of all having strong convictions concerning the truthful contents of *The Watchtower* and *Awake!* the subscription campaign will suffer no lag during this month of heavy winter up north, and we believe your field-service reports for February will show this. Many *Watchtower* readers will want to swell the ranks of the house-to-house subscription-takers, and so we say to all those who want to make a start during "God's Truthfulness" Testimony Period: Write us at your earliest for all needed information and references.

1947 YEARBOOK OF JEHOVAH'S WITNESSES

The first postwar year of action by the Lord's kingdom publishers in more than fifty lands is reported on in the 1947 *Yearbook of Jehovah's witnesses.* This report was prepared by the president of the Watch Tower Bible and Tract Society. It discloses the growing magnitude of Jehovah's visible organization and of the "strange work" he is accomplishing through it. Supplementing this interesting report is the president's comment on the yeartext for 1947, together with a daily Bible text for the year's 365 days and a comment thereon as taken from this past year's issues of *The Watchtower.* The limited printing obliges us to post the contribution rate for this 1947 *Yearbook* at 50c a copy, mailed postpaid to you. All group units should combine the orders of their members and forward same here through the appointed servant, to bring about economies of time and expense at this end.

1947 CALENDAR

The yeartext for 1947 is "Oh praise Jehovah, all ye nations". (Ps. 117:1, *Am. Stan. Ver.*) The Society's new calendar features this over a composite three-color picture that differentiates it from any previous calendar and shows the tangible agencies that will be used for time to come in extending the call of the yeartext to earth's many nations. The calendar date-pad beneath is a real service reminder, designating the six testimony periods and the special objectives of the alternate months. The contribution is 25c a calendar, mailed postpaid, or $1.00 for five copies to one address.

"WATCHTOWER" STUDIES

Week of February 16: "Marriage,"
¶ 1-23 inclusive, *The Watchtower* January 15, 1947.

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MARRIAGE

"What therefore God hath joined together, let not man put asunder."—Matt. 19:6.

JEHOVAH performed the first marriage of man and woman. Out of his own good purpose he made all the arrangements for it. It was good in his sight. It brought the man and the woman into the proper relationship with each other. Jehovah God their Creator joined them together to be one flesh. It was not His will that any other creature should try to put them apart, not even death, for God set before them the prospect of eternal life on earth in a world without death. Hence he warned the man, and through man the woman, against taking the false step that would lead to death. The woman, under false information and without consulting her husband, took this step. This threatened to break up the marriage between them by the death or destruction of the woman. Not desiring the matrimonial bonds to be broken by the likely death of the woman for her ill-considered step, the man then took the disobedient step with her, to die with her and be destroyed. Nevertheless, in the long progress of time, after they had lived together for more than one hundred and thirty years, death did put them asunder. (Gen. 4:25, 26; 5:3, 4) That first human marriage ended tragically. Ever since then marriage on earth has meant trouble in the flesh for those in its bonds.

[2] "Until death do us part" is not the rule followed today in many marriages, according to reports. In Sweden an epidemic of divorces is reported sweeping the country; and in some population centers of Germany, like Berlin, divorces exceed marriages. (New York *Times*, October 13, 1946) The report of the Federal Security Agency of the United States Government as published in September of 1946 shocked many Americans, and shortly thereafter the Federal Council of Churches of Christ in America asked its religious organizations to take action to check divorces. This first national report disclosed that 502,000 divorces were granted in 1945, which means 25 percent more than in 1944, which year had also set a record. Compared with the marriages entered into during 1945, the 502,000 divorces signified that in the United States there was one divorce to every three marriages. (New York *Times*, September 16, 1946; October 20, 1946) Back in 1906 the number of divorces granted in the United States was but 72,062, which shows that in forty years the divorce rate has increased to 6.9 times, almost septupling. In 1924 it had only doubled, which proves that the greatest rise in the divorce rate took place in these last 22 years. In the year 1923, out of every 100 divorce cases 35.3 were on account of cruelty, 33.2 on account of desertion, and just 10.5 on account of marital unfaithfulness.

[3] The many grounds upon which divorces are granted today contrary to the Holy Scriptures prove that generally there exists very little appreciation of the worthy purposes and the high obligations of marriage. Very evidently very little regard is paid by professing "Christians" to the words of Jesus, whom they claim to follow: "What God has joined, then, man must not separate." (Matt. 19:6, *Moffatt*) Very evidently, too, the great marriage-wrecker, Satan the Devil, is endeavoring to bring marriage into disdain, thereby to reproach its Founder, Jehovah God. Undeniably one sinister motive on Satan's part is to infect the true Christians of Jehovah God's organization with a worldly contempt for marriage responsibilities and moral obligations and thus to lead them into this world's reproachful conduct. For our earthly happiness and spiritual good the time is surely here to think straight upon this serious matter and hence to discuss marriage frankly in the present light of the Word of God. Not that it will at all check the downward trend of the world in this respect, but that it will honor the Creator of the marriage bond by showing his high and praiseworthy standard. It will also point his consecrated people to the paths of conduct that make certain their gaining eternal life in His new world.

1. Who performed the first human marriage? why? and how did it end?
2. What facts show that "until death do us part" is not the rule followed in many marriages today?
3. Why is the time here to think straight upon marriage and to discuss it frankly?

THE PURPOSE

4 "Marriage is honourable in all, and the bed undefiled." (Heb. 13:4) Those words of the apostle Paul are plainly words of advice or exhortation, as if to say: "Let marriage be held in honour by all, and keep the marriage-bed unstained." (*Moffatt*) Back in Eden Jehovah God established marriage in honor among his earthly children. Adam was a human "son of God", and Eve his wife was likewise a creation of God. (Luke 3:38) They were a perfect pair, perfectly mated, and their wedding took place before they joined in committing the sin of disobedience against God. The Scriptures plainly state the purpose of their marriage in the words of God himself. His words point us to the basic purpose of all human marriage, namely, the reproducing of members of the human family, to bring into existence more creatures of the human kind.

5 Whereas the first chapter of Genesis gives us a general account of the creating of humankind, its second chapter gives us a detailed, progressive account of their creation. First of all, Jehovah God made the first man, Adam, toward the close of the sixth day of creation. Then was the time that man, the first man, was alone on the earth as the one specimen of his kind. "And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, 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. 2:7, 8, 15-17, *Am. Stan. Ver.*) In such words God gave the head of the human family, Adam, His law commanding obedience, an obedience that was to be tested by the refraining from eating of a tree upon which a prohibition was put. Adam, the lone man, could enjoy everlasting life in an earthly Eden by continuous obedience to God. He did not need any human offspring to preserve his name, but was capable of maintaining it alone.

6 Adam was one of his kind on the earth, but God's purpose in creating our globe was not that man should be alone in caring for the garden of Eden and supervising the earth. Adam's single state was not evil in itself, but God saw how he could enlarge man's joy and privileges, and could balance man's position with that of other creatures on the earth. "And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him. And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him." (Gen. 2:18-20, *Am. Stan. Ver.*) In unbelief critics of the Bible have misread this statement to mean that Adam was God's first creature upon the earth and that there is therefore contradiction in the Bible because Genesis, chapter one, declares that God created the fishes and birds on the fifth day of creation and then other lower land animals on the sixth day ahead of Adam. But chapter two, quoted above, does not necessarily say or mean that all other earthly creatures were made after Adam and that Adam was once without even animal companionship in Eden.

7 In the Hebrew idiom, in which Genesis was written, there arises no difficulty as to the order of creation, and Rotherham's *The Emphasised Bible* correctly translates the Hebrew thus: "And Yahweh God said, It is not good that the man should remain alone,—I will make for him a helper, as his counterpart. Now Yahweh God HAD formed from the ground every living thing of the field, and every bird of the heavens, which he brought in unto the man," etc. The Catholic *Douay Version* reads: "And the Lord God HAVING formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: . . . " In such a way the Bible, in its first two chapters, agrees that the lower animal creation preceded man upon this earth.

8 Animals made life interesting and pleasant for Adam, but they provided him no equally balanced companionship with them. The perfect man was not designed to commit with them any acts of union such as are later condemned in Jehovah's law given through Moses, at Leviticus 18:23, 24; 15:16; Exodus 22:19; and Deuteronomy 27:21. By permitting man to come to know and to name all the animals God brought him to see there was no counterpart to man among all such animals. Those animals did not reflect man. Of course, God the Creator could have made other perfect men by direct creation to be Adam's companions, but then they would have been merely brothers to Adam by being sons of God as Adam was. They would have been on an equality with him except in that he ranked first in creation. But such was not God's purposed way for filling the earth with human creatures in His image and likeness. He purposed a "help meet" or "helper" for Adam, one to stand before him as his corresponding

4. How should marriage and the marriage-bed be held? and what was the divine purpose in marriage?
5. Who of humankind was created first, and with what prospect ahead?
6. What did God see it was good to make for Adam, but first after what had taken place?
7. How is the Bible, in its first two chapters, shown to agree as to the creation of animals and mankind?
8. Why was no helpmeet found for man in the animals? and how was one provided for him?

opposite, thus complementing him. Looking ahead to the first human marriage, Jehovah God now made such a helpmeet, such a helper as man's counterpart. He induced sleep in Adam and then created woman by using a rib from Adam's side as a base.

[9] Thereby woman was Adam's closest fleshly relative on earth. Adam recognized that fact after God informed him of how He produced her. As her Creator-Father, Jehovah God brought her to Adam in his home in Eden to abide with him. Thus God consummated the first marriage. "And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman [*Ishshah*], because she was taken out of Man [*Ish*]. Therefore shall a man [*Ish*] leave his father and his mother, and shall cleave unto his wife [*Ishshah*]: and they shall be one flesh." (Gen. 2:22-24, *Am. Stan. Ver.*) Seeing that Eve was made from a part of Adam, she was, to begin with, of one flesh with him. Adam the man (*Ish*) had named the animals, and now he named her. He called her what he himself was but only with a feminine ending on the name (*Ishshah*), designating her as the female of the man order of creation.

[10] God did not mean for man and woman to live separate lives; they belonged together. Hence God caused them to be one flesh, in a most intimate sense, by bringing them together and uniting them in bonds of mutual fellowship and oneness of purpose. The apostle Paul reminds Christians that Adam and Eve were of one flesh by the manner of her creation, by saying: "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. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so [by reproducing of children] is the man also by the woman; but all things of God." (1 Cor. 11:7-12) By the bringing forth of children from this first pair all the human family is of one flesh, blood and bone, and is not a mixture.—Acts 17:26.

[11] Adam quickly saw the purpose of marriage, for he spoke of fatherhood and motherhood. He saw the later effect of marriage by saying that the son who left his father and mother to marry a girl became one flesh with her: "And they shall be one flesh." God set the example for this oneness of flesh by making the woman that he presented to Adam as his wife out of living material from Adam.

[12] God gave his blessing to this first human married couple, and at this time it was that he declared the purpose of such a union of male and female. Genesis, chapter one, tells us of this, saying: "So God created man in his own image, in the image of God created he him; male and female created he them. 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. 1:27, 28) First, God created the man alone in the image of God. Then he divided the man into male and female by producing the woman from a part of Adam. He did this in order that they together might fulfill the duty of marriage and have a part together in filling the earth, the entire globe, with creatures of their kind, with righteous and perfect men and women. The bringing forth of these male and female children was that they too might unite in wedlock and share in the carrying out of the divine mandate to fill the earth with humankind. Thus, by creating things so, God at the very start approved of the marriage-bed and constituted it an honorable, dignified, normal thing.

[13] It was, to be sure, an enormous duty that God set before this couple in Eden, namely, to bring children into existence and fill the entire earth with them. Yet, because of the largeness of the duty, God did not see good to create two or more wives for Adam and start bigamy or polygamy with him. God gave him just one wife, and who is there to say that this was not a perfect arrangement, even in the face of the necessities of the case? So, according to this original pattern, God ordained that the married man should have one wife with whom he should be one flesh. And Adam's pronouncement that the bridegroom should leave father and mother and stick to his wife agrees with the way that God first ordained it. God permitted polygamy to come into existence even among his approved people of ancient times, but later he restored the original pattern as the proper rule of wedlock among the followers of his beloved Son, whom the apostle calls "the last Adam", "the Lord from heaven."—Matt. 19:9; 1 Cor. 7:2; 15:45, 47.

[14] From all the foregoing, therefore, the reasonable person can see that, Scripturally, the sin of disobedience of this married couple in Eden was not their delay or failure to begin fulfilling the divine mandate concerning populating the earth; and neither was it their having sexual intercourse with each other. It was in eating the fruit of the tree of the knowledge of good and evil, which God had

9. How did God consummate the first marriage? and what did Adam call his helpmeet?
10. How is it, due to God's ordering of matters back in Eden, that the human family is not a fleshly mixture?
11. How did Adam show he saw the purpose of marriage?
12. How did God declare the purpose of the union of male and female? and thereby what did he constitute as honorable?
13. What shows that bigamy or polygamy is not the normal rule for man?
14. What proves that the sin of Adam and Eve was not the having of intercourse with each other?

planted in the garden before ever he created either Eve or Adam. Their eating of it was contrary to God's commandment. It was not children that Eve sought by eating of the forbidden fruit. She sought the knowledge that the Serpent said would make her and Adam wise, open-eyed, and "as gods", knowing good and evil. (Gen. 3:1-6) The Bible records the first time that Adam performed the marriage duty toward Eve, and this was AFTER they had sinned and were driven out of the garden of Eden. It says: "The man had intercourse with his wife Eve; so she conceived and bore Cain."—Gen. 4:1, *An Amer. Trans.; Moffatt.*

15 The valid purpose in marriage is seen again in the way that God, at the time of the flood, preserved the human race from Adam. In that case Jehovah God instructed Noah to bring into the ark animals of every sort, but to be sure that there were at least two of each kind. God said: "They shall be male and female." Why? "To keep seed alive upon the face of all the earth." (Gen. 6:19; 7:2, 3) The flood records show that Noah had followed God's original pattern for man and had but one wife, and his sons also followed their father Noah's example by having each one wife; so that there were just eight humans preserved through the flood. (Gen. 7:13; 2 Pet. 2:5) Then showing that marriage has a right purpose and that the bed shared by the husband and wife is valid and respectable, the Bible reports Jehovah God's words to them after they came out of the ark, saying: "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." (Gen. 9:1, 7) By the male flood-survivors' then having each but the one wife, the original standard of marriage as established in the garden of Eden was set before the human family. In this respect it foreshadows what will be true of such married life on earth as will exist at the beginning of the new world of righteousness after the global flood of Armageddon's war wipes it clean of all the unrighteous people.

PLURALITY OF WIVES

16 Not that this was actually the first case, but the first reported case of a man to have more than one wife at the same time is that of Lamech, the great grandson of the murderer Cain. "And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah." (Gen. 4:19) The fact that this was reported on a descendant of Cain does not say it was wicked back there and that God condemned the practice back there. God gave no specific marriage laws to the descendants of Adam the sinner outside the garden of Eden. That was about four thousand years before Christianity was introduced with its definite commandments of God through Jesus Christ upon the subject. Hence, away back there at that pre-Christian date, where there was no definite God-given law against it, there was no violation of such law and the man Lamech cannot be condemned for having violated an *ex post facto* law that was made law first four thousand years afterward for Christians. This Christian law was not made retroactive against all those who had not lived up to this Christian standard previously. It applied only from Jesus' time forward, and then to his followers.

17 Whether the taking of wives on the part of the "sons of God" in the days of Noah was a case of having each a plurality of wives is not made clear. Genesis 6:2 simply says: "The sons of God [the materialized angels] saw the daughters of men that they were fair; and they took them wives of all which they chose." It was not any possible plurality of wives back there, but it was the intermixing of materialized angels in human form with the daughters of men to produce "mighty men" that God disapproved. This furnished one of the reasons why the Creator brought the flood upon that world of ungodliness and violence.—Gen. 6:4-7, 11-13.

18 After the flood, among the first cases of where a man had more than one wife is that of God's own earthly friend, Abraham the Hebrew. The reason why Abraham married another woman while still having his freeborn wife Sarah again makes prominent the primary purpose for which marriage was instituted, namely, to produce children. Abraham did not give a bill of divorcement to his childless wife Sarah, at about her eightieth year, because of her barrenness, and send her away free to marry whom she wanted. Instead, he consented to the arrangement suggested by his wife Sarah and accepted as an auxiliary wife Sarah's Egyptian servant-girl Hagar to produce a son. Sarah could claim this as her own son according to the laws of those times, because the son's mother would be the slave-girl, Sarah's property. Thus Ishmael was born to Abraham. But Jehovah God still fixed his favor upon the one-wife marriage by rejecting this son Ishmael in favor of a son to be born by Abraham's original, freeborn wife, Sarah. After the miraculous birth of her lone son Isaac, his half-brother Ishmael became a menace to the life and happiness of Isaac, and with God's approval Abraham now divorced

15. How do the flood records show the valid purpose of marriage? and what do they foreshadow regarding the New World?
16. Whose is the first case reported of plurality of wives? and why was it not wicked or illegal?
17. Was it plurality of wives or something else of which God disapproved when the sons of God married the daughters of men?
18. After the flood whose was the first case of having more than one wife? but how did God show favor to the one-wife marriage?

Hagar and sent her and her son away to marry whomsoever they would. (Gen. 16:1-4; 21:8-21) After twenty years of married life, Isaac did not divorce his wife Rebekah for her sterility, neither did he take a secondary wife, but pleaded with God for children by Rebekah. He was blessed with twins by her, Esau and Jacob.

[19] Jacob, through no direct intention of his own, was led into having several wives by reason of his father-in-law's action. However, by the two sisters whom Jacob married, together with their maid-servants as secondary wives, Jehovah God caused twelve sons to be brought forth to Jacob, to furnish the foundations for the chosen nation of the twelve tribes of Israel.—Gen. 29:16-30:24.

[20] From the example of these godly men it is patent that their having more than one wife was not forbidden by God nor ruled against by Him as a sin on their part. A great grandson of theirs, Moses, was used to give the law to Israel, and concerning that law the apostle Paul says these words: "By the deeds of the law there shall no flesh be justified in [God's] sight: for by the law is the knowledge of sin." (Rom. 3:20) Now, that Mosaic law from Jehovah God did not brand polygamy among the natural Israelites as a sin and therefore ban it. The law recognized polygamy as already existing among them and so it merely regulated or controlled polygamy, stating the rights, privileges and obligations of the several wives and their children. (Ex. 21:7-11; Deut. 21:15-17) But, although God's law through Moses allowed for the man to have more than one wife, the having of more than one husband was not permitted to the woman. Confirming this, the apostle writes: "The law hath dominion over a man as long as he liveth. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."—Rom. 7:1-3.

[21] The married woman guilty of adultery was duly punished, not by divorce, but by being stoned to death together with the man that defiled her. (Deut. 22:22; Lev. 20:10) The betrothed woman was considered the same as married, and hence when she committed adultery during the time of her betrothal to her bridegroom, she was judged an adulteress and sentenced to death. (Deut. 22:23-26) This explains why Joseph, suspecting his betrothed virgin, the Jewish maiden Mary, of such adultery, was minded to put her away by private divorce proceedings; he wanted to spare Mary from being stoned to death. He was restrained from divorcing her, however, by being correctly advised by Jehovah's angel concerning Mary's condition. (Matt. 1:18-25) With good reason, then, the seventh and the tenth commandment of the Ten Commandments declared: "Thou shalt not commit adultery. . . . ; thou shalt not covet thy neighbour's wife."—Ex. 20:14, 17.

[22] The covenant of the Mosaic law which God made with the nation of Israel was abolished by Jesus' death on the accursed tree. Then the liberty of having several wives under that law passed, and a higher and more strict arrangement was laid upon Jesus' followers. It allowed for only one wife to a Christian. This requirement is expressed concerning the overseers and special servants, their assistants, all of whom were exhorted to be examples to the Christian flock. It reads: "If any one longs after an overseer's office, he desires an excellent work. The overseer then must be irreproachable, a husband of one wife, . . . presiding well over his own family, having the children in subjection with all dignity; let assistants be husbands of one wife, presiding well over their own families."—1 Tim. 3:1-4, 12, *The Emphatic Diaglott.*

[23] The elder brethren who were to be appointed to any special service must all fulfill that qualification respecting marriage. To that effect the apostle writes to Titus, saying: "Appoint elders [not novices or immature brothers] in each city, as I directed thee; if any one is irreproachable, a husband of one wife, having believing children." (Titus 1:5, 6, *Diaglott; Rotherham*) Some have understood this to mean men that have not remarried, not even after the death of the first wife. But evidently the thought is that of not having two living wives, whether it was according to the custom of the Jews among whom polygamy still obtained in the apostle's day or whether it was by a man's separating from a former wife on unscriptural grounds and remarrying despite that fact.

SUBORDINATION OF WOMANKIND

[24] To some minds the double standard that the Mosaic law set up as regards man and woman may seem to have been unfair, and an unjust discrimination against womankind. According to that law, the woman's place in the typical Theocracy of the Israelites was an inferior and subordinate one. But Jesus Christ and his apostles, Peter, Paul, etc., found no

19. How did Jacob come to have a plurality of wives? and with what result?

20. What position did God's law by Moses take toward polygamy and toward having more than one husband?

21. How did the law deal with a married woman and a betrothed virgin guilty of adultery?

22, 23. What is the marriage arrangement laid upon Christians? and how is this expressed by the apostle?

24. Was the rule of the Mosaic law in subjecting womankind unjust? and why?

fault with it. Paul, after describing the law against adultery on the part of a woman and the restrictions upon her as to marriage, said: "Wherefore the law is holy, and the commandment holy, and just, and good." (Rom. 7:1-3, 12) God's rule in that Mosaic law which subjected womankind was in keeping with what he ruled in Eden after Adam and Eve fell. "To the woman he said, 'I will make your pain at childbirth very great; in pain shall you bear children; and yet you shall be devoted to your husband, while he shall rule over you.'" (Gen. 3:16, *An Amer. Trans.*) The Roman Catholic translation reads: "And thou shalt be under thy husband's power, and he shall have dominion over thee."—*Douay.*

[25] The Bible history proves that thenceforward down to and including the time of the Mosaic law covenant it worked out just the way that God declared in Eden: man ruled over woman. Even by the order that God followed when creating the human pair, the man had the position ahead. He was made the stronger of the two physically and was charged with direct revelation from God. All this put a responsibility upon him. Logically he was made the family head. This fact the apostles did not overlook and ignore in the Christian church, and so they wrote: "A woman must listen quietly in church and be perfectly submissive; I allow no woman to teach or dictate to men, she must keep quiet. For Adam was created first, then Eve; and Adam was not deceived, it was Eve who was deceived and who fell into sin." (1 Tim. 2:11-14, *Moffatt; An Amer. Trans.*) "In the same way, you wives must be submissive to your husbands, . . . It was in this way that the holy women who long ago hoped in God adorned themselves. They were submissive to their husbands. Thus Sara obeyed Abraham by calling him 'lord.' And you are daughters of Sara, if you do what is right."—1 Pet. 3:1, 5, 6, *Moffatt.*

[26] In the days before Christ this same dominance of mankind over womankind is seen in regard to marital affairs. The father did not let the daughter pick her own husband or express her choice as to the husband she wanted. Her father and brothers decided as to a husband for her. She was treated as her father's property, for him to dispose of at a price, because he had transmitted life to her and had taken care of her bringing up. When Abraham sent his servant to procure a wife for Isaac from among his relatives, it was Rebekah's father and brother, Bethuel and Laban, that agreed to let her leave home to go to Isaac. The only question upon which they consulted Rebekah was as to when she cared to leave home. As payment for her, Abraham's servant "gave also to her brother and to her mother precious things". (Gen. 24:50-58) Later, Laban as the father of Leah and Rachel sold these daughters to his cousin Jacob, son of Isaac, for the price of fourteen years of work; and Laban, as father of the girls, decided that the elder daughter Leah should be given in marriage before Rachel. For which reason Leah and Rachel said to their husband Jacob: "What share or possession is left for us in our father's house? Does he not treat us like aliens? He has sold us, and he goes on to spend all the price of our marriage!"—Gen. 31:14, 15, *Moffatt; Douay.*

[27] Centuries later, when Jacob's descendants were under the Mosaic law, these Israelites were subduing the land of Canaan. Then Caleb offered his daughter for a wife to the man that should lead in the capture of Kirjath-sepher. That city was the price that Othniel paid for Caleb's daughter Achsah as wife. (Judg. 1:12, 13) Later, David felt he could not pay King Saul the price or value of dowry for the gift of Saul's daughter as wife. Therefore King Saul asked as the price the foreskins of one hundred Philistines slain by David in battle. David got them and paid them.—1 Sam. 18:22-27, *An Amer. Trans.*

[28] On the basis that a daughter is the property of the father and he has control of her disposal, certain laws of the Mosaic code were framed, not by Moses, but by Jehovah God. One such law read: "If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins." (Ex. 22:16, 17) If the girl had been betrothed or engaged to be married, she would have been considered the same as married. Her violator would have been killed, and she too, if she had willingly yielded to violation. But if she was an unengaged virgin, her violator was obliged to marry her, if the father was willing to release her in marriage. But when the father refused to give the girl to be the lawful wife of her violator, that did not relieve the man of paying dowry or gift money to her father. He must pay this over to her father as the price of having lawlessly performed the act of marriage upon the virgin. If the father consented to give the girl to him, how much must the violator pay for her as his wife? A later enlargement upon the above law tells us: "If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled

25. By reason of what was man responsible as the family head? and how did the apostles uphold man's headship as regards the church?
26. How was woman's subordination also shown in the giving of persons in marriage, as illustrated with Rebekah, Leah, and Rachel?
27. How was this further illustrated in the cases of Caleb's daughter and King Saul's daughter?
28. How was the father's control further shown in the law governing the case where a man violated his virgin daughter?

her, he may not put her away all his days."—Deut. 22:28, 29.

[29] The man could never divorce the wife obtained under such circumstances. This was one of the limitations or restrictions that the Mosaic law placed upon divorce. Another was where a man after marriage tried to get rid of his wife by bringing false charges of impurity against her, thus to justify himself in the minds of others for divorcing her. If her parents proved their daughter's husband to be a false accuser, then the law decreed this punishment for him: "Then the elders of that city shall take the man and punish him, fining him one hundred shekels of silver, and giving it to the girl's father, because he slandered a virgin of Israel. She shall be his wife as long as he lives, without his being able to divorce her." (Deut. 22:18, 19, *An Amer. Trans.*) That fine, which was like balm money, was over three times the value of the life of a maidservant, which was thirty shekels of silver. (Ex. 21:32; Lev. 27:4) Also the fined husband must maintain this wife as such all the days of his life, which means that he had to give her the wifely dues, namely, food, clothing, and her duty of marriage. Also, the law safeguarded the rights of her children by him as compared with the rights of children he might have by another wife. (Ex. 21:7-10; Deut. 21:15-17) Such divorce regulations were a safeguard in behalf of the weaker vessels, womankind, in the nation of Israel.

DIVORCE

[30] Woman's position being such as it was, her subordinate place was shown also in this, that the husband might divorce the wife but no way existed by which she could divorce the husband. The man having bought the wife and she being considered his property, she could not divorce him. The first case of a woman in Israel to try to divorce her husband was where King Herod's sister, Salome, quarreled with her husband, the governor of Idumea, and sent him a bill of divorce and dissolved her marriage with him thereby. This was accounted to be very strange, heathenlike; and the historian Josephus, who was a Jewish priest, comments thereon, saying: "Though this was not according to the Jewish laws: for with us it is lawful for a husband to do so; but a wife, if she depart from her husband, cannot of herself be married to another, unless her former husband put her away. However, Salome chose not to follow the law of her country, but the law of her authority; and so renounced her wedlock." (Josephus' *Antiquities*, Book 15, Chapter 7, ¶ 11) The fact that divorce action by womankind had begun to crop up in Jesus' day or that he foresaw its entry among God's people is indicated by his saying: "And if a woman shall put away her husband [except for fornication], and be married to another, she committeth adultery." —Mark 10:12.

[31] In that connection Jesus referred to the divorce law that was written in Moses' law as something granted to the Israelites due to the hardness or perversity of their hearts, but not as springing from God's original institution of marriage in Eden. However, we notice that this Mosaic law concedes the divorce privilege to the man, not to the woman. It reads: "When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that *he* shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband die, who took her to be his wife; her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before Jehovah: and thou shalt not cause the land to sin, which Jehovah thy God giveth thee for an inheritance." (Deut. 24:1-4, *Am. Stan. Ver.*) Doubtless, in view of this law, King David did not have any sexual connections with his ten concubines after his rebellious son Absalom violated them. David let them be as widows.—2 Sam. 15:16; 16:20-22; 20:3.

[32] The bar against the former husband's taking the divorced wife back again was to prevent any scheme between him and his remarried wife to force her divorce from her second husband or to cause his death in order that she might thus be free to marry her former husband again. But if her former husband took her back, it would be an unclean, hateful thing in God's eyes. The first husband would stultify himself, because he dismissed her as unseemly and indecent to him, and now, after she had been lawfully joined to another man and used as that man's wife, he took her back again.

[33] In this divorce law, the expression "some unseemly thing" or "some indecency" is literally in the Hebrew text "nakedness of a word or thing". It does not necessarily mean moral uncleanness or violation. It could not mean adultery, because a wife committing adultery was to be stoned to death, not divorced. (Deut. 22:22-24) The Jewish rabbis of Jesus' day interpreted this expression in two general ways, according to the schools of Rabbi Hillel I and

29. How did that law constitute a restriction upon divorce? and what other law likewise restricted divorce, and for whose benefit?
30. How was woman's subordination shown as regards the privilege of divorcing in Israel?
31. Why was the divorce law given to the Israelites, and to whom did it allow the divorce privilege?
32. Why was the divorcing man forbidden to take his former wife back again after she had remarried another man?
33. In this divorce law, what does "some unseemly thing" mean? and how did the rabbinical schools disagree over it?

Rabbi Shammai. These two schools sprang up shortly before Jesus' birth. The school of Shammai held down the expression to mean unchastity or moral looseness, and the Sadducees agreed with this school, arguing that divorce is not to be allowed except for adultery by the woman. The older school of Hillel, on the other hand, interpreted the expression more broadly to denote faults, deformities and shortcomings of the wife, even for such a thing as oversalting the food or spoiling it, or for not being as pretty as another woman who comes into her husband's life. In course of time the grounds recognized by the rabbis as proper for divorce came to be recorded in the Jewish Talmud, and according to these Talmudic regulations we find the following to be the divorce requirements:

[34] The legal authorities among the Jews could dissolve a marriage (1) when the wife was guilty of adultery; (2) when she carried on secret intercourse with a man after her husband had warned her against it; (3) where marriage engagement has taken place but where the ties of kinship are those which the Mosaic law or some rule enacted by the rabbis forbids; (4) where the husband is stricken with a loathsome, eruptive, infectious disease.

[35] As to making application for divorce, a husband could apply for several reasons, among which were the wife's violating the bounds of modesty, for example, appearing on the street with uncovered hair or flirting with the young men; or where she raised suspicions of being an adulteress; or where she cursed her husband's father in his presence; or where she would not follow her husband to another place; or where she refused for twelve months to let her husband have his conjugal rights.

[36] The wife, for her part, could apply for divorce if her husband, after marriage, became afflicted with a loathsome disease; or began to engage in a disgusting business; or treated her cruelly; or changed his religion; or committed an offense that obliged him to flee the country; or led a loose, immoral life; or squandered his property and failed to maintain her; or refused her her marriage rights as a wife.*

GOD OR CAESAR

[37] Christians do not subject themselves to the Jewish Talmud and its traditions and precepts of men, yet many of the above Talmudic regulations assigning grounds for divorce have been taken into the body of laws made by the political governments to which we commonly refer as "Caesar". (Gal. 5:1; Matt. 22:21) All such divorce laws, whether Talmudic or Caesarian, allow citizens great latitude as to the chance to get a divorce. A person claiming to be Christian might *legally* take advantage of such provisions of religious or worldly laws to procure a legal divorce. But a Christian dare not let himself be controlled by what religion or *Caesar* legally allows if it is contrary to God's righteous will. To do so would be a conforming of the Christian to this world for a selfish end. Remember, the Son of God declared the divorce law of Deuteronomy 24:1-4 to have been conceded to the Jews because of their hardness and mercilessness of heart; and since he took the Mosaic law out of the way by his death on the tree and brought his followers under a new covenant, the Christian must not selfishly seek to take advantage of something meant for the hardhearted. He should know that the Mosaic divorce-provision does not apply to him if he is married. The Christian looks to Jesus Christ, the One foreshadowed by the lawgiver Moses, and seeks the expression of God's law through this Greater Moses. Otherwise, by conforming himself to an abolished law for hardhearted Israelites or to "Caesar's" laws the Christian may render himself unclean and defiled in God's sight.

[38] Jesus Christ pointed back past the law covenant with Israel to God's original institution of marriage. He made it clear that pronouncements back there as to human marriage applied to his followers. Doubtless with the many grounds for divorce in mind that the rabbinic school of Hillel allowed, the Jewish religionists now came to Jesus and had him state clearly God's law on this subject.

[39] We read: "And some Pharisees came up to him to test him, and they said, 'Is it right for a man to divorce his wife for any cause?' [This is a good question for today, when divorce laws are so liberal and when in the United States every county court, except in New Mexico, New Jersey and South Carolina, or about 2,921 such courts, has power to grant divorces, so that more divorces are granted in the United States in proportion to the population than in Europe.] But he answered, 'Did you never read that the Creator at the beginning made them male and female, and said, "For this reason a man shall leave his father and mother and be united to his wife, and the two of them shall become one"? So they are no longer two but one. Therefore, what God has joined together, man must not try to separate [by divorce courts, evidently].' They said to him, 'Then why did Moses command us to draw up a written divorce-notice and give it to her?' He said to them, 'It was on account of your perversity that Moses

* See the Mishnah of the Jewish Talmud, Order No. 3, the treatise on marriage contracts (*kethubóth*) and the treatise on divorce bills (*gittín*).

34. According to the Jewish Talmud what are the requirements for granting a divorce?
35. On what grounds could a man obtain a divorce?
36. On what grounds could a wife obtain a divorce?
37. Why may the Christian not take advantage of all the laws of the Talmud or of "Caesar" in order to gain a divorce?
38. As to marriage, where did Jesus point back for the guidance of his disciples?
39. What discussion did Jesus have with the Pharisees regarding divorce?

permitted you to divorce your wives, but it was not so at the beginning. I tell you that whoever divorces his wife on any ground but her unfaithfulness [fornication], and marries another woman, commits adultery.' "—Matt. 19:2-9, *An Amer. Trans.*

[40] Some ancient authoritative Bible manuscripts in the original Greek (such as the Vatican MS. No. 1209) add to the above the words: "And he that marrieth her when she is put away committeth adultery." (Matt. 19:9, *Am. Stan. Ver.; Moffatt*) But with or without these words, Jesus makes it definitely known that the free and easy bases for divorcing a woman among the Jews of that day will not hold good before Jehovah God and do not apply to his followers. He leaves no doubt about it that the woman divorced by her husband on grounds other than for fornication or unchastity is not really freed from her marriage ties to him. Consequently even if she goes through the legal formality of marriage to another man, the legalness of her new marriage according to worldly law does not clear her; she enters into adulterous relations with her nominal new husband. His living with her in adultery is merely legalized by worldly law, but in God's eyes she is still the wife of the original husband. But where the wife is divorced because of having had unclean connections with another man, then by her act of adultery she had become "one flesh" with such man and had actually broken her unity with her husband. The apostle Paul underscores this rule when writing to Christians to whom this rule applies, saying: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he [at Genesis 2:24], shall be one flesh. . . . Flee fornication."—1 Cor. 6:15-18.

[41] The Christian rule as to divorce is made doubly strong, for Jesus previously referred to the Mosaic divorce-law in his sermon on the mount and declared that he set a different standard before his disciples. He said: "It was said also [at Deuteronomy 24:1, 3], Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." (Matt. 5:31, 32, *Am. Stan. Ver.*) Likewise, if she gets a divorce on unchristian grounds and remarries, a woman can force herself into an adulterous position before God. At Mark 10:11, 12 we read: "And [Jesus] saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." (Luke 16:18) By the laws of unchristian governments this might not appear serious and a divorcer might legally clear himself or herself in the eyes of human creatures. But the affair takes on serious looks when we remember that adultery, fornication and uncleanness are works of the sinful flesh, and those whom God judges as guilty of such works will not inherit the kingdom of God. (Gal. 5:19-21; 1 Cor. 6:9, 10; Rev. 21:27) Hence one's interests in eternal life in the near-at-hand New World of righteousness are at stake. A married Christian, or a Christian inclined to marry a divorced person, has to take such interests into account before acting hastily for some selfish reason.

[42] According to the Creator's purpose respecting marriage, a Christian may not dismiss his marriage companion for every trivial cause and get by with it in God's sight. The marriage bonds stay tight and fast, with unfaithfulness of one's partner being the only release. Seeing this, a Christian will think long and hard before undertaking marriage and thus tying himself or herself up. There is a chance that after marriage, "for better or for worse," the Christian might find himself yoked to an unsuitable companion and thus be ill-mated and be subject to heavy burdens and nasty disagreeableness hard to endure with Christian fortitude. Being inspired, the proverb is true: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." (Prov. 18:22) But this book of Proverbs describes good and bad wives, and to gain a good thing in a woman the man must get one that will prove indeed a wife or helpmeet to him, and not a grievous burden, hindering his Christian life and growth and activity. Jesus' disciples foresaw such a dire possibility with no easy relief in sight, and hence the great seriousness of getting married. So they commented on what Jesus just said.

[43] "The disciples said to him, 'If that is a man's position with his wife, better not marry at all!' He said to them, 'True, but this truth is not practicable for everyone, it is only for those who have the gift. There are eunuchs who have been eunuchs from their birth, there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Realm of heaven. Let anyone practice it for whom it is practicable."—Matt. 19:10-12, *Moffatt.*

40. How, then, might one legally commit adultery? and how had an adulteress, divorced, already broken her marriage tie?

41. (a) How did Jesus make this Christian rule as to divorce doubly strong? (b) Why does not legality take away the seriousness? and what interests are at stake?

42. In view of what disagreeable possibility should a Christian ponder carefully before undertaking marriage?

43. What comment did the disciples therefore make, and how did Jesus reply?

" For some reason or other, not every Christian in line for the Realm or kingdom of heaven will make room for the practical truth of what the disciples said about the inexpediency of marrying or what Jesus said about making oneself a eunuch for the sake of better serving the interests of the kingdom of heaven. But Jesus left it up to each Christian's liberty to decide, and whoever could allow room in himself to accept this matter-of-fact truth, Jesus advised such one to do so. If he can make room for it, then he is a gifted one, having a self-control that is gratifying in itself and that leads to certain good results. Such one makes himself a eunuch for the kingdom of heaven's sake, not that he literally mutilates himself in the flesh (for God's law at Deuteronomy 23:1 forbade his covenant people to mutilate Israelites to make them eunuchs), but that he dismisses married life from his mind. He devotes himself with singleness of mind and affection and bodily strength to serve God's kingdom. Virgin maids can take a like course of action and enjoy freedom and blessings to themselves. Widows and widowers can display a like single-hearted devotion by not remarrying but by specializing henceforth on serving that which concerns the kingdom of God. The Christian's purposes concerning the service of God and of His royal cause are the things that will guide and determine in the Christian's final decision and choice.

44. (a) How do Christians make themselves eunuchs for the sake of the kingdom of heaven? (b) What will guide and determine in the Christian's final decision and choice on this matter?

THE CHURCH AND ITS PURPOSE

IT IS Scriptural, and therefore reasonable, to begin by saying there is but one real and true church. That is God's church, which his Word calls the "church of the firstborn", whose names are "written in heaven". (Heb. 12:23) The writing of persons' names in books on earth has nothing to do with making them members of The Church. Jesus informed his disciples that God would produce a church. It is not a building made with man's hands, but consists of a company or organization of Christians, with Christ Jesus as the Head or Chief One of it.

By the Hebrew prophets God had promised to send Christ, the Messiah; and the devout Jews who were faithful to God were looking for the fulfillment of that prophetic promise. Speaking to his disciples, Jesus put this question to them: "Whom do men say that I the Son of man am?" Various of his disciples answered: 'Some say you are one of the prophets returned.' Jesus responded: "But whom say ye that I am?" Simon Peter answered and confessed: "Thou art the Christ, the Son of the living God." Jesus then commented: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:13-18) Satan the Devil has seized upon these words of Jesus and has used them to spread one of the most deceptive lies that have ever been told. It is a lie by which millions of honest and sincere persons have been deceived and turned away from God and led into a devilish religious organization.

In the Scriptures Jehovah God is designated as the great Rock or Stone. "He is the Rock." (Deut. 32:4) His beloved Son, Christ Jesus, is also designated in the Scriptures as a rock or stone, and this symbolic rock God makes the ruler of the new world to rule in righteousness. (Dan. 2:32-45) "Christ" means "Anointed One", and this designates God's duly commissioned Servant and Vindicator, his "faithful and true witness", Jesus. (Rev. 3:14) When Peter, in response to the question propounded by Jesus, said to him: "Thou art the Christ," Jesus agreed with that answer and then added the words: "Upon this rock [that is, upon God's Anointed One, Christ, symbolized by a rock] I will [as God's duly commissioned Servant and Representative] build my church." It is God's church, because whatsoever Jesus does is according to the will of God. Upon Christ Jesus the church is builded, and he is the Head of it, as well as foundation of it. He is the Chief One in the organization.

The inspired apostle Paul, to whom the Lord Jesus appeared and spoke directly, wrote his Christian brethren, saying that he prayed for them: "The eyes of your understanding being enlightened; that ye may know . . . what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he 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 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. 1:17-23.

Therefore it is certain that the "church", which is the only true church, is that body of creatures selected by Jehovah God and brought into union with Jesus Christ, and which body gives honor and glory to Jehovah God and serves him to the exclusion of everything else. These body members are not confined to some man-made earthly organization, but God selects them and assigns them to a place in his Theocratic organization, as it pleases Him. (1 Cor. 12:18) The apostle further writes: "Christ is the head of the church: and he is the saviour of the body. . . . the church is subject unto Christ, . . . 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. 5:23-27) No man or company of men has any right or authority to set up an organization and label it "The church" All men who do so are doing violence to God's Word.

The church is God's organization, which he builds by and through his beloved Son, the Head and Lord of it: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12:28) The church is "the household of God", composed of Jesus Christ and the members of his body: "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."—Eph. 2:19-22.

God, by his prophet, speaks of the church and designates it by the name "Zion", as it is his capital organization and he dwells in it. We read: "For Jehovah hath chosen Zion; he hath desired it for his habitation." (Ps. 132:13, *Am. Stan. Ver.*) That church is "the church of the living God, the pillar and ground of the truth". (1 Tim. 3:15) From all the foregoing scriptures it is certain that the church could not possibly consist of any organization on earth in which politics and commerce or trafficking form a part, and in which the organization members commit many deeds of cruelty and wickedness. The church is the temple of God, not the temple built of material things by human hands, but the body of creatures devoted wholly to the Almighty God. (1 Cor. 3:16, 17) However, an honest examination will disclose that God's great enemy has seized upon the name "the church" and has used it to perpetuate the great fraud upon mankind and to defame still further the name of Almighty God.

What is God's purpose in having a church? The Bible answers that his purpose is that he might use it to testify to his name and to carry out his commandments in vindication of his name. Here it is needful to emphasize the challenge that Satan the Devil flung in the face of Jehovah God, and then God's reply thereto. The Devil declared that he could cause all men to curse God to his face if he (the Devil) were permitted to put man to the test. God let the Devil try that very thing, with this thought in mind, as later expressed: "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. 9:16, Leeser's translation.

God's judgment against the Devil was that he should be destroyed; but before the executing of that judgment God would have his own great name declared throughout the earth, and then he would exercise his unlimited power against the enemy. God then proceeds in his own due time and good way to take out from the world faithful men and women who prove their integrity toward him, and he makes them members of his church under Christ Jesus and uses such to proclaim his name throughout the earth before Jehovah executes his judgment against the enemy. God's church, therefore, constitutes his witness or body of witnesses while on the earth. When elevated to heaven at the first resurrection, such witnesses are used by him for his good purposes ever thereafter.

The matter of the church was a mystery to all men until after God gave his holy spirit to his faithful servants at Pentecost, which spirit was given fifty days after the resurrection of Jesus. Concerning that mystery one of Jesus' apostles testifies: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:26, 27.

After Pentecost by many years, the apostles were assembled at Jerusalem in conference, and then it was that God revealed to them that his purpose in gathering to Jesus Christ those who would be made a part of his church was and is that God might have a "people for his name". (Acts 15:13-18) This people must bear testimony to his name, and this testimony must be delivered before God exercises destructive power against the enemy. From the time of Jesus' ascension into heaven and until his coming again to carry out God's purposes and to reign in the Kingdom, Jehovah God through Jesus Christ selects from among the nations and peoples of the earth a "people for his name", the faithful ones of which people constitute His church and must declare his name. Those selected ones, in order to have God's approval, must follow in the footsteps of Jesus and must prove faithful to death. (1 Pet. 2:21; Rev. 2:10) It is certain, therefore, that all the true followers of Christ Jesus who constitute his church must suffer more or less at the hands of the Devil. Such suffering and punishment is inflicted upon them by the religious agents of the Devil, just as they were inflicted upon the Lord Jesus Christ. For this reason some of the sufferings of Christ were left over for the sake of his body; as it is written: "Who 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.

It was the religionists who persecuted Jesus, and he declared that that same class of religionists would persecute all who would be his true followers. He said: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."—John 15:19-21.

The fact that Jesus Christ, the Head of the church, is "the faithful and true witness" of Jehovah God, and also the further fact that he stated, "Every one that is of the truth heareth my voice," proves beyond all question of doubt that everyone who is of his church must be a witness to the name and to the kingdom of God. It is the faithful followers of Jesus Christ, members of his organization or church, that have always looked with eagerness for his coming again and for the setting up of his kingdom, and this is evident from what the apostle wrote, saying: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." (2 Thess. 2:1, 2) "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.

Only the faithful followers of Jesus Christ are gathered to him and made a part of his glorified church at his second coming. Naturally, those who are anxious for the setting up of the kingdom of God by Jesus Christ prove faithful and true to Jehovah God and his Christ. At Christ's second coming it is these faithful ones to whom his commandment applies: "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) It is to this same faithful class that Jehovah's words are primarily directed, namely: "Ye are my witnesses . . . that I am God." (Isa. 43:10-12) Consider these scriptures, and then ask yourself and answer this question: Is there an organization on earth today that is preaching to the people that Jehovah is the only true God, and that Jesus Christ is the King and rightful Ruler of the New World, and that his kingdom is at hand and is the only hope of the world? If you know the answer to the question, then you know who on earth today constitute the remnant yet on earth of the church of God.

The church being God's organization that is taken out of the world for His name's sake, it follows that the members of it are those who worship the Almighty God in spirit and in truth. (John 4:23) They honor God, and not man and man-made organizations. Such true worshipers of God cannot be faithful to Him and at the same time participate in the political affairs of this wicked world whose doom is clearly read in the Holy Scriptures and in the signs of the time. Those who worship God in spirit and in truth are wholly devoted to him in obeying his commandments with their hearts, their bodies and their tongues. They keep in mind the proper definition of acceptable worship, namely: "And if any one thinketh that he worshippeth God, and doth not restrain his tongue, but his heart deceiveth him; his worship is vain. 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."—Jas. 1:26, 27, Murdock's translation from the Syriac.

Satan the Devil is the "god of this world", and in endeavoring to keep herself "unspotted from the world" the church must fight Satan as her enemy and also all his agents, but this she must do by proclaiming the truth with her tongue and other powers of expression. The Scriptures are plain to the effect that she does not use carnal weapons manufactured by the selfish, commercial organizations of this world, but that her weapons are mighty through God and include "the sword of the spirit, which is the word of God". (Eph. 6:17) That is the reason that the remnant yet on earth of the true church must tell the truth and must do so amidst the great opposition and persecution carried on by Satan the Devil and his religious representatives. But God's purpose for the church on earth is the same as that for his Son Jesus Christ, namely, to bear witness to the truth and to do so with integrity toward God even to the death. Thereby the church honors God both in life and in death and takes a part with Jesus Christ in vindicating the name of the heavenly Father.

JEHOSHAPHAT'S TRIUMPH OVER CONSPIRACY

IT HAPPENED on a morning during the tenth century before Christ. It was one of the strangest military victories ever won on earth. Before the morning rays of the rising sun had swung downward enough to strike the mountaintops of Judea, the city of Jerusalem on its heights was astir. And it is likely that by the time the first early beams of sunlight glanced off the elevated city the inhabitants were already marching out of its gates and southward toward the wilderness of Tekoa. As they departed the king of Judah exhorted them to "believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper", and he organized the line of march. In the van he stationed singers. They were to form the front line forces for the battle. They were instructed to sing praise unto Jehovah in these words: "Give thanks unto Jehovah; for his lovingkindness endureth for ever." (2 Chron. 20:21, *Am. Stan. Ver.*) Behind the singers came the army and the remainder of the city's inhabitants. What a strange military strategy to follow! To the casual observer it would appear suicidal.

It was only some days before that runners entered the city with news of a host of conspirators closing in on the stronghold of Zion. A great multitude of warriors from Moab, Ammon and Mount Seir had swung below the southern tip of the Dead sea, and even now as the news was being imparted to Jehoshaphat, king of Judah, the invaders were advancing along the western shore as far up as Hazazon-tamar, or En-gedi. The startling warning set the city humming with urgent preparation. Not a laying in of supplies for a siege, not a frantic mustering of men and weapons for a countering assault, but an assembling unto Jehovah of hosts at the temple was considered the most essential of battle preparations. A fast was proclaimed throughout all Judah, and after the inhabitants of the land had flocked unto the house of the Lord Jehoshaphat stood in the midst of the congregation and prayed to God.

Is not Jehovah the almighty God in heaven, supreme over all the nations, and having such power that none can withstand? Is not Jehovah the God who ousted the heathen trespassers to make way for his chosen people, which people thereafter built the sanctuary unto Jehovah where they might voice special petition to God when sorely afflicted by evil? Now, the very ones Israel was instructed not to invade, Moab and Ammon and Mount Seir, are leagued in a conspiracy to cast Judah out of its God-given inheritance. So, in substance, ran the prayer of King Jehoshaphat, and he concluded it with these words: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

And as all Judah stood before the Lord, with their

little ones and their wives, the answer from on high was channeled to them through the Levite called Jahaziel: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD." Thus it was that on the morrow the early rays of the sun glinting down on the heights of Jerusalem saw the strangely organized force marching southward toward the wilderness of Tekoa. Jehovah God would do the fighting; his earthly servants would do the singing. "And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another."—2 Chron. 20:1-23.

It appears from the record that the Judeans did not witness the self-slaughter of the conspirators. They were high up on the mountains of Judah, whereas the combine of the three united nations was low down in the depression of the shores of the Dead sea, some four thousand feet below Jehoshaphat's marchers and hidden from their view. But as the columns of Jehovah's people headed south and later wheeled eastward and toward the Dead sea, they very probably heard the sounds of battle that rolled across the hills; and a little later, "when Judah came toward the watch tower in the wilderness they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped". For three days the Judeans gathered up the spoil, the fourth day was spent in the valley of Berachah praising the Lord for his blessings, and thereafter God's people of faith returned to the temple at Jerusalem and with voice and musical instrument continued their psalms of praise unto Jehovah of hosts. —2 Chron. 20:24-30.

The question is worth asking, Why did Jehovah God grant his people such a triumph over the enemy conspiracy? For the answer we must reach farther back into time than just to the day previous when Jehoshaphat's prayer was uttered. When Jehoshaphat succeeded Asa his father to the throne, in 938 B.C., he immediately started to use his office to good purpose. After strengthening the defenses of the kingdom and removing the high places and groves used in idolatry, in his third year Jehoshaphat forwarded an educational campaign by the princes and Levites: "And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people." The results were peace and abundance at home, security and honor abroad. —2 Chron. 17:1-13.

After some years passed Jehoshaphat made an alliance with King Ahab of Israel to war against the Syrians at Ramoth-gilead. But before setting out upon the military venture from Samaria, the Judean king requests that inquiry be made of Jehovah God as to whether the campaign will have His blessing. Baal-worshiping Ahab rounded up four hundred of his religious prophets; yet Jehoshaphat remonstrated and asked: "Is there not here a prophet of the Lord besides, that we might enquire of him?" Ahab admitted that there was one, named Micaiah, but grumbled that that fellow never prophesied good, but always evil. However, he was summoned. The four hundred professional ear-ticklers of Ahab gave a pleasing answer of victory, and even Micaiah said the Lord would prosper the assault on Syria. Suspicious Ahab closely questioned Micaiah, and it developed that the word of the Lord through the prophet also foretold that Ahab would be smitten unto death at Ramoth-gilead. Ragefully Ahab had true-speaking Micaiah hustled off to prison, while he and Jehoshaphat marched on Ramoth-gilead. Ahab was marching to his death, as Micaiah foretold; for during the battle an enemy arrow found its way into the body of the king of Israel and claimed his life at sundown.—1 Kings, chapter 22; 2 Chronicles, chapter 18.

When Jehoshaphat returned from Ramoth-gilead, a man of God met him with the rebuke that Jehovah did not approve his battle alliance with Israel. The king accepted the chastening, and proceeded to take further steps to insure right worship of Jehovah God. He made a personal tour of his kingdom in the interests of true worship, and set judges throughout the land, with this instruction to them: "Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment. Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts." Moreover, in the capital city of Jerusalem Jehoshaphat set up judges from among the chief men and Levites and priests, with the specific charge that they render judgment in the fear of the Lord, with a perfect heart, and give all coming unto them warning against trespassing against the Lord. —2 Chron. 19:1-11.

Jehoshaphat entered into two more ventures with Israel, neither of which was blessed by the Lord. First it was in a business venture that the Judean king allowed himself to become entangled with Israel. Wicked King Ahaziah of Israel joined with Jehoshaphat in constructing ships at Ezion-gaber, which were to sail for Ophir and Tarshish. But because Jehoshaphat had allied himself with the king of Israel the Lord caused the ships to be broken in port. It seems that the king of Judah made a second attempt at launching trading vessels, and this time refused to make any business agreements with Ahaziah. (2 Chron. 20:35-37; 1 Ki. 22:48, 49) The second alliance in a military project came after Ahaziah had been succeeded by Jehoram. The king of Moab had rebelled against Jehoram king of Israel, and Jehoshaphat was persuaded to throw in with Jehoram in downing the uprising. Dire thirst threatened to destroy the armies of Judah and Israel, and the Edomites who had joined the expedition. But Elisha said that for Jehoshaphat's sake the disaster should not happen. Ditches were dug, which filled with water. As the king of Moab looked in the early morning the sun reflecting on the water made it appear as blood, and the Moabites thought the invaders were fighting among themselves and rushed recklessly in for the kill. They only rushed in to their own death; for Israel and Judah rose up in a surprise attack that routed those not slaughtered.—2 Ki. 3:1-27.

Apparently it was after these events that the triumph over the united forces of Moab, Ammon and Mount Seir

took place in such a strange manner. The sketch of Jehoshaphat's reign leading up to the miraculous deliverance from the heathen conspiracy shows that the Judean king constantly looked to Jehovah God. Though he did make unwise alliances with backsliding Israel at times, he received the chastening from the Lord in meekness. He cast down the high places and groves. He conducted an educational campaign in the most important field of knowledge, the field of true worship. He personally traveled throughout his kingdom to see to it that righteously disposed judges were established to govern Theocratically. Then, at the crucial time of the conspiracy he quickly turned to Jehovah in prayer, admitted the inability of the nation to stand independent of the Almighty, and waited for instructions from the Lord. And when they came, though it meant filling the front lines of the defensive forces with unarmed singers, Jehoshaphat unhesitatingly followed them to the letter. All this adds up to the correct answer as to why Jehovah God granted victory to his people in the face of enemy conspiracy. Jehoshaphat's name means "Jah is judge; Jah-vindicated". He reigned twenty-five years, and at his death left sons to perpetuate his name.—2 Chron. 20:31; 21:1-3.

Highly prophetic of the "last days" are the events of Jehoshaphat's reign. Jehoshaphat in his work of cleansing of the land from religion foreshadowed the purging work Christ Jesus has done since coming to the antitypical temple in 1918. Today spiritual Israel and their companions of good-will march fearlessly in Jehovah's service, despite the visible might of the conspirators made up of the political, commercial and religious elements of the world. Ringing in the ears of the faithful are the prophetic words: "The battle is not yours, but God's." The world conspirators can boast no real unity, and Jehovah's people can confidently expect to share the triumph over them.

FIELD EXPERIENCES

CATHOLIC OBEYED SECOND COMMANDMENT (COSTA RICA)

"Working from house to house, I called on a lady and made the current offer of one book and one booklet. She told me she would like to obtain the literature but did not have any money. 'Well,' said I, 'I will leave the book if you are able to contribute half the amount, and I will call back some other day.' She readily agreed. After a few days I decided to make a back-call on her. I asked: 'How do you like the literature?' She said it was very good. So I introduced the model book-study method, telling her she would gain more out of the book by this method. She accepted, and I started a study with her. I noticed there were several paintings on the wall of several 'saints'. I did not pay any attention to these, but continued my study. After a few visits I taught her how she could look up the scripture texts and how to make use of the margin, and so on. One day she cited the text found in Exodus 20:1-5 concerning images. She said: 'Does this mean we should avoid anything like paintings?' I answered: 'That's God's words, and if you are anxious to learn the truth, you must proceed as it directs.' The following week, as usual, I made my call at the time appointed, but, surprisingly, the paintings had disappeared. She told me she realized that this was the truth. She showed me the catechism and said: 'For the past year my children have been studying it and can make no progress.' So she put it away and told them to take part in the study."

IN THE HAWAIIAN ISLANDS

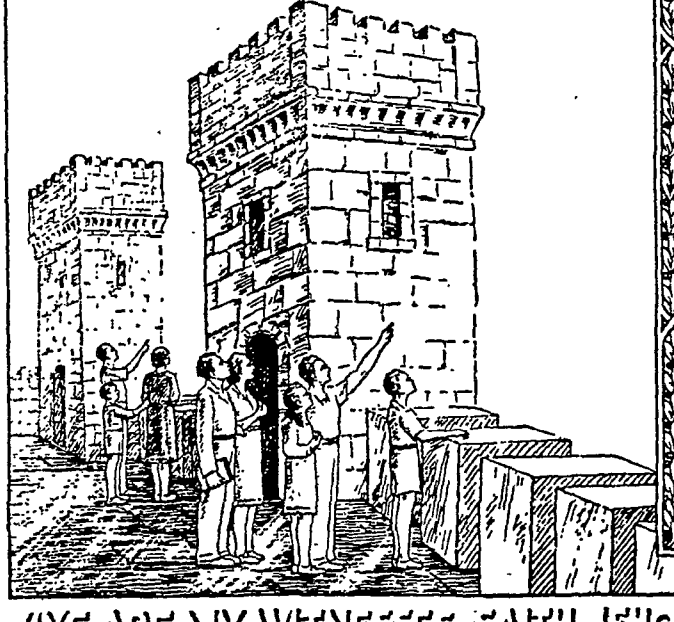
"Jehovah has made it manifest that he has many other 'sheep' among those of foreign ancestry in the Islands. Particularly a wide door is opening among those of Japanese descent, giving opportunity to really reach those of humble heart. As a result of a public lecture series given in Japanese, many are being helped who in the past have taken literature and not read it. An elderly Japanese lady and her son attended the series given in the sugar-plantation camp at Honouliuli. Further aided by book studies they soon embraced the truth and took their stand on Jehovah's side. All her life this lady and her family had worshiped idols, being Buddhist. Prayers and offerings of food and drink were presented each day, and candles lit, before the household god in the corner of the living room. On the day of her baptism she appeared before it for the last time. Bowing deeply three times as was customary, she said: 'For many years I have worshiped you and made offerings of my food and drink, but now I know the truth and will serve Jehovah the true and living God, and you must go.' And out it went—into the rubbish can. Now with their faces beaming, she and her son appear at each service meeting, drawing quantities of literature. They are regular publishers witnessing in the more solidly Japanese territories, enabled by Jehovah's spirit to really help and teach those speaking their own tongue. Thus Jehovah will search out his 'other sheep', using willing ones of each nation to help their brethren, and we His people are glad with the nations."—Special pioneer.

STUDYING "WATCHTOWER" BY CORRESPONDENCE (AUSTRALIA)

"I had been conducting a book study with this person. She subscribed for *The Watchtower,* but shortly thereafter moved to a most isolated part of Queensland state. The other day I received this letter from her, and I think it may be typical of many folk in the far out-back: 'How is the good work going? I have been having a study by myself, and am doing the best I can. I study *The Watchtower,* and find I can understand it all. I would not let it down for the world. I think of nothing else. But it is so lonely, no one I could talk to about it. . . . I want to see you sometime about studying. You see, when I study from *The Watchtower,* I underline the answer, and on another paper I write a comment on it; so I am wondering if I could have a study with you that way by correspondence?' Surely a hungry sheep this!"—Special publisher.

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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

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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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"GOD'S TRUTHFULNESS" TESTIMONY PERIOD

The Testimony Period during February, stressing God's truthfulness, will catch up the four-month-long subscription campaign for *The Watchtower* and *Awake!* and will carry it forward through this midwinter month. Hence, the same as during the campaign's initial month, January, all active readers of these magazines will keep on offering jointly the subscriptions for both of these magazines, together with the premium of two bound books (WATCHTOWER publications), all at the regular rate for the two subscriptions, namely, two dollars. By determined efforts on the part of all having strong convictions concerning the truthful contents of *The Watchtower* and *Awake!* the subscription campaign will suffer no lag during this month of heavy winter up north, and we believe your field-service reports for February will show this. Many *Watchtower* readers will want to swell the ranks of the subscription-takers, and so we say to all who want to start during "God's Truthfulness" Testimony Period: Write us at your earliest for all information and references.

1947 YEARBOOK OF JEHOVAH'S WITNESSES

The first postwar year of action by the Lord's kingdom publishers in more than seventy lands is reported on in the 1947 *Yearbook of Jehovah's witnesses.* This report was prepared by the president of the Watch Tower Bible and Tract Society. It discloses the growing magnitude of Jehovah's visible organization and of the "strange work" he is accomplishing through it. Supplementing this interesting report is the president's comment on the yeartext for 1947, together with a daily Bible text for the year's 365 days and a comment thereon as taken from this past year's issues of *The Watchtower.* The limited printing obliges us to post the contribution rate for this 1947 *Yearbook* at 50c a copy, mailed postpaid to you. All group units should combine the orders of their members and forward same here through the appointed servant, to bring about economies of time and expense at this end.

1947 CALENDAR

The yeartext for 1947 is "Oh praise Jehovah, all ye nations". (Ps. 117:1, *Am. Stan. Ver.*) The Society's new calendar features this over a composite three-color picture that differentiates it from any previous calendar and shows the tangible agencies that will be used for time to come in extending the call of the yeartext to earth's many nations. The calendar date-pad beneath is a real service reminder, designating the six testimony periods and the special objectives of the alternate months. The contribution is 25c a calendar, mailed postpaid, or $1.00 for five copies to one address.

"WATCHTOWER" STUDIES

Week of March 2: "Singleness or Marriage in the Postwar World, Which?"
¶ 1-16 inclusive, *The Watchtower* February 1, 1947.
Week of March 9: "The Apostle's Counsel on Wedlock,"
¶ 1-21 inclusive, *The Watchtower* February 1, 1947.
Week of March 16: "The Apostle's Counsel on Wedlock,"
¶ 22-38 inclusive, *The Watchtower* February 1, 1947.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVIII FEBRUARY 1, 1947 No. 3

SINGLENESS OR MARRIAGE IN THE POSTWAR WORLD, WHICH?

"It is a good thing for a man to remain just as he is."—1 Cor. 7:26, An Amer. Trans.

JEHOVAH did not let the first man, Adam, stay single. He set before the man a life of marriage by presenting a woman to him for his wife. Being the Creator-Father of Adam, who was a perfect earthly son of God, Jehovah had the right to do so. He did so, not simply with man's happiness in mind, but with a great purpose in view. It was to have the earth populated with a perfect race of mature men and women, all of them worthy to enjoy everlasting life in a delightful paradise that glorified the whole earth. The creature man as the son of God must serve God, and one part of his service to God was to reproduce his kind and to people the earth with them. Addressing the man and his lovely wife, God "blessed them, saying: Increase and multiply, and fill the earth, and subdue it". (Gen. 1:28, *Douay Version*) This increasing and multiplying was not to be left to the original married couple alone. Their sons and daughters were to grow to maturity and join with them in realizing the divine mandate. From this standpoint Jehovah God set before the children of Adam and Eve the bliss of married life in paradise with God's goal in view of having a populated, gardenized earth. Their marriage unions were to endure and to serve God's happy purpose by fruitfulness, not a barren womb to be found among them, never a marriage separation to bring domestic infelicity and heartaches. The entrance of such unfortunate things into the earth is traceable to the sin of mankind.

[2] Now we are in the year 1947, about six thousand years distant from that rapturous wedding day in Eden when Jehovah God brought the first bridegroom and bride together and blessed their union and gave them fatherly information as to its purpose. Today earth is teeming with population, but for all such population the earth is far from being in a subdued condition like a paradise. We have just come through the second global war of this twentieth century of our common era. The intent and effects of both these global wars were absolutely opposite to God's mandate to man and woman in Eden to increase and multiply and fill the earth with a big human family and to subdue the earth to be an agreeable place on which to live in peace, joy and abundance for all time to come. We of 1947 live in what men call "the postwar world", and fears are expressed that the human race will be wiped out by a not-impossible third world war with weapons of wholesale destruction such as this scientific century has never before known or extensively used. The outlook for those who want to marry and rear a family to continue their name is very discouraging and is threatened with frustration. The situation would be completely hopeless were it not that a wonderful message is heard being proclaimed to "men of good will" now. No, it is not the message of the United Nations. It is the message that the kingdom of Jehovah God in the heavens was established in the hands of his King, Jesus Christ, A.D. 1914 and that it will destroy the worldly nations at the final war of Armageddon and then bless the earth with a reign of lasting peace and prosperity.

[3] In these days the matter of staying single or of marrying is a problem for a person of this world. It is particularly so for a person that has given himself to the Lord God Jehovah in full consecration through Jesus Christ. The person of the world may hesitate over the matter because of the general economic conditions and the question of finding a mate that is clean and that will prove companionable, faithful and true amid the lowering moral condition of mankind, and also the possibility of a third world war inside a generation's time, when his children would be of age and subject to military conscription. The true Christian, however, with the Bible viewpoint of matters studies the matter, not only with the above consideration in mind, but also with the question in mind of carrying out his consecration and obligatory service of God. For such one the matter becomes doubly serious, because we have reached the consummation or "time of the end" of this old world and the prophecy must now be

1. Why did God not let Adam stay single?
2. Why is the outlook for those wanting to marry discouraging, but what makes the situation not hopeless?
3. With what considerations does the Christian now study the matter of getting married?

carried into fulfillment by Christians under their Leader and Commander, Jesus Christ, namely: "This glad message of the kingdom will be proclaimed in all the inhabited earth, for a witness unto all the nations,—and then will have come the end [or finish of this old world]." No Christian desiring to be faithful and to have God's final approval can afford to miss having a part in giving this Kingdom witness to all the nations.—Matt. 24:14, *Rotherham.*

4 So as not to hamstring himself in his efforts to take part in the witness work in obedience to God's command through Christ, the Christian wisely studies over the subject of marriage, before he marries in haste to repent in leisure. For the benefit of such the apostle Paul was guided to write some very plain and forthright advice in chapter seven of his first epistle to the Corinthians.

5 Paul wrote such counsel to the Christians there at Corinth, Greece, in answer to certain questions they put to him concerning the subject of marriage as it affects a Christian. Paul was once a Jewish sectarian, a Pharisee, a student of Gamaliel the grandson of Hillel I and hence a member of the rabbinic school of Hillel; and Paul was well acquainted with the teachings concerning marriage as taught by that school and later written down in the Jewish Talmud. (Acts 23:6; Phil. 3:5) But it was as a Christian and an apostle that he wrote to the church at Corinth, and he was filled with the spirit of the Lord God and the mind of Jesus Christ when thus he wrote. Consequently his advice is the best that could be had in these days as regards marriage. The fact that his advice was given nineteen centuries ago does not make it out-of-date, but does make certain that, if followed, it will help the servants of God back to that purity and moral healthiness of life such as the faithful Christians of apostolic days maintained. The apostle's advice is so balanced, so sane in thought and so in keeping with a married person's obligations and a Christian's obligations, that both married persons and single persons as well cannot fail to gain an enlargement of mind and appreciation from it. Such ones, therefore, will welcome our full discussion of Paul's advice here.

INTERCOURSE

6 In Paul's day the city of Corinth was notorious for its heathenish immoral practices. Some members of the church had been heathens guilty of such practices. Now such erstwhile heathens were transplanted into the pure Theocratic organization of Jehovah God, which is a morally pure organization under Jesus Christ the Head. Also, former Jews who had been under Talmud-like teachings were now members of that Corinthian church. (Acts 18:1-10; 1 Cor. 6:9-11) Perforce, questions arose as to marriage: Was it fitting for Christians? and how should Christians already in the marriage bond deport themselves with their matrimonial partners? There was such gross looseness of conduct between the sexes in heathen Corinth that, apparently, it unbalanced the minds of some Christians there regarding marriage and regarding what is due between married persons. Some of the Corinthian brethren may have inclined to think that a celibate life or single, unmarried life was the only kind for a Christian, and they tried to apply this idea even as between those in the ties of legal marriage. Did the apostle Paul take the same stand? Did he write his full approval of those of that frame of mind? Fortunately, what the apostle wrote has been preserved for our study and guidance in these perilous "last days".

7 Paul wrote: "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman." (1 Cor. 7:1) From the way this reads, it sounds as if the Corinthians had said to Paul that it was good for a Christian not to have any intercourse with a woman, either by not getting married or by refraining from it if he was married. But if the Corinthians just asked for information and expressed no opinion about the matter, then the various modern translations render the apostle's words better; for example, Moffatt's translation of 1922, which reads: "Now about the questions in your letter. It is an excellent thing for a man to have no intercourse with a woman; but there is so much immorality that every man had better have a wife of his own and every woman a husband of her own." (1 Cor. 7:1, 2) Thus the apostle Paul was not off-center on the matter. He did not enforce celibacy or insist upon it as the inflexible rule of life for each and every Christian person.

8 For the best of reasons, which Paul explains later, it would be a good thing for an unmarried Christian not to change his single estate. Paul's words do not say that a single Christian cannot keep from committing immorality in this lustful world. His words are to be understood as saying this: If it should come to choosing between immorality and wedlock, then the servant of God that cannot hold himself in check should take the honorable course. He should get married according to God's law and in compliance with all proper regulations of government of the country. This is so because God the Creator instituted marriage, and

4. Why does the wise Christian not now marry in haste?
5. Why is the apostle's advice the best to be had today on marriage?
6. What was the attitude of mind of the church of Corinth then toward marriage?
7. In the opening of his advice how did Paul show he was not off-center as regards marriage?
8. In a choice between immorality and wedlock what will the Christian that is single do?

marriage according to His will and in harmony with His purpose is not sinful or unclean. Rather than lead a free and loose life in frequent fornication and at the same time appear to lead a single life, the God-fearing Christian will undertake the responsibilities and the restraints and will get married. He will thus keep clean in God's sight and honorable before men and bring no reproach on God's name.

[9] Of all persons, married Christians ought not to be the ones that ignore the law which God has implanted in the make-up of the male and in the make-up of the female, namely, the law of attraction. The male is attracted to the female, and vice versa. God's righteous purpose in this in the beginning was the bringing forth of children to fill the earth. When a male and a female get married each loses a measure of independence, and each must thenceforth show consideration of the other and must contribute to the health, happiness and mental balance of the other. For one of the married couple, or for both, to become Christian does not lessen this obligation. Hence neither of them can decide one-sidedly upon a course of conduct that would deprive the other of the marriage dues. Doing so even conscientiously does not make the matter right, but merely creates undue trouble. Even should both parties to the marriage agree upon a course contrary to nature and thereby take a course that works hardship upon the physical body, it leads into difficulty. It may lead to hypocrisy one toward the other in this time of moral distress that exists in the world all round and about us. Because of such deprivation, either one-sidedly or by the agreement of both for an unreasonable time, the Devil may find an opening to get in and cause domestic unhappiness and unfaithfulness in the way of violations of the marriage vow. So Paul writes:

[10] "The husband must give the wife her conjugal dues, and the wife in the same way must give her husband his; a wife cannot do as she pleases with her body—her husband has power, and in the same way the husband cannot do as he pleases with his body—his wife has power. Do not withhold sexual intercourse from one another, unless you agree to do so for a time, in order to devote yourselves to prayer. Then come together again. You must not let Satan tempt you through incontinence. But what I have just said is by way of concession, not command."—1 Cor. 7:3-7, *Moffatt.*

[11] If Christ's footstep followers were perfect as Adam and Eve were originally in Eden and thus had perfect self-control and were not victims of inherited passion, it would not have been necessary for the apostle to write the above. But, due to the weakened condition of the race and the working of passion in the bodily members, the apostle gave the above advice to married persons as something granted, but not as a command to them. It was a reasonable grant or concession in view of the realities of the case.

[12] In taking advantage of this concession, no Christian husband would demand more than his due to the point of working physical abuse to his wife, especially if she was a Christian and desired to devote more time, strength and attention to spiritual things, such as prayer to God. The course that either one takes should be a reasonable one, not governed by uncontrolled, unrestricted passion. Each one will lovingly consider the other, so that no physical hardship will result to either one, and especially that no spiritual hurt will follow through taking more pleasure in fleshly delights than in the unselfish interests of God's kingdom. God's saying to Eve in Eden, "Thy desire shall be to thy husband, and he shall rule over thee," was no authorization for the husband to be brutal in any respect toward his wife. The wife is one flesh with him, and he should not act toward her as if he hated his own flesh. But as Jesus Christ loves the church, his bride, so the Christian husband will love his wife, and the wife will love her husband in response. (Eph. 5:28-33) Both by guarding against over-indulging in those things which are due or granted to one, and by guarding against unreasonably withholding the marriage privileges, the married Christian resists the great tempter or foils him.

[13] Were all Christians like the apostle Paul, they would be free from the difficulties which he discusses above. Hence Paul adds: "For I wish all men to be even as myself; but each one has his appropriate gift from God; one, indeed, of one kind, and another of another." (1 Cor. 7:7, *The Emphatic Diaglott*) The gift is a gracious gift, a free gift, from Jehovah God; and the particular kind of gift that the individual Christian receives as his own seems to depend upon his measure of faith. Because of his faith, zeal and earnest devotion Paul was given the gracious gift of an apostleship. By a life of singleness he applied himself to his duties as apostle, so that he came not one whit behind the eminent ones of the twelve apostles of Jesus Christ. If, according to ancient opinions, Paul had once been married, it seems he was now a widower and was abiding in that state for the Lord's work's sake. (1 Cor. 9:1-5; 2 Cor. 11:5, 23-33) He kept single, not in his own strength, but by the power of faith and divine grace which he talks of as his own special

9. Why should married Christians not be incontinent in sexual relations toward their mates?
10. How does the apostle show that married persons have each lost a measure of personal independence?
11. Why did the apostle make the above concession or grant to married Christians?
12. To what extent will the Christian take advantage of this concession, and why?
13. How did Paul use his gift from God? and why should married Christians not be discouraged?

gift from God. But if every Christian does not have such a gift by the strength of which he can stay single in his service to God, the married Christian also receives a gift from God whereby he too may serve the Lord God in conjunction with his married life. Hence the married ones need not be discouraged, but should strive to live up to the measure of God's favor to them.

[14] To those who had already had marriage experience but lost their mates through death the apostle now gives this word, which is good counsel also for those who have never tried marriage: "But I say to the unmarried [males] and to widows [females], It is good for them if they abide even as I." Which seems to indicate that Paul himself was then a widower. (1 Cor. 7:8, *Am. Stan. Ver.*) There is no reproach to the Christian for being a widower or widow. A Christian is not under the law of levirate marriage as recorded by Moses at Deuteronomy 25:5-10, whereby a Jewish woman could require the nearest male relative of her dead husband to marry her; and the brother or closest relative of her late husband was under the proper obligation to marry her, in order to raise up children by her to the name of the dead husband. Christians are free of that law and so are free to remain unmarried after death has taken away their mate or that of relatives. And it is good for them to do so, just as it was for the apostle Paul. However, too, they are free to remarry, and the apostle suggests when it would be advisable, saying: "But if they have not continency, let them marry: for it is better to marry than to burn."—1 Cor. 7:9, *Am. Stan. Ver.*

14. Why are Christian widowers and widows free from obligation to remarry?

[15] It is too ridiculous and unscriptural to consider the religious interpretation of some that the apostle was arguing that it is better to marry than to burn in a theologically-invented "hell" of actual fire commingled with brimstone stoked by asbestos red-devils. The Greek verb that the apostle uses, besides meaning literally to burn, also means in its passive form "to be excited or inflamed", as at 2 Corinthians 11:29. Here as Paul uses it, it means to be excited or inflamed with passion according to the law of sex.

[16] Hence modern translators sensibly and properly render Paul's words: "But if they cannot control themselves, let them marry. For it is better to marry than to be on fire with passion." (*An Amer. Trans.*) "Still if they cannot restrain themselves, let them marry. Better marry than be aflame with passion!" (*Moffatt*) Why so? Because it is better to seek satisfaction with a lawful wife and according to the divine purpose of marriage than to be uncomfortable with passion. Such passion may prevail upon one to take a wrong step in morals or it may interfere with one's fixing his desire and attentions upon serving God. (See verse two again; also Proverbs 5:15-20.) This would be harmful spiritually. It would break up the Christian's harmonious relations with God and might result in bringing reproach upon God's name. Hence the Christian that is subject to passion that threatens to get the better of him should wisely and sanely consider the matter and follow the apostle's advice. No fellow Christian has a right to criticize him for following it in this post-war world.

15. What does "to burn" mean here?
16. Why is it better to marry than to burn?

THE APOSTLE'S COUNSEL ON WEDLOCK

IN THE apostle Paul's day some had become Christians when they were already married. In some cases the believer's husband or the believer's wife did not come along into the truth and consecrate to God. So what? Had the marriage bonds been weakened as a result of this? Were the marriage obligations and responsibilities lightened or lessened as a consequence, with the result that separations, divorces and remarriages could easily and lightly be engaged in? In answer the apostle does not embolden himself to speak his own opinion, but draws his instructions from the Lord, saying: "To those already married my instructions are—and they are not mine, but the Lord's—that a wife is not to separate from her husband. If she does separate, she must remain single or else become reconciled to him. And a husband must not divorce his wife." —1 Cor. 7:10, 11, *An Amer. Trans.*

[2] Paul here took his instructions from the Lord Jesus. So he must have had Jesus' words in mind that fornication is the only ground recognized by God for divorcing one's unfaithful mate, and that, otherwise, no human creature should separate and put apart those who God's original institution of marriage in Eden decreed should dwell together as one flesh. God does not personally intervene to make human matches and to join together all human marriage couples and thus become responsible if they turn out bad; but by His creating of woman and mating her with Adam God did show the unity that should apply to all humans that join together in marriage, and that should be recognized. (Matt.

1. Whose instructions does Paul give to those already married?
2. What grounds for divorce do such instructions lay down, and why?

19:9; Mark 10:6-12) The apostle does not, therefore, encourage separations and does not sanction them, except for the reason that the Lord announced, namely, fornication, which dissolves the marriage bond between the faithful and the unfaithful one, and which dissolution can be legalized according to the law of the land.

3 If a Christian woman, then, separates from her husband either with his consent or of her own decision, without fornication of her husband as the cause, she should not think she is released from her marriage vow and tie to him. She is not to think she is free to marry someone else: that would be fornication on her part. Before God she is under obligation to stay single in her separation, and she must take the consequences of her separated condition. She may find this is too much of a hardship or burden or inconvenience for her. Then if she wants husbandly attentions and care the only way left to her is to be reconciled to her legitimate husband and return to living with him. Her freedom of separateness she may not turn to license, if she would avoid sinning before God. On the other hand, the husband has no authority from God to dismiss his wife, even if he can get it from divorce courts of the land. If he does it for reasons other than fornication, he is not free to remarry. God's law to Christians obliges him to stay single, because he is still married. Thus dealt with, marriage is seen to be a serious and sacred contract, not to be treated flippantly as if mattering little in God's sight.

4 *Fornication?* Well, if a person is guilty of spiritual fornication by being a friend of this world or by being an unconsecrated unbeliever, is that not valid ground for a Christian man or woman to divorce the mate and remarry another person, and do so without guilt before God? Is not *spiritual* fornication just as powerful as fleshly fornication in supplying just cause for divorce? If it were so, then suppose a Christian marries an unconsecrated person tied up with this world and friendly with it. Why, at the very start he would be entering into an adulterous relationship with such worldly person and would be sinning before God. On that basis, Timothy's mother Eunice, who was a Christian married to an unconverted Greek, was guilty of fornication as long as she remained living with her unconverted husband. But Paul did not so judge Timothy's mother, even though at that time Paul was carrying the special letter from the Christian council at Jerusalem instructing the Gentile Christians to abstain from fornication. (2 Tim. 1:5; Acts 16:1-4; 15:22-31) Neither did Paul urge "spiritual fornication" as an argument for separation and divorce when he wrote:

5 "But to the remaining matters I speak, the Lord does not [in that till then He had not caused any pronouncement to be made on these remaining matters, in the expressed law of God];—If any brother have a wife, an unbeliever, and she is pleased to dwell with him, let him not dismiss her [divorce her]; and if any wife have a husband, an unbeliever, and he is pleased to dwell with her, let her not dismiss the husband. For the unbelieving husband is sanctified in the believing wife, and the unbelieving wife is sanctified in the brother [husband]; otherwise, indeed your children were impure, but now they are holy."—1 Cor. 7:12-14, *Diaglott.*

6 The fact that a husband or wife is no believer consecrated to Jehovah God is no solid excuse for the believing one to resort to worldly law-courts and press for a separation or divorce. The believer must leave it up to the unconsecrated one to decide if he wants to take action to free himself from the spiritually unequal yoke. If the unconsecrated unbeliever does not object and is willing to stay in marriage association with the consecrated believer, then no valid foundation exists for breaking asunder the relationship and the home life together. Under such circumstances each one has to adapt or adjust himself to the other and thus get along as agreeably as they can together, with mutual respect for each other's rights and privileges. It does not necessarily follow that the unbelieving mate will take the treacherous course concerning which Jesus warned at Matthew 10:34-37. But the unbeliever must not be allowed to cause unfaithfulness to God, no matter what the difficulties of the situation. The Christian must see to it that the unbelieving one is not loved more than the Lord God. Then, in cases where conscience is involved, he will not be persuaded or forced into making any spiritually harmful compromises.

THE UNBELIEVING MATE SANCTIFIED, HOW?

7 The believer has sanctified himself to the Lord God, which means that he has set himself apart to God to please and serve him and has cleansed himself from this world and has prepared and set himself to do God's will. The believer does not sanctify his unbelieving mate by forcing such one to consecrate to God, but deals now with such mate from a sanctified viewpoint. In God's eyes they are one flesh, and when one of the married pair sanctifies himself to God then the other one of the one flesh is affected and undergoes an indirect sanctification. Certainly such sanctification could not mean divorcing the unbelieving one who is one's flesh. It must mean that henceforth what proper, due services and compan-

3. Separation, except for fornication, bears what restrictions?
4, 5. What argument shows spiritual fornication is no valid ground for divorce?
6. Hence how must the Christian deal with the unconsecrated mate?
7. How is the unbeliever sanctified by the believing mate?

ionship the sanctified believer renders to the unbeliever, he does it as unto the Lord God whom the believer is consecrated to serve. He must do so, because he may not, except for fornication, break off the marriage tie and oneness of flesh. This fact should be a great consolation to sanctified believers whose mates are not in the truth nor consecrated to God. It should be a blessing, and should be a deterrent to efforts at divorce for unwarranted cause.

[8] If the above were not so, then the children born to such a married couple would be like mongrels and unclean in God's sight. But God recognizes their being married and knows that the sanctified believer is one flesh with the unconsecrated mate; so God mercifully recognizes the children of such union as holy or sanctified. It is because the unbelieving one is sanctified by his believing mate. And just as the believer treats his unbelieving mate from this standpoint in his endeavor to honor and please God, so he will treat his children which he has by the unbelieving one. Hence he will discharge his parental duty of bringing such children up in the nurture and admonition of the Lord. From this standpoint, then, a child or children that such a marriage union brings forth could hardly be viewed as a mistake or as undesirable and as coming into the family because Satan the Devil overreached the parents. How could such a view of children born legitimately according to God's natural law agree with the fact that they are not unclean, but holy? It could not. To take the Bible viewpoint of them, though, works a blessing. The children will then not be begrudged an existence as being offensive and burdensome. There will be no parental prejudice against them, because there should be no prejudice against that which is holy. Parents are glad that they themselves were born. Equitably, they should concede to the child the right to be glad at being born and being alive.

[9] But supposing that the unbeliever thinks it unendurable for him to keep house with a consecrated Christian, what then? The apostle's answer endued with heavenly wisdom is: "But if the unbeliever withdraw, let him withdraw; the brother or the sister is not enslaved in such cases,—but in peace God has called us;—for how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? If not [that is, if it does not result in such salvation], as the Lord has apportioned to each one, even as God has called each one, so let him walk. And thus in all the congregations I appoint." (1 Cor. 7:15-17, *Diaglott*) A Christian, as far as marriage with an unbeliever is concerned, is not like a slave that is bound to his master and that must abide in his master's household.

[10] If the unbeliever, in objection to the faith and consecration of his mate, chooses to break loose, then the Christian should let such dissatisfied mate depart. Such separation on the basis of dissatisfaction and disagreement does not, however, free either party to the marriage to seek a new marriage. The Jewish rabbis of Jesus' day allowed a divorce because one of the married parties changed his religion, but Jesus still came out for fornication as the only ground proper for dissolving the marriage tie by a divorce. However, while it does not liberate the Christian for remarriage, the unbeliever's separating himself does make for the peace of the consecrated believer. If the dissatisfied unbeliever were kept from leaving because the Christian tried to force him to stay, then he most likely would make it disagreeable for the Christian and disturb the Christian's peace. Hence in the interests of peace, the Christian can conscientiously let the unbeliever separate himself, because God has called Christians to peace and to be peacemakers.

[11] But if the unbeliever chooses to stay, the Christian should view this as a situation that might work for the salvation of the unbeliever. The apostle Peter, who agrees with Paul in this view of the subject, points to this same opportunity, saying to the Christian women: "In like manner, let wives be subject to their own husbands, so that if some are disobedient to the word, they may without a word be gained through the conduct of their wives; having seen your conduct chaste with fear. Whose decoration, let it not be that external one, of braiding the hair, and putting on of gold chains, or wearing of apparel; but decorate the hidden man of the heart with what is incorruptible,—a meek and quiet spirit, which is very precious in the sight of God." (1 Pet. 3:1-4, *Diaglott*) In this case a Christian will be just as much interested to help his mate to the side of God's kingdom as to help the people of good-will in his field territory to which he is assigned for delivering the witness from house to house. The removal of the unbeliever from the side of his mate takes away this close-at-hand opportunity from the married Christian. So, as long as the unconsecrated one elects to stay, the Christian should act upon the opportunity. The conversion of the unbelieving mate would greatly bless the home.

[12] If, alas, it does not work out so, the Christian should make the best of the situation, all the while holding fast to his integrity toward God. If the Lord Jesus let it fall to one's lot to become a Christian while married and if God has called such

8 Why are the children of such union holy? and how are they to be treated as such?
9, 10. How should an unbeliever who wants to leave his Christian mate be dealt with? and why so?
11. If the unbelieving mate chooses to stay, how should the Christian *deport himself*?
12. If staying together does not result in converting the unbelieving mate, how should the Christian act?

believer to the heavenly Kingdom while living with an unbelieving mate, then the Christian should not seek to force a separation for merely this reason. He should pursue his Christian walk in life under the circumstances existing, assured that the Almighty God can still help him to preserve his integrity and to fulfill his consecration vow to God. With God's full approval the apostle Paul declared this as the divine arrangement to all the churches or companies.

CONTINUING THE SAME AS WHEN ONE WAS CALLED

[13] The apostle had already told the Corinthian church that God had called them to partnership with his only begotten Son in the heavenly kingdom: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1:9) Rightly, these Corinthian Christians, as members of the body of Christ, were interested in how their earthly condition in the flesh would affect them in making good on their calling. Would they have to revolutionize matters in an outward way in order not to miss out on their heavenward calling? Evidently not, since God does not look on the outward appearance and he does not show respect or partiality toward persons on account of race, color, nationality or social and economic condition. Obedience from the heart is what counts with him. Such obedience can be rendered to God in whatever unchangeable outward conditions a person may have been when God called him. Otherwise, if his chance to make good under such circumstances was nil, then God would not have called him, because then to call him would be simply to mock him. In harmony with this Paul writes:

[14] "Was a man circumcised at the time he was called? Then he is not to efface the marks of it [by some kind of surgery]. Has any man been called when he was uncircumcised? Then he is not to get circumcised. Circumcision counts for nothing, uncircumcision counts for nothing; obedience to God's commands is everything. Everyone must remain in the condition of life where he was called. You were a slave when you were called? Never mind. Of course, if you do find it possible to get free, you had better avail yourself of the opportunity. But a slave who is called to be in the Lord is a freedman of the Lord. Just as a free man who is called is a slave of Christ (for you were bought with a price; you must not turn slaves to any man). Brothers, every one must REMAIN WITH GOD in the condition of life where he was called."—1 Cor. 7:18-24, *Moffatt*.

[15] It does not matter whether one has the marks or indications in his flesh that he was a Jew or a Gentile when he acted upon God's message of the Kingdom and consecrated himself and was begotten of God's spirit and became called to the Kingdom. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature," and such spiritual new creature must display the "faith which worketh by love". (Gal. 6:15; 5:6) He shows he loves God by keeping His commandments, and not by outward appearance in the flesh according to some out-of-date rule of life.

[16] As circumcision was a much-debated question in Paul's day, likewise slavery was a practice among both Jews and Gentiles, slavery not merely of blacks but also of whites. But Paul did not waste time and sidetrack himself to go in for reforming this old world socially. He did not start a movement for abolition of slaves, for he knew that God by Christ Jesus will wipe out economic, industrial and social slavery at the battle of Armageddon by destroying this world organization of Satan the Devil. Paul did just the *one* thing: represent God's kingdom and preach the gospel of the coming Kingdom. When he met up with the runaway slave Onesimus and converted him to Christianity, Paul did not pronounce Onesimus economically and socially free, but sent him back to his master Philemon, to slavery, indeed, but under a Christian master. (Philem. 10-19; Col. 4:9) Paul would not have done so if he had considered Onesimus' personal freedom economically and socially to be an absolute necessity to making his calling sure with God. If his old master Philemon was willing to give Onesimus his freedom because of his conversion to Christianity, then Onesimus was under no obligation to refuse it but should rather use it profitably in God's service by reason of the larger opportunities it opened up to him.

[17] Onesimus, however, was not to selfishly seek such freedom or to insist upon it because of having the same faith and calling as his master Philemon. With relation to Philemon Onesimus might be a slave according to the flesh and Roman law; but according to Christ Onesimus was a freedman, free from the tyranny of sin and of Satan "the god of this world". That is the real freedom that counts, but that none of the religious, social, economic and industrial slave-drivers of this world have. (John 8:31, 32, 34-36) On the other hand, Philemon was a freeman according to social standards and arrangements of the Roman Empire. Toward Onesimus he was a slaveowner, but according to Christ he was a slave servant, just the same as Onesimus was a slave servant to Christ. Why? Because by becoming a Christian who accepted the ransom sacrifice of the

13. Why does a Christian not have to revolutionize matters outwardly in order to make good on his calling to the Kingdom?
14. In harmony with this what does Paul write?
15. Why does it not matter whether he was a Jew or Gentile?
16. Hence, what stand did Paul take toward the slave question?
17. What counterbalancing facts were true of slaves and freemen, so that they should not become servants of men?

Son of God, Philemon as well as Onesimus had been bought with a price for God, namely, the price of the perfect human sacrifice of Jesus Christ. To both Philemon and Onesimus Paul's words apply: "You are not your own, you were bought for a price; then glorify God with your body." (1 Cor. 6:20, *Moffatt*) Hence before God Philemon and Onesimus were both on the same level, and neither of them should become servants of men by violating Christian principles to please men. Even Onesimus, in rendering economic service to Philemon, must render it as unto the Lord and not unto the man his slavemaster. —Eph. 6:5-9; Col. 3:22-24.

[18] In such a way Onesimus could abide in the legally-imposed condition in which he was at the time of being called, and he could abide with God as the bought servant of God's Son Jesus Christ. Of course, this does not mean that a Christian today who is free cannot change his trade or occupation. Paul, who was freeborn, changed from being a tentmaker to becoming a full-time missionary to foreign lands when he was economically able to do so. (Acts 22:27, 28; 18:1-3, 18, 19; 2 Thess. 3:7-10) That was something that Paul could control and change; he was not obliged to abide as a tentmaker.

[19] Now you ask, How does this apply to those in the virgin state and those in the married state? The apostle returns to this consideration, but here he can cite no written commandment of the Lord. So he expresses himself as one who is faithful to God and who can therefore be relied upon to advise that which is in harmony with God and his law, saying: "Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife."—1 Cor. 7:25-27.

[20] Note Paul's reference to "virgins" (*parthénoi,* in his original Greek text). After the classical period of Greek literature passed, this word *virgin* (*parthénos*) was used, not only to denote a female, but also in a masculine sense to denote a young, unmarried man.* Undeniably the apostle John uses the term *virgin* to include both sexes when he writes concerning the 144,000 followers of Christ: "The hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins [*parthénoi*]." And Jesus' parable of the ten virgins applies to males and females.—Rev. 14:3, 4; Matt. 25:1-13.

[21] For the above reasons the Syriac Version reads well when it translates the text: "And concerning virginity, I have no precept from God." (1 Cor. 7:25, *Murdock; Lamsa*) Also Rotherham's *The Emphasised Bible* does best when it attaches no gender to the term *virgin* by translating as follows: "But concerning them who are virgin, injunction of the Lord have I none; yet a judgment do I give as one who hath obtained mercy from the Lord to be faithful:—I consider this, then, to be good in the circumstances, by reason of the existing distress,—that it is good for a man so to be [stay as he is]: Hast thou become bound to a wife? Do not seek to be loosed [if there is no fornication practiced by her]; hast thou become loosed from a wife [on the ground of her fornication]? Do not seek a wife. If, however, thou shouldst even marry, thou hast not sinned; and if one who is virgin [male or female] should marry, that one [male or female] hath not sinned;—but tribulation of the flesh shall such have: —howbeit I spare you."—1 Cor. 7:25-28.

[22] By rendering the above judgment Paul put the church on guard against what he forewarned was due to come later, saying: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; FORBIDDING TO MARRY, and commanding to abstain from meats, which God hath created [together with marriage] to be received with thanksgiving of them which believe and know the truth." (1 Tim. 4:1, 3) As one judged of the Lord to be faithful, Paul did not forbid marriage, not even especially for the "latter times". Most positively he did not lay any foundation for the religious instituting of monasteries and convents of monks and nuns and of a priestly hierarchy all under the requirement to stay unmarried. Paul knew that Peter had a wife and a mother-in-law. (Matt. 8:14; 1 Cor. 9:5) Paul granted Peter that privilege, and did not seek to build up a Christian church composed all of single men and single women. That would have been unreasonable, and neither was it the arrangement of God for His church under Christ the Head.

[23] Nevertheless, for the sake of the Christian's service to God directly Paul does set forth good reasons for not getting married. Among those reasons is that those who give up their virginity or singleness will have the outward troubles of married life, "tribulation of the flesh," and he would like to

* Liddell and Scott's *A Greek-English Lexicon* (1856); also Parkhurst's *Greek & English Lexicon* says it denotes "a person in a virgin state" and that "the word plainly includes both sexes", 1 Cor. 7:25 (compare Revelation 14:4)".

18. What freedom does this allow as to changing one's trade or occupation?
19. As concerns virgins, why did Paul give no commandment of the Lord?
20. To whom does the term "virgins" apply here?
21. As the best translation, how does Rotherham's render the apostle's words at verses 25-28?
22. Thus writing, against what did Paul guard the church, and what did he not seek to build up?
23. What was the "tribulation of the flesh" Paul wanted to spare the single ones?

have the single ones to be spared that. It was not because there was any "distress" present upon them just then in the way of persecutions and so it would be burdensome and inconvenient to have a wife and children under harassment by persecutors. But it was because in the ordinary course of married life the couple marrying have taken on a burden in each other and it may lead to further responsibilities in the way of children. Unavoidably, troubles are due to come amid this present distressed condition of the world and because of human imperfections, faults and unwisdom. Hence let those in a virgin state be cautioned beforehand that, although they may not sin by now getting married, they will be putting themselves in the way of new troubles, which they must bear while fulfilling their obligations in God's service.

FOR THE SHORT TIME THAT REMAINS

[24] But now, conceding that Christians are not debarred the right and privilege of getting married, what follows henceforth? If what the apostle next says applied to the servants of Jehovah God in that first century when he wrote, it peculiarly applies in these perilous "last days" since A.D. 1914, when Satan and his demons have been cast down from heaven to this earth and Satan knows he has now but a short time before the battle of Armageddon. Paul says: "The opportunity [or seasonable time] is contracted for what remaineth—in order that they who have wives may be as though they had none, and they who weep as though they wept not, and they who rejoice as though they rejoiced not, and they who buy as though they possessed not, and they who use the world as though they used it not to the full,—for the fashion of this world passeth away; and I desire you to be without anxiety." —1 Cor. 7:29-32, *Rotherham; Am. Stan. Ver.*, margin; *Young.*

[25] The gist of what the Lord here instructs us through his apostle is this: The Christian should not give his whole or chief attention to personal selfish matters which have to do with the flesh or human body, whether these be enjoying a wife or husband, or be one's own joys or sorrows, or commercial activities or necessary dealings with this world. The Christian should not bury or sink himself too deeply in these things to the neglect of what is eternal; because this world, and its scheme or fashion of things, are due to pass off the stage of this earth. As against becoming overcharged with the swiftly-passing selfish things of this present, one should lay up treasures for the new world which will soon now be upon us. For the Christian that is a member of Christ's body and called to the heavenly kingdom, the seeking of the Kingdom and of God's righteousness is the thing of first importance. Neither wife, husband, children, nor griefs and joys, nor business relations and activities, should be allowed to engross the Christian's time and attention and to interfere with his gaining the kingdom of righteousness. Instead of an overload of the cares of this life in this old world, he should try to relieve himself of such cares as far as possible or avoid them. Then he can concern himself more fully with the things of God's kingdom, which kingdom must now be advertised to all the nations as a witness to them. The death and resurrection of Jesus Christ, and now his coming into the possession of the Kingdom in 1914, have curtailed the remaining existence of this old world. We must redeem the time for the new world interests.

[26] There are anxious cares attached to living in this world. In showing the comparative freedom that the unmarried Christian may enjoy from such cares and how the interests of the married Christians necessarily are divided between the fleshly and the spiritual, Paul continues on: "And I desire you to be without anxiety:—The unmarried man is anxious for the things of the Lord, how he may please the Lord; but he that hath married is anxious for the things of the world, how he may please his wife—and he is divided; and the unmarried woman or the virgin is anxious for the things of the Lord, that she may be holy both in her body and in her spirit; but she that hath married is anxious for the things of the world, how she may please her husband. This, however, with a view to your own profit am I saying,—not that a snare upon you I may cast, but with a view to what is comely and devoted unto the Lord without distraction."—1 Cor. 7:32-35, *Rotherham; Diaglott; Moffatt.*

[27] No true Christian, married or wanting to get married, will take exception to what Paul says above. No such one will resent what the apostle says, as if he were interfering with the affairs of other Christians and not minding his own business. By advising in favor of the unmarried, single or virgin state, the apostle was not trying to ensnare Christians into working for *him* in order that he might tax their work and gain selfish material benefits from their efforts at serving presumably the Lord God. Not at all. It was their spiritual profit, and hence their everlasting benefit in the new world, that he was after. Hence the state that allowed the greatest freedom from distraction in order that they might serve God in a becoming manner and with attentive devotion to Him was what Paul recommended to the inquiring Christians.

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24. Why are Paul's words at verses 29-32 peculiarly fitting now?
25. What is the gist of these verses?
26. How does Paul show the comparative freedom from anxious care of the single as contrasted with the married?
27. In speaking so, why was Paul not casting a snare upon them?

[28] The married person, as Paul already explained, does not have the full authority over his body, for his mate is one flesh with him and has therefore some claim upon his body. Seeing this, Paul correctly states that the unmarried Christian or the Christian keeping virginity is able to be holy to God, that is to say, fully set apart and reserved for God's direct service, both in body and in spirit. The spirit, or mental inclination, of such single Christian leans and urges him to the active service of God's kingdom. So, having no spouse claiming part control of his body, he can follow the spirit or inclination of his mind and heart. He can specialize upon God's service with concentration of body and mind. Thus he can best look to pleasing only the Lord with the greatest of personal liberty. Likely being a widower who did not choose to lead around a sister, a Christian wife, as Peter and other apostles did, Paul knew whereof he spoke and was competent to give trustworthy advice to the inexperienced. His advice so pleased the Lord that the Lord saw good to preserve it among the books of the Bible.

A GOOD COURSE, AND THE BETTER COURSE

[29] What the apostle next says in verse 36 and thereafter has not a thing to do with a so-called "spiritual bride", which is the way one translation renders the Greek text into English. This suggests improperly that one could have a bride in a spiritual sense but never marry her in a fleshly sense; one could be betrothed to her but without ever marrying her in this world, thus having spiritual claims over her lest she should marry someone else in this world. (1 Cor. 7:36, 37, *Moffatt*) Other modern translators render the Greek text to link it up with what is written in the Apocrypha, at Ecclesiasticus 42:9, 10, so as to make it refer to a Christian father's giving or withholding his daughter as regards marriage. (*Murdock; Lamsa; Moffatt; An Amer. Trans; Am. Stan. Ver.*) But what the apostle is here talking about is virginity of a single Christian, whether male or female. He discusses the control that such Christian man or woman has over such personal virgin state, either to keep it or to discontinue it by getting married. Hence Rotherham's translation best renders the Greek text, when it says as follows:

[30] "If, however, anyone considereth it behaving unseemly towards his virginity, if he should be beyond the bloom of life,—and thus it ought to come about, what he chooseth let him do,—he sinneth not: let them marry! But he that standeth in his heart steadfast, having no necessity, but hath authority concerning his own will, and this hath determined in his own heart, to preserve his own virginity, well shall he do. So that he that giveth in marriage his own virginity doeth well; and he that giveth it not shall do better."—1 Cor. 7:36-38, *Rotherham;* also *The Emphatic Diaglott.*

[31] So, for Christians in this postwar world and with the battle of Armageddon in the offing, it is a choice of taking a good course by getting married to a like consecrated servant of Jehovah God or doing better by staying celibate, by not getting married but keeping his virgin state with all its vital strength. The Christian who deems himself to be past age could only think so, not because of having hurt the chance of getting a mate, but because of having little vital strength to reproduce children. In this matter he would have the proper view of the direct purpose of all human marriage, that of reproduction. He does not marry with objection to children.

[32] The Christian virgin, who even if past the flower of age or bloom of life decides to keep his virgin state and refrains from wedlock, does better. The reasons why, the apostle has already given. Such one must be the one whom Jesus described as the self-made eunuch in order to serve God's kingdom without distraction, saying: "There are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." (Matt. 19:12) It takes no bodily mutilation upon one's part to be a self-made eunuch. It simply demands great self-control, backed by a firm decision in his mind to yield to no passion but to conserve his full vital strength and his freedom from marriage burdens so as better to serve God. He does not take a vow of celibacy; and Paul recommends no vow.

[33] A Christian that is married has a woman tied to him as long as he lives or she lives faithful and true. Likewise the Christian wife is bound to a dutiful husband as long as he lives. For the Christians, therefore, the marriage ties are liable to prove long-term bonds, because in God's judicial court they cannot be lightly snapped as a triviality for some minor cause or for any cause less than fornication by the unfaithful partner. Consequently, marriage is liable to impose an added responsibility and restriction upon one's liberty that will last for a lifetime. Hence even a Christian whose marriage tie has been severed by the death of his mate should carefully weigh the matter of freedom as against marital responsibility and limitations before entering into a new marriage contract. In this light the apostle closes his matrimonial advice saying: "A wife is

28. How can the unmarried and virgin be holy in body and spirit?
29, 30. Why do verses 36-38 not refer to spiritual brides or a father's disposal of his daughter? and how does Rotherham show this?
31. In what way does he judge himself "beyond the bloom of life"?
32. Who, however, takes the better course? and how are such self-made eunuchs?
33. In view of God's law, what long-term state may marriage lay upon the one that marries?

bound for as long a time as her husband is living; but if the husband have fallen asleep [in death], she is free to be married unto whom she pleaseth,—only in the Lord; but happier is she if so she remain,—in my judgment; for I think I also have the spirit of God."—1 Cor. 7: 39, 40, *Rotherham.*

FREEDOM TO MARRY IN THE LORD

[34] Freedom to marry is allowed to Christian widows, but with this restriction that applies to all those consecrated to God through the Lord Jesus Christ, namely, to marry "in the Lord". That signifies, to marry a consecrated person like oneself. To marry an unconsecrated unbeliever, who is likely to become dissatisfied and leave his wife of his own accord and thus break up the married life, is not most conducive to the Christian's welfare and is controlled more by passion. Such endangerment of the Christian's spiritual interests could hardly be pleasing to either God or Christ. In any case marriage of a consecrated Christian to an unbeliever results in an unequal yoke and cannot help but produce unequal pulling and stress and friction. 'Marry in the Lord,' is what Paul writes.

[35] A Christian mate may be possible to the widow, but she takes the course that produces happier results if she holds to her singleness. Paul's instructions regarding youthful widows, as given at 1 Timothy 5: 5-15, do not contradict what he here says. His instructions are given for the sake of safeguarding passionate young widows from a sinful way of life. But freedom from sin and from Satan's organization and, with it, freedom from marriage burdens, these together make for the happier Christian life because of the opportunities that such double freedom allows to serve God and his cause. In making this essential fact plain the apostle Paul had the spirit of God as much as any others of the apostles of Jesus Christ; and his words form part of the Theocratic organization instructions for all true Christians in this postwar world.

[36] Since death dissolves the marriage contract between mates, the battle of Armageddon will not break up the marriage contract of consecrated married persons who survive that battle and enter into life on earth in the righteous new world created by Almighty God's power. Armageddon will not dissolve their marital ties and instantaneously stop their domestic living conjugally together. In the case of marriage to an unconsecrated unbeliever, the fact that the unbelieving husband or wife is sanctified by the consecrated believing mate does not mean that such unbeliever will be protected and preserved alive through Armageddon to continue thereafter in wedlock with the believing mate. But as for consecrated Christian couples whom God preserves through Armageddon and into the righteous new world, this magazine, *The Watchtower,* has never in all the sixty-eight years of its history taught or maintained that immediately after Armageddon and at the beginning of the 1000-year reign of Jesus Christ over the earth all marriage will stop and all further childbearing will at once cease.—For proof of this see the important footnote below.*

34. What proper marriage is open to widows, and why such?
35. Why would singleness leave the widow happier?
36. What about the relationship and privileges thereafter of married couples that survive the battle of Armageddon?

* During the time that Chas. T. Russell was president of the Watch Tower Bible & Tract Society and was the announced editor and publisher of this magazine, *The Watchtower* said the following in answer to questions sent in: "We may not unreasonably infer that none of the worldly class will be called from their graves, until after the living generations shall have reached a measure of elevation morally and physically, and until the earth shall have begun to 'yield her increase.'. . .

"The command to 'be fruitful and multiply' is *limited*—until the earth is 'replenished,' (literally 'filled'—Leeser's Trans. of Gen. 1: 28.); consequently when the earth has been filled, the multiplying and *fruitfulness* should cease according to God's arrangement. If so, there would be no perfect children of perfect parentage born at a time when there will be no evil wherewith to prove them.

"It is probable that the *fruitfulness* will decrease as the race approaches perfection. It is a noticeable fact that an old, dying tree will sometimes put forth more blossoms and attempt more fruit which it is unable to bring to maturity than when it was in its prime: So with the human family, early maturity and prolific offspring, weak, sickly and dying from the moment of birth, are marks of weakness and imperfection which will soon be reversed as the restitution work begins and the curse is being removed. See Gen. 3: 16."—Quoted from *The Watch Tower,* Vol. 6, No. 7, of March 1885, the article "Development in the Millennium", paragraphs 8, 16, 17.

Under the title "Whose Wife Shall She Be?" the following was written (paragraph 12): "Angels are probably without sex—neither male nor female as we use those terms, though like God generally referred to as masculine. Man as originally created in God's image was probably the same in that regard, like unto the angels. Afterward 'male and female created he them' for the very purpose of thus filling or populating the earth. And the reasonable deduction is that when the earth shall become as the 'Garden of Eden' and shall be fully populated, then the 'filling of the earth' by the multiplying of the race will cease, according to the proper outworking of the plan of him who formed the perfect man into a perfect pair, for the purpose of filling the earth."—Quoted from *The Watch Tower,* Vol. 8, No. 7, of March, 1887.

Under the heading "The Children of the Blessed" it said (paragraphs 4, 6, 7, 8): "These Scriptures [Isa. 65: 17-25, *Leeser*] seem to indicate that child-bearing will continue for some time, at least, into the Millennial age, if not up to within one hundred years or thereabouts of its close. At first thought this apparently conflicts with the Lord's statement in Luke 20: 34-36, . . . Reasoning by analogies, the suggestion presents itself that the same accurate Bookkeeper, designing to have the earth properly filled with human sons, has probably so arranged that during the Millennium, and from those who have not been child-bearers during the present evil world, there shall be 'brought forth' those who may take the place of those sons of Adam who have gone to higher places, or who through wilful sin lose life entirely. . . . Surely it will be a wonderful manifestation of the love and favor of God to thus arrange to fill the places in the

[37] Looking back to the Bible record for something typical to foreshadow matters immediately after Armageddon and at the beginning of the new world, we note that Jehovah God did not dissolve the marriages of Noah and his three sons after the flood, but blessed Noah's sons with children in the post-flood world and typically filled the earth with them, as a token of what will be true of the earth in the new world. (Gen. 9:1-7; 10:1-32) We note, too, that Noah stuck to the original rule of having one wife, and so did his three sons; and on that basis the post-diluvian world started out. This reliably foreshadows what will be the proprieties in the post-Armageddon new world of righteousness: the present approved Christian standard of a man's having but one wife will be carried over through Armageddon into that new world by the survivors of that "battle of the great day of God Almighty". There will be no need of polygamy for the multiplying of the human race for a token filling of the earth then under Christ's reign. Especially not so, with babies and immature children safeguarded against dying, and hence with no deaths of such to slow up the propagation of righteous humankind to fill the earth, besides those who will be brought back from the grave in the general resurrection.

37 What do we have of a typical kind to show how matters will be right after Armageddon when the Millennium starts?

human ranks that either his special favor on the one hand, or Satanic character on the other, may have vacated. And, further, under such an arrangement the manifold wisdom of God would be shown in ordering conditions under which child-bearing would be not in sorrow, as under the Adamic conditions since the fall, but under blessed conditions, where every feature of the curse would be removed. Thus humanity would have an example of how the earth would have been peopled had Adam and Eve not sinned, and had sorrow in conception and multiplication of conception not been inflicted as a penalty. . . . it is sin and the abuse of God's favors that have brought especial trouble along these lines; yet, amongst the sodden classes of all ages and nations, the gross darkness is so complete upon this, as well as other matters, that no doubt a demonstration coming through the channels suggested will bring to full light the righteousness and majesty and wisdom and power of our God in this as in all matters."—Quoted from *The Watch Tower,* Vol. 30, No. 11, of June 1, 1909.

The foregoing excerpts are to be compared, since the death of Chas. T. Russell in 1916, with the two-part article "Fill the Earth" published in the October 15-November 1, 1938, issues of *The Watchtower,* relative to the divine mandate.

[38] In conclusion, then, all the facts and all the prospects discussed in all the foregoing paragraphs have a bearing upon the question, Singleness or marriage now—which shall a free and unwed Christian choose in this postwar world? God's Word of perfect wisdom, including the apostle Paul's counsel on wedlock, is the only guide that conducts one to happy and blessed results. A person desirous of pleasing Jehovah God and his King Jesus Christ will have to apply that Word, using all reasonableness and good sense in disposing of his own personal case. However, all the Word of God is unanimous on this: He who decides on a life-course now that affords to him the freedom from the burdens and distractions of this world makes the better choice. As a result of it he will be happier in this postwar world because of larger privileges of serving Jehovah God and the interests of His kingdom by Jesus Christ.

38. On deciding what question do all the foregoing paragraphs have a bearing? and what decision results in the greater happiness?

AHAB, TROUBLER OF ISRAEL

CHRISTENDOM, by her very name, is in an at least implied covenant to do God's will. Millenniums ago Moses wrote under inspiration of the abundant blessings that would shower down upon covenant-keepers; but no such outpouring of gladdening things refreshes and cheers Christendom of today. On the contrary, the nations taking Christ's name upon their lips wallow in heavy seas of woe and distress, war and strife, famine and pestilence, sickness and death. Close examination reveals why pious Christendom reaps trouble rather than blessing. She is not the first to experience such an unhappy harvest; for centuries ago consecrated Israel passed through trying times in a miniature previewing of the present plight of Christendom.

By going to God's Word the Bible we can turn back the pages of time until we reach the tenth century before Christ, and there have unreeled before our gaze the typical pictures that cast their shadows of our modern twentieth century. First Kings 16:28-33 starts the prophetic pictures moving with the account of Ahab succeeding his father Omri to the throne of the ten-tribe kingdom of Israel, in 941 B.C. Up to this time the kings of Israel had sinned by following King Jeroboam's idolatrous calf-worshiping religion; but wicked Ahab counted this a slight thing and transgressed far beyond it. He married Jezebel, daughter of Ethbaal king of the Zidonians, and the influence exercised over him by this foreign female caused him to establish the Phoenician idols in Israel, especially Baal. He erected a temple for Baal in Samaria and constructed therein an altar for the service of the Baal priests, and a grove was established for the pursuit of demon-worship. During his 22-year reign Ahab did more to "provoke the LORD God of Israel to anger than all the kings of Israel that were before him".

In the face of such an odious record, then, how was it possible for King Ahab to point the finger of blame at Jehovah God's faithful prophet Elijah? True, Elijah had relayed to Ahab the decree of the Lord that there would be neither dew nor rain for a few years. (1 Ki. 17:1; Luke 4:25) It is also correct that troublous famine followed in the wake of the drought, but it did not constitute just cause for King Ahab to press an international search for the prophet of Jehovah to do him harm. Nor do these facts put

Ahab in the right when he finally met up with Elijah, at which time he stabbed out with these words of bitter blame: "Is it you, you troubler of Israel?" As quick and as effective as flashing truth, Elijah turned the tables: " 'I have not troubled Israel,' he said, 'but you and your father's house, in that you have forsaken the commands of the LORD and have gone after the Baal.' " (1 Ki. 18:17, 18, *An Amer. Trans.*) Thereupon Elijah arranged a test of supremacy between Jehovah God and Baal. Jehovah God came off victorious, the people hailed Him as the almighty God, and the prophets of Baal were seized and slain. These religious troublers gone, rain showered down to end the drought.

Another crisis looms up to trouble Israel when King Ben-hadad of Syria, accompanied by thirty-two other kings, closes in on Samaria to besiege it. To Ben-hadad's ultimatum "Your silver and your gold are mine; your wives also and your children are mine" Ahab consented; but his resistance stiffened when the Syrian messengers brought this second demand from Ben-hadad: "About this time tomorrow, I shall send my servants to you and they shall ransack your house and the houses of your servants; and whatever pleases them they shall take in their hands and carry it away." This meant a virtual sacking of the city of Samaria; the result could be little worse if the Israelites fought and lost. Upon the unanimous advice of the elders and the people Ahab decided to fight, and to the boastings of the Syrian king he retorted: "Let not him who is girding on his weapon boast himself as he who is ungirding." —1 Ki. 20:1-11, *An Amer. Trans.*

By acting according to instructions from Jehovah God, the Israelites gained a decisive victory over the Syrians in the mountains of Ephraim. Ben-hadad's religious advisers explained the defeat to him by saying the gods of Israel were mountain gods, and hence too strong for the Syrians in the hill country. They advised a second assault against Israel, only this time it should be so maneuvered that the fray take place in the plains. When the second battle was set in array the Syrian hordes seemed to fill the country, and made the forces of Israel look like two small flocks of goats. Once more a man of God appeared unto Ahab with tidings of victory, a victory that was to prove again Jehovah's supremacy: "Thus saith Jehovah, Because the Syrians have said, Jehovah is a god of the hills, but he is not a god of the valleys; therefore will I deliver all this great multitude into thy hand, and ye shall know that I am Jehovah." A smashing triumph followed for Israel, and even King Ben-hadad fell captive. But Ahab struck a bargain with the Syrian monarch, and for this Jehovah God by His prophet told Ahab that his life would go for the life of Ben-hadad.—1 Ki. 20:12-43, *Am. Stan. Ver.*

King Ahab had a flair for splendid architecture, which he indulged by building an ivory house and several cities. (1 Ki. 22:39) The place where he specially showed off this taste was in the beautiful city of Jezreel in the plain of Esdraelon, which he adorned with a palace and a park for his own residence. In his pursuit of these desires he attempted to bargain with Naboth for a vineyard which the latter owned near Ahab's palace. Ahab's offer was refused, in accordance with the Mosaic law, on the grounds that the vineyard was "the inheritance of my fathers". (1 Ki. 21:1-3; Lev. 25:23) Petulant Ahab slunk off to his bedchamber to pout and to feel sorry for himself, turning his face away and refusing to eat. This childish conduct brought to his side his foreign spouse Jezebel, and when she heard the tale of Naboth's vineyard she bade the king to cheer up. This woman of wicked action set in motion a false charge and fake trial that resulted in Naboth's death by stoning, and then she informed Ahab: "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."—1 Ki. 21:4-15.

Incidentally, this is the second time the divine record reveals Ahab carrying his tales of woe to Jezebel. The first instance was when he ran to her with the report of Elijah's exposure and slaughter of the prophets of Baal. On that occasion Queen Jezebel in her wrath dispatched a messenger to Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time." (1 Ki. 19:1, 2) She failed in that wicked purpose; and she fared no better in the plot to seize the vineyard of Naboth, for when Ahab arrived at the vineyard to take possession Elijah was there to confront him with an unsettling judgment from Jehovah God. The account states:

"And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, and will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up."—1 Ki. 21:17-25.

This time Ahab was hit hard by the judgment message. He did not try to label Elijah as the "troubler of Israel", as he had done on a previous occasion. This time he realized that he was the troubler, and in sackcloth and ashes he repented and humbled himself before the Lord. For this reason the evil to come upon Ahab's house was delayed till after the death of King Ahab. But that death was not long in coming. There had been peace between Israel and Syria for three years, when Ahab made league with King Jehoshaphat of Judah to war against Syria over possession of Ramoth-gilead. Ahab got the favorable religious predictions he wanted from his prophets of Baal, but Jehovah God through one of His prophets revealed that in the com-

ing battle Ahab would die. The enraged king of Israel had Jehovah's witness thrown into prison before marching off to war.—1 Ki. 21:27-29; 22:1-28.

Though King Ahab had Jehoshaphat wear his robes and disguised himself, still an enemy arrow found its way into Ahab's body, and in the evening the king of Israel died. The body was taken back to Israel in the chariot, and as the chariot was washed at the pool of Samaria dogs lapped up the blood of Ahab, as Jehovah's judgment had foretold. (1 Ki. 22:29-40) Ahaziah reigned over Israel for a time, then Jehoram the son of Ahab occupied the throne. That wicked one died shot through by an arrow from Jehu's bow, and his body was cast in the field of Naboth as retribution for the murder of Naboth. (2 Ki. 9:24-26) As Jehovah's executioner Jehu went on to accomplish the destruction of Ahab's house: "So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining." And it was under the pounding hoofs of Jehu's chariot steeds that the wicked wench Jezebel died, after which dogs licked clean her bones. Jehovah's judgment against the real troublers of Israel were carried out to the full.—2 Ki. 9:30-37; 10:1-11.

Having viewed the graphic Bible pictures warning of the trouble introduced by abandoning God's commands to follow any of hundreds of brands of demon religion, the modern reader as he closes the Bible should soberly reflect on the cause of the woes that pile in on modern Christendom. The antitypical Ahab, Satan the Devil, has introduced his demon religions into Christendom. He is the chief troubler of Christendom at this time. "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Rev. 12:12.

FIELD EXPERIENCES

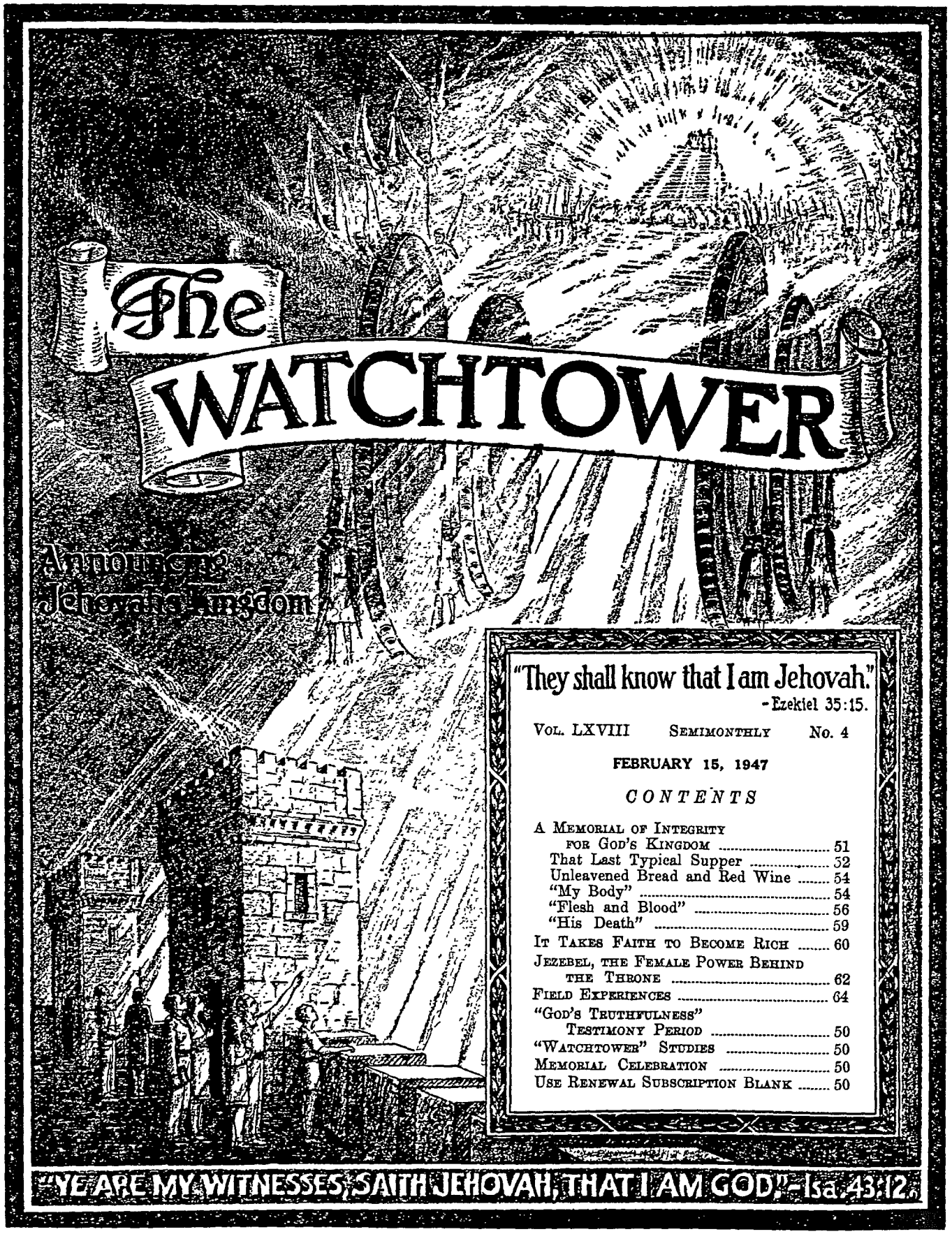
MISSIONIZING DESPITE LANGUAGE HANDICAP (URUGUAY)

"Two months after arriving in Montevideo I started a study with a Portuguese lady who could not read or write. I read to her from *'The Truth Shall Make You Free'* book with a little explanation in limited Spanish. She was interested in Jehovah's witnesses because she had listened to the radio programs. When we studied about images, she immediately destroyed all the images she had in the house, along with the pictures of saints. After studying about three months she said she wished she could do the work all the time. When I explained how she could go out in the service when she had a free afternoon, she was very happy. Now she is a very active publisher, going out in the service three or four times a week, and also has a public book study in her home. This is one proof that the Lord's 'sheep' hear his voice, and we have the privilege of helping them even when we can't speak their language well and they can neither read nor write."—Watchtower Bible School of Gilead graduate.

"While working the first month in my new Spanish territory, I had many opportunities to use the phonograph to present the message. I played the record at this one particular home, and when it had ended I was asked to step in and play the record again for a young girl who had just entered. I proceeded to do so. When I presented the literature, the young girl, Otilia, took the book immediately and told me to call back in a week and she would take the Bible. I called back, placed the Bible and arranged for a study, which she readily agreed to. This was my first study ever to be held in Spanish, and, to say the least, I didn't know what was going to happen. By studying the lesson thoroughly beforehand, I could get the general drift of what she said. Four weeks later she began to attend all the company meetings regularly, and a few weeks later joined us in advertising the public meetings. Today Otilia is a regular publisher (now a pioneer), making her own back-calls and conducting a study of her own, and all this within six months. Certainly this is another example of the Lord's 'sheep' hearing the voice of their great Pastor, and it makes no difference how limited our talents may be, if we lend ourselves willingly in the service of the great King. He will yield the increase."—Gilead graduate.

BOOKS, HANDBILL, PHONOGRAPH, BACK-CALL, BOOK STUDY, SERVICE

"Working my assigned territory in a suburb of Cape Town, South Africa, I placed some volumes and booklets with a lady who said she was an atheist because of her experience with several clergymen in her girlhood school days. Calling back on two later occasions I made no progress with her, and finally I had to move on to new assignment. Billing this old assignment another publisher met this lady, who mentioned I had called there and commented on what I had said. Sometime later I billed this territory and was also offering *Watchtower* subscriptions, using the gramophone. I called on this lady, who seemed pleased and invited me in. Her husband was present, and I invited them to hear the recording 'Instruction', which resulted in a *Watchtower* subscription. I suggested a return visit, when I would bring a set of recordings for them to hear, and they willingly agreed. I did so the next week, and played 'Government and Peace'. Much interest was aroused, and questions asked, to which I gave the answers. On leaving I suggested the book-study method and I arranged to call again to demonstrate it. The book study was started the following week with the lady and her mother. The husband was too busy. Shortly after, a series of public lectures was started near this lady's home, to which she was invited. She attended. These lectures so interested her that she expressed willingness to share in the billing and the window-poster work, which she did right away. A little later she expressed the desire to have her own assignment and also to share in the Theocratic ministry course, thereby to share in many parts of the Kingdom work. What interested this lady first was when there was pointed out to her from her own Bible the power of the demons. When she was convinced of this, Jehovah's name and purpose were made clear in her mind."



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

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FEBRUARY 15, 1947

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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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: ***Remittances*** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower 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.

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"GOD'S TRUTHFULNESS" TESTIMONY PERIOD

The Testimony Period during February, stressing God's truthfulness, will catch up the four-month-long subscription campaign for *The Watchtower* and *Awake!* and will carry it forward through this midwinter month. Hence, the same as during the campaign's initial month, January, all active readers of these magazines will keep on offering jointly the subscriptions for both of these magazines, together with the premium of two bound books (WATCHTOWER publications), all at the regular rate for the two subscriptions, namely, two dollars. By determined efforts on the part of all having strong convictions concerning the truthful contents of *The Watchtower* and *Awake!* the subscription campaign will suffer no lag during this month of heavy winter up north, and we believe your field-service reports for February will show this. Many *Watchtower* readers will want to swell the ranks of the house-to-house subscription-takers, and so we say to all who want to start during "God's Truthfulness" Testimony Period: Write us at your earliest for all needed information and references.

"WATCHTOWER" STUDIES

Week of March 23: "A Memorial of Integrity for God's Kingdom," ¶ 1-21 inclusive, *The Watchtower* February 15, 1947.

Week of March 30: "A Memorial of Integrity for God's Kingdom," ¶ 22-45 inclusive, *The Watchtower* February 15, 1947.

MEMORIAL CELEBRATION

The time for observing the Memorial this year will be after sunset or after 6 p.m., Standard Time, of Sunday, April 6. Each company of Jehovah's witnesses should meet that night at an announced hour, both those of the anointed remnant and all persons of good-will. Before those of the remnant partake of the Memorial emblems, some competent brother should present a brief speech extemporaneously or read some pertinent paragraphs from the most up-to-date *Watchtower* articles on the subject. As shown in the February 15, 1947, issue of *The Watchtower* both emblems should be served together, seeing that the partaking of the broken unleavened bread and the red wine together show forth the one thing. All companies meeting together in observance of the Memorial will please report to this office, stating the total attendance and indicating the number of partakers. Song and prayer should close the observance.

USE RENEWAL SUBSCRIPTION BLANK

The renewal blank sent you prior to the 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. LXVIII FEBRUARY 15, 1947 No. 4

A MEMORIAL OF INTEGRITY FOR GOD'S KINGDOM

"And this day shall be unto you for a memorial." (Ex. 12:14) "This do in remembrance of me." —1 Cor. 11:24.

JEHOVAH God the Creator established no kingdom over mankind in the garden of Eden. After the first man and woman sinned against the Creator, and just before they were driven from their garden home, Jehovah made a promise openly to bring forth a deliverer for humankind. He said to the wicked tempter of Adam and Eve in their hearing: "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) That is to say, before ever the deliverer crushed the tempter's head the deliverer should himself suffer a painful wound, comparable to being bitten in the heel by a serpent. He must be willing and courageous enough to suffer this for the sake of the kingdom of God. Under the suffering he must keep his integrity toward Jehovah God, in order to prove worthy to occupy the throne of the Kingdom.

[2] It was first after the days of Nimrod that this deliverer began to be spoken of as a king. Nimrod was the first man that the great tempter caused to be enthroned as king on earth, and his kingdom in defiance of God was founded at Babylon. (Gen. 10:8-10) This seemingly raised an issue between God and the tempter on the question of a kingdom over earth. Sometime after Nimrod there came suddenly to view in Palestine Melchizedek as king of Salem. He was also "the priest of the most high God". Hence Melchizedek the king-priest was the first man that God used as a prophetic type of the coming Ruler in the kingdom of God.—Gen. 14:18-20; Ps. 110:1-4.

[3] In their only reported meeting, King-Priest Melchizedek blessed victorious Abraham. This was very meaningful, and well so. The further prophecies of God disclosed that the promised King would be a descendant of Abraham through King David. David, it appears, came to be the first Jewish king of the same city in which Melchizedek had reigned about nine hundred years earlier, namely, Jerusalem. (Ps. 76:1, 2) God promised David that the foretold King would come through his line, and hence the promised King was called "the Son of David". (2 Sam. 7:12-17) Over a thousand years after David, the Jews in and about Jerusalem played an important dramatic act that showed up plainly who this King is who becomes the Bruiser of the Serpent's head. Their dramatic act identified the King as the man then generally known as "Jesus the prophet of Nazareth". This was at the time that Jesus rode into Jerusalem in the fashion of the ancient kings of Israel, namely, astride an ass. This was a few days before the Jews' celebration of the yearly passover A.D. 33.

[4] One eyewitness of the event tells us that there the prophecy of Zechariah 9:9 was fulfilled. He says: "A very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Another writer tells us they cried out, saying: "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Another writer describes other shouts of the people as "Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." Not only along the route of Jesus' ride, but also in the temple, the children cried: "Hosanna to the son of David!" which is to say, 'God save the Son of David!'—Matt. 21:8, 9, 15; Luke 19:38; Mark 11:9, 10.

[5] The subject of God's kingdom was thus thrust into the celebration that year of the passover. During the three and a half years before that, Jesus had shown that God's kingdom is the leading issue before all mankind. Jesus did so by preaching publicly and

1. By his Edenic promise what did God indicate would be required of the Deliverer, the woman's Seed?
2. When did the Deliverer come to be spoken of as a king, and who was first used as a type of him?
3. In whose line of descent was the King disclosed to come, and on what occasion was he publicly identified with a demonstration?
4. With what public outcries was he then identified?
5. What subject was thus thrust into the passover celebration? and why did God answer the people's cries of "Hosanna"?

privately the good news of the kingdom of God. After his triumphal ride into Jerusalem he spoke many parables and prophecies concerning the Kingdom, to make plain who would be associated with him in it and how it would be set up and when. On passover day he died on a tree at Calvary, with the handwriting posted over his head as a sedition charge against him: "Jesus of Nazareth, the King of the Jews." (John 19:19, 20) On the third day after his death Jehovah God answered the people's pleas of "Hosanna!" which had ascended to him. He saved his King, the Son of David, out of the embrace of death, by raising him to life immortal that he might in due time bruise the Serpent's head. God rewarded Jesus in this glorious way because never under all the suffering down to the pouring out of his lifeblood did Jesus break his integrity toward Jehovah, the Sovereign Majesty of all the universe and the Founder of the Kingdom.

6 It was at a dear cost that Jesus Christ gained the chief place in God's kingdom, but Jesus was willing to pay it. Why? Because the Kingdom is the chief issue before all the universe. The Kingdom is the universal Government that the Most High God puts in power and operation in order to vindicate His own sovereignty as universal and unchangeable and in order to clear his holy name of all the reproaches and slanders that the Serpent, the tempter, has cast upon it for these six thousand years. Seeing that Jehovah God is the Supreme One and the Source of all life and creation, the vindication of His universal sovereignty and good name is of vaster importance than the saving of sinful human creatures. And yet it is through that very vindication that the redemption and saving of any human sinners is brought about. Evidently realizing that the foremost reason for his going down into death was to prove his integrity and to vindicate Jehovah's name and sovereignty, Jesus set up a memorial among his footstep followers on the night of that passover A.D. 33. But first he ate the passover with them.

THAT LAST TYPICAL SUPPER

7 Being a Jew by his human birth, Jesus rightly celebrated the passover at Jerusalem, the city where Jehovah God had caused His name to be put and his temple to be built. The date of this yearly passover celebration was the fourteenth of Abib, or fourteenth of Nisan, as it was later called. Jehovah God appointed Abib to be the first month of the Jewish year. He made it a law that the Israelites celebrate the passover annually as a memorial of the first passover that their forefathers held down in Egypt. At that time he delivered them from slavery in Egypt and killed all of Egypt's firstborn in order to break the Egyptians' will to resist Israel's leaving Egypt. God said to the Israelites through Moses as prophet: "And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever." (Ex. 12:14, *Am. Stan. Ver.*) The slaying of a passover lamb, and the sprinkling of the blood outside on the doorways, and then the eating of the roasted lamb indoors that last night of slavery in Egypt, figured prominently in the celebration. But the future celebrations of the feast were not to be *in memoriam* of the passover lamb, but were to be a memorial to God, a "feast of Jehovah". The celebration memorialized Jehovah's act of vindicating his supreme power over Egypt and delivering his chosen people, and not primarily memorializing the passover lamb.

8 Israel's deliverance from Egypt came more than three thousand years ago. It prophetically pictured how Jehovah delivers all those who become his people from this oppressive world of which the Serpent, the tempter, is the ruler mightier than Pharaoh of Egypt. The passover lamb, because of whose blood the firstborn children of the Israelites were passed over and spared from death, typified someone. Whom? The One by whom Jehovah vindicates his name and delivers his people. For this reason John, who baptized Jesus in the Jordan river, pointed to Jesus and said: "Behold the Lamb of God, which taketh away the sin of the world." That this was particularly a reference to the passover lamb is shown by the apostle Paul, who writes: "For even Christ our passover is sacrificed for us: therefore 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." (John 1:29; 1 Cor. 5:7, 8) Hence it agreed with the fitness of things that Jesus, after celebrating his last typical passover with his disciples in Jerusalem, was killed later on that same day, Nisan 14. In that way he fulfilled to a completeness the prophetic picture of the passover lamb and made the passover celebration an out-of-date observance. With his death as the Lamb of God the time had come to celebrate the eternal realities which the ancient passover had merely typified or foreshadowed.

9 Jesus knew he was due to suffer for the kingdom of God on that same day, and hence he was very desirous of celebrating this final passover with them. He so said to them, as we read, at Luke 22:13-18: "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with

6. Why was Jesus willing to go down into death?
7. To what date was the passover celebration assigned, and what was it to memorialize?
8. How do we know whom the passover lamb typified? and how did the passover become out of date?
9. Why was Jesus desirous of celebrating the last passover with his disciples, and what was principally then upon his mind?

you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." From such remarks it is evident that as Jesus ate of the roast passover lamb which pictured his own self and drank of passover wine his thoughts were not centered upon himself. He had in mind much more the great issue before all the universe, the rightful sovereignty of his Father Jehovah God. This he was determined to uphold and abide by although it meant bitter agony for him and suffering to the shameful death on the tree.

[10] One account (Luke 22:14-20) indicates that Jesus followed the Jewish customs of the time in celebrating the passover. The law given through Moses had not mentioned or called for the use of wine in the celebration, but by Jesus' time wine had been introduced into the celebration. Red wine, which was considered better than white wine, was used. Among Jews it continued to be used up until the thirteenth century of our common era, when it was changed on account of the so-called "blood accusation".—See footnote below.*

[11] According to the established custom four cups were required to be offered to each male Jew at the passover meal, and the record of this has been preserved in the Jewish Talmud. To quote from the Babylonian Talmud,† in the section entitled *Pesachim,* chapter 10: "MISHNAH [99b]—On the eve of Passover close to the minhah [offering] . . . they should give him not less than four cups." And the footnote comment on this says: "Which every Jew must drink on the night of Passover. These correspond to the four expressions of redemption employed in Exodus 6:6, f.: 'I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people.'" Over each cup of red wine the custom called for a benediction or blessing to be pronounced. The cup mentioned above by Luke (22:17) was not the first cup, but was one of the three cups the drinking of which took place after the eating of the passover lamb, and hence after the traitor Judas left. Before passing it around, beginning with the disciple at his right hand (evidently John), Jesus pronounced a blessing upon it or gave thanks. He then told them to pass it around to the right, having in mind the drinking of the joy of the Lord in the kingdom of God.

[12] For part of that passover gathering of Jesus and his twelve disciples there was one man present that definitely would not get into that kingdom of God to drink the wine of joy and gladness, and he left the feast when Jesus told him to. That man was Judas Iscariot. Jews at passover washed after drinking the first of the four cups of wine. When Jesus washed the feet of his disciples on this occasion he referred to the presence of this unclean traitor when he said: "He that is washed, needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." And the apostle John comments on this remark, saying: "For he knew who should betray him; therefore said he, Ye are not all clean." After the foot-washing, the eating of the paschal lamb proceeded.

[13] During eating of the flesh of the lamb a sauce of bitter herbs was sopped up with a piece of unleavened bread. At that time Jesus by a special sign to his apostle John indicated who was the one to betray him. John tells us Jesus' words first: "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. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that

10. What shows Jesus followed the then custom of celebrating?
11. What has the Jewish Talmud recorded concerning this custom?

* Because of using red wine the Jews were accused by anti-Semitic so-called "Christians" of drinking human blood, presumably that of Christians. According to present information the "blood accusation" against them dates from the thirteenth century during which the Roman Catholic Inquisition was established, and concerning it *The Jewish Encyclopedia* (volume 3, page 264, column 1, paragraph 1) says:

"The Jews also preferably used red wine for the four cups which they were commanded to drink on the first two evenings of the Passover festival: the red color of the wine, according to the legend, being reminiscent not only of the blood of the Israelitish children [150 being killed daily to provide a blood-bath for cure of disease] shed to prepare a bath for the leprous Pharaoh, but also of the numerous Jews who had died for their faith. This red wine has been interpreted by the enemies of the Jews as being actual blood; and consequently David ha-Levi b. Samuel, in his commentary . . . has warned against its use. So much for a real or imaginary association between the blood accusation and the feast of Passover." Catholic priests use white wine at mass.

† As translated by Rabbi Dr. Isidore Epstein, and published by the Soncino Press, of London, England.

In addition *The Jewish Encyclopedia* (volume 9, page 552, column 2, paragraph 2) says: "The Rabbis also regarded it as a positive duty on the first night to relate the miracles incidental to Israel's deliverance from Egypt; . . . Each Israelite was obliged to drink on this night four cups of wine . . . ; red wine was excluded later owing to the BLOOD ACCUSATION. While eating the mazzah [unleavened bread] and drinking the wine, the position of free men (that is, reclining on the left side against cushions) was obligatory on all male participants. . . . The benedictions over the several cups were specified."

12, 13. During passover how did Jesus refer to the traitor among them?

receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Then John adds:

[14] "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast [Jesus reclining on his left elbow on the same couch behind John] saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him." —John 13:16-31.

[15] This determines it for us that Judas the traitor left the upper room before Jesus began the new memorial. According to the consecutive reading of the verses of Luke's account it would seem that Judas was present at the new memorial and partook of it. However, a comparison of Luke's account with those of Matthew, Mark and John makes it certain that Judas left during the course of the passover and before Jesus instituted the memorial. (See footnote.*) Matthew's account and Mark's account both make it definite that the exposing of Judas and hence his departure took place before the memorial, and John's account shows Judas left right after being exposed, without waiting for anything else. (Matt. 26:20-26; Mark 14:17-22; John 13:21-31) Thus the one who was like leaven among Jesus' disciples was purged from their midst before Jesus ushered his faithful ones into the sacred privilege of the new memorial.

* Judas' departure before Christ's memorial is recognized even by leading religious authorities. For instance, see *A Harmony of the Four Gospels in English,* pages 120-123, by Edw. Robinson; also *A Harmony of the Gospels,* pages 144-148, by A. T. Robertson; also "The Four Gospels Paralleled" of *The System Bible Study,* pages 172-174 (published in Chicago, Ill.). Also the Ten Canons published by Eusebius of Caesarea about A.D. 340 show this fact about Judas.

Many of our readers have the book *"Equipped for Every Good Work"* and should consult page 287, of the chart entitled "Main Events of Jesus' Earthly Sojourn".

14. How did Jesus then point out the traitor, and what did this one then do?
15. Did the traitor leave before or after Jesus set up the memorial?

UNLEAVENED BREAD AND RED WINE

[16] The account of what followed we now take from translations based on the most ancient Greek manuscripts available and considered the most authoritative and reliable. We read: "As they were eating Jesus took a loaf and blessed it, and he broke it in pieces and gave it to his disciples, saying, 'Take this and eat it. It is my body!' And he took the wine-cup and gave thanks and gave it to them, saying, 'You must all drink from it, for this is my blood which ratifies the agreement, and is to be poured out for many people, for the forgiveness of their sins. And I tell you I will never drink this product of the vine again till the day when I shall drink the new wine with you in my Father's kingdom!'" (Matt. 26:26-29, *An Amer. Trans.*) Here again we note that Jesus ties in the kingdom of God with the memorial that he then established.

[17] Jesus' words over the loaf of unleavened bread and cup of red wine were not magical words changing the whole substance of the bread and wine into his literal body and his literal blood. His words were simply the announcement that the bread and wine were symbols or emblems. In harmony with this fact Moffatt translates Jesus' words: "Take and eat this, it means my body. . . . Drink of it, all of you; this means my blood, the new covenant-blood, shed for many, to win the remission of their sins." (Matt. 26:26-28, *Moffatt*) That no so-called "transubstantiation" of the bread and wine took place is proved not only by common sense and by God-given reason but also by the rest of the inspired Holy Scriptures. Hence the point to be determined is what was symbolized by the unchanged bread and wine of which Jesus' faithful apostles there partook.

"MY BODY"

[18] Take, for example, the first statement of Jesus: "This is my body." Many who see the symbolic purpose of the memorial bread say this means the literal body of Jesus which the apostles there saw among them. They say that right in the same chapter and just some verses earlier is the account of Mary's anointing of Jesus' head and feet, at which Jesus said: "In that she hath poured this ointment on MY BODY, she did it for my burial"; and there Jesus was undeniably speaking of his literal body of flesh, blood and bones.—Matt. 26:6-13; Mark 14:3-9; John 12:2-8.

[19] Furthermore, say they, in later verses of the

16. What does Matthew's account say of Jesus' instituting the memorial? and what did Jesus tie in with it?
17. Why did Jesus' words not produce any transubstantiation? and what point must therefore be determined?
18, 19. To what do many say Jesus' words "This is my body" refer? and why so?

gospels it tells of Jesus' body being on the tree and being taken down from the tree after his death and being buried in a new tomb. "The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away." (John 19:31, *Am. Stan. Ver.*) 'And behold, a man named Joseph, who was a councillor, a good man and righteous man (he had not consented to their counsel and deed), a man of Arimathæa, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and the sabbath drew on. And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid." (Luke 23:50-55, *Am. Stan. Ver.;* John 19:38-42) Hence, say they, the context proves that Jesus' words, "This is my body," meant his body that was anointed, impaled and buried.

[20] About Jesus' personal body which he had on earth till his death his apostles make definite statements. That this body was of flesh and that in it Jesus Christ bore the penalty of the sinners that believe in him we plainly read, in these words: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight." "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." "Wherefore, my brethren, ye also are become dead to the law [of Moses] by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." (Col. 1:21, 22; 1 Pet. 2:24; Rom. 7:4) When Jesus consecrated himself to Jehovah God at the time of being baptized in the Jordan, he referred to his human body. By offering this body once for all he paved the way for the sanctification of those who become his spiritual brethren, members of his church. We read: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. 10:5-7, 10.

[21] Jesus' sacrifice was typified or symbolized by the sin-atoning animals sacrificed on the Jewish annual atonement day; and concerning this it is written: "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 [of Jerusalem]. Let us go forth therefore unto him without the camp, bearing his reproach." (Heb. 13:11-13) Like those animal victims whose bodies were cremated outside the camp of the Israelites, so Jesus in the days of his flesh on earth suffered reproaches unto death as if he was an offensive sinner outside of God's people.

[22] Before further comment on Jesus' expression "my body", let us consider his corresponding expression over the wine-cup. Whether this was the third or the fourth cup of wine regularly used in the passover celebration in those days we cannot be certain, but over each of those cups the Jewish celebrants were accustomed to pronounce a separate, individual blessing. After such a blessing Jesus said: "Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins." Or: "This cup is the new covenant in my blood, even that which is poured out for you." (Matt. 26:27, 28 and Luke 22:20, *Am. Stan. Ver.*) This symbol very positively pointed to Jesus' death, for blood that is shed and caught in a container like a wine-cup told of the death of the victim whose blood was shed. Furthermore, a covenant was first brought into force over the death of a sacrificial victim. Making certain this fact, the apostle Paul writes: "For where a covenant is, there must of necessity be the death of him that made it. For a covenant is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first covenant [by Moses] hath not been dedicated without blood." (Heb. 9:16-18, *Am. Stan. Ver.,* marginal reading) Moses acted as mediator of the old covenant of the law, but Jesus acts as Mediator of a new covenant.

[23] In view of the function or purpose that his death as a human was due to serve Jesus spoke of the cup of symbolical wine as "my blood of the covenant" or "the new covenant in my blood". He is the Good Shepherd who laid down his life for the sheep or saved ones; and it is because of dying or shedding his blood that he has become great or mighty to save them to life everlasting. Accordingly the apostle Paul writes to the "little flock" of Christ's sheep this

20, 21. What do the apostles Paul and Peter say regarding Jesus' personal body on earth and how it was used?

22. What were Jesus' words over the wine-cup? and to what did his expression point?

23. For what purpose has Jesus become mighty by shedding his blood? and who are declared to be purchased by it?

loving prayer: "May God, the giver of peace, who brought back from the dead our Lord Jesus who through the blood by which he ratified the everlasting agreement has become the great shepherd of the sheep, fit you by every blessing to do his will, and through Jesus Christ carry out in us what will please him." (Heb. 13:20, 21, *An Amer. Trans.*) It is by the Lord Jesus' own blood that the "little flock" are now declared to be purchased by the presentation of the value or merit of his blood to God in heaven. Hence Paul said to the overseers of the church at Ephesus: "Take heed to yourselves and to all the flock of which the holy spirit has appointed you guardians; shepherd the church of the Lord which he has purchased with his own blood."—Acts 20:28, *Moffatt;* also *Newcome.*

[24] To the blood of our Lord Jesus the Scriptures assign the power of redeeming, sanctifying and reconciling. Concerning its redemptive power the apostle Peter says: "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18, 19) Peter doubtless here compared Jesus with the passover lamb. The apostle Paul says of God's dear Son: "In whom we have redemption through his blood, even the forgiveness of sins." "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Col. 1:14; Heb. 9:12) The apostle John tells us of the new song to be sung to Christ Jesus, namely: "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5:9.

[25] Now concerning the sanctifying or purifying power of Jesus' own blood Paul and Peter and John again testify. Says Paul: "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) Hence the following warning by Paul against denying the sanctifying blood: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" (Heb. 10:29; 13:12) Peter tells the church they are "elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ". (1 Pet. 1:2) And John tells them: "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7) "Unto him that loved us, and washed us from our sins in his own blood." (Rev. 1:5) Concerning the "great multitude" of persons of good-will who have appeared since A.D. 1918 John tells us: "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. 7:14.

[26] Jesus' lifeblood has conciliatory power, that is, power to bring us into friendly relations with God. The apostle Paul makes special mention of this, saying: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:13) "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself." (Col. 1:19, 20) "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water." "To Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel."—Heb. 10:19, 22 and 12:24, *Am. Stan. Ver.*

[27] The blood stands for Christ's life poured out or laid down in death, as the prophet Isaiah testifies, saying: "He hath poured out his soul unto death: and he was numbered with the transgressors." (Isa. 53:12) He laid down his earthly life painfully, on a tree of torture, under great reproaches as though he was a transgressor against Jehovah God. But by exercising faith in his blood or sacrificed life the believer has its redeeming power applied to him. He is bought back from the power and effects of sin and is sanctified or cleansed from sin and is brought into peaceful and friendly relations with God. Thus Jesus' earthly life laid down makes valid the new covenant by means of which God takes out from all nations a redeemed "people for his name".—Acts 15:14.

"FLESH AND BLOOD"

[28] Throughout the Scripture record of Jesus the term "flesh" is used to refer to his humanity and his human relations, to show he was actually a man and not a mere spirit person clothed or incarnated in visible bodies such as those angels had who appeared at times to men. In heaven he was a spirit person and, as such, he was The Word of God, or God's Spokesman and Chief Executive. But by human birth he actually became flesh and blood. Hence the

24. What do Peter, Paul and John say concerning the redemptive power of Jesus' blood?
25. What do they say regarding its sanctifying or purifying power?
26. What does Paul say of its conciliatory power?
27. By exercising what does the sinner experience these effects of the blood of Jesus Christ?
28. To show what is the term "flesh" used in respect to Jesus?

declarations of the Holy Scriptures are to the following effect:*

[29] "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." (John 1:14) Jesus thus came "in the flesh", beyond all contradiction,[1] and was manifested in flesh.[2] According to the flesh which he got through a Jewish mother he was an Israelite;[3] and, his mother being a descendant of King David, Jesus also "was made of the seed of David according to the flesh".[4] He suffered during those "days of his flesh", even to the point of tears, strong cryings and prayers to God.[5] Nevertheless, while alive in the flesh he rested in hope in God.[6] Finally he was "put to death in the flesh". Yet his flesh was not left to see corruption, but was miraculously disposed of by God, for he was resurrected and was "made alive in the spirit".[7] To then show himself alive after his resurrection he, now as a spirit, was obliged to materialize bodies of "flesh and bones" to be seen and felt by his disciples.[8] Having long ago ascended to heaven, he is no more fleshly and we know him no more "after the flesh".[9] At his first coming he had been sent "in the likeness of sinful flesh" and for the sake of a sin-offering, but at his second coming he does not come as a sin-offering and hence comes not in flesh.[10]

[30] By his flesh which was put to death on the tree he abolished Moses' law and opened the way for non-Jews as well as Jews to become the spiritual children of God, at peace with one another.[11] Because of sacrificing "the body of his flesh" he is able to present his followers reconciled to God.[12] Therefore his spiritual followers may have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh".[13]—See footnote below for the Scripture texts making the foregoing declarations.*

[31] The above abundance of scriptures raises the question: In telling the symbolic meaning of the bread and wine why did Jesus not say: "This is my *flesh,*" as well as "This is my blood"? The reference to flesh and blood as meaning his own human nature and human life was nothing strange to Jesus' speech. When expressing his joy at Peter's answer to a question, "Thou art the Christ, the Son of the living God," Jesus said: "Blessed art thou, Simon Barjona: for FLESH AND BLOOD hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17) Again Jesus associated flesh and blood together when he said to the selfish Jews who tagged after him in hope of getting regular meals of loaves and fishes: "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. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: 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 6:51-58) He says nothing of *my body.*

[32] The use of the expression "flesh and blood" was not strange, either, to Jesus' apostles. John used it, saying: "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, but of God. And the Word was made flesh, and dwelt among us."—John 1:12-14.

[33] Paul used the expression in four of his epistles. He gives us invincible proof that Jesus did not take an organism of flesh and blood with him to heaven, when he writes: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15:50) He tells us why, at Jesus' first coming, he came in flesh and blood, saying: "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham." (Heb. 2:14-16, *Am. Stan. Ver.*) Furthermore, Paul, who got the revelation of the gospel truth from the glorified Jesus, shows that Jesus did not have an organism of flesh and blood with him in heavenly glory, for Paul writes: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." (Gal. 1:15, 16) Finally, to warn Christians that their fight is not against or with human crea-

* [1] 1 John 4:2, 3; 2 John 7; [2] 1 Tim. 3:16; [3] Rom. 9:4, 5; [4] Rom. 1:3; Acts 2:31; [5] 1 Pet. 4:1; Heb. 5:7; [6] Acts 2:26; [7] 1 Pet. 3:18, *Am. Stan. Ver.;* [8] Luke 24:39; [9] 2 Cor. 5:16; [10] Rom. 8:3; Heb. 9:28; [11] Eph. 2:15; [12] Col. 1:22; [13] Heb. 10:19, 20.

29, 30. What declarations do the Holy Scriptures make involving the flesh of Jesus?

31. Such references to Jesus' flesh raise what question concerning Jesus' words at memorial? and why so?

32, 33. What have we to show that the expression "flesh and blood" was not strange to Jesus' apostles?

tures, Paul writes: "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. Wherefore take unto you the whole armour of God."—Eph. 6:12, 13.

[34] Evidently, then, at instituting the memorial, Jesus deliberately used the expressions "This is my body" and "this is my blood". He did so because he was not referring to his then literal organism of flesh and blood but was referring to a larger "body", the church of God, of which church-body Jesus Christ is the Head or capital member. Also he was referring to the death which that body dies, namely, Christ's kind of death. Some readers will register protest at this explanation of Jesus' memorial sayings. They will say that the context surrounding Jesus' sayings refers to his own human body which Mary anointed and which his disciples took down off the tree. But because things in the context apply to Jesus' human body it does not prove that Jesus' memorial words about "my body" meant his own personal fleshly organism. Neither because Jesus said of the wine, "This is my blood," does it necessarily require that the other words, "my body," must mean his flesh.

[35] The expression "body" is not always to be taken as meaning the "flesh", as though "body" and "flesh" were always synonymous. In proof let us refer to Paul's words at Colossians 1:23, 24: "I Paul am made a minister; who 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." Although Paul speaks of his own flesh, yet the body he next mentions is not the fleshly body of Jesus on earth, but is Jesus' church. Notice in the context, just before this, that Paul does refer to Jesus' human body on earth, saying, in verses 21, 22: "And you . . . hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight." But just before that, at verse 18, Paul speaks of Jesus Christ's body of another kind, saying: "And he is the head of the body, the church." (Col. 1:18, 21, 22) Then later in this same epistle, at Colossians 2:19 and 3:15, he speaks of this body of Christ which is the church. Note also Paul's mention of this "body of Christ", the church, at Ephesians 1:23; 2:16; 4:4, 12, 16; and 5:23, 30.

[36] Hence, because the context surrounding Jesus' words at memorial designates Jesus' physical organism of flesh, this does not absolutely require that his expression "my body" mean the same thing, his organism of flesh and blood. Our making this unusual statement is not based upon our own reasoning or any eccentric thinking, but is because the inspired apostle Paul, who conferred not with flesh and blood, makes this clear in his writings.

[37] Paul's first letter to the Corinthians was written before the gospels of Mark, Luke and John and could therefore make clear in advance Jesus' words appearing in those gospels. In the said letter Paul refers to the Lord's supper thus: "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: . . . For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper [hence not the first cup, which was drunk before passover meal], saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim [one thing, namely] the Lord's death till he come." (1 Cor. 11:20-26, *Am. Stan. Ver.*) But before thus describing the Lord's supper or memorial the apostle Paul explained the meaning of the unleavened bread and red wine.

[38] In the chapter ahead, chapter ten, the apostle explained that the memorial bread meant the church and that the cup of wine meant the kind of death such as the Lord Jesus died in vindication of God's name and kingdom. Paul's words of explanation are: "Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread [loaf], one body: for we all partake of the one bread. . . . But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons."—1 Cor. 10:14-21, *Am. Stan. Ver.*

[39] Christ Jesus is the Head of his church, which is his body; and the memorial bread is emblematic or symbolic of this spiritual body. Jesus' consecrated followers, who are begotten not of the will of their fleshly parents but of God by his spirit to a heavenly destiny in the Kingdom, are "one bread" or "one loaf". Why? Because they are the members of Christ's body, the church. Paul explains this to them

34, 35. (a) Briefly, then, to what did Jesus' memorial words over the bread and wine refer? (b) What do we reply to those who object because of the context about Jesus' words?

36. Why, despite the context of Jesus' memorial words, do we say his expression "my body" does not mean his fleshly organism?

37. Before what gospels did Paul write 1 Corinthians? and in it what did he say about "the Lord's supper"?

38. In the chapter ahead, what does Paul say of the bread and wine?

39. How, then, are Christ's spirit-begotten followers "one bread"?

in chapter twelve of this epistle, saying: "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. 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. Now ye are the body of Christ, and members in particular."—1 Cor. 12:12, 13, 27; also Rom. 12:4, 5.

40 Hence at the yearly memorial celebration the Christian heirs of the heavenly kingdom partake of the memorial bread. They should not look upon it as symbolizing Jesus' fleshly humanity, but should discern it to represent "the Lord's body", the church, of which they themselves are members, body members under Christ Jesus the head. (1 Cor. 11:27-29) Their partaking of the emblem of the bread is an open confession that they are consecrated, spirit-begotten members of the "body of Christ", which is the church. By eating the "one bread" they declare their communion or oneness with Christ the Head, to do God's will as he set them the example and to suffer affliction in this world as he suffered it. Symbolically they eat the "bread of affliction". (Deut. 16:3) But despite the afflictions and sufferings for the kingdom of God they tenaciously hold on to their Christlike integrity toward God.

"HIS DEATH"

41 What, then, does the "communion of the blood of Christ" mean? The communion of the body of Christ does not refer to Jesus' human organism or literal flesh, but refers to the church. So, too, the "blood of Christ" here refers to what the shedding of Jesus' blood signified, namely, the death that he died, which was of a unique kind. It was a death sacrificially in vindication of the kingdom of God. In numerous scriptures shed blood is employed as a symbol of death.* Hence the "communion of the blood of Christ" means the common sharing or common participation in the death such as Christ Jesus died, and in which kind of death all the faithful body-members of Christ must share. By it they "glorify God", just as the apostle Peter who partook of the memorial emblems did. (John 21:19) Paul partook of the memorial emblems of bread and wine because he said: "I have suffered the loss of all things, and do count them but dung, that I may win Christ, . . . 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. 3:8-11.

42 To his fellow body-members who partake of the emblems of bread and wine Paul has written: "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. Now if we be dead with Christ, we believe that we shall also live with him." (Rom. 6:3-5, 8) So those partaking of the memorial emblem of the wine-cup do openly declare by this that they, as members of Christ's body (the church), are going down into death with him in support of the kingdom of God. Jesus has said to all these: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) By eating the memorial bread and drinking the memorial wine, they do proclaim or show forth the one thing, namely, "the Lord's death."—1 Cor. 11:26.

43 Seeing that both emblems, unleavened bread and red wine, point to the one and the same thing, namely, Christ's death in vindication of his Father's universal sovereignty and sacred name, it is proper that both emblems be taken together by Christ's body-members who celebrate the memorial each year on its anniversary date, and this year on the night of Sunday, April 6. This signifies that no separate blessing is pronounced over the memorial cup of wine. With us today the passover is not intertwined with the memorial as it was in Jesus' day, when four cups of wine were used on that memorial night and a blessing was pronounced over each of the four cups according to the custom of that day. The passover meal with its four cups of wine the unbelieving Jews celebrate even to this day, but the annual memorial celebrations of Christians on Nisan 14 are absolutely distinct from such passover meal since Jesus' death. Hence a single prayer pronounced by one consecrated Christian over both emblems, bread and wine together, is sufficient and does not result in any undue repetition before Jehovah God.

44 "This do in remembrance of me," said Jesus. His words in no way instruct us to celebrate the memorial to the exclusion of memories of Jesus' Father and God, Jehovah, the Universal King. The passover was a memorial to Jehovah God, commemorating his act of vindication over Egypt rather than commemorating primarily the paschal lamb then slain. Among the Lord Jesus' disciples the Lord's

* Matt. 23:30, 35; Luke 11:50, 51; Rom. 3:15; Heb. 12:4; Rev. 6:10; 17:6.

40. How do they view the memorial bread? and by eating it what do they openly declare?

41. What, then, does the "communion of the blood of Christ" mean? and why did Paul partake of the memorial bread and wine?

42. According to Romans 6:3-8 what do drinkers of the memorial cup declare? and what one thing does partaking at the memorial show?

43. Why should both emblems be partaken of together? and what, therefore, about prayer over the wine-cup?

44. At the celebration what do Christians memorialize? and in what way do they do this "in remembrance of me", as Jesus said?

supper on each Nisan 14 has taken the place of the passover. Thus the day which Jehovah appointed for a memorial to Almighty God the Lord Jesus did not push aside but held on to, to mark it by a different celebration of larger meaning. For a certainty, when setting up the memorial for his body-members on Jehovah's memorial day of Nisan 14 our Lord Jesus was not instituting a celebration more in his own honor than in Jehovah's honor. Christ's death, while it also accomplished the ransoming of humankind, was primarily for the vindication of Jehovah's name and universal sovereignty. Hence Christ's body-members celebrate the memorial to the honor of Jehovah, but with remembrance of Jesus Christ as the One whom Jehovah uses chiefly for His vindication and as the One whom all Christians must imitate, with integrity to the death.

[45] All persons of good-will who today take their stand for Jehovah's cause may attend the memorial celebration on the night of Nisan 14, this year on April 6. Yes, they are cordially invited to attend each memorial celebration, not to partake of the emblems with the members of "Christ's body", of course. But they attend in order to be present as observers of the memorial and to honor our one God and Father, Jehovah, and also his one King, Jesus Christ.

45. May persons of good-will attend the memorial? and why?

IT TAKES FAITH TO BECOME RICH

IN THESE tense years when the communistic Russia and the capitalistic democracies eye one another suspiciously, it is an uncomfortable thing to be rich in this world's goods. The Bible does not favor the communist side of the controversy when it declares at James 5:1: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." That prophetic warning applies to all nations, including mighty Russia with all her internal wealth and abundance of resources, and also the Vatican and the far-flung religious organization under it. The fact that the Vatican is one of the wealthiest religio-commercial organizations on earth today does not say that it possesses the faith that brings the true and enduring riches, for the Vatican's material riches and earthly splendor and its religious traditions will disappear at the battle of Armageddon amid the howling and weeping of its wealth-gathering, richly-clad hierarchy and priests.

The source of enduring riches is Jehovah God, and the dispenser of such riches is Jehovah's only begotten Son, Jesus Christ. "The Father loveth the Son, and hath given all things into his hand." (John 3:35) Only those who come to a knowledge of Jehovah and who then obey him will receive the riches that He dispenses by his Son. For this reason the Son said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3) Eternal life is riches indeed.

Many persons having a desire for the blessings of life but having been misled and greatly confused religiously are heard to say something like this: "I believe that if I do what I can see to be right I will be saved to eternal life." That idea is entirely erroneous. There are not many ways, but only one way, by which man can obtain the blessings of enduring riches, and that one way God has appointed. How may man find that one and right way?

In the Bible these words are written for the benefit of man who is searching to find the right way, namely: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) What is such "faith"?

Properly, which means Scripturally defined, *faith* is the having of a knowledge of Jehovah's purpose as expressed in his Word, the Holy Scriptures, and then the confidently relying upon his Word as the truth. Faith must be based upon what is known to be true, and we have absolute assurance that God's Word is true. Concerning those Scriptures Jesus said in prayer to God: "Thy word is truth." (John 17:17) In harmony with the foregoing explanation those Scriptures of truth define faith in these words: "But faith is a basis of things hoped for, a conviction of things unseen." (Heb. 11:1, according to *The Emphatic Diaglott*) "Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see."—*Weymouth*.

A man cannot have confident assurance of anything that is based merely upon his mental conception, and that without any proof issuing from a truthful source. Anything not based upon the absolute truth is merely a guess. No sane person would want to let his eternal welfare in the New World rest upon merely a guess.

Our reader's desire is to receive the blessing of the Lord God that makes rich and with which there is no sorrow added, as says the proverb. (Prov. 10:22) In order to have hope of receiving such blessing there must be a good reason to expect that blessing, and that good reason must be based upon competent evidence or proof coming from an absolutely reliable source. The basis or ground upon which that hope rests is faith. Before one can "believe" in the Scriptural sense, or have faith, he must receive some knowledge. It is therefore written in the Scriptures: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) Knowing that the message in the Word of God is the truth, you can confidently rely upon that message when hearing it, for it furnishes the true and convincing evidence of the things for which you hope. Such is the reason for your having hope of obtaining the blessings that God has in store for those who love and serve him.

Faith cannot be based upon the information coming from mere man, because all men are imperfect and we cannot be certain that any man is speaking the exact truth of himself. Regardless of the honesty of man, his opinion is valueless unless his expressed opinion is supported by the truthful Word of God. If one relies upon what an imperfect man says of himself, that is credulity and not faith. Any hope

based upon credulity is certain to be dashed to pieces. In order to have faith a man must hear the truth, must know it is the truth, and then must confidently rely upon that message of truth. If then that message of truth is faithfully obeyed, the believer can never fail. To rely upon what you hear from God's Word of truth is to believe on Jehovah God and his purposes as disclosed in the Scriptures. Note the extended argument set forth in the Scriptures upon this point: "For 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 [one who proclaims God's Word of truth as written in the Scriptures]? 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!"—Rom. 10:13-15.

A man who harangues the people and states his conclusions or the conclusions or opinions of other men is not a preacher, within the meaning of the Scriptures. A more appropriate name for him would be the slangy term "windjammer". The man who appeals to the emotions or passions of others is not preaching the truth, because one can receive the truth only by reasoning calmly and soberly. Therefore God says to the man seeking truth: "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18) To reason with the Lord God Jehovah means to soberly, prayerfully, studiously consider his Word.

For that reason the Lord God sends forth his witnesses to inform other persons of his purpose; and these witnesses proclaim not their ideas, but call attention to the message of truth as found in the Scriptures. The one receiving that information from the Scriptures has the privilege of believing on the Lord God Jehovah and his Son Jesus Christ, and if he does believe he will prove his faith by acting in harmony therewith. To rely upon the Word of God, which relying constitutes one element of faith, one must deport himself in harmony with the inspired Word of God.

THE KNOWING HOW

Particularly since A.D. 325 religious men of Christendom have formed organizations that they call "churches", and they have put forth doctrines or opinions in an arranged form and called them "creeds". The people are urged to believe such doctrines or teachings and to follow the formalism of that creed. To believe in the doctrines of men or in that which is promulgated by the organization of religious men does not spell faith at all. Jehovah God and Jesus Christ are the Teachers of truth, and the true teachings or doctrines are set forth in the Holy Scriptures. The Scriptures are given as a perfect guide for man who desires to learn of righteousness and to pursue a course of righteousness. (2 Tim. 3:16, 17) It follows, then, that you cannot please Jehovah God by believing and relying upon what you conceive in your own mind, nor can you please Him by believing or relying upon what is conceived in a mere man's mind and taught by him. We can please God only by knowing his Word and thereafter relying upon his Word and obeying it confidently.

Consequently some knowledge of the sacred Scriptures is absolutely essential to faith. The first essential is, according to Hebrews 11:6, to "believe that he is", that is to say, that God exists, and that he is the one from whom all blessings and riches proceed. God is the eternal One that created the heavens, the earth and all the things that are therein. As the text at Exodus 3:14 declares, he is the great "I AM", which means he is not merely the One that was and is now but the One that has existed eternally, without beginning. Psalm 90:1, 2 ascribes the following to Him: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." And Isaiah 42:5 records Him as saying: "Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." (*Am. Stan. Ver.*) Faith requires knowing this truth.

By and through his Word, the Bible of Holy Scriptures, God reveals himself to his creatures on earth and discloses by it his purposes concerning his creatures. The meanings of his names or titles are very significant. His name *God* or *The God* means *The* Mighty One of excellence, the Creator of all things. His name *Jehovah* means The Purposer toward his creatures. His title *The Almighty* signifies that his might and power are without limitation. His title *The Most High* means that he is the Supreme One and there is none on a level with him or before him. His title *Father* means that he is the Life-giver. He is the Father of our Lord Jesus Christ, because Jesus Christ as His Son was Jehovah's "beginning of the creation" and received life and beginning from Jehovah God. (Rev. 3:14) He has appointed his beloved Son, Jesus Christ, to be his Chief Executive Officer in the universe and the Savior of mankind.

Having received some knowledge of Jehovah God and of his beloved Son Jesus Christ, the truth seeker desires to come to Him and to learn His purpose. His Chief Executive Officer, Jesus Christ, states authoritatively: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) The knowledge of the truth is what a man must have before he can have faith, and, having it, he must rely upon that knowledge. God has provided for salvation and blessings of humankind by and through Jesus his Son, and there is no other possible way for man to obtain such blessings. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." So Peter said, at Acts 4:12. Besides that, Jesus says: "No man can come to me, except the Father which hath sent me draw him." (John 6:44) God draws the truth seeker to Jesus Christ by affording him the opportunity to learn and know that Jesus is God's provided way for salvation and blessing to men and that there is no other way.

When a sane person learns that there is no other way of obtaining life and attending blessings save through Jesus Christ, then he is drawn to Jesus by this knowledge from God the Father. This agrees with the statement at Romans 6:23 that life is God's gift to man through our Lord Jesus

Christ. For such reason Jesus said to God: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

To the truth seeker these questions are put: Have you reached the point now that you believe that Jehovah is the true and almighty God and that Jesus Christ is his beloved Son; and that by God's will Jesus died upon the tree at Calvary and thereby provided the redemptive sacrifice or ransom price for you, and that therefore Jesus Christ is the Savior of humankind and only by and through him can man have everlasting life? Are you convinced that these truths set forth in the Bible are entirely reliable, and that you can with certainty and confidence rely upon them? If you answer Yes, will you next prove that you do so believe by taking the course that the Scriptures point out that one must take in order to be in line to get the blessings of riches that Jehovah has provided for humankind? The truth seeker will now ask: By what steps may I prove it?

The answer is, By entering an agreement to do God's will as Jesus set it forth and hence to follow in Jesus' steps. As a perfect man of thirty years of age Jesus said, before his baptism in the Jordan river: "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (Heb. 10:7) Psalm 40:7, 8 foretold this step of Jesus, and added his further sentiments: "I delight to do thy will, O my God: yea, thy law is within my heart." These words mean that Jesus fully relied upon Jehovah God and gladly agreed to do the will of God, his Father. Such agreement to do the will of God is commonly called "consecration". Every person that desires to receive God's favor must take exactly that Christlike course. He must believe on the Lord Jesus Christ as his Redeemer, Savior and Exemplar; and thus relying upon God and Jesus Christ, that person must agree or contract to do God's will. What is God's will toward that person is set forth in the Scriptures. Therefore it becomes necessary for such person to study the Scriptures and find out the perfect will of God concerning him.

It is necessary for such person to give some evidence that he has agreed to do God's will, and by such evidence produced by him other persons may know he has taken his stand on the side of God and of Christ Jesus. In regard to this it is written, at Romans 10:9, 10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

An outward or public confession that he has agreed to do the will of God is essential on the person's part to show he really has faith and is exercising faith in God and the divine provisions for him. Many persons claim to be Christians, as distinguished from so-called "heathen"; but almost all of them are ashamed to confess the name of God and of Jesus Christ. That shame is of itself proof that such persons have not agreed to do God's will. "For the scripture saith, Whosoever believeth on him shall not be ashamed." (Rom. 10:11) Why should one be ashamed to confess openly before others the name of the only one, namely, Jesus Christ the precious Foundation Stone, by whom all God's blessings must be received? If he has true faith, the professing Christian will not be ashamed. Holding on to that faith, and acting upon it during this present evil world, such one will not come to an end that brings shame, but will enter into the indestructible riches of God's new world under the kingdom of his Son Jesus Christ.

JEZEBEL, THE FEMALE POWER BEHIND THE THRONE

"JEZEBEL," it is a good name like "Isabel" and means "without cohabitation", or "unhusbanded", but the woman in Bible history that bore the name gave odious associations to it. In the tenth century B.C. she wielded power and dictated policy behind the throne of the ten-tribe kingdom of Israel, dominating the actions of her weak husband, King Ahab. Her conduct as queen is not to be viewed with feelings of pardon because she found the kingdom of Israel religiously and legally narrow in comparison with the realm of her father, Ethbaal, the king of Sidon. Chafing under whatever moral or legal restrictions existed in Israel offers no excuse for her wicked, conscienceless conduct. Her marriage to King Ahab, an Israelite, boded no good for the people of Jehovah God. In fact, Ahab's marriage to her was contrary to the law of Moses to which all Israel was subject, namely, that Israel's rulers and people should not intermarry with their heathen neighbors. Their heathen consorts might use their marriage connections to turn the Israelites away from worshiping the true God.

Jezebel was a heathen demon-worshiper, being the daughter of Ethbaal, whose name means "with Baal", that is to say, enjoying the favor of this demon god. When Jezebel became Ahab's queen-consort, the kingdom of Israel had already turned to a fusion religion by trying to worship Jehovah through the idolatrous symbols of golden calves at Bethel and Dan. It was not enough that Ahab was permitting such calf-worship in Israel to the great reproach of Jehovah, but now Jezebel prevailed upon her royal mate to make Baal-worship also a state religion in Israel and to join her in it. No greater misstep could she cause her husband to take than this one of departing completely from the worship of Jehovah God. The power which she used over her spouse to this end only emphasized more strongly how faithful God's law was in warning and forbidding Israelites to make mixed marriages with demon-worshiping heathens. As a result of this mixed royal marriage, the kingdom of Israel halted or limped along between two opinions, undecided as to whether Jehovah or Baal was God. Ahab's not summoning up enough courage to resist Jezebel's intermeddling with kingdom affairs resulted in this condemning record of history against him: "There was absolutely no one who sold himself to do evil in the sight of the LORD, as did Ahab, because Jezebel his wife incited him. For he did very abominably in following idols."—1 Ki. 21:25, 26, *An Amer. Trans.*

To maintain idolatrous worship of her favorite deities, Jezebel caused a hierarchy of 450 priests of Baal to be built

up, together with 400 priests of the Asherah, the companion goddess of Baal whose worship was attended by all kinds of licentiousness and filthiness. All these fed, so to speak, at Jezebel's table, which meant, at the state's expense. Of course, in reality the people paid the bills. At the same time, like a member of the "seed" of the Serpent, Jezebel set out to destroy Jehovah's prophets. She succeeded in killing many of them. By God's protection Elijah escaped, also a round seven thousand others that had not bowed the knee to Baal nor kissed his image. Among these thousands were doubtless included the hundred prophets hidden by fifties in caves by Obadiah, a prominent servant of Jezebel's compliant husband. Also, Micaiah the prophet may have been one of these, too. Obadiah's action was discovered and was reported to Ahab, but what was done to Obadiah about it is not recorded.—1 Ki. 18:3-16.

Jezebel no less than her husband was greatly incensed because Jehovah's prophet Elijah should predict a drought of three and a half years upon their domain and, worse, that Elijah's words actually came to pass and the drought could not be lifted until Elijah besought his God Jehovah and pronounced the word. Of course, Jezebel blamed Jehovah's prophet for this economic ruin of her husband's realm rather than the wickedness of their own rule over Israel. She doubtless became aware of Ahab's summoning the 450 priests of Baal and 400 priests of the Asherah to Mount Carmel for a test with this prophet Elijah, to prove to the Israelites there assembled who is the living and true God. With such a preponderance of her prophets and priests there, Jezebel doubtless felt the decision could go only one way, her way. Hence her fury knew no bounds when a great wind and rainstorm came blowing in from the Western sea, putting an end to the long drought, and when Ahab came riding into the city of Jezreel to inform his queen how her prophets had lost and Elijah had slain them all. Elijah had run ahead of the king's chariot to the very gates of Jezreel, and now Jezebel by a messenger sent him this message: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." (1 Ki. 19:1, 2, *Am. Stan. Ver.*) Evidently believing in mental torture of her victims, she did not at once seize Elijah but would worry him with this threat of death before her officers arrested him and led him to execution.

Such was the forceful personality of Jezebel that, in the face of this vicious threat, Elijah lost self-control and fled. Little did Jezebel realize that Jehovah's hand was behind Elijah's flight and that she was merely driving Elijah to a meeting with Jehovah's angel in Mount Horeb, where Elijah would be given the command to anoint her executioner. And who was this? A chariot captain named Jehu in the armed forces of her husband. (1 Ki. 19:3-17) Doubtless she gloated over having made Elijah run, even if she did not catch him. She then proceeded to have new priests and prophets of her lately-exposed false gods installed and saddled on the state's and the people's backs. The day came when her husband and King Jehoshaphat of Judah consulted together about recapturing Ramoth-Gilead from the Syrians, and then her prophets, like typical army chaplains, predicted success to the venture. Micaiah, the lone prophet of Jehovah whom Jehoshaphat had called, predicted disaster and that Ahab would fall in death. Without doubt Jezebel was satisfied that her husband threw this true prophet in prison. But Ahab fell, nonetheless, pierced by an arrow, and Jezebel became a widow.—1 Ki. 22:1-40.

But was she to escape a violent death? No. Just before this disastrous military-campaign of her husband, she engineered one of the most foul-smelling judicial injustices of history. One day she had found her husband sulking because Naboth, their neighbor at Jezreel, would not sell his ancestral estate to the king for a vegetable patch. Naboth had God's law on his side, but Jezebel cared not for that. Vowing to her husband she would procure the coveted vineyard for him, she wrote letters, brazenly used Ahab's seal to validate them, and instructed the kowtowing elders and princes round about what to do to bring a charge of libel (blasphemy) and sedition against Naboth. On an appointed fast day two false witnesses framed him, and the court of elders and princes sentenced him to death and he was stoned. Vainglorious at her foul success Jezebel bade her husband take over Naboth's vineyard with no care for Naboth's heirs. But in the garden Ahab met Elijah. The prophet pronounced doom upon the whole house of Ahab, and then added: "The dogs shall eat Jezebel by the rampart of Jezreel." (1 Ki. 21:23, *Am. Stan. Ver.*) Ahab's repentance only procured for him that he should die before Jezebel and all his house should meet their said fate.

Ahab's successor, his son Ahaziah, pleased his mother Jezebel by being a Baal-worshiper like his father, and being also against Jehovah's prophet Elijah, whom Ahaziah ordered arrested for predicting his early death. But Ahaziah lasted only two years on Israel's throne. Jezebel's other son, Jehoram, succeeded him. For twelve years Jehoram reigned, and Jezebel continued in the background as queen-mother. Likely Elijah's message of doom hanging over her head had faded from her mind. But now in this fateful twelfth year of her son's reign came the anointing of Captain Jehu, who had heard the message of doom in Naboth's vineyard and who was now commissioned to execute it against all the house of Ahab. Soon after, Jehoram accompanied by King Ahaziah of Judah set out from Jezreel to meet Jehu, who was seen driving furiously toward the city. Then his mother Jezebel was named as chief peace-disturber when Jehoram asked: "Is it peace, Jehu?" Jehu whipped back the reply: "How can there be peace, as long as the harlotries of Jezebel your mother and her witchcrafts are so many?" So Jehu shot this son of Jezebel, and ordered his companion Ahaziah killed also, and drove on through the gate of Jezreel.—2 Ki. 9:1-28, *An Amer. Trans.*

Jezebel prepared herself to meet Jehu, painting her aging face and adorning her head and framing herself in an upper window. As Jehu came below she thought she would tame him with a threatful warning, by calling him Zimri, the name of an Israelite who had reigned just seven days at Tirzah after having killed his master, King Elah. (1 Ki. 16:8-20) Looking down with a wilting disdain, Jezebel said: "Is it peace, thou Zimri, thy master's murderer?" Unaffected, Jehu looked up at her and put the issue of loyalty to Jezebel or to the newly anointed king, saying: "Who is on my side?" Two or three of Jezebel's eunuchs looked out from behind her, to hear Jehu say: "Throw her down." As the screaming Jezebel dashed to the ground

below some of her blood spurted against the housewall and on Jehu's chariot horses. Her cries were soon stilled as Jehu's horses trampled and his heavy war-chariot rode over her. Then while he enjoyed a meal indoors after his triumphal ride, Jezebel was also providing a meal—for scavenger dogs of the city of Jezreel. When Jehu's servants, at his orders, came to bury Jezebel out of regard for her being a king's daughter, lo! "they found no more of her than the skull, and the feet, and the palms of her hands," but now impotent for wickedness. Jehu pronounced this a fulfillment of Elijah's prophecy: "In the portion of Jezreel shall the dogs eat the flesh of Jezebel; and the body of Jezebel shall be as dung upon the face of the field in the portion of Jezreel, so that they shall not say, This is Jezebel." (2 Ki. 9:30-37, *Am. Stan. Ver.*) No memorial for her!

So hateful was her memory that, later, when Jehu met up with forty-two brethren of the late king of Judah, Ahaziah, who were on their way to "salute the children of the king and the children of the queen", Jehovah's executioner had them killed.—2 Ki. 10:12-14.

For Christians God's Word makes Jezebel a symbol of female influence for worldliness in the church. The church at Thyatira (the name means "daughter") received this warning notice from its Head, Jesus Christ: "I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not to repent of her fornication. Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works." (Rev. 2:18-23, *Am. Stan. Ver.*) This prophecy is now near fulfillment upon all of the Jezebel type.

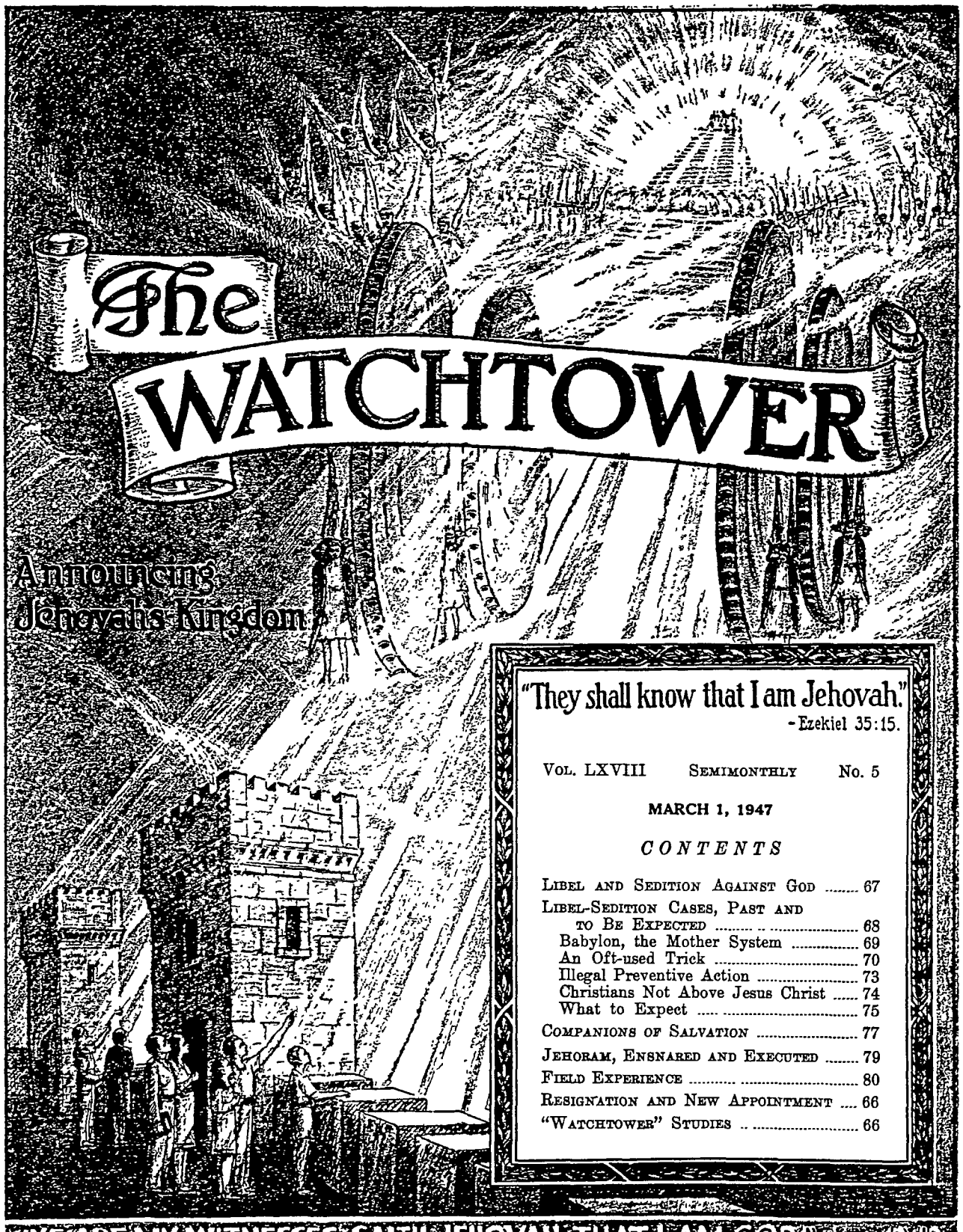
FIELD EXPERIENCES

TWO SPECIAL PUBLISHERS IN WATERFORD (IRELAND)

"They were getting very friendly with the people and placing a great quantity of books and booklets in the hands of the working class. Immediately the press and pulpit became active, denouncing the work of the 'false prophets' and suggesting that the people 'freeze' them when they came to their doors. These two pioneers present booklets on the pavement every Saturday afternoon at a spot where innumerable priests and nuns pass. One of these priests, after much hesitation, came over to one of the pioneers and threatened him: 'The whole town is up against you. They are talking of throwing you in the river.' *Pioneer:* 'We have Jehovah's protection.' *Priest:* 'You are getting your palm well greased; you are getting a good thing out of this.' *Pioneer:* 'You are right. I am getting a good thing out of it; my Father is very rich, and he can afford to pay me well.' *Priest:* 'Don't give me that baloney about Jehovah. Get out of town quick. You have a cheek to offer that contemptible literature in a Catholic country. Have you read the Eire Constitution?' *Pioneer:* 'Have you read the American Constitution? Both admit the right of minorities to freedom of worship.' *Priest:* 'I will bring the police to have you removed.' *Pioneer:* 'The police are favorable to our activities here.' When the priest had gone, a Catholic man who had heard the conversation came over for a booklet. In spite of the opposition created by the clergy, these two pioneers are, by the grace of God, carrying out the purpose for which they were sent. They have already given a series of four public lectures in the city, with an attendance of thirty strangers, and are starting a book study in the same hall, which has been granted to them free. No doubt it is Jehovah's due time to establish a bridgehead in Waterford."

"NO HOUSE-TO-HOUSE CALLING" ORDINANCE (ALASKA)

"Ketchikan, Alaska, is noted for several things. It claims to pack more salmon than any other city in the world. It can boast of a rainfall that exceeds fourteen feet a year. It also has on its statute books the well-known 'Green River' ordinance with which we are all familiar. Last March I was arrested on a complaint of violating this ordinance and was brought before the magistrate. I was charged with visiting the homes of Ketchikan without a previous invitation from the people. The judge asked if I wanted to have trial immediately. I requested a delay of three weeks, which he refused. I also asked him for a copy of the complaint and a copy of the ordinance which I was supposed to have violated. I received a copy of the complaint from him and was told that the city clerk would supply a copy of the ordinance. I was given a delay of one week to prepare for trial. My partner and I then got busy. The day of trial the complaining witness testified against me, and then I was given the opportunity to speak. Proceeding according to 'Freedom of Worship' I was able to testify for more than a half hour, reading from the No. 11 Bible and also, by Jehovah's grace, privileged to read at least six pages of a memorandum of law which both my partner and myself had compiled. At one point the complaining witness objected to 'this sort of testimony', as he called it; but, by God's grace, I was permitted to go on. After I had presented all the evidence on my behalf, the judge asked to see my Bible. He asked me if this Bible was printed by Judge Rutherford. Previous to this, he claimed to know all about the Bible. He found me guilty, however, and fined me $25; whereupon I immediately appealed to the U. S. District Court. He became very angry. My trial was set for June, but because a jury was not available the prosecuting attorney did not want to try the case. As a result, my trial has been put over to the fall term. Hearing of my arrest, many persons, subscribers for *Consolation*, offered to aid us with money. These people in Alaska hate religion with a deadly hatred, but they need a spiritual building up. With the help of Jehovah, we will aid these good people and hold high the banner of Theocracy in Alaska, just as our brethren are doing throughout the world."—J. E., missionary.



"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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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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RESIGNATION AND NEW APPOINTMENT

Continuously since 1903 W. E. Van Amburgh has been the secretary-treasurer of the Watch Tower Bible and Tract Society, a Pennsylvania corporation. It is therefore with regret that we announce that due to conditions a change has been necessary in the occupancy of this office.

On February 5 last, from his sickbed in the Richmond Memorial Hospital, Staten Island, New York, Brother Van Amburgh issued his resignation from this official position in which he proved himself so faithful and efficient during all these years. His resignation called attention to his incapacity for this service due to his extreme old age and his illness bordering nigh onto death, and recommended the appointment of his then assistant to the post he was obliged to vacate.

The following day the board of directors of the above-named corporation met at the executive offices in the Bethel home, Brooklyn, N. Y., Brother Van Amburgh perforce being absent. The quorum of directors, with N. H. Knorr, the president, acting as chairman, accepted the resignation tendered and in agreement with Brother Van Amburgh's recommendation unanimously voted Grant Suiter to be his successor as secretary-treasurer. At the same time the directors voted the framing of a letter to the hospitalized brother, advising him of their acceptance of his resignation and appointment of his successor, and saying, in part:

"While we accept your resignation, we do so with the greatest of love for you. Your physical incapacity is regretted by us and we would prefer to have you continue, if that were possible. However, we are assured that there are ahead of you, by God's grace and merciful kindness, service privileges without end. Your faithfulness to your covenant has been to the honor and glory of God, and we gladly acknowledge it as a good example of steadfastness in faith and in line of duty. Your proper use of the gifts bestowed upon you by God's spirit gives common good to all, for it has been a joy and blessing to us to work with you. Our mutual worship of Jehovah continues to bind us with you and with each other, and this unity is emphasized by the circumstances of your illness and resignation."

This letter of notification was immediately carried by messenger to his bedside, where Brother Van Amburgh was still in physical and mental condition to read its contents. He was thankful and greatly refreshed. We are sure his successor will carry on in office just as faithfully, to the vindication of Jehovah's name.

This accounts for the change in the heading of this page, first column.

On February 7, at 6:15 a.m., Brother Van Amburgh passed on to his heavenly reward.

"WATCHTOWER" STUDIES

Week of April 6: "Libel-Sedition Cases, Past and to Be Expected," ¶ 1-20 inclusive, *The Watchtower* March 1, 1947.

Week of April 13: "Libel-Sedition Cases, Past and to Be Expected," ¶ 21-41 inclusive, *The Watchtower* March 1, 1947.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII MARCH 1, 1947 No. 5

LIBEL AND SEDITION AGAINST GOD

"The LORD is king forever and ever; the nations will perish from his land."—Ps. 10: 16, An Amer. Trans.

JEHOVAH God is forever the Supreme Government. He is the one Universal Ruler. Creatures in heaven and in earth, both invisible to us and visible, all come under his all-inclusive sway. A seditious movement to unseat him from his supreme position and to overturn his universal authority was launched about six thousand years ago. It has made no progress toward success. It never will, no matter how much longer the Almighty God lets it go on. There is persuasive evidence that the seditious movement took on the form of armed insurrection in the heavens A.D. 1914, marked by world-stirring events visible here upon this earth. Yet the fact remains unchanged, that Jehovah reigns as King. For thousands of years this earth has been a hotspot of sedition against God. It will shortly be compelled to acknowledge His universal reign. Happy are those who now recognize it and live in harmony with it!

[2] The prime mover of sedition against Him Jehovah still lets go on in his way. Today the great danger to men and women is that of being drawn into the wicked movement and being found in it when it is finally put down by wholesale execution of all the seditionists at Armageddon. The Lord God has let it continue on into this postwar era for the testing of the loyalty of men and women to Him. That is a leading reason why he has permitted such seditious wickedness all this while until at last he vindicates his universal sovereignty. His vindication will mean life and joy to all the loyal ones. Hence the timely command of Psalm 117: 1 now goes forth: "Oh praise Jehovah, all ye nations."—*Am. Stan. Ver.*

[3] The results are always happier if a human creature praises Jehovah God rather than libeling or blaspheming him. In sacred Scripture libel (blasphemy) and sedition are closely linked together. *Sedition* is the word applied to a commotion or the raising of a commotion in a state or country, but which commotion does not break out in insurrection. It is an excitement to discontent toward a government or to resistance against lawful authority. It is conduct leaning toward treason but which falls short of treason for want of some open act.* On the other hand, *libel* is the word now used to mean any statement of defamation against another person, whether by mouth or in writing. And in law, *libel* is used to mean any statement or representation published without just cause or excuse. It may be expressed in print or writing, or by pictures, effigies, or other signs visible, tending to expose another to public hatred, contempt or ridicule. In a larger sense, *libel* is the publication of such writings, pictures, or like things, as are of a blasphemous, treasonable, seditious, or offensively unclean kind.*

[4] Of course, the first mover and organizer of sedition against the Lord God is His opposer and adversary. The specific name of identification that God's Holy Word gives to such opposer is *Satan,* for that is what this name means. He was also the first to commit libel against God, and on that account God's Word calls him *Devil,* for this name means libeler or slanderer. Shall we say, then, that Satan the Devil was guilty of seditious libel? Yes; although today, in law, statements made by word of mouth are not classed as libel, but as slander; and that which is written or published which defames a person and tends to provoke and irritate him and expose him to shame, hatred, ridicule or contempt is classed as libel. What is stated or published may be true; but if it is published with malice and evil intent, without good reason or excuse, then the truth of what is contained in the libel does not ordinarily stand as a defense for the party charged with the libel.

[5] In the case of Satan the Devil, there was not only no truth in his libel, but no reason or excuse for his libel and sedition. Pure malice and evil design moved him, in order to disturb the public peace and good order of the universe against Jehovah God. On all counts his libel was actionable in the courts of God and according to the lines of a criminal proceeding. God did take action, too, because his universal sovereignty was involved, and his good name also. In the face of God's first action against seditious

* See Webster's *New International Dictionary,* 2d edition, of 1943.

libel and the sentence he pronounced upon the criminal starting it, how foolish it is for men and for human governments and religious organizations today to think that they can engage in libel and sedition against Jehovah God and can come off unpunished! Enough examples are recorded in the Bible to show that men and political governments and religious organizations will be called to judgment before the divine bar for libel and sedition against Jehovah God. All these examples were recorded and preserved for the warning of men, nations and organizations today.—1 Cor. 10:11.

LIBEL-SEDITION CASES, PAST AND TO BE EXPECTED

SATAN the Devil put on a stage play before humankind to put across his libel against the name of the Universal Sovereign Jehovah. The invisible Satan used as his visible actor the subtile snake or serpent, against a background of trees of the garden of Eden. He did so in order to frame Jehovah God as a liar and selfish oppressor, trying to run an absolute, dictatorial government over mankind on earth. With deceptive purpose, Satan caused the serpent to say or represent to the woman Eve this question: "And so God has said that you are not to eat from any tree of the garden?" Not suspecting deception by the serpent, the woman replied that only concerning the tree in the middle of the garden had God said: "You may not eat any of it, nor touch it, lest you die." Now came the downright libel, when the serpent said or enacted the words: "You would not die at all; for God knows that the very day you eat of it, your eyes will be opened, and you will be like gods who know good from evil."—Gen. 3:1-5, *An Amer. Trans.*

[2] With those words or representations it was not the mere visible serpent that slandered and libeled God in order to stir up discontent with his government and disobedience against such. It was the Devil, Satan, invisibly behind that serpent. That this is fact, and not imagination, the apostle Paul shows when he warns Christians against disloyalty to Jesus Christ, saying: "I am afraid that just as the serpent by his cunning deceived Eve, your thoughts will be led astray from their single-hearted fidelity to Christ. For when somebody comes along and preaches another Jesus than the one I preached, or you receive a different spirit from the one you received or a different gospel from the one you accepted, you put up with it well enough! Such men are sham apostles, dishonest workmen, masquerading as apostles of Christ. And no wonder, for even Satan himself masquerades as a shining angel. So it is nothing strange if his servants also masquerade as servants of uprightness. But their doom will fit their actions."—2 Cor. 11:3, 4, 13-15, *An Amer. Trans.*

[3] Not a fragment of truth was in what Satan the Devil said or serpentized to Eve. The malice behind its falsity was shown in its leading Eve and Adam into disobedience to the Universal Sovereign Jehovah God and to their untimely death. This is why Jesus Christ said to his religious persecutors: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44) When Jesus said the Devil was a murderer from the beginning he did not mean that God had created this murderous devil. The inspired Scriptures make clear that this heavenly spirit creature now known as Satan the Devil was a holy, perfect spirit creature at the beginning of his existence when Almighty God made him. The words of the prophecy fit him, which say: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; . . . Thou art the anointed cherub that covereth; and I have set thee so: . . . Thou wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:12-15) In such words God clears himself of having produced Satan the Devil, and shows that the "anointed cherub that covereth" made a devil out of himself by ambition leading to iniquity. God tells when he found this iniquity in this anointed cherub by saying: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."—Ezek. 28:17.

[4] The anointed cherub in Eden corrupted his God-given wisdom by lifting himself up with self-admiration and pride and then using superhuman cunning to deceive Eve into seditious action against God by a lie, a libel, a slander. The sentencing of Adam and Eve to death quickly followed this. But it was not the death of this human pair that the corrupted cherub, Satan the Devil, had sought. He was out after something bigger than that; for what could he do with just two dead humans? Satan was out to skyrocket himself up to an equality with God in ruling the universe, if not also to shoot higher to a superiority over God in exercising the universal sovereignty. Satan was speaking seditiously against Jehovah's government when he told Eve that by

1. How was libel against Jehovah put across in Eden?
2. How does Paul indicate who committed that libel?
3. Why was it a libel? and who made the person that committed it?
4. Of what else was Satan guilty there, and how so?

disobedience to God's law and eating the forbidden fruit she and Adam would become like gods capable of determining for themselves what is good and what is wrong. Satan was plotting an uprising against God's government, and he succeeded in getting Eve discontented and contemptuous of it. Satan himself was discontented and contemptuous of it, and now he aimed to set up a government of his own, independent of God and with unchecked control over mankind. On the way to this seditious goal he used libel. Ever since then libel and sedition have gone hand in hand as wicked weapons against Jehovah's universal sovereignty.

5 The seditiousness of the purpose of this bright-shining "anointed cherub" is turned inside out for us in God's prophetic word, at Isaiah 14:12-15, which says: "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 ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." To aid him in his ascent beyond the clouds that hug this earth to a super-earthly rulership like that of the Most High God, Satan the Devil caused Babylon to be established upon earth. Hence the Bible uses that political, religious organization of Babylon to symbolize Satan's organization as a whole in heaven and in earth. It is a rival against God's sovereignty.

BABYLON, THE MOTHER SYSTEM

6 If we believe the Bible, then we must honestly admit that all political and religious systems of men have their foundation and roots in ancient Babylon. This is no seditious libel against the political and religious systems of today, no more so than that the Bible that gives us this information is a libel against modern-day political governments and church-state systems. In fact, to publish otherwise would be seditious libel against God, for which we would be accountable to him. Christians and Jews are supposed to believe the ancient Hebrew Scriptures of the Bible. Such Scriptures publish to us the information that whatever man-made governments and religious systems existed on earth before the flood of Noah's day perished because of their corruptness, violence and blasphemy. The same Scriptures publish to all readers that the first man-made political government organized on earth after the flood was Babylon, as a pattern for other political, religious systems that soon followed. We here reproduce simply what the Scriptures say, at Genesis 10:8-12, in *An American Translation:* "Cush was the father of Nimrod, who was the first person on the earth to be a despot. He was a mighty hunter in the sight of the LORD; hence the saying, 'As mighty a hunter in the sight of the LORD as Nimrod.' The nucleus of his kingdom was Babylon, Erech, Accad, and Calneh in the land of Shinar; from that region he pushed out into Assyria, and built Nineveh, Rehoboth-ir, Calah, and Resen, the large city lying between Nineveh and Calah." The cross became the sacred symbol in Nineveh.*

7 In view of the known history of Babylon and Nineveh, and in view of Isaiah's above-quoted words addressed to the "king of Babylon" (Isa. 14:4), will any Bible-believing Jew or Christian claim that Jehovah God set up Nimrod as despot or king in Babylon? Did God ordain Nimrod to be the "higher powers", the "powers that be", to whom Noah, Shem, Abraham and other servants of God should be subject, whether right or wrong against God? Nimrod's being a "mighty hunter in the sight of the LORD" does not mean approval in the Lord's sight. The *American Standard* translation of Genesis 10:9, 10 reads: "He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. And the beginning of his kingdom was Babel," etc. Here the phrase "before Jehovah" means ahead of Jehovah, anti-Jehovah, or in opposition to Jehovah. So it is explained in the religious *Cyclopædia* of McClintock and Strong, Volume 7, page 109, column 1; and also in the Jews' Targum of Jonathan and the Targum of Jerusalem, and also by the Jewish historian Josephus.†—Compare Genesis 6:11.

8 Nimrod's government and rule were seditious against Jehovah's rightful rulership over all the earth. Also the saying that was said in praise of his successors and his political imitators, that is, "Like Nimrod a mighty hunter before Jehovah," was libelous against God. This explains why Nimrod, after his death, was claimed to be, not dead, but alive in the invisible world as a god, and he was deified. There is no question that the mighty hunter Nimrod, during his kingship over Babylon, permitted, yes, demanded that his subjects worship him instead of Jehovah God whom Nimrod defied. Thus Nimrod combined religion with his government. He made

5. How is the seditiousness of Satan's purpose shown by Isaiah?
6. In what do the political, religious systems of today have their foundation? and why?

* See Layard's *Nineveh and Babylon,* page 211; *Nineveh and Its Remains,* volume 2, pages 170, 346.

† The Targum of Jonathan ben Uzziel says: "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord."

The Jerusalem Targum says: "He was mighty in hunting (or in prey) and in sin before God, for he was a hunter of the children of men in their languages; and he said unto them, Depart from the religion of Shem, and cleave to the institutes of Nimrod."

See also Josephus' *Antiquities of the Jews,* Book I, Chapter 4, paragraphs 2, 3.

7. In what way was Nimrod mighty "before Jehovah"?
8. What kind of government and rule were Nimrod's?

himself religious head of Babylon and so united religion with the state.

[9] Nimrod's example in the political and religious fields has been copied by countless pagan rulers since, down into the so-called "Christian era", and notably so at Rome. Augustus Caesar, who ruled in the "golden age" of the Roman Empire, died in the fourteenth year of this "Christian era". At death he was numbered among the gods, and temples and altars were erected to him. Emperor Claudius Caesar, who preceded the notorious Nero, died A.D. 54, and was likewise deified, and statues were raised to him to which the honors of worship were paid. At least in the case of pagan rulers Satan the Devil pretended to make good his promise: "Ye shall be as gods," gods in the pagan religious institutions. This was seditious toward Jehovah God, because it turned men away from the worship of Him and from allegiance to His universal sovereignty.

[10] Two and a half centuries later Constantine installed himself as emperor of Rome. He assumed the title of Pontifex Maximus, meaning "Chief Priest", in order that he might supervise all the religious activities of the empire. He presided at the Nicean Council A.D. 325, which he had called together for the sake of religious peace. There as Pontifex Maximus, Emperor Constantine was the one to decree that the doctrine of a trinity of *three gods in one person* should be the rule of belief among those claiming to be Christians. Constantine enforced this religious decree by the sword of the state. Claiming to have been converted to Christianity, he combined church and state, with himself as binding tie. He was shrewd enough to clothe the person of the political head of the state with a sacredness that would class him as inviolable, untouchable by any subjects of the empire.

[11] Gratian, who became emperor A.D. 378, refused to take upon himself the title and insignia of Pontifex Maximus, even though till then this had been considered a dignity inseparably annexed to the office of emperor. Although Gratian, a politician, refused to wear the title of "pontifex maximus" because it was of pagan origin and did not befit a Christian, the Roman Catholic bishop of Rome promptly picked it up, pope Damasus, Emperor Gratian's contemporary, being first to do so, it appears. Hence Eusebius Jerome, whom pope Damasus appointed to translate the Bible into Latin, put the term *pontifex* into the Latin Vulgate Bible and applied it to Jesus Christ. Certainly, in officiating under the title *pontifex maximus* of pagan origin the popes of Rome do not serve and glorify Jehovah God, but the one who instituted the office of "pontifex maximus", namely, "the god of this world," Satan the Devil.

[12] It does not surprise us, therefore, that the pope is called "vice-god", as representing Almighty God on earth, and that honors, worship and titles that should be paid to the living and true God, Jehovah, are paid by Roman Catholics to a pope created by a college of cardinals.* The seditiousness of such conduct can be seen in the light of the divine statement at Isaiah 42:8: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (*Am. Stan. Ver.*) The Christian who is loyal to the Supreme One of the universe in the midst of a seditious world will act in harmony with the apostolic words at 1 Corinthians 8:4-7: "We know that an idol is nothing in the world, and that there is no God but one. For although there be that are called gods, either in heaven or on earth (for there be gods many, and lords many); yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things, and we by him. But there is not [this] knowledge in every one." (*Catholic Douay Version*) A religious ruler that claims to be a Christian and that at the same time does not act according to this apostolic rule is guilty of blasphemy or libel and sedition against Jehovah God and His Christ, and brings great reproach upon both God and Christ.

AN OFT-USED TRICK

[13] A favorite trick resorted to by men of this world of which Satan the Devil is god is this: to accuse Jehovah's faithful servants of the very things of which they themselves are culpable before God, namely, libel and sedition. The Holy Scriptures make a number of examples prominent, which our times make it advisable to review here briefly. Because it is the universal sovereignty of the eternal God Jehovah that is implicated, examples are to be found many centuries before Christ. Our first example cited here finds its location in the seventh century before Christ. The one accused is Jehovah's prophet Jeremiah. Who are his accusers, please? Do

9. How was Nimrod's case copied at Rome?
10. How did Emperor Constantine combine church and state?
11. In due time who assumed the title of "pontifex maximus", and in whose service?

* To quote: "The following, called *The Adoration*, is still a part of the ceremony connected with the installation of a new pope. The new pope, clad in white, studded with many brilliant gems, and wearing red shoes with large gold crosses for buckles, is conducted to the altar, where he kneels. Then,—'The pope rises, and, wearing his mitre, is lifted up by the cardinals and placed by them upon the altar-throne to sit there. One of the bishops kneels, and the singing of *Te Deum* [We praise thee, O God] begins. Meantime the cardinals kiss the feet and hands and face of the pope.' A coin representing this ceremony, struck in the Papal mint, bears the words, 'Whom they create, they adore.'" —*The Time Is at Hand*, page 316, paragraph 2. (1889)

12. How is the seditiousness of the pope seen in the light of Isaiah 42:8 and 1 Corinthians 8:4-7?
13. To what favorite trick do worldly men resort? and why is Jeremiah's case brought up as an example?

not be shocked, but the Bible record says they are the priests and prophets of Jerusalem: "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears." (Jer. 26:11) The "city" was Jerusalem, the reputed holy city with its temple built by King Solomon. Now if Jeremiah had spoken against these "sacred" things, then he would appear to be guilty of both libel and sedition, because both the priests and the royal government were involved. Yes, Jeremiah had thus spoken. At Jeremiah 7:8-18 this prophet wrote down what he had spoken standing there in the temple gates, namely:

14 "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah. But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith Jehovah, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: therefore will I do unto the house [temple] which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I did to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim [in 740 B.C.]. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." —*Am. Stan. Ver.*

15 The above words being uttered in public right in the holy city of Jerusalem, nay, more, right in the temple precincts, were they not liable to stir up public commotion, rioting, and a mob? That is exactly what they did. The sacred Record tells us: "And it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests and the prophets and all the people laid hold on him, saying, Thou shalt surely die. Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered unto Jeremiah in the house of Jehovah." (Jer. 26:8, 9, *Am. Stan. Ver.*) Some persons will say, Well, now, surely such public indignation and religious uprising must prove that Jeremiah's words were seditious libel, which brought the royal government of Jerusalem into contempt and irritated the religious sensibilities of the temple priests, the religious prophets and the temple-goers. Granting that Jeremiah spoke the truth about making the temple a den of robbers, and stealing, murdering, committing adultery, swearing falsely, burning incense to Baal and worshiping pagan gods, and making cakes to the *queen of heaven*, yet, despite all that religious racket, did Jeremiah have a right to say this in public? Did he have just cause or excuse for speaking such things openly, at the capital?

16 What clears Jeremiah of all libel, blasphemy and sedition in this case is that Jehovah God himself sent Jeremiah and commanded him to speak thus in His name in the temple courts where the religionists could hear his words. What the Most High God commanded his witness on earth to declare could not be libelous and seditious, for surely God is not libelous and seditious against himself. What is more, those temple-goers all professed to be God's covenant-people and His worshipers. Hence, taking them at their claims, it was right and consistent that Jeremiah say these things to them at God's command. He did not speak with malicious intent, but in obedience to God. In proof that Jeremiah's chief cause and excuse for saying his cutting message was God's commandment to him we read:

17 "In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from Jehovah, saying, Thus saith Jehovah: Stand in the court of Jehovah's house, and speak unto all the cities of Judah, which come to worship in Jehovah's house, all the words that I command thee to speak unto them; diminish not a word. It may be they will hearken, and turn every man from his evil way; that I may repent me of the evil which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them, Thus saith Jehovah: If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I send unto you, even rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh [robbed of its ark of the covenant, symbol of God's presence], and will make this city [Jerusalem] a

14. What words had Jeremiah spoken, considered seditious?
15. In view of what followed Jeremiah's words, what questions do some persons ask regarding such words?
16. What clears Jeremiah of the charges made against him?
17. What does the record at Jeremiah 26:1-7 show?

curse to all the nations of the earth. And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of Jehovah." —Jer. 26:1-7, *Am. Stan. Ver.*

[18] In court, after the prosecution by the priests and prophets had been heard, Jeremiah made his defense. He asked for dismissal of the case on the ground that he had spoken by God's command. Jehovah had ordained him to preach what he did, and therefore these Israelites who professed to worship God were under obligation to hear. If they heard and heeded, it would be for their good. "Then spake Jeremiah unto all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard. Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you. But as for me, behold, I am in your hand: do with me as is good and right in your eyes. Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears."—Jer. 26:12-15, *Am. Stan. Ver.*

[19] To kill Jeremiah on the baseless charge of seditious libel would not remedy matters; it would merely increase their own guilt of libel and sedition against the Lord God. It would stain them and their holy city with the blood of Jehovah's innocent witness. So Jeremiah rested his case with this warning. What now would the politicians of Jerusalem do? Would they fearfully side with those priests and false prophets and fanatical people? or would they decide the case on its merits, regardless of the fact that Jeremiah was Jehovah's witness? Today in acting upon charges of libel and sedition, at the instigation of priests and preachers and Action Societies, the politicians and judges do well to note how the men handling Jeremiah's case came to a decision. They had two opposite precedents to follow in disposing of charges against Jeremiah. They were prevailed upon by common sense and good judgment to follow the right precedent. "Then said the princes and all the people unto the priests and to the prophets: This man is not worthy of death; for he hath spoken to us in the name of Jehovah our God." Here let us listen to the observing elder men defending Jeremiah:

[20] "Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spake to all the people of Judah, saying, Thus saith Jehovah of hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house [the temple] as the high places of a forest. Did Hezekiah king of Judah and all Judah put him to death? did he not fear Jehovah, and entreat the favor of Jehovah, and Jehovah repented him of the evil which he had pronounced against them? Thus should we [in not following Hezekiah's example] commit great evil against our own souls."

[21] Possibly, the religious elders that thirsted for Jeremiah's blood were the ones to bring up the opposite argument, in favor of his death: "And there was also a man that prophesied in the name of Jehovah, Uriah the son of Shemaiah of Kiriath-jearim; and he prophesied against this city and against this land according to all the words of Jeremiah. And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid, and fled, and went into Egypt. And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him, into Egypt; and they fetched forth Uriah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the common people." (Jer. 26:16-23, *Am. Stan. Ver.*) King Jehoiakim's reign had just started. So any elders presenting this argument to get Jeremiah killed for libel and sedition could not know what would be the king's end for killing the prophet Uriah. Whereas the merciful King Hezekiah had his life prolonged fifteen years and died an honorable death in peace, the murderous King Jehoiakim came under siege by Emperor Nebuchadnezzar of Babylon and died a violent death. He got the kind of burial given to a jackass thrown outside the gates of Jerusalem.

[22] Furthermore, eleven years later Jeremiah's words came true upon those accusing him of seditious libel, and Jerusalem and her temple were destroyed worse than Shiloh by the armies of Nebuchadnezzar. (Jer. 22:18, 19; 2 Chron. 36:5-8, 14-21) That destruction of unfaithful Jerusalem pictured the coming destruction of Christendom and her religious organization at the "battle of that great day of God Almighty", Armageddon.—Rev. 16:14-16.

[23] There was at least one prince that was not priest-ridden. No doubt through him Jeremiah was acquitted of libel and sedition. The divine Record says: "Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death." Prince Ahikam's son, Gedaliah, survived the destruction of Jerusalem. Jeremiah, who had not

18. In court, what did Jeremiah say in his defense?
19. Which of two courses could the judges take on Jeremiah's case?
20. What precedent did the observing elder men cite?
21, 22. (a) What opposite precedent did other elders cite? (b) What developments showed which precedent was the proper one?
23. What prince was active for saving Jeremiah's life?

run away like Uriah, also survived.—Jer. 26:24; 39:8-14.

ILLEGAL PREVENTIVE ACTION

[24] Satan's purpose in causing Jeremiah and other witnesses of Jehovah to be accused of libel and seditious conspiracy against a religion-controlled political state is to get them out of the way. It is to prevent their giving further testimony to God's purposes. He turns it into a political matter, to involve them with the state. Satan hates all those who do not look up to him and his worldly organization as "the higher powers" and who therefore do not side in with his ambitions for world domination. He considers their faithful preaching and allegiance to the Most High God as libel and sedition against him and his wicked world. One method that he has often used is this: He has them accused of seditious designs, and then, supposedly to prevent such from breaking forth into overt acts, he oppresses them by taking away their freedom and liberties, imprisoning them or even killing them. An early instance of this took place in Egypt some time after the death of Joseph, the prisoner who became prime minister, second only to Pharaoh.

[25] A Pharaoh came to power that did not regard the national good that the Hebrew Joseph did to Egypt. Noting the increase of the Hebrew population who worshiped Jehovah, he accused them of a long-range plot to rise in armed insurrection against the government in a time of war with its enemies. Hitler-like, Pharaoh used this as an excuse to begin wiping out this race of worshipers of Jehovah. "He said to his people, 'See, the Israelite people have become too numerous and too strong for us; come, let us take precautions against them lest they become so numerous that in the case of a war they should join forces with our enemies and fight against us, and so escape from the land.' Accordingly, gang-foremen were put in charge of them, to oppress them with their heavy labor." Slave labor failing to cut down the Israelite increase, Pharaoh next resorted to ordering the Israelite boy babies to be killed right after birth. (Ex. 1:8-22, *An Amer. Trans.*) Pharaoh was a devil-worshiper. His reasons for taking such discriminatory, unjust, racial precautions were groundless, fictitious. They were simply the Devil's scheme through him to exterminate Jehovah's chosen people.

[26] About a thousand years later, or in the sixth century before Christ, another instance came of using the false charge of sedition to interfere with the work of Jehovah's servants. A faithful Jewish remnant had just returned from captivity in Babylon to rebuild the temple at Jerusalem. This remnant under Governor Zerubbabel and the high priest Jeshua refused to let the heathenish religionists have any part in the temple-building, lest they defile it. Therefore the heathenish adversaries determined to have the temple-work stopped altogether by the imperial government. To this end they sent a letter of misrepresentation to the emperor, Ahasuerus or Artaxerxes I. They represented themselves as great patriots loyal to the government, but the Jewish temple-builders as seditionists. Among other things their letter to Emperor Artaxerxes said concerning Jerusalem: "Therefore be it known to the king, that if this city be rebuilt and its walls finished, they will not pay tribute, custom, or toll, and immediately it will injure the revenue of the kings. Now because we eat the salt of the palace and it is not fitting for us to behold the king's dishonor, therefore we have sent and informed the king, that search be made in the book of the records of your fathers; for you will find in the book of the records and learn that this city is a rebellious city and one that causes damage to kings and provinces and that the Jews have stirred up SEDITION in it from ancient times, for which cause this city was laid waste."

[27] To counter this letter, King Artaxerxes did not look up the state records about the faithful Jew Daniel as prime minister of Medo-Persia, nor the unchangeable decree of King Cyrus for rebuilding the temple. Hence he wrote back: "I gave command and search has been made, and it has been found that this city from ancient times has been rebellious against kings and that rebellion and SEDITION have taken place in it. . . . Now give command that these men cease and that this city be not rebuilt until a decree shall be issued by me." (Ezra 4:1-21, *An Amer. Trans.*) Armed with such orders, the adversaries forced the temple-work to stop. Finally, the Jewish remnant pressed a legal fight for their rights and obligations to Jehovah and pushed their case straight up to the imperial government of King Darius II. They caused the true facts to be made known, which the government quickly verified as the truth. Then the temple-work was reopened and brought to a completion, greatly to the shame of the howlers of "Sedition!"—Ezra, chapters 5, 6.

[28] Daniel has just been mentioned. He too came under the enemy's wicked charges of a political kind. King Darius I made Daniel the prime minister of the Medo-Persian Empire. The leading underofficers of the empire tried to put Daniel out of his presidential office because he prevented their graft and racketeering. Knowing Daniel's unbreakable faithfulness in worshiping Jehovah God, they schemed to use this to trap Daniel into an appearance of sedi-

24. How does Satan seek to block the work of Jehovah's witnesses?
25. What was an instance of this kind of action in Egypt?
26. About a thousand years later, how did those opposed to rebuilding the temple proceed?
27. What did King Artaxerxes then write back? and how were the effects of his letter overcome later on?
28. How was Daniel accused of sedition, and how vindicated?

tion against the imperial ruler himself. They said: "We shall find no ground of complaint against this Daniel, unless we find it in connection with the law of his God." (Dan. 6:5, *An Amer. Trans.*) They framed mischief by law in order that Daniel's prayers to God would be legally branded as sedition and a breach of loyalty to the deified state-ruler, Darius I. In this test regarding universal sovereignty Daniel chose to worship Jehovah as Universal Sovereign and God of prayer. For loyalty to God Daniel was cast to the lions, but his preservation overnight in the lions' den proved him innocent of sedition against King Darius. It exposed the malicious purpose behind the wickedly-framed sedition law. Hence its framers were thrown to the lions, whose mouths Almighty God now permitted to be unlocked to tear them to pieces and crunch their bones.

[29] Previously, Daniel's three Hebrew fellow captives had refused to fall down and idolize the golden image that King Nebuchadnezzar set up in Babylon. Their faithfulness to Jehovah was condemned as an act of sedition which brought the religious decrees of the king into public contempt. The Chaldeans, the then priestly class, were the ones to interpret the Hebrews' refusal to break God's commandment against idol-worship as sedition against King Nebuchadnezzar. So Jehovah's three faithful worshipers were chucked into the fiery furnace for their "crime" of obedience to His universal sovereignty. Thus their innocence was obliged to be proved by fiery ordeal. Jehovah's sovereign power prevailed over fire, and they were delivered alive from the midst of the blazing furnace, to explode the enemy charge of "Sedition!" Then Jehovah's vindicated servants and witnesses were promoted still higher in office in the province of Babylon. (Dan. 3:1-30) This deliverance and that of all other servants of Jehovah above named are examples. They are typical prophecies of how He will likewise deliver his faithful witnesses of today when charged with libel and sedition for worshiping Him.

CHRISTIANS NOT ABOVE JESUS CHRIST

[30] All the unswerving worshipers of Jehovah God from the first martyr Abel down to John the Baptizer, Jesus' forerunner, the apostle Paul describes as a "cloud of witnesses". (Heb. 11:1-40; 12:1) Jesus said to his faithful apostles and through them to all his other faithful followers: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15:20) After his resurrection from the dead this Jesus said respecting himself: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. 3:14) Despite his being the faithful and true witness of the Lord God, yet Jesus was accused of blasphemy or libel and of sedition. When the priests and scribes and people clamored to the Roman governor Pilate for Jesus' death on a torture stake, they said: "We have a law, and by our law he ought to die, because he made himself the Son of God." (John 19:7) They said this although Jesus had earlier refuted their false charge of blasphemy or libel against God, as reported at John 10:22-38. According to Moses' law under which Jesus as a Jew was born, a blasphemer must be stoned to death. Leviticus 24:16 reads: "And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him." (*Am. Stan. Ver.*) A Jew might properly blaspheme or revile the false heathen gods, but not the true God Jehovah. (1 Ki. 18:27) A number of times the Jews tried to stone Jesus as a blasphemer, but now, to escape blood guilt, they schemed for Rome to kill him.

[31] Communism of the Karl Marx kind did not exist in Jesus' day, or else the religious priests, scribes and Pharisees might have laid the charge of "Communism!" against Jesus before Rome's governor in Judea. Not being able to accuse Jesus and his disciples of being the "advance column of the Communists", the religionists used the Devil's favorite trick of accusing Jesus of sedition against Rome. That Rome of the Caesars was the kind of Rome that the Fascist *Duce,* Benito Mussolini, tried to revive by dictatorial rule, by the 1929 Lateran treaty with the Roman pope, by invasion of Ethiopia and Albania, and by the 1940 "stab in the back" of France while being overrun by Nazi aggressors. On what grounds did the religious leaders base their false charge of sedition? On Jesus' having preached the kingdom of God and having said: "Render therefore to Cæsar the things that are Cæsar's: and to God the things that are God's."—Luke 8:1 and 20:25, *Douay Version.*

[32] See now how the religious element contrived to get political agents to do their dastardly desires against God's "faithful and true witness", Jesus. We read (*Douay Version*): "And the whole multitude of them rising up, led him to Pilate. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king." But neither Governor Pilate, nor later King Herod, found any guilt of sedition in Jesus. To carry out

29. How were Daniel's three companions also charged with sedition, and how proved innocent?
30. To whom was Jesus likewise falsely accused, and to procure his death in what manner?
31. Why was Jesus not accused of Communism, but why of sedition?
32. How did the religionists get the political element to carry out their desires against Jesus?

his custom of releasing a political prisoner at Passover time, Pilate let the religionists choose between Barabbas and Jesus; concerning which we read: "But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas: who, for a certain sedition made in the city, and for a murder, was cast into prison." Their insistent cries prevailed over Pilate's unwillingness. "And he released unto them him who for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered up to their will." (Luke 23:1-25) Thus the religionists chose freedom for the actual seditionist and rioted for the innocent witness of Jehovah God to be held under arrest pending execution with torture. Religion was therefore directly accountable for Jesus' death; but all the water-washing of Pilate's hands could not clear the political element of Rome from partnership in the crime due to the politician's weakly giving in to the wicked demands of religion.

[33] If Jesus was accused of libel and sedition against this world, so was also his follower the apostle Paul. At Thessalonica (now Salonika, Greece) the Jewish religionists stirred up a riot in the city and said respecting Paul and his fellow missionaries: "These that have turned the world upside down are come hither also; . . . and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." Under how much bail they put Jason, Paul's entertainer, raising it or not, is not known, but the Catholic Confraternity translation says: "And they accepted bail from Jason and the rest and then let them go."—Acts 17:5-9.

[34] At Ephesus, where the catholic worship of the goddess "Diana of the Ephesians" was centered, the leader of the guild of workers who made fat money by manufacturing images and shrines of their "queen of heaven", accused Paul of libel or blasphemy against her. Demetrius said to the guildsmen: "Almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth." After the city uproar and rioting that followed this speech of incitement, Paul left Ephesus for other parts. (Acts 19:24-41; 20:1) Later, when Paul stood court action before Governor Felix at Caesarea, the spokesman for Ananias the Jewish high priest prosecuted Paul, saying: "We have found this to be a pestilent man, and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes. Who also hath gone about to profane the temple." (Acts 24:1-6, *Douay*) Here again the same old charge of sedition as well as blasphemy or libel is leveled at a follower of Jesus to put a stop to his preaching.

33. How was Paul accused at Thessalonica, and who went bail?
34. How was Paul accused at Ephesus, and then in court at Caesarea?

WHAT TO EXPECT

[35] Jesus' own words, and all the afore-cited cases, are a warning for us of what to expect during this postwar period all the way down to the battle of Armageddon. There finally the supreme issue of the sovereignty of the universe will be decided against Satan, "the god of this world," and in vindication of Jehovah. Satan the Devil and his political, religious and commercial world have not changed their tactics, even in this twentieth century. In the eighteenth year of this century, near the climax of World War I, a charge of seditious conduct was brought against Jehovah's witnesses in these United States, and the religious forces of Christendom rejoiced over the sentencing and imprisonment of leading officials and servants of the Watch Tower Bible & Tract Society.* But the falsity of the sedition charge, and the innocence and vindication of the witnesses of Jehovah, were established in 1920, after the case was reviewed in a higher court and the judgment was reversed, and the falsely accused ones were later cleared of all the wicked charges.*

[36] It should frighten no true Christian that the Devil's same hoary charges of sedition and libel should be raised in this period following World War II. It has always served the Devil well, and especially the religious part of his world organization, to trump up these charges against peace-loving witnesses of Jehovah God who in obedience to him go about peacefully preaching the good news of His kingdom by Christ and who try to educate the people in the pure truths of the Bible, free from religious error. The purpose of accusations against them by religious leaders that exercise great influence over political leaders is plain. It is to stir up the arm of the law to take action and to wield the sword of the state and cut off the witnesses of the supreme Universal Sovereign and destroy their testimony. This is done in order that the oppressed and bedarkened people may not get the freedom-giving truth.

* See *The Watch Tower* of July 1 and 15, 1918; also of April 1 and June 1, 1919, and of June 1, 1920. Also the Brooklyn *Eagle*, of May 15, 1919. The cases above were dismissed by the government, thus ending the prosecutions following the reversal. The Supreme Court of the United States in World War II held that the preaching activity of Jehovah's witnesses was not seditious as charged by the State of Mississippi. Similar results were reached by courts in Kentucky and Indiana.

35. Of what do Jesus' words and the above given cases give us warning? and what example of this did we have in 1918?
36. Why has the Devil always trumped up these charges against the witnesses of Jehovah?

[37] We are in the so-called "atomic age", when world government on a global scale by the participation of all nations is seen to be a dire need for preserving the political, commercial and religious systems. Such a world-government creature was foreseen and foretold in God's Word, the Bible. Its being ridden by organized religion was shown up in vision to the apostle John, who was then in exile on the island of Patmos evidently on a charge of sedition against the Roman Empire. John writes: "I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." Then concerning the political powers which are thus saddled with religion and which go to make up this combination creature for world domination John further writes: "These have one design: and their strength and power they shall deliver to the beast. These shall fight with the Lamb [Jesus Christ], and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful."—Apocalypse 17: 3, 13, 14, *Douay Version.*

[38] The scarlet-colored "beast" is thus pre-described for us as full of the names of blasphemy. Why? Because today it denies to Jehovah God the world domination that belongs to him and it takes to itself the power to rule the world for all time, with lasting peace and security. It advertises itself as about to do what only Almighty God in heaven can do and has prophesied to do through his King Jesus Christ, the Lamb of God. The world-government "beast" is therefore guilty of blasphemy and libel against Jehovah God. Its armed opposition to the coming thousand-year reign of Jesus Christ is also bluntly stated by John, thus showing it guilty of sedition against the Universal Sovereign, earth's Creator. But beware: Just as those guilty of crimes are accustomed to turn around and accuse innocent ones of the very crimes of which they are guilty, so it may be expected in this postwar period. The united powers of this royal-colored "beast" will turn attention away from its guilt by accusing Jehovah's witnesses of libel, blasphemy and sedition. Why? Because Jehovah's witnesses are consecrated to His side of the controversy over the universal domination and are under his command in the Bible to expose the blasphemy of the world organization and to expose also its fight against God. Such work of exposure the world-organization "beast" will condemn as seditious libel and conspiracy. The *woman* (organized religion) riding the "beast" will join in the condemnation of God's witnesses, for we read: "And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs [witnesses] of Jesus."—Apoc. 17: 6, *Douay Version.*

[39] Mindful of God's faithful servants of bygone centuries who were subjected to like false charges of libel and sedition, we will not fear the enemy's accusations and the actions based on them. We will look upon such accusations as an opportunity and reason for us to bear the name of Jehovah God and of his Christ before the United Nations, and kings, governors, judges and clergy, for a witness against all of them. We shall view our wrongly accused position as an opportunity to share with Jesus Christ the King in the vindication of his heavenly Father's name by standing fast for the supremacy and sovereignty of Jehovah God, even if it be to imprisonment or a death permitted at enemy hands. By all legal and Christian ways we will continue to fight for our God-given rights and liberty to preach his Word, all of it, offend whom it may. In 1914 Jehovah's kingdom by Jesus Christ was established in the heavens, and we will continue to preach it to all nations, that men of good-will toward God may turn from the seditious course of this doomed world to the course of loyalty to Jehovah's sovereignty.

[40] To the judges who try our cases we will recommend the advice of the Pharisee doctor of the law, named Gamaliel, to the Jewish Sanhedrin of his day: "Now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5: 34-39) The politicians and judges who are wise will refuse to use their public office to serve religious interests against Jehovah's witnesses. In the controversy between Bible truth and religious error they will allow freedom of speech, press and assembly, taking their cue from the Roman deputy Gallio in Corinth, Greece, concerning whom we read: "Before Paul could open his lips, Gallio said to the Jews, 'If some misdemeanor or rascality were involved, Jews, you might reasonably expect me to listen to you. But as it is only a question of words and titles and your own law, you must look after it yourselves. I refuse to decide such matters.' And he drove them away from the court. Then they all seized Sosthenes, the leader of the synagogue, and beat him in front of the court. But Gallio paid no attention to it."—Acts 18: 14-17, *An Amer. Trans.*

[41] To this middle of the twentieth century of the "Christian era" all the false accusers and opposers have been unable to overthrow the work of witness to Jehovah's rightful rulership of all the earth and

37. What beastly creature did the apostle John foresee and foretell in action during this postwar period?

38. (a) Why is the "beast" pre-described for us as full of blasphemous names? (b) Of what action by the beast are we warned to beware?

39. Under such false charges, how shall we view and act upon the situation?

40. What advice will we recommend to judges, and whose example in Corinth, Greece, will wise judges follow?

41. Why is this witness work not overthrowable, but certain of success?

all the universe. Nor will these opposers ever be able to overthrow this work, for they are fighting against the omnipotent God. This witness work is of God, being commanded by him and started by him through his Son Jesus Christ. Therefore it will never come to nought. It is on the irresistible march to Jehovah's universal victory at the battle of Armageddon.

COMPANIONS OF SALVATION

A CHRISTIAN man and wife are spoken of as being "heirs together of the grace of life", and by faithfulness together they should gain the glorious prize of eternal life in God's new world. (1 Pet. 3:7) But now, turning from individual heirs of eternal life, we can say that there are two classes of persons today manifest that are companions, the one class with the other, and that will inherit eternal life in the righteous new world, the one class with the new world's Ruler in heaven and the other class as his loyal subjects on earth. The first class is the true church, which is espoused to the new world's Ruler, Jesus Christ; the second class has begun to appear in this twentieth century by associating itself with the remaining members of the church class yet on earth as the companions of these in the worship and service of God and in suffering for His cause. Numerous pictures are given in the Bible to show the loving, loyal companionship of these two classes together in the "last days" of this old world of unrighteousness.

One of the pictures showing how this earthly class of companions takes its stand today alongside the remnant of the true church in this time of persecution and danger is framed around Mordecai, the elderly cousin of Esther, in the fifth century before Christ. Mordecai, a Jew, was a servant of the king of Persia at Shushan. He had not gone back to Jerusalem with the remnant of faithful Jews whom King Cyrus had released from Babylon to return and build the temple at the holy city. At Shushan Mordecai brought up his young cousin Hadassah, otherwise called "Esther". King Ahasuerus or Xerxes, who had succeeded to the throne of Cyrus, did not know that Mordecai and Esther were Jews until after Esther had become his queen. At Shushan there was a royal servant named Haman, an Agagite of the nation of Amalekites against whom Jehovah God had long ago entered his judgment of destruction. (See 1 Samuel 15:2, 3, 8.) Haman was promoted to a responsible position under King Xerxes. Mordecai, being a faithful Jew and loyal to Jehovah God, refused to bow before Haman as the other people were required to do. Mordecai insisted on obeying God rather than men. He was like those today who refuse to hail men and to salute flags because such is contrary to God's commandments. Being angry, Haman formed a conspiracy to have Mordecai put to death. That conspiracy included all the Jews within the king's realm, including Palestine. Unavoidably, it included Esther the queen. Without knowing his queen was included, King Xerxes at the instance of Haman signed a decree to have all the Jews destroyed.—Esther 3:1-15.

Fortunately, in the nick of time, the duplicity and conspiracy of Haman were brought to the notice of the king, who ordered Haman to be hanged; which was done. (Esther 7:10) However, the law of the Persians was such that a decree once signed by the king must remain unchangeable. Therefore the decree of the king for slaughtering the Jews must stand. Now, in order to offset that decree, the king issued another decree providing for the Jews to defend themselves: "Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey." (Esther 8:11) The day was set for the fight to take place: "and in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them."—Esther 8:17.

The day to defend themselves came. "The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus [Xerxes], to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai [now the king's prime minister] fell upon them." So we read at Esther 9:2, 3. Many of the people of the Persian Empire, seeing that Jehovah God was with the Jews, had fear of Him, and therefore those God-fearing persons became Jews and thus companions with the chosen people of God. In order to do so they were obliged to show their faith in Him and agree to be bound by His law. Here we have the picture for today. Those Persians who voluntarily became Jews before the battle began between the Jews and Haman's followers pictured the persons of good-will of the present day who turn away from worldly religion and turn to Jehovah God and his Chief Servant, Jesus Christ. They do so before the oncoming battle of Armageddon breaks upon the universe. Hence they become heirs of salvation to everlasting life on earth in the new world.

Another picture of these companions of salvation deserves at least brief mention here. In the prophecy recorded at Psalm 45 is found a description of the present-day assembly of Jehovah's royal family in his heavenly palace. In this prophetic picture both Christ's "little flock" of Kingdom sheep and their present companions, Christ's "other sheep", are shown. In describing the "little flock" who are espoused like a virgin to God's Son Jesus Christ, Psalm 45:13, 14 says: "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.*) The facts previously published in *The Watchtower* show that the beginning of this prophetic picture concerning the "virgins her companions" took place after the coming of the Lord Jesus Christ to

Jehovah's temple where he now sits in judgment of all the nations of earth.—Mal. 3:1.

A virgin is one completely separated from the world organization of Satan the Devil and is fully devoted to Jehovah God. This kind of "virgin" class is not limited to persons of His church whom he has begotten by his spirit to spiritual life in the heavens with Jesus Christ. No; but this class of "companions", having taken a stand openly and completely on the side of Jehovah and his Theocratic organization and trusting entirely in the shed blood of his Son Jesus Christ and devoting themselves unselfishly to God, are also chaste ones. They watch against defiling their purity or virginity through any consorting with Satan's organization. Says the psalmist of them: 'The virgins her companions shall be brought unto thee.' That indicates that the "bride" class of Christ are first gathered to Jehovah's royal house, and the remnant of such class are first brought into a unity of organization here upon earth. Then, by His invitation, the persons of good-will come and associate themselves with the Lord's royal household. That means that they go along with the remnant of the bride class and are followers of Christ along with the remnant of his church. Thus they become companions of salvation through the Redeemer Jesus Christ. Study Psalm 45 from this viewpoint and you readers of good-will can rejoice.

Another picture of companions of salvation: In Scripture a holy mountain is used as a symbol of the kingdom of Jehovah God, with Jesus Christ as the Chief One and Head in that kingdom under God. The "mountain of the LORD'S house" mentioned at Isaiah 2:2 is His exalted royal family, consisting of Jesus Christ and his bride or church. We read: "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The people of all nations that obtain salvation must come to the house or temple of the Lord to worship there. That is to say, they must believe on Jehovah God and Jesus Christ, his Chief Servant, and must render worship to them. That agrees with what is said at Philippians 2:10, 11.

We are undoubtedly in the last days, and the persons of good-will are coming from all nations and seeking the Lord God. What do they say? We read in the prophecy: "And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." (Isa. 2:3) In the light of this prophecy we can now understand what is today taking place, namely, the gathering of the Lord's "other sheep" to his side, who, if continuing faithful until the final war of Armageddon is fought and ended, will inherit eternal life with the victors in the new world. Hence they now seek Jehovah so as to find protection and salvation.

OTHER PICTURES

Still other pictures in the Bible give varied views of the great multitude of good-will that come to serve Jehovah and his King Jesus Christ. Prisoners of Babylon and islands of the sea are used to picture them.

When the ancient Israelites were captives and prisoners in Babylon others who were not Jews according to the flesh associated themselves with this downtrodden people and showed them kindness and companionship. They shared the Babylonish restraints with them. But Jehovah God promised to raise up a liberator Servant, an "elect" One. This elect servant of Jehovah is now seen to be Jesus Christ. (Compare Isaiah 42:1 with Matthew 12:15-21.) In addressing his chosen Servant Jehovah God tells his mission, saying: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." (Isa. 49:9) The word *prisoners* being plural in number refers to more than one person or class. Those prisoners are the many persons held in restraint by the religious-political organization of Satan the Devil, which organization is symbolized by ancient wicked Babylon. The remnant today of the church of God were until recently prisoners of Babylon, but Jehovah's Elect Servant, by his truth and providences, has made them free. Now the prisoners that yet remain are those persons of good-will who, because of being kept in ignorance of the truth, are in mental and spiritual darkness. But now, it being God's due time, more and more of such persons are hearing the gospel of His established kingdom and are coming forth into the light. They get free.

Revelation 7:17 evidently refers to the above-quoted prophecy: "They shall feed in the ways, and their pastures shall be in all high places." (Isa. 49:9) These "high places" mean the heights of God's Theocratic organization. Those who hear His Elect Servant and who give heed and come forth and continue faithfully to serve the Lord God sit no longer in darkness, neither are they hungry for spiritual food. They are led and fed by Jehovah God through his Good Shepherd, Jesus Christ. "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." So promises Isaiah 49:10.—See Revelation 7:16, 17.

Jehovah, for his own name's sake, saves those who honestly and diligently seek him. He brings salvation to them through his Elect Servant, who is also his great Prophet pictured by Isaiah. At Isaiah 49:1 Jesus Christ, Jehovah's great Prophet, is represented as speaking to those now seeking Him out of good-will, and he addresses them as "isles", saying: "Listen, O isles, unto me; and hearken, ye people, from far." There are giant commercial, maritime powers that carry on traffic selfishly. But there are those who seek the Lord and who desire a righteous government and who are legitimate-business men in the world unwittingly supporting the Devil's organization. But they are out of heart harmony with the wickedness of that world organization, and these are pictured as certain isles, of whom it is said: "The isles shall wait for his law." (Isa. 42:4) Receiving some knowledge of God's purpose, and having faith in God and in Christ Jesus, these honest-hearted, legitimate-business men described as "isles" turn to the Lord God. Concerning them Jehovah says: "My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the *isles* shall wait upon me, and on mine arm shall they trust." (Isa. 51:5 and 60:9)

It is to those honest and sincere ones that Jehovah sends his witnesses with his message of the Kingdom.—Isa. 66:19.

These symbolic "isles" combine to form the "great multitude" described at Revelation, chapter 7; and concerning this it is written: "Let the multitude of isles be glad thereof." (Ps. 97:1) This means that the "great multitude" of the Lord's "other sheep" rejoice when they hear of Jehovah's kingdom and their opportunity to receive salvation. These, the symbolic "isles", are predicted to in due time worship and contribute toward the service of the Most High God and toward the service of his King Jesus Christ. Zephaniah 2:11 predicts: "And men shall worship him, every one from his place, even all the isles of the nations." —*Am. Stan. Ver.*

Now one final picture: At Zechariah 8:22, 23 we are told: "Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Here the number *ten* represents completeness of things pertaining to the earth. The term *Jew* comes from the word *Judah* and means "one who praises Jehovah". Christ Jesus was and is "the Lion of the tribe of Juda" and is the King over all who follow him and serve Jehovah his God. The remnant of his footstep followers yet on earth represent Christ Jesus, who is the principal Jew or Praiser of Jehovah. Hence our prophecy here shows the two companies that become closely knit together as companions, namely, the remnant of Jesus' "little flock" and the larger flock of his "other sheep" that form the "great multitude".

The prophecy in full discloses the persons of good-will coming from many parts of the earth, saying to each other: "Let us go speedily to pray before the LORD, and to seek the LORD of hosts." (Zech. 8:21) They do this in the "day of Jehovah", that is to say, the present time after Jehovah took to himself his great power in 1914 to reign by Christ Jesus. The prophecy says that the "ten men", meaning all the men on earth who are of good-will, "shall take hold of the skirt of him that is a Jew," meaning they will take hold of Christ Jesus. Since Jesus is now represented on earth by his remnant, the good-will persons come into association and companionship with the remnant. They bow low before Christ Jesus and say to his remnant: "We will go with you: for we have heard that God is with you." They openly declare themselves on the side of Jehovah God and his King and kingdom. They bend their backs and their knees to the Lord Jesus Christ and praise him. More and more of them are taking hold upon him, declaring their heart devotion to Jehovah God and Christ Jesus the King. They are not ashamed to declare publicly that they are on the side of Jehovah and Christ.

These do not hesitate, but delight, to be associated with the remnant of Christ's "bride" class, the church. According to the above prophecy, the remnant take the lead and the "other sheep", pictured by the "ten men", follow with them, all together serving the one Lord God. All of these devote all their substance, energy and everything to Jehovah's King and kingdom, serving faithfully to His praise. Together, they are blessed companions of salvation.

JEHORAM, ENSNARED AND EXECUTED

THE religious home atmosphere in which young Jehoram was reared did not keep him from falling by the feathered shaft that streaked from the bowstring of Jehovah's executioner. The home training did not argue favorably for the religious view that the many roads of different religions all ultimately lead to the haven of divine salvation. The religious road traveled by Jehoram guided him first into a snare and finally into an execution. His parents were devotees of sects of calf-worship and Baalism, being Ahab king of Israel and the notorious Jezebel. Nevertheless, Jehoram could have avoided the deathly snare of demon religion. He could have learned righteousness from the exploits of such contemporaries as Elijah and Elisha, true prophets of the true God Jehovah. Instead, he clung religiously to calf-worship and failed to purge the land of Baalism. Thereby he was ensnared, and he was executed therefor.

Jehoram (the name means "Jah is high", and often the shortened form "Joram" is used) ascended the throne of Israel after a brief reign by his elder brother Ahaziah. The death of his father Ahab was considered by Mesha king of Moab a propitious time for revolt, and accordingly he refused to send the usual tribute of two hundred thousand lambs and rams, with the wool, to the new king, Jehoram. Not only did Jehoram number and muster his own subjects for war, but he drew into the military venture King Jehoshaphat of Judah. To their combined armies were added the forces of Edom, as the hosts swung around the lower tip of the Dead sea. Seven days of circuitous marching found them threatened with death by thirst in the arid region, and the faithless religionist Jehoram lamented that Jehovah had lured them out to be slaughtered by the Moabites. But Jehoshaphat was not so hasty to shift the blame to God, and called for a prophet of Jehovah to give counsel. Elisha stepped forward, scornfully bade Jehoram to seek unto the Baal prophets of Ahab and Jezebel, but then announced that for the sake of Jehoshaphat the Lord God would deliver. How? By the digging of ditches, into which water from Edom seeped. Not only did it slake thirst, but it beckoned Moab to destruction by appearing to them as blood in the slanting, reflecting rays of the morning sun. Forward the Moabites recklessly plunged to gobble up the spoil of what they considered a victory won through internal fighting by the enemy, only to reel back startled and dismayed by the united front of warriors that rose up to meet them. They did not stop falling back in retreat till defeat was total.—2 Ki. 3:4-27.

From this experience Jehoram should have unlearned some of the demon-worship he had picked up at home. Obviously, Elisha was the spokesman of the Almighty God, and Elisha had rebuked him for Baalism. But even more evidence piled in to make a reasoning man abandon religion.

There was the tense moment when he received a letter from the king of Syria, requesting that the Israelite king cleanse Naaman of leprosy: "It came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me." (2 Ki. 5:7) Jehoram knew the golden calves and Baal images and the priests and prophets of the state religion could effect no leprosy cure; so he despaired. He should have abandoned such useless worship when he was rescued from what might have developed into a nasty international incident by Elisha's coming forward and effecting a cure through Jehovah's power.

Again, Jehoram should have grown wise to the weakness of his state religion and turned to Jehovah's worship when the king of Syria later warred against Israel. On different occasions ambushments laid by the Syrians were made known to Jehoram through Elisha, so often that the Syrian king suspected the presence of spies in his ranks. Upon learning of Elisha's activities he dispatched an army with horses and chariots to surround the city of Dotham and take captive Elisha, but Jehovah administered a military reverse by smiting the host with blindness and allowing Elisha to lead them into Samaria. There their eyes were opened to see their whereabouts. To Jehoram's eager questioning "Shall I smite them? shall I smite them?" Elisha ordered that they be fed and loosed. This ended the conflicts with Syria for a time. Should not the demonstration of God's power have also ended religion's ensnarement of King Jehoram? —2 Ki. 6:8-23.

And should not the snaring noose have snapped when in a later war with Syria deliverance came as foretold by Jehovah's prophet Elisha? Samaria was under siege, and so famine-ridden that women were boiling and eating their children. Jehoram was in an unreasonable rage, angry not at the state religion he supported but at Jehovah and the prophet Elisha. He stormed, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day!" But Elisha did not lose his head, and he informed Jehoram that tomorrow food supplies in Samaria would be plenteous. At twilight the besieging Syrians were caused to "hear things" by Jehovah's might, they believed the Hittites and Egyptians had been hired by Jehoram to march against them, and they fled in panic. Left behind were their tents and livestock and food stores. The next day Israel feasted upon the spoil, as Elisha had prophesied. Jehoram recognized the miraculous works performed by Elisha. He even at one time inquired of Elisha's servant Gehazi, "Tell me, I pray thee, all the great things that Elisha hath done." Then, as Gehazi told of the time Elisha had raised to life the dead son of a Shunammite woman, that woman and her son entered and verified the account. But on Jehoram the snares of religion still held.—2 Ki. 6:24-33; 7:1-16; 8:4-6.

They held till a day in 909 B.C., after Jehoram had reigned twelve years. On that day the king of Israel was in Jezreel convalescing from wounds received in battle with the Syrians at Ramoth-gilead. His thoughts are shattered by the warning cry of a watchman on the tower in Jezreel, "I see a dust cloud." A messenger is dispatched to question the approaching company, "Is it peace?" But the messenger does not return. Neither does the second one sent out with the same question on his lips. Whereupon Jehoram has his chariot made ready and, along with King Ahaziah of Judah, goes to meet the approaching one whose furious chariot-driving has identified him as Jehu. They meet at the field of Naboth. Jehoram calls out, "Is it peace, Jehu?" Jehu whips back the countering question, "How can there be peace as long as the harlotries of Jezebel your mother and her witchcrafts are so many?" Terrified Jehoram wheels his chariot and speeds toward Jezreel, calling out over his shoulder, "Treachery, Ahaziah!" But wicked Jehoram does not speed nearly as fast as the streaking arrow twanged from Jehu's bow. It thuds into Jehoram's back with such force that it does not stop till it pierces his heart and comes out his chest. The body that slumps lifeless on the chariot floor is cast into murdered Naboth's plot of ground, according to the word of the Lord. Jehovah God used Jehu to execute the king who willingly remained in the snares of devil religion.—2 Ki. 8:25, 28, 29; 9:16-26, *An Amer. Trans.*

Jehoram's reign over Israel started during the eighteenth year of Jehoshaphat's reign over Judah (921 B.C.), and for twelve years he very actively followed the religious sect of calf-worshipers started by Jeroboam. Also, though apparently not the devoted Baalite that his father and mother were, he allowed Baalism such free course that he was denounced for it by Elisha and Jehu. (2 Ki. 3:1-3) This Jehoram of Israel should not be confused with Jehoram of Judah. Jehoram (or Joram) of Judah was serving on the throne of Judah as temporary viceroy for his father King Jehoshaphat when Jehoram of Israel became king. (2 Ki. 1:17) Jehoram of Judah was also ensnared by the same demon religions that tripped up Jehoram of Israel, and he fell at Jehovah's hand by an incurable disease of the bowels, just as Jehoram of Israel was executed by Jehovah through the racing arrow of Jehu.—2 Ki. 8:16-24; 2 Chron. 21:1-20.

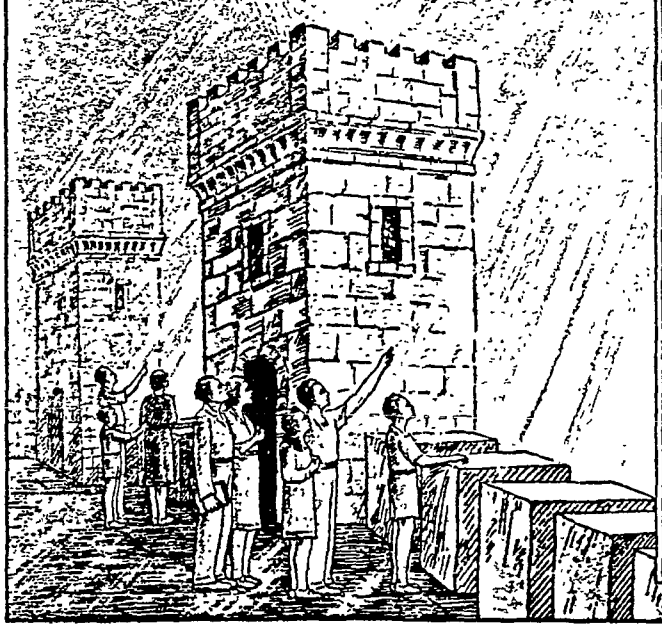
FIELD EXPERIENCE

A BOOKLET-CAMPAIGN EXPERIENCE (CALIFORNIA)

"Having covered all my territories thoroughly, I was coasting along and making back-calls and caring for sixteen studies, waiting for the booklet *'The Prince of Peace'*. Then came the *Informant* instructions to use another booklet for the December work. On Friday, December 13, I went into the field and in three hours placed 317 booklets entitled *'Be Glad, Ye Nations'*, with eleven persons of good-will, for them to replace. More booklet placements in numbers of 7 at a time and (mostly) 30 followed. As a result, I had the pleasure of turning in names of twenty-two good-will who made their first step as publishers, and placed over 400 booklets. My efforts will be to show them their privilege of continuing to 'rejoice with His people'. One of these 'sheep' went along today again for four hours, and expressed joy and a desire to continue."

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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MARCH 15, 1947

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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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

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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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"SHINING IN THE KINGDOM" TESTIMONY PERIOD

April, set aside as "Shining in the Kingdom" Testimony Period, will close the four-month-long subscription campaign for the magazines *The Watchtower* and *Awake!* Seeing that both these magazines are published in many languages, those of many nations wanting to let shine the light of God's kingdom as reflected on the pages of said magazines will be able to offer them both together along with two premium books published by our Society. They will continue to make this joint offer at the regular subscription rate of $2.00, realizing that this special offer concludes with this final month of April. At the coming of spring north and of autumn south of the equator many readers of these magazines may feel the urge to join in for the finish of the campaign in a brilliant flash enlightening multitudes of people of good-will. To such we say: Write us without delay and let us help you get in touch with veteran Kingdom publishers as well as supply you with other necessary instructions for service. Kindly furnish us with a service report at the end of April.

MEMORIAL CELEBRATION

The time for observing the Memorial this year will be after sunset or after 6 p.m., Standard Time, of Sunday, April 6. Each company of Jehovah's witnesses should meet that night at an announced hour, both those of the anointed remnant and all persons of good-will. Before those of the remnant partake of the Memorial emblems, some competent brother should present a brief speech extemporaneously or read some pertinent paragraphs from the most up-to-date *Watchtower* articles on the subject. As shown in the February 15, 1947, issue of *The Watchtower* both emblems should be served together, seeing that the partaking of the broken unleavened bread and the red wine together show forth the one thing. All companies meeting together in observance of the Memorial will please report to this office, stating the total attendance and indicating the number of partakers. Song and prayer should close the observance.

"WATCHTOWER" STUDIES

Week of April 20: "Reasons for the Resurrection Hope," ¶ 1-21 inclusive, *The Watchtower* March 15, 1947.

Week of April 27: "Reasons for the Resurrection Hope," ¶ 22-42 inclusive, *The Watchtower* March 15, 1947.

NATIONAL ASSEMBLY OF JEHOVAH'S WITNESSES

At the Cleveland assembly, the president of the Society, N. H. Knorr, told the brethren of the plans for a convention in California in 1947, following his world tour. We are now pleased to say that this will be held in California, with assembly in Wrigley Field, August 13 to 17, inclusive, Los Angeles being the city. Brethren making plans to go should arrange their vacations accordingly. Later announcement will be made as to rooming and other information. This notice now will aid those who plan to attend the California assembly to make their arrangements well in advance.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVIII MARCH 15, 1947 No. 6

REASONS FOR THE RESURRECTION HOPE

"Touching the resurrection of the dead I am called in question by you this day."—Acts 24:21.

JEHOVAH gives solid reasons for humankind to hope in resurrection of the dead. The first reason is his own word that such a thing shall take place. If the Almighty God puts his own word at stake on this matter, then who is there to claim that even this miraculous thing could be impossible for him? Another reason is that, having given his word, he has taken steps looking to the resurrection of the dead. He will not reverse himself. Having begun, he will carry matters through to a completion. No intelligent creature, Satan the Devil or anyone else, will be able to turn God's hand back. His almighty power will support his word and vindicate it. His word will never be flung back into his face unfulfilled, but will be established as the truth.

[2] Jehovah God has given typical illustrations to demonstrate his power to raise the dead. He has also given an actual case of raising the dead to an endless life. For our assurance he provided many witnesses to the truth of these typical and actual cases of resurrection, and we have their record. Why, then, should the resurrection be thought unbelievable? We remember the man who, long ago, stood before a Roman court and its unbelieving judge, King Agrippa, and said to him: "Why should it be thought a thing incredible with you, that God should raise the dead?" And then this man testified that he had in a marvelous way seen the one that had actually been resurrected from death. Yes, he had actually conversed with him. Before that he had fought viciously against believers in this resurrection case. Hence he had to be given direct evidence in order to be convinced. His example should help out those today who incline to think resurrection unbelievable.—Acts 26:8-23.

[3] In pleading his case in court this resurrection witness said: "Having therefore obtained help of God, 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." For saying this, Festus, then sitting with King Agrippa, called the witness raving mad. For trying to pin him down to believing that the Jewish prophets foretold the resurrection King Agrippa charged the witness Paul with trying to make him a Christian. (Acts 26:24-28) Some readers of this magazine, *The Watchtower,* may likewise claim we are trying to make Christians out of them, but our purpose is to present the facts regarding the resurrection and then to let whosoever will be comforted thereby.

[4] In the very last book of the Bible Jehovah God has given a revelation describing in symbolic language the resurrection of dead humankind; but from the very first book of the Bible onward he has pointed to the resurrection and given reasons for hoping in it. When Jehovah God gave his Edenic promise in the hearing of Adam and Eve, who had come under the penalty of death, he pointed to a certain resurrection upon which the future resurrection of mankind would be based. To the great Deceiver, Satan, whose work could be undone only by resurrection of the dead, God the Judge said in pronouncing sentence: "Because thou hast done this, thou art cursed . . . 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) Later prophecies by Jehovah God made plain that this bruising of the heel of the woman's seed meant or included the killing of the seed, Christ. Hence if such bruised Seed is to bruise and crush the head of the Serpent, Satan the Devil, who still lives a most active life, it must be after Christ the Seed of God's woman had been raised from the dead and thus recovered from the bruising of the heel. To the faithful followers of the Seed of the woman the apostle Paul writes: "The God of peace shall bruise Satan under your feet shortly." (Rom. 16:20) This, too, must mean the resurrection of these from the dead. In that way

1. What two solid reasons are there for us to hope in resurrection?
2. What do we have also to testify to the truth of the resurrection?
3. What is the purpose of presenting facts about resurrection?
4. How in Eden did God point forward to the resurrection?

Satan's work against them may be fully undone, nullified.

5 About 1,656 years after Jehovah's Edenic promise a global flood washed out the life of every living creature on earth, except eight humans and the lower animals with them in their big covered float or ark. At that time a whole world died. When Noah and his seven family members stepped out of the ark after the subsidence of the flood it was as if they had come back from the dead. Before the flood what person, lacking faith in God, would have said that these eight in that ark would come out of such a world cataclysm alive? The apostle Peter connects the case of these flood survivors with resurrection, saying: "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. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."—1 Pet. 3:20-22.

6 Peter mentions baptism as the antitype or figure like that experience of salvation in the ark. He does not mean baptism in water for repentance. The water baptism of that ancient ungodly world killed it off, but the ark was the means of salvation for Noah and his family. Hence the baptism that Peter means is the baptism of the seven fellow survivors unto Noah in the ark. Noah is evidently a typical picture of Jesus Christ. So, those who want to be saved to eternal life must be baptized unto him within God's ark-like arrangement. They must become submerged in obedience under the leadership of Jesus Christ in order to gain eternal salvation. Simply the cleaning of themselves up morally in the flesh will not do this. But what gains salvation for them is their gaining a clean conscience toward God by the benefit of Jesus' life-giving sacrifice. Jesus Christ himself was submerged by a baptism into God's will. Thereafter he did not seek to live according to his own will. Since he submitted to the divine will even down into death Jesus Christ lives today only by reason of being resurrected. In like manner his faithful followers, who go down into death in obedience to the will of Jehovah God, gain life again only by resurrection. This is because their Leader Jesus Christ himself was the first to be resurrected from the dead by Almighty God's power. So to such Christians it is written: "And as God raised the Lord to life, he will raise us also by his power."—1 Cor. 6:14, *An Amer. Trans.*

5 How does Peter connect up the flood of Noah's day with the resurrection?
6. To what baptism here does Peter refer, making necessary the resurrection?

"A GOD OF THE LIVING"

7 Abraham the Hebrew was the one that God chose 427 years after the flood to be the outstanding man through whom the Seed of God's woman should come. The promise that God gave Abraham for his faith and faithfulness certainly depends upon God's power of resurrection for its realization. God's covenant-promise to Abraham said: "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. 12:3) By the time the blessing of all families of the earth should be due so many of such families should be dead and in their graves. How, then, could they all be blessed unless the omnipotent God exercised his power of resurrection at his appointed time? Although foreseeing the need of resurrection, yet also knowing his own miraculous power, Jehovah God made his promise to Abraham of such breadth as to sweep in all families. It was not an impossible, ridiculous boast, but an adequately backed-up promise. Abraham was but a prophetic type of Jehovah. In reality, therefore, it is in Jehovah that all families of those that bless Him will be blessed with eternal life. Jehovah is a God of the living.

8 There is no questioning that Abraham believed in God's power to raise the dead and in his purpose to do so. Jehovah had revealed himself to Abraham as "the Almighty God". When Abraham and his wife Sarah were practically dead as far as power to produce children is concerned, God miraculously made their dead reproductive powers to live and function again in order to bring forth their promised son Isaac. "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; and being fully persuaded that, what he had promised, he was able also to perform." "Whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." (Rom. 4:19-21, 17; Gen. 17:1; 21:1-7) In connection with this son Isaac came the tremendous test of Abraham's faith in Almighty God's power to raise the dead from the graves. His faith in resurrection helped him to meet successfully the test of his absolute obedience to God. In this instance his obedience called for him to sacrifice his beloved son Isaac on Mount Moriah. With Isaac lying bound upon the wood on the altar Abraham was about to strike him dead with a knife, when God's angel stopped his hand, stopping thus the human sacrifice.

7. What promise did God first make to Abraham? and upon what does it depend for realization?
8. What miracle was required for the birth of Isaac? and what helped Abraham to meet the test in sacrificing Isaac?

God released Isaac from the altar of sacrificial death and provided a ram to be offered up instead.

9 In receiving his son Isaac from the altar Abraham was acting out a living drama depicting how God would receive his only begotten and beloved Son Jesus Christ from death as a human sacrifice. The apostle Paul, pronouncing this a prophetic figure of the resurrection of Christ, says: "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) That the seed of God's woman, bruised at the heel by the Serpent, was prefigured here by Isaac is indicated by the promise that God gave Abraham immediately afterward in which he said: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies [including bruising the Serpent's head]; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:17, 18.

10 As foreshadowed by Isaac, not only was the promised Seed, which is Christ, to be resurrected from the dead, but also God was to use this Seed in the resurrection of others in order that all the nations might be blessed. Thus God was establishing our confidence still further in a coming resurrection. Doubtless, too, the faith of Abraham in resurrection was strengthened, so that he looked forward to the day of this Seed of blessing, that is, to Christ's day. That fact is certified by Jesus Christ himself. From his heavenly prehuman place he had observed the course of faithful Abraham and therefore was able to say to the Jews: "Your father Abraham rejoiced to see my day: and he saw it, and was glad. . . . Verily, verily, I say unto you, Before Abraham was, I am."—John 8:56-58.

11 Disbelievers in the resurrection, namely, Jewish Sadducees, were the ones that caused Jesus to show us a resurrection proof in the Hebrew Scriptures that we might doubtless have overlooked otherwise or not been positively certain on. In the Hebrew Scriptures this proof is found in the account of the angel's appearance to the shepherd Moses at the burning bush near Mount Horeb. By the angel Jehovah said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. 3:6) Jehovah made a similar statement to Jacob after his grandfather Abraham had died and at the time of the dream of the ladder reaching up to heaven. "And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac [still alive on earth]: the land whereon thou liest, to thee will I give it, and to thy seed; . . . and in thee and in thy seed shall all the families of the earth be blessed."—Gen. 28:13, 14, *Am. Stan. Ver.*

12 Not that the Hebrew Scriptures did not contain other proofs just as good of the coming resurrection, but likely because the Sadducees used a part of the law of Moses (Deut. 25:5-10) to try to ridicule the resurrection, Jesus used a part of the same law of Moses to prove it. (Ex. 3:6) He said: "But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him."—Luke 20:37, 38, *Am. Stan. Ver.*

13 For God not to be the God of a dead Abraham, Isaac and Jacob he must resurrect them from the dead. He had not already done so, for Jesus said that Abraham, Isaac and Jacob and all the faithful prophets were yet to be seen in the kingdom of God. (Luke 13:28) But God had unchangeably purposed to resurrect these faithful men of old through his Seed of the woman, and God's purpose was so definite and sure of fulfillment that all these faithful ones, though then dead in the graves, lived to God and he could speak of being their God. Here was again a case where "God, who giveth life to the dead, . . . calleth the things that are not, as though they were". In due time his power, equal to every call and need, will make them to be what he has called them. (Rom. 4:17, *Am. Stan. Ver.*) Hence every place in the Scriptures where he calls himself the God of men then dead in the grave is a proof of the sureness of the resurrection.

FIRST-FRUITS OF THOSE ASLEEP IN DEATH

14 Another proof foreshadowing God's purpose to overpower the "gates of hell" and deliver the dead is his law concerning the spring first-fruits of the grain harvest. Moses recorded it. "And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the sabbath [next day

9. What prophetic drama was Abraham here enacting? and how does Paul confirm it?
10 Thereby, faith in what miracle was strengthened? and to what did Abraham look forward?
11, 12. What resurrection proof in the Hebrew Scriptures did Jesus point out to the Jewish Sadducees, and why?
13. How, then, is Jehovah a God of the living when so many are dead?
14. What law recorded by Moses at Leviticus 23 foreshadowed the resurrection?

after passover] the priest shall wave it. And in the day [Nisan 16] when ye wave the sheaf, ye shall offer a he-lamb without blemish a year old for a burnt-offering unto Jehovah. . . . And ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God."—Lev. 23: 9-14, *Am. Stan. Ver.*

[15] The apostle Paul calls our notice to this law as showing the performance and the date of the most important resurrection, the first of its kind and the foundation of all future resurrections. In his vigorous argument on resurrection as a certainty Paul triumphantly exclaims: "But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming." (1 Cor. 15: 20-23, *Am. Stan. Ver.*) In harmony with his being the FIRST-FRUITS of those asleep in death, Jesus Christ was raised from death on Nisan 16, the very day on which the Jewish high priest offered the sheaf (or omer) of barley grain to Jehovah God at the temple in Jerusalem. According to God's law the offering of the first-fruits was followed by the gathering and eating of the after-fruits. Hence if Jesus is the first-fruits of those asleep in death, it denotes resurrection for such other sleepers afterward at the divinely appointed time.

[16] On the fiftieth day from his resurrection came the feast of Pentecost, when the first-fruits of the wheat harvest were offered to the Lord God at the temple. (Lev. 23: 15-21) On that day of Pentecost the consecrated followers of Christ became alive to God in a spiritual sense by the outpouring upon them of the holy spirit of God. On that same day, with the help of this outpoured spirit, the apostle Peter called public attention to another advance proof in the Hebrew Scriptures of the resurrection. Peter quoted King David's prophetic statement in Psalm 16: 8-11 and said: "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, 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. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." (Acts 2: 27-32) The *hell* in which Jesus' soul or existence was not left was the grave, and not an infernal fiery place of eternal torture of the wicked. Those in "hell" are absolutely dead, and not painfully alive in torments. From this unconscious death-state it was that God resurrected Jesus to life, as predicted in Psalm 16.

[17] Some days after Pentecost the spirit-filled Peter gave another proof from the ancient Hebrew Scriptures that Jesus Christ was foretold to rise from the dead, hence another prediction of the resurrection. This time Peter stood before the Jewish Sanhedrin, which several months before had sentenced Jesus to death as a blasphemer. Peter was called upon to give answer on how he cured a beggar born lame from his mother's womb. Said Peter, without mincing any words: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye 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 4: 10-12) Here Peter quoted from Psalm 118: 22, and the way Peter applied it shows it foretold the resurrection of Jesus Christ.

[18] The verse that Peter quoted, together with its surrounding verses, reads: "I will give thanks unto thee; for thou hast answered me, and art become my salvation. *The stone which the builders rejected is become the head of the corner.* This is Jehovah's doing; it is marvellous in our eyes. This is the day which Jehovah hath made; we will rejoice and be glad in it. Save now, we beseech thee, O Jehovah: O Jehovah, we beseech thee, send now prosperity. Blessed be he that cometh in the name of Jehovah: we have blessed you out of the house of Jehovah." (Ps. 118: 21-26, *Am. Stan. Ver.*) Now, how did this prophetic scripture predict a resurrection? In that the builders' refusing the stone meant the death of Jesus Christ and then the stone's becoming the head of the corner meant Jesus' being raised from the dead to heavenly glory and power.

[19] On the tenth day of Nisan, four days before the Passover, of A.D. 33, Jesus rode in the style of former Jewish kings into the city of Jerusalem while the multitudes cried out in the language of Psalm 118. We read of this at Matthew 21: 9-11: "From the throng in front and from those behind the cry went

15. Why did Paul properly call Christ the "firstfruits" of them asleep in death? and what does this term also indicate?
16. What resurrection proof did Peter point out in the Hebrew Scriptures on the day of Pentecost?
17. What resurrection prediction did Peter quote to the Sanhedrin?
18. How did this scripture predict a resurrection?
19. How was Psalm 118 fulfilled at Jesus' triumphal ride? and how did he show what rejecting "the stone" meant?

up: *Save* [or, Hosanna to] the Son of David! *Blest is he who comes in the name of the Lord;* Give him help on high! As he entered Jerusalem, all the city was stirred, saying, Who is this? The crowd answered, This is the prophet Jesus, from Nazareth of Galilee." (Torrey's translation) Two days later Jesus was engaged in discussion with the chief priests and religious elders at the temple, and as a climax he quoted from Psalm 118. "Jesus saith unto them, Did ye never read in the scriptures, *The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?* Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matt. 21:42-44) In the parable of the vineyard which he had just given before these words of warning Jesus showed that the builders' rejection of the stone meant killing him violently. The Jewish religionists knew whom Jesus meant as the killers, for we read: "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."—Matt. 21:45.

[20] Two days later the would-be "builders" of a Jewish religious kingdom did reject Jesus as a worthless, objectionable "stone" having no place in the kingdom building. They had him arrested and then asked the Roman governor, Pontius Pilate, to release to them a robber and murderer, Barabbas, rather than Jesus. When Pilate displayed Jesus to the mob with the challenging words, "Behold your King!" then, as we read in the record, "they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst." (John 19:14-18) Thus Peter could afterward tell the Jews: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:14, 15) It is therefore proved Scripturally and factually that the builders' rejecting of the stone included the putting of Jesus to death as if not fit to be king or head.

[21] Correspondingly, the making of the Stone to be the head of the corner included, yes, rested upon the raising of the rejected Stone, Jesus Christ, from the dead. Only Jehovah God, the great Builder of all things, could do this. Psalm 118:23 had predicted that it would be "Jehovah's doing"; and it was. On the third day of Jesus' lying dead in "hell" Jehovah God sent prosperity to his Kingdom cause by saving his faithful Son, The Stone, from the dead and not leaving his soul in "hell". In spite of the Bible prophecies that foretold it, even Jesus' own disciples did not expect it. Hence his resurrection was "marvellous" in their eyes, and justly so, because it was God's greatest miracle. It was the "working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places".—Eph. 1:19, 20.

[22] The making of the rejected Stone to be the Head of the corner did not stop with Jesus' resurrection, but progressed to exalting him to heaven, to God's own right hand as the King-designate of the promised new world of righteousness. This, too, was marvelous in the disciples' eyes, for, just before he ascended to heaven, these disciples asked him about setting up his kingdom *on earth* among the Israelites. So his ascension amazed them. (Acts 1:1-11) On the day of Pentecost they began to understand, and Peter then explained the outpouring of God's spirit by saying: "He is Jesus, whom God raised from the dead, and to whose resurrection we are all witnesses. So he has been exalted to God's right hand, and has received from his Father and poured over us the holy spirit that had been promised, as you see and hear."—Acts 2:32, 33, *An Amer. Trans.*

[23] In his first letter to Christians this same apostle Peter combines the prophecy of Psalm 118 with that of Isaiah 28:16, and accordingly this latter prophecy of Isaiah must find its fulfillment at Jesus' resurrection and exaltation to God's heavenly organization Zion. Note Peter's words: "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 [of which Jesus is the Chief Corner Stone], . . . Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." (1 Pet. 2:4-7) Isaiah's prophecy, which Peter here quoted and which is addressed to the "scornful men" of Jerusalem, who rejected the Stone Jesus Christ, reads: "Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jeru-

20. How do we prove factually that the builders' rejecting the stone meant killing Jesus?
21. Upon what miracle did making the stone the corner-head rest? and why was it marvelous to the eyes?
22. What did the making of the stone the corner-head also include?
23. How does Peter in his first epistle show Isaiah 28:16 implied a resurrection?

salem: . . . thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isa. 28:14-16) In this prophecy of Isaiah, then, the promise of a resurrection lay implicit, the resurrection of the Chief One of Jehovah's capital organization, Zion.

FOREFATHERS AND DANIEL

[24] In view of the resurrection of the Sure Foundation Stone, Jesus Christ, what follows? This: the blessing of others out of all families and nations with a resurrection from the dead. This seems to be what is understood, though not directly so said, at Psalm 45:16, which reads: "Instead of thy fathers shall be thy children, whom thou shalt make princes in all the earth." (*Am. Stan. Ver.*) According to the Hebrew pronoun *thy,* in masculine gender, this is addressed to the anointed King of Jehovah, namely, Jesus Christ, whose faithful fathers according to the flesh included Enoch, Noah, Abraham, Isaac, Jacob, King David, and others, all of whom died with faith in God and in his good purpose. So, then, for these dead men to step into the shoes of "children" of Jesus Christ and to be made "princes in all the earth" there must be a bringing of them back to life on earth by a resurrection. Since the King Jesus Christ is the One to whom they become "children", their resurrection to life must be by virtue of his death for them and also by means of his power to raise the dead whom he redeemed by his sacrifice.

[25] In such way his forefathers acquire life through him, and he becomes a direct Father to them. "And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." (Isa. 9:6, *Am. Stan. Ver.*) The anointed King, Jesus Christ, left no doubt about the resurrection of his faithful forefathers to life. He told the Jews who disbelieved and rejected him: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."—Luke 13:28; Matt. 8:11, 12.

[26] One of those prophets, Daniel, whom King Darius made president over all the princes of the Medo-Persian empire, received a direct promise of a resurrection at the time of the kingdom of God by his Messiah, Jesus Christ. After foretelling the "time of the end", and the "abomination of desolation", and the increase of knowledge on the Bible, and the "time of trouble, such as never was since there was a nation even to that same time", Jehovah's angel said to faithful Daniel: "But thou, go (thy way) toward the end; and thou shalt rest, and arise again for thy lot at the end of the days." (Dan. 12:1, 4, 11, 13, *Leeser*) At that time Daniel was about a hundred years old and, so, close to his death. He died after the third year of Darius' successor, Cyrus. His rest during the twenty-four centuries since then has been in the grave, and not in any imaginary *limbo.* Hence his 'standing in his lot' in God's due time means his coming forth from the tomb to life on earth as one of the "princes in all the earth". Seeing that the time of unparalleled trouble is fast maturing and that we are in the time of the end with its increase of knowledge and its abomination of desolation, we can be sure Daniel will stand in his lot at no far distant date by the power of the resurrection. He will become thereby one of the "children" of the great "Prince of Peace", who has been actively reigning at Jehovah's right hand since A.D. 1914. The angel's promise to Daniel is to our hearts a mighty proof of the resurrection.

[27] Having such things narrated to them in the inspired Hebrew Scriptures, and being descendants of faithful servants of Jehovah God who believed in the coming resurrection, the faithful Jews of Jesus' day looked forward to a resurrection. Naturally they did not expect Jesus' resurrection in their time three days from his violent death. Even the Pharisees held to a belief in the arising of the dead; and certainly they did not believe this because Jesus taught it. "For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." (Acts 23:8) And so, in the court of Judge Felix, Paul said: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:14, 15, 21) It is clear, then, that the use of this term *resurrection* was a regular thing among the Jews, years before Jesus was born.

"ANASTASIS" AND ITS MEANING

[28] Let us remember that the Hebrew Scriptures of the Bible began to be translated into the common Greek (or *koiné* Greek) in the third century before Christ. This translation became known as the Greek *Septuagint* (LXX). Then the books of the Maccabees were written in Greek and completed, at least a half century (B.C. 64) before the birth of Jesus. The Greek-speaking Jews added these books of the Mac-

24. In consequence of the above, how, then, is Psalm 45:16 to be realized?
25. How did Jesus indicate to the unbelieving Jews that those faithful ones of old would be resurrected?
26. How was a resurrection promise directly given to Daniel? and why is it near of fulfillment?
27. From what facts is it clear that years before Jesus' birth the term "resurrection" was a regular thing among Jews?
28. Why were the Jews in Jesus' day familiar with the Greek word "anastasis", and what does this word literally mean?

cabees to the Greek *Septuagint*. The Greek word which is translated "resurrection" in English is the word "anastasis". It occurs a number of times in both the Greek *Septuagint* and the book of Maccabees. It literally means "a standing up again" or "a rising again". This is the sense of the word at Lamentations 3:63, which reads: "Behold their sitting down, and their rising up [*anástasis*]; I am their musick." Also at Zephaniah 3:8: "On that very account, wait thou for me, saith the Lord, until the day of my resurrection [*anástasis*] for a testimony. For this judgment of mine is for the assemblies of nations; to admit kings, to pour out all the fury of my wrath on them. For by the fire of my zeal all this land shall be utterly destroyed." (*The Septuagint*, by C. Thomson) The apostles of Jesus in their writings made many quotations from the Greek *Septuagint*, and were familiar with *anástasis* and used this word.

[29] In the above-quoted verses from the *Septuagint* *anástasis* has no reference to the rising of the dead from the graves. But in the second book of Maccabees it is so used. In the passage which the Roman Catholic Hierarchy quote in support of their doctrine of a "purgatory" and offering masses for the dead we read: "And the noble Judas exhorted the people to keep themselves free from sin, after having seen with their own eyes what had happened because of the sin of those who had fallen [in battle]. He also took a collection, amounting to two thousand silver drachmas, each man contributing, and sent it to Jerusalem, to provide a sin offering, acting very finely and properly in taking account of the resurrection [*anástasis*]. For if he had not expected that those who had fallen would rise again [verb: *anasténai*], it would have been superfluous and foolish to pray for the dead; or if it was through regard for the splendid reward destined for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be set free from their sin."—2 Macc. 12:42-45, *An Amer. Trans.;* also Catholic *Douay* translation.

[30] We agree: those verses mention "resurrection", but not a so-called "purgatory" of torments in fire and other things described in "The Divine Comedy" by the Italian poet Dante. Opposite from placing the dead in a purgatorial half-way station between heaven and hell, verse 45 above refers to the dead as being unconscious, like those who "fall asleep". Their hope of life is not by getting out of a "purgatory" and going to heaven, but by 'rising again' from the death state in the graves. The ancient Jews believed in resurrection to life on this earth, but not in going to heaven to become spirits. The money collection by Judas Maccabaeus for those fallen Jews brought about no change morally or religiously in the dead Jews found with amulets of idols under their shirts, but, as they went down into death, so they will return from the graves morally and religiously. Ecclesiastes 11:3 tells us: "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Without the blood of Jesus Christ, the most that Judas could have hoped to gain for those fallen Jews by means of the money collected was a typical atonement. It was a typical cancellation of sins against the Mosaic Law such as the living Jews gained by offering animal victims as atonement sacrifices for themselves. (Lev. 4:1-35) Thus viewed, even if the Roman Catholic Hierarchy do insist that the book of Second Maccabees is inspired and is part of the Holy Bible, it offers no support for a "purgatory" in which to torment human souls after death.

[31] At 2 Maccabees 7:8-14 we read regarding a Jewish mother and the torture of her seven sons: "So he also underwent the same series of tortures as the first suffered. But when he was at his last gasp, he said [to the king], 'You wretch, you release us from this present life, but the king of the world will raise us up [verb: *anastései*], because we have died for his laws, to an everlasting renewal of life.' After him, the third was mocked, . . . And when he had departed, they tortured and maltreated the fourth in the same way. And when he was near his end, he spoke thus: 'It is better to die by men's hands and look for the hopes God gives of being raised again [verb: *anastésesthai*] by him; for you will have no resurrection [*anástasis*] to life." (*An Amer. Trans.;* also *Douay*) These verses are of historical value. They show that the Jews of the second century before Christ had faith in a return of the dead to life on earth as human creatures. The verses also show the Jews believed that some men were so wicked and sadistic that God would not grant them an awakening from death by a resurrection.

[32] In harmony with this belief, if the Jews of Jesus' day judged a criminal so deep in wickedness as to have no show of a resurrection, they had the body of the executed criminal thrown into the deep narrow glen south of Jerusalem called *Gehenna*, or *valley of Hinnom*. Into the depths of this narrow gorge the carcasses of animals and every other kind of filth were thrown in order for the combustible parts thereof to be consumed by fire. Gehenna's fires were kept burning day and night, and to speed up the fiery destruction brimstone or sulphur was pitched into the fire. Any dead animal matter that lodged on ledges of the gorge and so escaped the fire bred worms in

29. In connection with what does 2 Maccabees use the word "anastasis"?
30. Why does 2 Maccabees 12:42-45 not prove a "purgatory" or actual removal of sins of the dead by money collections?
31. What does 2 Maccabees 7:8-14 show as to resurrection beliefs?
32. For what purpose was Gehenna used, and what did it symbolize?

the heat of the place. These worms then became the agents of destruction and did not die until they had consumed the decaying, putrefying matter. Historically, Gehenna was a place of destruction by fire or worms. Only the twisted religious imaginations connect up conscious torment of human souls with Gehenna. In the Bible, however, Gehenna is used as a symbol of everlasting destruction, annihilation, for those barred from a resurrection. Jesus with his own eyes looked at that Gehenna south of Jerusalem many times and knew its purpose and use. And so he and his disciples used it in their speech as a symbol of destruction without a resurrection, and never as a symbol of everlasting torment in fire and brimstone applied by devils. For example, Jesus said: "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in Gehenna." —Matt. 10:28, *Am. Stan. Ver.*, marginal reading.

[33] Gehenna is different from hell, Hades, or the grave, because there is no resurrection from Gehenna; it means destruction of the creature completely, soul and body. To show that Gehenna means the opposite of life, Jesus further said: "And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the Gehenna of fire." (Matt. 18:9, *Am. Stan. Ver.*, margin) If the opposite of entering into life is being cast into Gehenna, then Gehenna does not mean torment but means death, extinction of life. Knowing the dreadfulness of this fate, Jesus cried woe to the hypocritical religious leaders: "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. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Gehenna?" (Matt. 23:15, 33, *Am. Stan. Ver.*, margin) Being sons of Gehenna meant they were sons of destruction, doomed to destruction, to suffer the eventual fate of their father, the great Serpent, Satan the Devil. Christ Jesus as Judge will say to the modern-day counterparts of those hypocritical scribes and Pharisees: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41) The death and resurrection of Jesus Christ do not result in any benefit to such unreachable, irreformable wicked ones.

[34] Although above we treated several verses of Second Maccabees, it is not to these uninspired apocryphal books that we look for our surest reasons for hoping in the resurrection of the dead. As demonstrated in the preceding paragraphs, God's inspired Hebrew Scriptures provided plenty of undeniable proof that, from the time of man's surrender to Satan the Devil in Eden with death as the penalty, God made it his purpose to resurrect the dead from their graves by the Seed of the woman. Hence the faithful Jewish remnant in Jesus' day hoped in the resurrection, and the Greek-speaking Jews among them used the term *anástasis,* meaning *resurrection.*

[35] Reading the Greek Septuagint translation of the Hebrew Scriptures, they found the verb which means to rise from the dead, and it is the verb from which the noun *anástasis* is drawn. In itself this Greek verb (*anasténai*) means to get up or rise again, and is so used at Isaiah 52:2, where Jehovah God says to desolated Jerusalem: "Shake thyself from the dust; arise [*anástethi*], sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion." (*Am. Stan. Ver.*) At Amos 9:11, where God speaks of the restoring of the royal house of dead King David through Jesus Christ, we read: "In that day will I raise up [transitive verb: *anastéso*] the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up [*anastéso*] his ruins, and I will build it as in the days of old."

[36] It is when the Greek verb is used in connection with the dead that it means (transitively) "to raise to life", or (intransitively), "to rise up to life". For example, at Isaiah 26:19 we read: "The dead shall be raised up again [*anastésontai*], even they in the tombs shall be raised up: and they in this land shall be filled with joy: for the dew from thee is healing for them; but the land of the ungodly shall fall." (*Septuagint*) And when the prophet Daniel was given his resurrection promise the angel said to him: "But as for thee, come and go to rest, for still there will be days and hours to the final accomplishment. And thou shalt stand up [*anastései*] for thy portion at the end of days."—Dan. 12:13, *Septuagint.*

[37] In the Latin translations of the Scriptures, which began to be made in the second century after Christ, *anástasis* was translated as *resurréctio,* which means *resurrection.* There are rare cases in literature where the one that rises to life is spoken of as himself *resurrecting.* This is because the ancient Latin translation used the word *resurge* for rising to life, and from this Latin verb comes our English word *resurrection.* In fact, today in English *to resurge* means *to rise again* or *to be resurrected.* On the other hand, the expression *to raise to life* or *to resurrect* is rendered in the Latin translation by the words *to resuscitate.* Hence when Jesus rose

33. How is Gehenna different from Hades or hell? and why did Jesus cry out woe to religious hypocrites?
34. Where do we look for our surest proofs of the resurrection?
35. How does the verb from which "anastasis" is drawn help to show the literal meaning of "anastasis"?
36. When this Greek verb is used in connection with the dead, what does it then mean?
37. How did the Latin translations render the expressions concerning the raising up and the rising again of the dead?

from the dead he *resurged.* (Matt. 17:9, 23; 20:19; John 20:9; *Latin Vulgate*) And when God raised up Jesus from the dead, God *resuscitated* him.(Acts 2:32; 13:33; *Latin Vulgate*) When Jesus spoke of raising up the dead at the last day, he spoke of *resuscitating* them.—John 6:39, 40, 44, 54, *Latin Vulgate.*

[38] The above study of words may have been tedious to some, but it has been necessary to help us to appreciate how the resurrection subject was understood and expressed in the various languages. It also helps us to understand the subject properly in our own tongue.

"A BETTER RESURRECTION"

[39] For example, since we have taken considerable note of the coming resurrection of the faithful men and women of old, let us examine Hebrews 11:35. In the preceding verses of this eleventh chapter Paul briefly described the exploits of faith of ancient servants of Jehovah God, beginning with Abel and continuing down to Daniel and his three Hebrew companions in Babylon. Then the apostle writes: "Women received their dead by a resurrection [*anástasis*]: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection [*anástasis*]." (Heb. 11:35, *Am. Stan. Ver.*) This shows that the ancient faithful ones had faith in the resurrection. Also, back there, "women received their dead raised to life again," not just as a hope in view of a coming resurrection under God's kingdom, but by means of God's prophets in whom they exercised faith to call upon them for help. Thus the widow woman with whom Elijah lodged at Zarephath in the land of Zidon during the great famine received her dead son by a resurrection performed at the hands of Elijah. The Shunammite woman who had graciously entertained Elisha, successor to Elijah, received her dead boy back by a resurrection performed by means of Elisha. (1 Ki. 17:17-24; Luke 4:25, 26; 2 Ki. 4:18-37) In fact, when Abraham unbound his son Isaac and took him down off the altar of sacrifice and offered up a ram instead, he in effect received Isaac back from death: "for he considered that God was able even to raise men from the dead. Hence he did get him back, by what was a parable of the resurrection."—Heb. 11:19, *Moffatt.*

[40] The above were typical resurrections, foreshadowing greater ones to come. The "better resurrection" which the faithful ones of old wanted to obtain by refusing to accept deliverance by unfaithfulness, and by choosing to be tortured to death, will be "better" than those typical resurrections. How so? Isaac, who was figuratively restored from the dead, and the boys whom Elijah and Elisha raised to life were brought back to life during this old world under the control of Satan the Devil. They were brought back still unredeemed by Jesus Christ and subject to the condemnation of death inherited from Adam; and hence they were inescapably due to grow older in their imperfections and to return to the death state.

[41] The "better resurrection" of the faithful servants of God of ancient times will therefore be superior in these respects: It will be performed at the hands of Jesus Christ, who died and rose from the dead that he might lay the basis for the resurrection of mankind. (John 5:25-29) It will be at a time when Jehovah God by Jesus Christ is reigning as King, and this resurrection will open to them the way to eternal life on earth under His kingdom. (Rev. 11:15-18) By obeying the Kingdom they may have the condemnation of sin completely removed and be justified to everlasting life in the new world. Also by reason of their past faithfulness and integrity to God until death they are just that much more advantaged than the rest of humankind who will be restored to life on earth. Also, the King Christ Jesus, making these resurrected faithful ones of old his children, will make them "princes in all the earth" to visibly represent his Kingdom toward the rest of mankind. (Ps. 45:16) In the case of all these in the "better resurrection" Jesus' words will apply: "I am the resurrection, and the life: . . . whosoever liveth and believeth in me shall never die."—John 11:25, 26.

[42] Further discussion of the resurrection, about other features, we reserve to a supplementary article in the next forthcoming issue of *The Watchtower.*

38. Of what value has the above study of words been to us?
39. In ancient time how did some women receive their dead by a resurrection?
40. What kind of resurrections were such? and what were their limitations?
41, 42. How, then, will the "better resurrection" be superior?

THE RELIGIOUS RACKET

THE most cruel and seductive public enemy on record is the enemy that employs religion to carry on a racket, deceiving the people thereby and causing the name of Almighty God to be reproached, and thus making religion the greatest racket ever invented and practiced. There are numerous systems of religion, but the most subtle, fraudulent and injurious to humankind is that which is generally labeled "the Christian religion". Why so? Because it has the appearance of being a worshipful devotion to the Supreme One of the universe. Thereby it easily misleads many honest and sincere persons. Carefully examined, what is called "the Christian religion" and what is real Christianity are diametrically opposed to each other. Most persons in the land of Christendom have been led to be-

lieve that the two things are one and the same, but through the general lack of knowledge of the facts great injury continues to be done to the people. No one will object that the greatest public enemy is that which operates with a righteous appearance but which is fraudulent, brings reproach upon God's name, misrepresents God's purpose, and then robs the people of their money, their peace of mind, their liberty of speech and thought, and their opportunity of life everlasting in God's new world of righteousness.

Under more than sixteen hundred years of the practice of the so-called "Christian religion" the world has undeniably reached that period described in the Bible in these words: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. Now as Jannes and Jambres withstood Moses [before Pharaoh in Egypt], so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."—2 Tim. 3:1-5, 8, 9.

Please, now, do not confuse Christianity with this so-called "Christian religion". This latter thing operates in the name of God and Christ but is wholly against Christ and his kingdom, the only hope of humankind. Religion labeled "the Christian religion" is a racket invented by Satan the Devil to defame the name of Almighty God and is practiced by men, some of whom are honest and are practicers of it because they have been induced to believe it is right, while others know that they are doing wrong and are working a fraud upon the people. These latter men are doubly dangerous to the interests of the human race. Because the name of Christ has been and is used to work a great fraud upon the people, the racket thus practiced is the greatest of all. So, then, what we here say is not an attack upon men, but is an attack upon the most subtle and devilish kind of fraud that ever existed.

Christ Jesus is the Head or beginning of Christianity, because he leads and others follow in obeying God's commandments. The title *Christ* means *Anointed,* and in the Bible it means the One that is commissioned to carry out God's purpose. Never for one moment did Jesus Christ start the so-called "Christian religion". Unlike those practicing this "Christian religion", Jesus always strictly obeys the commandments of the Almighty God, his Father. He instructed his faithful disciples in the Word of God. After his resurrection from the dead, the holy spirit of his Father, that is to say, the invisible active force of God, came upon Jesus' faithful apostles and they understood the truth as it was not possible for them to understand it before the day of Pentecost, A.D. 33. In the name of God and of his Christ those faithful men went about "from house to house", teaching the people and preaching to them that the shed blood of Jesus Christ provides the redemptive price for man from condemnation, and that it is the purpose of Jehovah God to give life to those who believe on Christ Jesus and follow in his footsteps.

Because those men were freely telling the truth to the people concerning Christ, the religionists among the Jews assaulted the apostles, brought them into the courts, and demanded: "By what power, or by what name, have ye done this?" One of those faithful apostles of Jesus Christ replied in these words: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This [Christ] 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 4:7, 10-12.

During the rest of the earthly career of the apostles they kept on preaching to the people about Jesus Christ, his crucifixion and resurrection, and the coming of his kingdom as the only hope of mankind. Many of the people heard and believed. To offset the work of Christ's apostles, Satan the Devil began to build an anti-Christ organization, into which many people were drawn. Ambitious men assumed the leadership among those who had once started to follow in Christ's footsteps. Those ambitious and selfish men became the teachers and leaders of the organization, and then they labeled their organization "the Christian church", and, of course, the doctrines and practices thereof were from that time forward called "the Christian religion". (Acts 20:29, 30) The Lord had warned his disciples of the coming of the anti-Christ, that is, those who deceive the people in the name of Christ. (2 John 7) Such deceivers were manifesting themselves already in the days of the apostles. (2 Thess. 2:7) Today, in this year 1947, the religious organization that has its headquarters at Vatican City, on the Italian peninsula and adjacent to Rome, calls itself "the Christian church" with the "Christian religion", and dominates the religion of Christendom.

The Vatican once ruled Rome politically. When Rome was openly pagan it became a world power, practicing the Devil religion. In course of time Pagan Rome blossomed into what became Papal Rome, which Rome in particular was instrumental in inventing what is called "the Christian religion", a fusion religion. Here we note some historical facts upon the matter to show that Rome was always under the Devil religion, which facts we quote from *The Americana:*

"ROMAN RELIGION. From the time that the Roman religion appears within the pale of traditional and recorded history it seems to have been constantly and progressively subjected to varying influences, both internal and external, and to have passed through many changes. . . . Fundamentally the primitive religious ideas of all the Indo-European peoples were quite similar. Even the Roman religion, in the days when Rome was governed by kings and had already begun to evolve complicated rituals and complex myths, still retained a suggestive similarity to that of India. . . . The early Roman gods were the personification of the elements of nature. The old Roman deities and supernatural beings of their nomadic life, the patrons of the chase and the guardian spirits of the mountains, the rivers, the earth, the sky and the upper heavens gradually assumed more definite attributes. . . . The deities and religious cus-

toms and practices of all the tribes of Italy of Indo-European origin, which were quite similar, gradually became domesticated in Rome. Naturally as the Roman Empire broadened and became more cosmopolitan, its religious system also became broader and more all-embracing. Having absorbed the deities of the Italic Peninsula, the habit of absorption became, with Rome, all-impelling, and the pantheon of the Imperial City, reaching out its octopus arms in every direction throughout the already wide confines of the rapidly extending Roman domain, and even beyond it, brought new creeds, new deities and new religious philosophies into Rome. Under such conditions as these little or no religious dogma could exist; nor did it. . . . Thus ecclesiastical Rome became as cosmopolitan and eclectic as the Roman Empire itself. This is but another way of saying, however, that the religious life of the Roman community was constantly shifting as the process of broadening continued.

" . . . Diana, the moon goddess, under one name or another and with somewhat varying attributes, the favorite deity of so many nomadic peoples given to the chase, and in all probability the chief deity of the nomadic Romans, gave place to the earth mother, the producer, the characteristic deity of an agricultural people. . . . Jupiter, the god of the sky, of the upper regions and of thunder, usurped the foremost place primitively held by Diana, the moon mother, becoming the titular deity of the Romans and the supreme god of the Latin races united under the imperial sway of Rome. . . .

" . . . Juno, the female counterpart of the supreme deity himself, and the definition of the supposed female qualities of the sky. In other words, she is but a subdivision of Jupiter himself, whose sister and wife she is represented, in Roman mythology, to be. . . .

"Next to Jupiter and Juno, his regal consort, the greatest of the Roman state gods was Mars, . . . the patron of war, . . . Mars, who was especially honored in March and October, was the patron of the opening and closing of the war campaigns and of the sports connected therewith. . . .

" . . . At this early period in the life of the Roman people, the superior priesthood seem to have been almost inseparably connected with the nobility and the kingly rulers, the latter of whom had already begun to lay claim to descent from the gods. The seeds of ancestor worship had also already been planted, a custom which was later on to deify kings and emperors, as the legal and de facto representatives of the gods upon earth. . . .

" . . . It looked very much as if the old religion were about to go by the board when the establishment of the [Roman] empire saved it for the time being. The emperors claiming to rule by divine right and direct descent from the gods, it was very much to their interest to uphold a state religion; which they did on a magnificent scale, bringing into the national church all the officers, employees and dependents of the government. The state church, at this latter stage, was an immense fraternity, all the members of which were bound, by virtue of their office, to support it. This revival of the ancient Roman religion was, therefore, less religious than political . . . Babylonian, Greek, Assyrian, Egyptian and Eastern religious ideas found welcome in Rome. The Great Earth Mother of Asia Minor [therefore of Babylon] and Isis, the mother goddess of Egypt, were not only introduced into Rome but their worship, which was accompanied with elaborate ritual and ceremonial, became almost universal throughout the Roman Empire; and such a firm root did it take among the masses of the Roman people and the Eastern nations under the domination of Rome that the early Christian missionaries found great difficulty in eradicating it.

" . . . This craze for foreign deities went to unheard-of extremes, going so far afield as Persia, from which was introduced the great sun god, Mithras, with his elaborate mystical worship, which became very popular in the Imperial City itself. . . . Thus Rome, bathed in philosophy, scepticism, mysticism, emotionalism and stoicism, with nothing solid to which to anchor, drifted upon the rocks of national religious shipwreck. In this condition she was found . . . for the development of the Catholic faith."—Quoted from *The Encyclopedia Americana,* Volume 23, pages 641-645.

The "gods" referred to in the above quotation are none other than what the Holy Scriptures call the "demons", over whom Satan the Devil is "the prince of the demons". (Matt. 12:24-28, *Am. Stan. Ver.*) Shocking though it be to Christian sensibility to say it, the above-mentioned "Catholic faith" fell heir to and took over the diversified demon-religion and wrenched the Christian doctrines to try to make them fit with doctrines of demons, to form the so-called "Christian religion". The faithful apostles of Jesus Christ saw the anti-Christ religion advancing in their day and forewarned their brethren against it. Soon after they passed from the earth in death the "prince of the demons" saw to it that what began as the Christian organization was corrupted and turned into what has since been called "Christendom" with its "Christian religion", dominated chiefly by the Roman Catholic religious system.

At Proverbs 29:25 the Lord God gives warning to us in these words: "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe." The man who fears that he may lose some human honor or other thing that he regards as valuable unless he pursues a compromising course and fuses with this world is certain to fall into Satan's trap. Selfish ambitious men are easily led into Satan's trap. No doubt some early leaders in what is known as the "Catholic Church" organization were sincere, but, being ambitious for honor among men and fearing to lose what they had by persecution, they quickly fell to the flattery of the Devil, who saw to it that they had plenty of it. About three hundred years after the death of the apostle Peter, and in the days of Emperor Constantine and thereafter, the Roman Catholic "Hierarchy of Jurisdiction" was organized. After still further time had passed, and the people had been kept in ignorance of Bible truth, it was then an easy matter to induce the awe-struck, gullible people to believe that a man whom they were taught to honor as pope and head of the Hierarchy is the successor of the apostle Peter and that said Peter is the foundation rock upon which Christ's church is built. The people were thus induced to believe a great and injurious falsehood, and

to give their blind allegiance to a system of fusion religion. The effects of this is felt to this day, and is one of the convincing proofs that the religious racket is the greatest and most condemnable of all rackets. Only God Almighty by his King Jesus Christ will break up completely and forever this religious racket at the battle of Armageddon.

ELIJAH, EXPOSER OF BAALISM

WHEN Ahab ascended the throne of Israel and took to wife heathen Jezebel, the state religion sank to new lows. To the already idolatrous worship of the golden calves something new in the way of demonism was added. That addition was Baal-worship. Though it surprise today's politicians, this introduction of "more religion" did not put the nation in good with Jehovah God. Alas, no; for the divine record declares Ahab's action "did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him". (1 Ki. 16:33) God made his anger known through the fiery tongue of his prophet Elijah; and these words Jehovah backed up with louder-speaking action. Turning back time to review Elijah's exposé of Baalism will be more than a lesson in ancient history; it will reveal prophetic events that cast their shadow all the way down to this twentieth century in warning of Christendom's modern version of Baalism.

Suddenly Elijah the Tishbite of "Tishbe in Gilead" appears before King Ahab to confront him with these startling words: "There shall not be dew nor rain these years, but according to my word." (1 Ki. 17:1) Just as suddenly the prophet disappears, nipping off any reprisals the king might bring into play and leaving him frustrated and boiling inwardly. King Ahab scoured his own countryside and that of neighboring nations to locate Elijah. Fruitless search. One might say that the prophet had "gone underground" in his Theocratic activities. First he hid himself by the brook Cherith east of Jordan, where twice each day ravens carried bread and flesh to the prophet. When the brook dried up Elijah fled to Zarephath of Zidon, where he was miraculously sustained by the widow whose handful of meal in a barrel and bit of oil in a cruse did not fail for many days. It was at this stopping-place that Elijah performed a miracle of resurrection: the widow's son died, and when the distraught woman cried to him in anguish the prophet stretched himself over the child and prayed to Jehovah God and the child revived.—1 Ki. 17:17-24.

During this time the drought was continuing without letup. Perhaps at first Ahab and Jezebel considered it as just another one of the dry spells characteristic of that country. But as dry months dragged into drier years, the king and queen would recall more often the words of the prophet, and would bitterly blame him, and vengefully search for him. But as matters developed it was not Ahab that found Elijah; Elijah sought out Ahab. In the third dewless and rainless year Elijah moved into the open, where he soon met God-fearing Obadiah. Was this not the man who had hid and fed a hundred of Jehovah's prophets when bloodthirsty Jezebel was conducting a campaign of murder against God's servants? Yes; so Elijah bade this man go inform Ahab of his presence. But Elijah's ability to elude the net spread for him by Ahab was well known, so much so that Obadiah cried out: "As the LORD thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee." He then expressed his fear that after he informed Ahab Elijah would vanish, and irate Ahab would slay him. However, Obadiah carried the message.—1 Ki. 18:1-16.

It was a tense moment when Ahab once more stood face to face with Elijah. The king broke silence: "Art thou he that troubleth Israel?" Back into the teeth of Ahab Elijah flung the charge, tagging him the troubler because of his turning to Baalism. The prophet pressed the issue, demanding that Ahab gather Israel to Mount Carmel, and specifying that the Baal priests should attend. The assembly was called; the stage was set. Elijah, a solitary figure for Jehovah's worship set to oppose 450 priests of Baal, steps forward. His opening words veil only slightly a taunt: "How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him." (The very meaning of Elijah's name makes clear his position, it being "my God is Jah".) It appears that Elijah was alluding to the two religious sects favored by the state: calf-worship and Baalism. Calf-worship, though idolatrous, was supposedly a worship of Jehovah through those symbols. Baalism, on the other hand, was out-and-out demonism. Elijah was mocking the unstableness and fickleness of the people in worship. But now the tenseness increases. Elijah proposes a test between Jehovah and Baal. Two bullocks are to be slain and made ready for offering, but no fire is to be touched to the wood. The religious priests will call upon Baal to consume by fire their bullock; Elijah will make a similar petition of Jehovah concerning the other bullock. The people said in judgment: "It is a fair test!"—1 Ki. 18:17-24; *An Amer. Trans.*

The priests prepared their bullock and cried to Baal to consume it. No answer. As time passed their religious frenzy increased, and they leaped about their altar. No answer from Baal. Till noon Elijah stood silently watching, then mocked: "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." This helped religious tempers not a bit; the taunts stabbed deep and wounded religious susceptibilities. The Baal priests were spurred to louder cries, and slashed themselves with knives till their bodies were bathed in their own blood. On through the afternoon they gyrated and contorted about the altar. Baal answered not. Certainly not. Baal existed only in the imagination of the credulous religionists. Exhausted priests gave up.—1 Ki. 18:25-29.

After Elijah prepared an altar and the bullock and the wood underneath, he ordered that four barrels of water be poured over the sacrifice. Done once, he commanded that it be repeated. And for a third time the barrels were filled and the water doused over the offering, till the water soaked the sacrifice and the wood and filled the trench around the altar. Then, in sharp contrast with the vain repetitions and shrieks and showy antics of the Baal priests,

Elijah prayed simply that Jehovah make His great power known. Immediately fire fell from heaven and consumed not only the bullock but also the wood and the altar stones and the dust. Even the water in the trench was licked up. Jehovah was proclaimed as the true God; the troublesome priests were slain at the brook Kishon.—1 Ki. 18:30-40.

With the troublers gone and the power of Baalism temporarily broken, God ended the drought that had parched the land for three and a half years. (Luke 4:25; Jas. 5:17) Elijah hiked to the top of Carmel and bade his servant go to a vantage point and look out over what is now the Mediterranean sea. The servant saw nothing. Seven times he went, and on the seventh time he spied a wisp of cloud rising out of the sea. Elijah hustled him off to warn Ahab of coming rain. Soon the heavens were blackening with clouds, and rising wind was swirling the dark masses into a gathering storm. A downpour followed.—1 Ki. 18:41-46.

Jezebel was a die-hard for her Baalism. When she heard the outcome of the test at Mount Carmel she raged that by tomorrow she would make Elijah as dead as the 450 priests whose blood trickled down the Kishon riverbed. Eljiah fled far to the south, and set himself under a juniper bush and wished to die. From slumber he was awakened by an angel and fed, and struck out across the barren country for the mount of God. There Elijah lodged in one of the many caverns of that mountainous region. "What doest thou here, Elijah?" questioned Jehovah. The prophet spoke of his zeal for God and for exposing the Baalism into which Israel had backslidden, adding that he alone remained true to God, and his life was in danger. But there was not such a lack of living proof for Jehovah's side of the issue, as Elijah soon learned. He was awed by a mighty wind, and by the earthquake that followed in the wake of the wind, and by the fire that succeeded the earth-shaking. Then came a still small voice, its stillness and smallness emphasized by the contrast with the fury of the wind and earthquake and fire; in it was the wisdom of God: "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." How the prophet's spine must have tingled with the thrill of those words! He was not so alone! He was also instructed to anoint Hazael king over Syria, Jehu king over Israel, and Elisha to be prophet in his stead.—1 Ki. 19:1-21.

About four years of Elijah's life have been traced. For the next few years he drops from view, but thereafter bursts back into the national picture at a time embarrassing to King Ahab. Ahab was en route to possess murdered Naboth's vineyard, and perhaps by this time had about forgotten the exposer of Baalism. Hence it would be with dismay that he cried out upon seeing Elijah at the vineyard ahead of him: "Hast thou found me, O mine enemy?" But more disturbing than the mere sight of the prophet were his words. Ahab was guilty of murder, and then seizing the victim's property. As dogs licked up the blood of Naboth, so would they lick up Ahab's blood. He had sold himself to work evil, and Jehovah would recompense evil upon him. He had provoked God to anger. He had made the nation to sin. His name would cease from the earth. Those of his offspring whom the dogs would not eat the vultures wheeling tirelessly overhead would devour. And after his death Jezebel would die by violence and be meat for the dogs. Ahab's temporary repentance gained only temporary postponement of execution of judgment.—1 Ki. 21:17-29.

More years pass, and the next glimpse of the prophet comes after Ahaziah has ascended Israel's throne and an accident has imperiled his life. Believing the religion of his parents good enough for him, Ahaziah sends to Baal-zebub to inquire whether he will recover. Elijah intercepts the traveling messengers and puts this accusing question for King Ahaziah: "Is it because there is no God in Israel, that you are on your way to inquire of Baal-zebub, the god of Ekron?" Without pausing for an answer, Elijah dispatches this warning to Ahaziah: "You shall certainly die." The wrathful king sent a captain of fifty with his men to take Elijah into custody. Fire from heaven devoured them. A second fifty with their captain are licked up similarly. The third contingent had learned by observation; so on his knees the captain besought Elijah to come with him. Elijah did, and repeated the doomful message to Ahaziah's face. Soon Ahaziah died. (2 Ki. 1:1-18, *An Amer. Trans.*) It was shortly after this that Elijah sent a communication to the southern kingdom of Judah. Jehoram was on the throne there, ruling as viceroy to Jehoshaphat, and he was condemned for sins like unto Ahab's.—2 Chron. 21:12-15.

Now comes the dramatic end of Elijah's service as Baal's exposer. For some years Elisha has been a service companion of Elijah. One day Elijah sought to leave Elisha behind. Elisha refused. Three times this occurred. Elisha and the sons of the prophets knew it was the time for Elijah's departure. The two travel toward Jordan river. From a hilltop fifty sons of the prophets observe. They see Elijah roll his mantle and smite the waters. They see the waters divide. They see the two cross on dry ground, and earnestly converse on the other side of Jordan. But they cannot hear Elijah ask what his successor would have him do; nor can they hear Elisha's request for a double portion of the spirit that was upon Elijah. They do see the two walk slowly on, talking, and then: descending and separating the two is a chariot of fire and horses of fire, and a whirlwind sweeps Elijah skyward! As in the case of Moses, no man witnessed the death or burial of Elijah. Only his mantle remained, and this Elisha took up.—2 Ki. 2:1-13.

Proving that Elijah's work was prophetic, Malachi 4:5, 6 states: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." Many thought Christ was Elijah returned, called in the Greek Scriptures "Elias". But an angel and also Jesus identified John the Baptist as doing a miniature "Elijah work". (Matt. 11:14; 16:14; 17:3, 4, 10-13; Mark 6:15) It was also a visionary Elijah that, with Moses, appeared with Christ in the transfiguration. Coming down to modern times, an antitypical Elijah work was performed from 1878 to 1918. Prophecy and physical facts show that in 1918 Christ came to the temple; prophecy and physical facts also show that for the forty years prior thereto Christ's followers prepared the way before Him by exposing false religious doctrines and preaching fundamental Bible truths anew. And since Baalism sprang from Nimrod, and since many of religious Christendom's teachings spring from Nimrod's time, the work of Jehovah's witnesses in exposing today's religious fables parallels Elijah's exposure of Baalism.

GILEAD'S FIRST INTERNATIONAL CLASS GRADUATES

FOLLOWING the blessed Glad Nations Theocratic Assembly at Cleveland, in August, 1946, representatives from eighteen countries were invited to remain in the United States to comprise the eighth class of the Watchtower Bible School of Gilead. On September 4 the term opened with 102 ready to undertake their advanced ministerial studies. The roll call was answered by men and women from Australia, Britain, Canada, China, Costa Rica, Cuba, Denmark, Finland, Germany, Hawaii, Mexico, Netherlands, Newfoundland, Siam, South Africa, Sweden, Switzerland and the United States.

All the students having a working knowledge of English, in almost no time they settled into the routine of school life and study. In the course of the twenty-three-week term the various instructors had followed a long inventory of Bible subjects and truths which had been presented for the edification of the students.

Graduation day for Gilead's first international class was set for February 9, 1947. The usual preliminaries were enjoyed where graduates, instructors and the many visitors intermingled to recount their many happy associations and common experiences before disbanding to the four corners of the earth after graduation. Though the week-end proved to be very wintry and stormy the several hundred visitors were undaunted.

Sunday morning at 9 a.m. an audience of 714 assembled for the principal exercise of the graduation. The president of the school, N. H. Knorr, sat as chairman, opening the session with a song and prayer of praise to the Universal Sovereign. Then followed a short talk by the legal counselor of the Watchtower Society, H. C. Covington, who likened Gilead-trained graduates to soldiers full-panoplied for the warfare in fields far flung from these shores. Next President Knorr introduced the newly elected secretary-treasurer of the Society, Grant Suiter, who succeeded the late W. E. Van Amburgh. Aptly G. Suiter showed how the graduates were being given as gifts to aid men of good-will. President Knorr's secretary, M. G. Henschel, then read a number of messages of greetings and congratulations from a score of countries abroad from friends and previous graduates now stationed in those outposts in the Lord's vineyard. Before the principal address, brief remarks of farewell were made by the Kingdom Farm servant and each of the four instructors of the school.

Mr. Knorr's presidential address was on the subject "Peace and Unity". He based his extemporaneously delivered lecture on Paul's epistle to the Romans, chapters 12, 13 and 14. For an all-too-short hour he held the audience's close attention as each and every one felt he was talking to him rather than the students' being given parting counsel. Following his address he arranged for all the 99 graduates to come to the platform for their envelope of special gifts from the Society. Applause after applause went up as graduates from country after country marched up to receive their gifts. It was then announced that of the 99 graduates who completed the entire course, 94 had been granted a diploma for meritorious service. Promptly at the conclusion of this brief ceremony one of the students rose to request the chairman for permission to read a letter from the student body. This letter was then unanimously adopted by the graduates and presented to Mr. Knorr as an expression of their gratitude to him and the Society. It follows:

February 9, 1947

DEAR BROTHER KNORR:

On this our last day together before leaving for our assignments in more than thirty nations throughout the world, we want to tell you just what we feel in our hearts about our term here at Gilead.

We all agree that these five months have been the richest of our lives. Daily it was our delight to delve deep into "the riches of the wisdom and knowledge of God". As the weeks flew by we were conscious of the fact that our study and training were building up and strongly reinforcing our faith in Jehovah and multiplying our knowledge and understanding a hundredfold. And side by side with this grew our appreciation of Jehovah's Theocratic organization—its spirit and operation. We came here convinced of its identity, but, by His grace, we go away with a grand, broad vision of it as, from Brooklyn headquarters, it diligently and vigorously presses on with the Kingdom work under Christ Jesus. We count it the highest honor to go forth now as graduates of this Bible school to represent Jehovah under the organization that He has made and blessed for his own name's sake.

Looking back now on the glorious time we have had here, we are reminded more than ever of our great indebtedness to our Father in heaven for his infinite love to mere "children of men". Through the "faithful and wise servant" Society, he has filled our hands with the power of greater service and poured out blessings we simply cannot contain. Our hearts overflow with gratitude. We want to say, too, how thankful we are for the love of our brethren whose contributions, whether of money to the Society or of time and patient effort, have made this school possible. Indeed they have given with two hands, and we love them for their faith and devotion to The Theocracy.

As we leave now, we are determined to put all this knowledge and training to work in the field. Our "sword of the spirit" is glittering and ready for the fray. In the fight for Jehovah's side of the issue it is our prayer that we may always keep before our eyes his universal sovereignty and omnipotence and ever be found at unity and peace with our brethren. We feel the strength of mutual interdependence as together we shoulder our responsibilities. We assure you of our desire to follow organization instructions and hold to the Head, Christ Jesus, wherever we may be. Jealously we will look to the peace and prosperity of Zion. The fire of Jehovah's spirit burns within our bones as we leave this blessed place to join our fellow missionaries in far-flung fields and ply our hearts, souls, minds and strength to the cry, "Oh praise Jehovah, all ye nations."

Our fervent prayers ascend to God on your behalf as you now set out to compass the globe, amplifying the life-giving call to the nations all along the way.

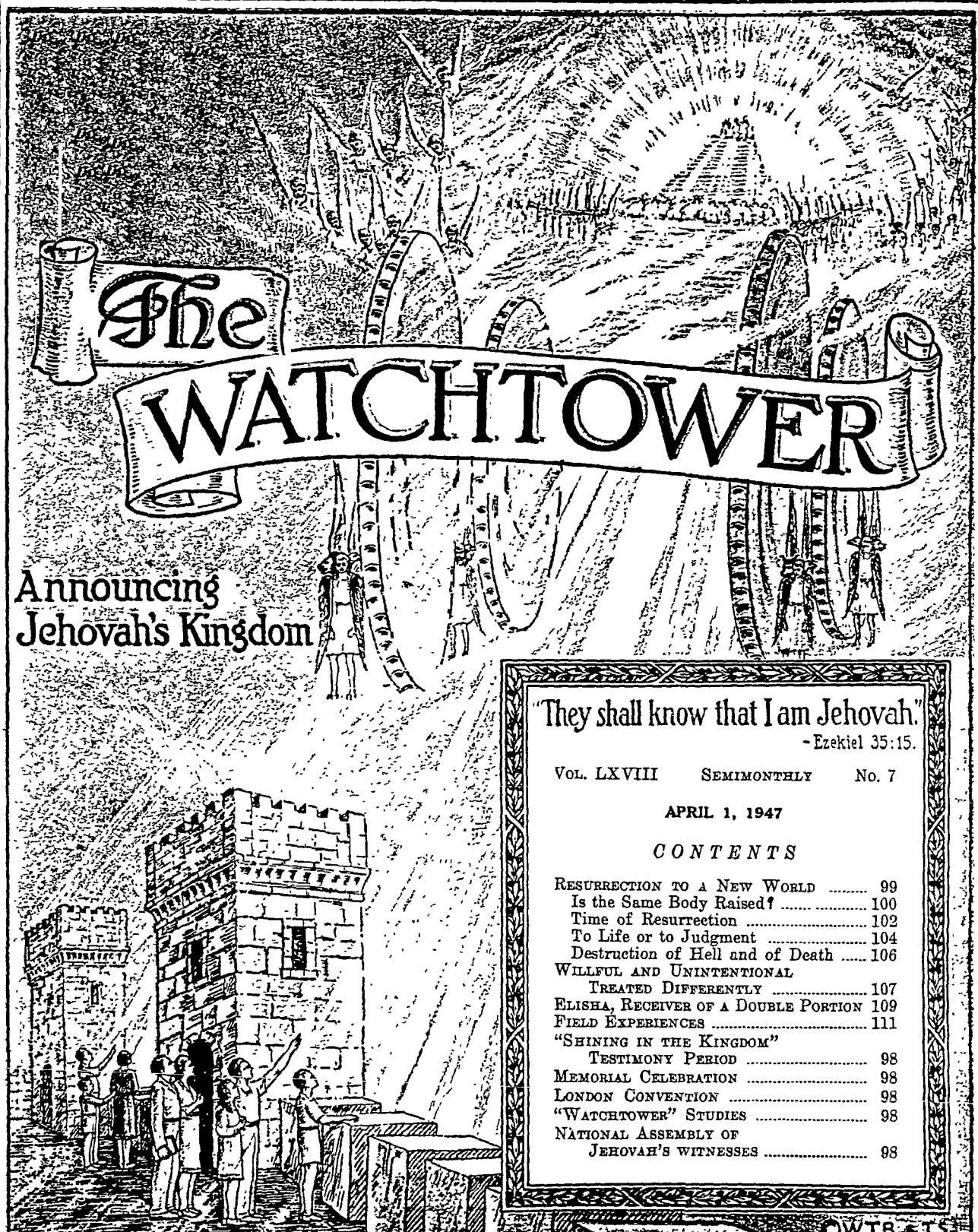
Yours for unity and peace,

EIGHTH CLASS

During the few days to follow two by two the graduates will be traveling to the many countries abroad to carry the gospel to multitudes of persons of good-will hungering for a knowledge of God's kingdom.

The missionary assignments of this class will take the graduates to the following countries:

Australia, Bahamas, Bermuda, Britain, Canada, Ceylon, China, Costa Rica, Cuba, Denmark, Egypt, Fiji, Finland, Gold Coast, Hawaii, Iceland, India, Malta, Mexico, Netherlands, Newfoundland, Nigeria, Palestine, Philippines, Portugal, Siam, Singapore, South Africa, Sweden and Switzerland.



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

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W.T.B. & T.S.

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

The WATCHTOWER

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OFFICERS

N. H. KNORR, *President* GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower 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.

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"SHINING IN THE KINGDOM" TESTIMONY PERIOD

April, set aside as "Shining in the Kingdom" Testimony Period, will close the four-month-long subscription campaign for the magazines *The Watchtower* and *Awake!* Seeing that both these magazines are published in many languages, those of many nations wanting to let shine the light of God's kingdom as reflected on the pages of said magazines will be able to offer them both together along with two premium books published by our Society. They will continue to make this joint offer at the regular subscription rate of $2.00. New ones desiring to participate, write for information.

MEMORIAL CELEBRATION

The time for observing the Memorial this year will be after sunset or after 6 p.m., Standard Time, of Sunday, April 6. Each company of Jehovah's witnesses should meet that night at an announced hour, both those of the anointed remnant and all persons of good-will. Before those of the remnant partake of the Memorial emblems, some competent brother should present a brief speech extemporaneously or read some pertinent paragraphs from the most up-to-date *Watchtower* articles on the subject. As shown in the February 15, 1947, issue of *The Watchtower* both emblems should be served together, seeing that the partaking of the broken unleavened bread and the red wine together show forth the one thing. All companies meeting together in observance of the Memorial will please report to this office, stating the total attendance and indicating the number of partakers. Song and prayer should close the observance.

LONDON CONVENTION

Earls Court, London, has been booked for the national convention from July 3 to 6, at which the Society's president, N. H. Knorr, and other official representatives from America will serve on the program. Announcement of this is here made in brief in order that the British brethren and foreign brethren may make the earliest arrangements to be in attendance. Further information will be published in due course.

"WATCHTOWER" STUDIES

Week of May 4: "Resurrection to a New World," ¶ 1-21 inclusive, *The Watchtower* April 1, 1947.

Week of May 11: "Resurrection to a New World," ¶ 22-41 inclusive, *The Watchtower* April 1, 1947.

NATIONAL ASSEMBLY OF JEHOVAH'S WITNESSES

At the Cleveland assembly, the president of the Society, N. H. Knorr, told the brethren of the plans for a convention in California in 1947, following his world tour. We are now pleased to say that this will be held in California, with assembly in Wrigley Field, August 13 to 17, inclusive, Los Angeles being the city. Brethren making plans to go should arrange their vacations accordingly. Later announcement will be made as to rooming and other information. This notice now will aid those who plan to attend the California assembly to make their arrangements well in advance.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII APRIL 1, 1947 No. 7

RESURRECTION TO A NEW WORLD

"He has fixed a day on which he will judge the world justly by a man whom he has destined for this. And he has given proof of this to all by raising him from the dead."—Acts 17:31, Moffatt.

JEHOVAH God, in building the promised new world of righteousness, has control over whom to resurrect from the dead and when to resurrect them. He observes order with regard to the resurrection. The foundation member of the new world is his firstborn Son, the Messiah. Jehovah guaranteed the coming of that desirable world by raising the Messiah out from a martyr's death and exalting him to sit down at His right hand in the highest heavens. Once upon a time King David on his throne at Jerusalem wrote concerning this and said: "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.*

[2] This One, whom King David under divine inspiration called "my Lord", will be Jehovah's King over the new world. In this royal capacity he will be the Judge, and by him Jehovah God will judge both the living and the dead. He has the power of endless life, immortality, and therefore God has said to him: "Thou art a priest FOR EVER after the order of Melchizedek." (Ps. 110:4) A new world without end under an immortal King is fully possible and is on the way. The judgment of the dead as well as the living is unavoidable, and that carries along with it, necessarily, the resurrection of the dead that are in the graves.

[3] In his firstborn Son, who became the Messiah, the great Creator laid the foundation of the universe that has been created, visible and invisible. This is true because his firstborn Son was the first of God's creations. Then with him as His active agent God went on to create everything else that has been brought into existence. He was the "beginning of the creation of God", not that he was the author of creation, but that he was the first one whom God made and whom God made without the co-operation of anyone else. (Rev. 3:14) So it is but reasonable that with this same one Jehovah God should start the new world of righteousness to replace the "present evil world" of his enemies. For the sake of the righteous new world God's firstborn Son presented himself in sacrifice and submitted to a violent death on earth, and for this reason he is honorably called "the Lamb slain from the foundation of the world". (Rev. 13:8) With him as the new world's foundation, the proposed world is sure to be righteous and ever faithful to Jehovah God.

[4] Altogether rightly, then, God raised him up out of death and exalted him to position higher than what he had had before since the time of his creation. It is now written of this highly exalted Son: "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. 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 preeminence."—Col. 1:15-18.

[5] Jesus Christ was the first one to be distinguished with a resurrection to everlasting life. This makes his resurrection different from that of the sons of certain women of old times before Christ. Those women "received their dead by a resurrection" at the hands of the prophets Elijah and Elisha. (Heb. 11:35, *Am. Stan. Ver.*) The sons of these women were not resuscitated to everlasting life, but died off in the course of time, because Jesus Christ had not yet become the "Lamb slain" that takes away the sin of the world. They were still subject to death. But concerning Jesus Christ the facts are that "Christ being raised from the dead dieth no more; death hath no more dominion over him".—Rom. 6:9.

[6] Even before his own death and resurrection Jesus Christ raised several persons to life. These

1. By what miracle did Jehovah guarantee the coming of the new world?
2. Whom will Jehovah's King judge? and what does this necessarily carry along with it?
3. Who is the foundation of the new world? and is it reasonable for such one to be that?
4. To that end what did Jehovah do in that one's behalf?
5. How is his resurrection different from that of the sons of certain women in ancient times?
6. How was Jesus' being raised to life different from that of those whom he or his disciples raised to life?

were Jairus' daughter, who had died just before Jesus' arrival; the widow of Nain's son, who was being carried to the burial place when Jesus stopped the funeral procession; and the brother of Mary and Martha, namely, Lazarus, who had been dead four days and whose body had begun to stink in its stone-covered cave. Jesus sent out his twelve apostles to preach and to heal, commanding them also to "raise the dead". When sending word to John the Baptist in prison Jesus gave as one of the proofs that he was the One sent of God the fact that the dead resurged or were "raised up". All those raised up by him or his disciples returned to corruption and the dust of the earth. "But he, whom God raised again, saw no corruption. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption." That is the apostle Paul's declaration at Acts 13:37, 34, 35. Jesus thus could speak of himself as "the first and the last, which was dead, and is alive". He 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. 2:8; 1:18.

7 For such reasons Moses and the other prophets were correct in foretelling what should happen, namely, "that the Christ must suffer, and that, by being the first to rise from the dead, he would proclaim light." (Acts 26:22, 23, *Rev. Stan. Ver.*) Also the apostle John correctly declared that his message was from "Jesus Christ, who is the faithful witness, and the first begotten of the dead". (Rev. 1:5) He was the first and the last to rise by God's direct power without the intervention of any creature. He has the pre-eminence as to the miracle of the resurrection, and his was the beginning of the "first resurrection", in which Christians share.—Rev. 20:5, 6.

IS THE SAME BODY RAISED?

8 After being raised from the dead and from hell (the grave), the first thing Jesus proceeded to do was to show himself alive to his disciples by many infallible proofs, and to speak further to them pertaining to the kingdom of God. To do this he had to appear in a visible material body for their eyes to see. However, by so doing he was not trying to prove he had reassumed that fleshly body that he had laid down in death as a sacrifice. He once said that he was the bread from heaven and that the bread which he would give for the life of the new world was his flesh, which was "meat indeed", or real food. Hence he would not mock the world by taking his flesh back and leaving them to die, but would let his flesh remain as a sacrifice forever. Then the world could feed on its value and could gain everlasting life. By sacrificing his flesh, he could ascend to heaven and present the value of his human life as a ransom price for all those of mankind who should believe on him. —Acts 1:1-3; John 6:51-58; Heb. 9:24-26.

9 During the forty days between his arising from death and his ascending to heaven Jesus was invisible to his disciples most of the time. Why? Because he had returned to the spirit realm of life. Peter, who saw Jesus during these forty days, tells us he was put to death in the flesh and made alive, no, not again in the flesh, but "in the spirit". For this reason Jesus' disciples could not see him unless he manifested himself. (1 Pet. 3:18, *Douay Version*) As Paul says in the fifth chapter of his second epistle to the Corinthians, the "earthly house of this habitation" had been "dissolved" in the case of Jesus, that his human life might remain as a sacrifice. When Jesus appeared to his disciples behind closed doors or elsewhere, he materialized human bodies and the new clothing upon them, in order to let them see an outward manifestation of him and converse with him. Having been impaled on the tree at Calvary, he had the right, on at least two occasions, to materialize bodies like the one in which he died on the tree. For anyone else of the spirit world to materialize such a body would have been a fraud. When he appeared to his disciples, the bodies they saw were bodies of flesh and bone, and not a so-called "ghost". When Jesus vanished from their sight, he dissolved those bodies and became unseen to them as a spirit.

10 Those disciples could not see the glorious spiritual body with which God raised Jesus from the dead. From his appearances in flesh-and-bone bodies the religionists are wholly in error in thinking and teaching that the resurrected Jesus has been destined through all eternity to parade around in heaven such a body marked with unhealing scourge-wounds and with gaping nail-holes and spear-gash in his side. Ordinarily, wounds constantly open would gangrene; and to keep them open forever would be contrary to the self-healing power of live flesh. Such a body would not be a glorious body worthy of faithful Jesus; and to require him to wear it to all eternity would be humiliating him, not glorifying him. (1 Pet. 1:21) In such a body he could not be the "express image" of his heavenly Father's person, but would be forever the express image of a condemned criminal slave whom Rome had put to open shame on a tree. (Heb. 1:3) Furthermore, such a bruised body of flesh and blood would be an impossible thing in the heaven of God's presence. The apostle Paul, in

7. How, then, does he have pre-eminence as to resurrection?
8. Why at resurrection did he not reassume his former human body?
9. Why was he unseen to his disciples most of the time, and how did he manifest himself to them on occasions?
10. Why are religionists in error in thinking Jesus must parade around his crucified body in heaven to all eternity?

his discussion of the resurrection, straightly tells us that "flesh and blood cannot inherit the kingdom of God". No man, who is flesh and blood, can see Jehovah God and live. (1 Cor. 15:50; Ex. 33:20) Hence, when Jesus was seen by his disciples to ascend from the mount of Olives east of Jerusalem and to disappear into the heavens, it was because he dissolved the material body in which he had been visible to them for the occasion.—Acts 1:1-9.

[11] Jesus' ascension and disappearance was like that of the angel that appeared to Samson's father and mother; concerning which we read: "It came to pass, when the flame went up toward heaven from off the altar, that the angel of Jehovah ascended in the flame of the altar: and Manoah and his wife looked on; and they fell on their faces to the ground. But the angel of Jehovah did no more appear to Manoah or to his wife. Then Manoah knew that he was the angel of Jehovah." (Judg. 13:20, 21, *Am. Stan. Ver.*) Having disappeared from his disciples' eyes, Jesus ascended invisibly as a glorified spirit to the heavenly presence of his Father, Jehovah God. In harmony with this fact, the angels that appeared in human bodies to the watching disciples did not say that this same Jesus would so come back again in like body as they had seen him go up into heaven. The angels said he would come again "in like manner", that is, unobserved by the world at large, for the world will visibly see him in flesh no more. —Acts 1:10, 11; John 14:19.

[12] In answer to the question concerning the Christian dead, "How are the dead raised up? and with what body do they come?" Paul replied: "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.... So also is the resurrection of the dead." Just as Jesus was put to death in a fleshly body but was made alive in a spiritual body, so it is true of the company of his faithful followers, his church: "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. 15:35-44) The members of the Christian church have had only fleshly, natural bodies upon this earth, and the reason for their transformation or change in the resurrection is this: Jehovah God begot them by his spirit to become spiritual children of his and he set a heavenly inheritance in reserve for them. Hence in order for them to inherit the heavenly inheritance Jehovah God by Christ Jesus raises them as a spiritual body in the resurrection so that they are like their glorified Head, Christ Jesus. So it is one's destiny that determines what kind of body a person will have in the resurrection; and God will give each individual person the body that it pleases him to give as Creator.

[13] Jesus' identity in the resurrection was not dependent upon his having the same body in which he died on earth as a man. Likewise, his being the same only-begotten Son of God while on earth was not dependent upon his having the same body that he had had in heaven from the time he was created as "the beginning of the creation of God". So, while down here on earth as a man with a fleshly organism, he could say, "Before Abraham was [nineteen centuries previously], I am." Very evidently, then, what made this only begotten Son the same person, both after he laid aside his heavenly glory and became man, and then after he sacrificed his human nature and was resurrected to spirit life once more and forever, was the preserving of his personality. In the resurrection Jehovah God recreated the personality of Jesus. That included all the qualities of perfected obedience and fully tested integrity that Jesus had acquired through his faithful course on earth. It included all his memories of his existence clear through his earthly life and all the way back through his prehuman life in heaven. The body that Jesus got in the resurrection was the one that pleased his Father Jehovah, and the Holy Scriptures assure us that it is more glorious and exalted than what he had before he became man.

[14] Speaking of the resurrection of Christ's followers who compose his church, the apostle Paul says they will be changed: "We shall all be changed." Not by an evolutionary process, but "in a moment, in the twinkling of an eye, at the last trump: for the trumpet [God's signal] shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality". (1 Cor. 15:51-53) The human body is not immortal, and this fact in itself is proof that in the church's resurrection they do not experience any so-called "resurrection of the body" by a reunion of their soul and former human bodies. In the resurrection the faithful church is given the reward of immortality, the same as Jesus was given it at his resurrection. They are given it in spirit bodies invisible, so that their resurrection is invisible to human eyes, as Jesus' was. The apostle Paul says here: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." (1 Cor. 15:45) The first Adam was created a living soul or human creature. However, this last Adam, who is Jesus Christ, was not made a human creature at his resurrection but

11. How, then, did Jesus ascend to heaven, and how will he come again?
12. How are the members of the Christian church raised in the resurrection, and why?
13. How, despite the resurrection body, was Jesus' identity preserved?
14. In the resurrection how are the church changed, and like whom?

was made a spirit, which fact accounts for his invisibility.

15 Likewise with the church of which Jesus Christ is the heavenly Bridegroom. The personality of each member is combined with the resurrection body that God is pleased to give, and thus each Christian is recreated. They are not recreated as living *human* souls like Adam their earthly forefather. Not at all; for these Christians were begotten by God's spirit to a spiritual inheritance and were given the conditional right to heavenly life, dependent on their faithfulness to God down to the death. For this we call Peter to our support, who writes to these Christians: "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 [or, living 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." (1 Pet. 1:3, 4) Hence, in the church's resurrection, God gives the faithful members thereof a life and body in harmony with the heavenly spiritual hope to which they were begotten. At the same time he recreates their personality with all the faithful Christian qualities that they acquired on earth by following Jesus' footsteps. In that way they are the same persons in spite of not being resurrected with the same bodies in which they were martyred on earth.

16 To such ones the apostle Paul's words, at Philippians 3:20, 21, are now directed: "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.; Diaglott.*

TIME OF RESURRECTION

17 Almighty God, by his power through Jesus Christ, will raise all the dead in the graves, including the Christian church. "God moreover hath both raised up the Lord, and will raise us up from among the dead through his power." (1 Cor. 6:14, *Rotherham*) When is this to be? The prophet Daniel was told he would stand up for his lot in the new world "at the end of the days"; and Jesus told his disciples, four times in one discourse, that he would raise the dead "at the last day". For instance, he said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 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. ... 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 6:54, 44, 40, 39) This makes it certain that, down to the said "last day", the faithful ones of the Christian church did not go to heaven instantaneously at their death in the flesh, but they slept in death in the grave waiting for Jesus to restore them to life by his God-given power and authority. Paul did not expect to go to heaven any sooner than that, for he himself said nineteen centuries ago: "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; 1 Pet. 4:5.

18 In that connection Paul tells us when that day of getting one's reward at the hands of the Judge appointed by Jehovah God will be. A few verses earlier Paul says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [the living] and the dead at his appearing and his kingdom." (2 Tim. 4:1) Before the dead are raised from their graves God's kingdom must be established and his Judge Jesus Christ must be installed upon the judicial bench. The need of the Kingdom to be in operation is further proved, at Revelation 11:15-19, by these words: "And there followed great voices in heaven, and they said, The kingdom of the world [the new world] is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.... We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth. And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant."—*Am. Stan. Ver.*

19 At that time is when Jesus Christ comes, that is, comes into possession of the Kingdom, and Jehovah sends the rod of his power out of the heavenly capital, Zion, and makes this earth feel its power. Those Christians who survive on earth till that wondrous time are not at once taken to heaven to reign with Christ in the Kingdom. Such surviving Christians on earth have a work to do on earth then. What it is Jesus told us in his prophecy on the sign

15. Though changed, how is the church's identity preserved?
16. How does Paul refer to their change, at Philippians 3:20, 21?
17. At what time, according to Daniel and Jesus and Paul, is this resurrection to be?
18. What must be already established and in operation when such resurrection takes place, and what scriptures show it?
19. How does Christ "come" then, and why are the "dead in Christ" raised before the Christian remnant surviving on earth?

by which we should know we have reached the "end of the world" and are in its "time of the end", namely: "This gospel of the kingdom [established] shall be preached in all the world for a witness unto all nations; and then shall the end [the finale of this time of the end] come." In the preceding sentences of his prophecy Jesus foretold how the nations would at that same time be wroth or angry, fighting nation against nation and kingdom against kingdom and hating and persecuting his faithful followers in an effort to destroy them. (Matt. 24:7-14) We have reached such events. We are now living in the days of the Christian remnant. Hence the dead Christians in the graves must be raised in a spiritual resurrection to heavenly life and immortality before ever this surviving remnant on earth will finish their earthly course, die and be raised to life immortal in the heavens. This is God's announced time-order and arrangement. In proof, we quote from 1 Thessalonians 4:13-17:

[20] "We would like you, brothers, to understand about those who are asleep in death; you must not grieve for them, like the rest of men who have no hope. Since we believe that Jesus died and rose again, then it follows that by means of Jesus God will bring with him those who have fallen asleep. For we tell you, as the Lord has told us, that we the living, who survive till the Lord comes, are by no means to take precedence of those who have fallen asleep. The Lord himself will descend from heaven with a loud summons, when the archangel calls and the trumpet of God sounds; the dead in Christ will rise first, and then we the living, who survive, will be caught up along with them in the clouds to meet the Lord in the air, and so we shall be with the Lord for ever."—*Moffatt.*

[21] Of course, the Lord's descent is in spirit, and hence unseen, quiet, and undiscerned by any except his faithful followers. It is therefore "in like manner" as when he ascended to heaven. Christ Jesus, as Chief of the angels accompanying him at his descent, is plainly that "archangel". He is exalted far above them all as the Chief Messenger of God. The dead in Christ hear the "loud summons" to awake and rise to heavenly life in the spirit. What form the trumpet sound of God takes for them we do not know, but they hear it, together with the archangel's call. We Christian survivors also hear the loud summons and the archangel's call and the sound of this last trumpet. How? Through the fulfilled and revealed Word of God and with the hearing of faith in that Word. (Gal. 3:2; Heb. 4:2) Because we thus hear, we obey the Lord's Word detailing to us what the surviving Christians must do at this "time of the end". With eyes of faith we see that the Lord Jesus Christ has descended by turning his attention downward to this earth as the scene of action and then proceeding to order and direct the things that are to be done here at this earth. We discern his descent in the light of the prophecies which are going into fulfillment. He is at the opened temple of God in heaven, judging, and in view of the anger of the nations he prepares to "destroy them that destroy the earth" at the final war of Armageddon, which is now shaping up.

[22] At his ascension to heaven nearly two thousand years ago the Lord Jesus was in the air and the cloud hid him from the disciples' view or "received him out of their sight", rendering him invisible. Now at his descent his being in the invisible air and with clouds symbolizes that he is invisible to human eyes. Hence the meeting of the risen Christians with him up there is an event undetected by the eyes of men on this earth. Likewise the meeting with him by the surviving Christians of today after their death and immediate resurrection from the dead is invisible. It is a meeting with the Lord and Judge at his temple in heaven, which is unseen to men's eyes. Accordingly, today's Christians, when experiencing their resurrection change to heavenly life and activity with Jesus Christ at his temple, are "caught up" away from life and service on earth. Then their eternity of companionship and fellowship with him in heaven begins. True, these survivors do not get off this earth as soon as the resurrected Christian dead, because the dead in Christ are first to rise. Yet the union of these surviving Christians with him after their finishing of his work on earth occurs "at the same time" as the resurrected Christians meet him. How so? Because it occurs in this same time-period, "that day" of which Paul spoke, expecting to get a crown of righteousness then.

[23] The resurrection of all these faithful members of the Christian church is "the first resurrection", which started with the resurrection of Jesus Christ. Its priority in time of taking place as well as its superiority over the resurrection of all other dead ones in the graves stamps it as "first". It is a powerful resurrection, being like the resurrection Christ had. It is the particular awakening from death that the apostle Paul strove to win, 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.

[24] The superiority of this special resurrection makes those favored with it extremely blessed. Calling attention to the sufferings of these prior to their death and then their awakening to life, Revelation

20. With what accompanying events will the Lord Jesus descend?
21. (a) How are the archangel's call, the loud summons and the trump of God heard? (b) How has the Lord descended, and do we see it?
22. How are the surviving remnant "caught up" with the dead in Christ to meet the Lord in the air and with clouds?
23. Of what resurrection is this a part?
24. How does Revelation 20:4-6 speak of their blessedness?

20:4-6 says: "Then I saw thrones prepared for those to whom judgment was committed; I saw the souls of all those who went to execution for love of the truth concerning Jesus, and of God's word, and all who would not worship the beast, or its image, or bear its mark on their foreheads and their hands. These were endowed with life, and reigned as kings with Christ for a thousand years; but the rest of the dead remained lifeless while the thousand years lasted. Such is the first resurrection. Blessed and holy is his lot who has a share in this first resurrection; over such the second death has no power, they will be priests of God, priests of Christ; all those thousand years they will reign with him."—*R. Knox,* Roman Catholic.

[25] In harmony with all facts, Biblical and worldly, the "first resurrection" is now in progress respecting the true church. For that reason Christians now surviving on earth have a special blessedness ahead of them. Seeing that Jehovah God the Almighty has assumed his power to reign over all the earth, and his King Christ Jesus now stands up in power on his capital organization, Mount Zion, and the "everlasting gospel" of this kingdom is now being preached in "every nation, and kindred, and tongue, and people", something unusual follows. The surviving Christians, on completing their earthly work and dying in their integrity toward God, do not need to sleep on in the graves to await the Lord's descent and his call to the Christian dead to awake and arise. He has descended. The "dead in Christ" have already risen as first in order. So now the surviving remnant of Christians are at their death as humans resurrected at once thereafter to spirit life in union with their glorified Savior. Did not Paul say to Christians: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed"? (1 Cor. 15:51) So here, in these surviving Christians we find those who do not sleep in death in the graves, but are at death raised forthwith to the reward in heaven for their works on earth. Well could John write of these present-day survivors: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." —Rev. 14:1-13.

TO LIFE OR TO JUDGMENT

[26] The church takes part in the "first resurrection", and this does not take place with them until after God's kingdom is set up with Christ at his right hand. It is certain, then, that all the human dead in the graves (outside of the faithful church) have not gone to heaven at death nor into any kind of spirit world. They all went to the grave, which is the "hell" meant in the Bible and to which hellish grave Jesus went at death in order to redeem humankind and gain possession of the "keys of hell and of death". (Rev. 1:18; Acts 2:24-32) To execute judgment upon such ones Jesus Christ must use the keys of hell and of death and must raise them from the sleep of death. Jesus will perform this miracle. He himself said so, in these words: "As the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him.

[27] "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs 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 judgment."—John 5:21-29, *Am. Stan. Ver.*

[28] That there should be a restoring of the just or doers of good is readily accepted. In teaching unselfishness to the poor Jesus said: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Luke 14:13, 14) But Jesus also taught the resurrection of the evildoers, and Paul did likewise, declaring: "There shall be a resurrection of the dead, both of the just and unjust. On this account I also exercise myself to have a conscience void of offence toward God and men always." (Acts 24:15, 16; *Am. Stan. Ver.*, margin) Paul did not want to come into the class of evildoers or unjust. Near his death he declared his expectation of a part in the resurrection of the just, a resurrection of life, like that which Jesus had. When Jesus Christ as Judge at the temple calls, the first ones to hear of the dead are those of his church. Having done the good works of their heavenly Father in faithful obedience until death, they come

25. What particular blessedness awaits this surviving remnant? and why "from henceforth"?
26, 27. (a) In view of the first resurrection, why could not the dead not of the church have gone to heaven? (b) Who will raise them?
28. (a) Besides the just, of whom also is there a resurrection? (b) How do the church come forth to a "resurrection of life"?

forth "unto a resurrection of life". They are raised up from the graves as spirit creatures like the glorified Jesus and are immediately clothed upon with immortality. This hope is according to the "revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life". (Rom. 2:5-7) On arising out of death they instantaneously enter into perfection of life as spirit creatures in heavenly glory with Jesus Christ.

[29] Now, what about those to whom the apostle Paul refers in chapter eleven of Hebrews, from Abel down to the last of the prophets before Jesus? Paul says they looked ahead to the resurrection and even endured the most painful tortures and hardships "that they might obtain a better resurrection". (Heb. 11:35; see *The Watchtower* of March 15, 1947) Reasonably they would not be included in the resurrection of the unjust, the evildoers. They cannot be accounted of as having "done evil", because Paul speaks of them all as having "had witness borne to them through their faith". They must, then, be included among those due to have a "resurrection of life". They were not members of the Christian church that began with Christ Jesus. So they cannot be sharers in the "first resurrection", which is to heavenly life and glory. Consequently their having a "better resurrection" could not mean having one better and sooner than that of the faithful church. The apostle so assures the Christians, when he describes the severe testing of the faith of the devoted servants of Jehovah God before Christ, and then says: "And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." (Heb. 11:39, 40, *Am. Stan. Ver.*) Although not a heavenward resurrection, their resurrection is better than that of the remainder of mankind because it is one "of life", and not one "of judgment". It sets them *at once* in the way of eternal human life.

[30] Does this mean, then, that no others of mankind will have any opportunity for eternal life on earth except those faithful ones of whom Paul speaks at Hebrews, chapter 11? In other words, is there no possibility that some of those who come forth "unto a resurrection of judgment" will gain the gift of God of "eternal life through Jesus Christ our Lord"? —Rom. 6:23.

[31] Happily, a "resurrection of judgment" does not mean they are resurrected from the grave to an instantaneous condemnation without a trial. It does not mean they have no further testing amid the favorable and helpful conditions under the kingdom of the new world, and then possibly changing their course in the right direction. The very fact that Jesus speaks of these evildoers as being "in the graves" or "in the tombs" indicates something hopeful for them. In the Scriptures Gehenna symbolizes everlasting destruction, and if they were in it they would not come forth in a resurrection from the death state. Proverbs 10:7 declares: "The memory of the just is blessed: but the name of the wicked shall rot." Obadiah 16 says concerning the irrecoverable wicked ones: "They shall be as though they had not been." Jeremiah 51:57 says: "They shall sleep a perpetual sleep, and not wake, saith the King, whose name is Jehovah of hosts." (*Am. Stan. Ver.*) But the word *grave* or *tomb* (Greek: *mnemeion*) includes the thought of remembrance, and for that reason these evildoers are remembered by Christ the Judge. In due time he directs his voice to them in the graves bidding them come forth in a resurrection, to judgment. Now the question is, When?

[32] After describing the first resurrection, that of the faithful church to live and reign with Christ a thousand years, the Revelation says: "But the rest of the dead lived not again until the thousand years were finished." (Rev. 20:5) Roman Catholic commentators would interpret this to mean they never came to life during the thousand-year reign of Christ with his church, nor ever afterward. But what about the faithful ones of old who, although not of the Christian church in glory, obtain a "better resurrection"? They are not in any legendary *limbo,* but are in the graves, the tombs, and will hear the voice of Jesus the Judge and come forth to a "resurrection of life". As to the resurrection of the "rest of the dead" Revelation 20:11-15 tells us this in the apostle John's words:

[33] "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades [or hell] gave up the dead that were in them: and they were judged every man according to their works. And death and Hades [or hell] were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."—*Am. Stan. Ver.*

29. (a) In whose resurrection are those having a "better resurrection" included? (b) How is their resurrection a "better" one?
30. What question comes up regarding those in the "resurrection of judgment"?
31. How does the fact of being in the tombs or graves make the outlook hopeful for those in the "resurrection of judgment"?
32, 33. Until when does Revelation 20:5 say the rest of the dead did not live, and how is their resurrection described?

DESTRUCTION OF HELL AND OF DEATH

[34] This resurrection of such dead from the sea, death and Hades or hell evidently comes about or after the end of this world in the final war of Armageddon. Why? Because the description says that "the earth and the heaven fled away" from the face of the Judge sitting upon the judgment throne, and no more place was found for such earth and heavens. They are the wicked earth and heavens of this present evil world, meaning the visible and invisible parts of the Devil's organization. They are followed by the new world with the "new heavens and a new earth, wherein dwelleth righteousness". (2 Pet. 3:10-13) Hence the picture begins fulfillment about the time of Armageddon in which the Devil's entire organization is destroyed as in a fiery destruction. Roman Catholic priests say that "purgatory" and "limbo" are part of hell; but notice that the Revelation does not say that any of the dead are given up by such places. All those taking part in this resurrection come from sea, death and hell. They are brought back to earth as human creatures, recreated as human souls, with their same identity as when they died.

[35] The death that delivers up the dead in it is the death that Adam brought upon all mankind by his willful sin in Eden before any of his offspring were born. "And so death passed upon all men, for that all have sinned." (Rom. 5:12) But now, under the Kingdom, "since through a man [Adam], there is death, through a man [Christ Jesus], also, there is a resurrection of the dead." (1 Cor. 15:21, *The Emphatic Diaglott*) The multitude of persons of good-will today living who will survive the world's end in the battle of Armageddon are plainly here meant or included. Death traceable to Adam gives them up because Jesus, who has the keys of death and of hell, tasted death for them and relieves them now of any need to descend into death and the grave because of being offspring of Adam.

[36] Hell delivers up no tormented souls from fiery tortures, but delivers up "the dead" which were in it, because hell denotes the unconscious state of death in the grave. (See the Bible's marginal reading of the word *hell.*) "Hell" means "the hidden place", or "unseen place", such as a covered pit or filled-in grave, and is thus associated with the earth. Concerning the creation of our earthly globe we read: "And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good." (Gen. 1:10) The great sea, which covers most of our globe, has been the place for many to lose life, and so it as well as hell gives up the dead that are in it. Those who perished in the depths of the sea as well as those sleeping in the dust of the dry ground are thus restored to conscious existence on earth.

[37] Then they enter into judgment, according to "those things which were written in the books". These are not books of each one's personal record, but are symbols of the laws and word of the Lord God which will be published and put in force on earth by His kingdom in that new world. (Isa. 2:2-4) The evildoers or unjust will be judged, and so theirs is a resurrection to judgment, "according to their works." Not according to their past works of before the end of Satan the Devil's world, but according to their works thenceforth under God's kingdom in the new world. Then Jesus' words will apply: "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) Those who believe in him as reigning King and as Ransomer and then obey him in harmony with the things written in the opened books of God's word and law will be justified to everlasting life in that new world without end and thus "never die". Their names will be written in "another book" "which is the book of life".—Rev. 20:12.

[38] "Then death and Hades were flung into the fiery lake. This is the second death—the fiery lake. Anyone whose name was not found written in the book of life was flung into the fiery lake." (Rev. 20:14, 15, *An Amer. Trans.; Moffatt*) The fiery lake does not symbolize eternal, conscious torment for persons not found worthy to be recorded in the "book of life", but does symbolize "second death". It is death not due to inheritance from Adam but due to a sinner's willful and irreformable disobedience under God's kingdom. Since Jesus Christ does not die a second time for all mankind, there is no redemption or recovery from this "second death". The lake of fire or "second death", then, pictures complete and everlasting destruction by God, "who is able to destroy both soul and body in Gehenna." (Matt. 10:28, *Am. Stan. Ver.*, margin) Even the Devil and his idolatrous organizations go into this destruction for ever and ever. (Rev. 19:20; 20:10) The destruction of all such in the symbolic fiery lake of second death comes after the end of Christ's thousand-year reign, when the Devil is loosed for a little season in order to give a final test of the integrity toward God of all those then upon the earth. Those then yielding to Satan the Devil in rebellion against God's kingdom will be destroyed with him. Those resisting Satan's temptations and staying faithful to the Kingdom will have their names recorded in the "book of life"

34. When does the picture of their resurrection begin fulfillment?
35. What death is it that delivers up its dead, and who are they?
36. What are the hell and the sea that give up the dead in them?
37. What are the books and works according to which they are judged, and how may these judged ones never die?
38. What is symbolized by the "lake of fire", and when finally are all those fit for it cast into it?

and will continue on into endless life on a perfect earth in the new world.

[39] Thus death due to Adam and death's companion, Hades or hell, are destroyed, but the "lake of fire" remains because of the eternalness of the destruction upon all the intentional, uncorrectable wicked. Concerning the "first resurrection" of the church the apostle Paul wrote: "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 [or, hell], where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:54, 55, 57) So, too, when the dead are brought out from under the Adamic death and are delivered from Hades, hell, or the unconscious death-state, then these are destroyed forever with respect to mankind on earth. Such destruction of them is pictured as the casting of death and hell (but not the sea, of course) into the lake of fire, the second death. There they are swallowed up and destroyed by God's victory through Christ over the Adam-induced death. Those thenceforth perishing for their own self-chosen wickedness will not go down into Adamic death or into Hades or hell, but go down into the destruction from which no resurrection is provided or promised.

[40] The statement, at Revelation 20:5, "But the rest of the dead lived not again until the thousand years were finished," does not mean that the dead aside from the Christian church do not arise from the graves before the thousand years are finished. It simply means that those finally judged worthy of everlasting life will not have their names written in the "book of life" until the end of the thousand years and after the final test by Satan the Devil loosed for a little season. There are Scriptural reasons to think that those who in ancient times kept their integrity in order to obtain a "better resurrection" will be raised from the grave near the beginning of Christ's thousand-year reign. Almighty God, in his absolute control by Christ Jesus over the resurrection of the dead, will bring forth the others at the proper time to get the benefits of the thousand-year rule of man's Ransomer and Redeemer. According to Jesus' words to the repentant malefactor alongside him on a tree at Calvary, paradise will have been restored to earth when such evildoers like this thief will be resurrected from the grave. (Luke 23:42, 43, *Rotherham; Lamsa*) But neither such thief nor other evildoers coming forth in a resurrection to judgment will have their names recorded on the "book of life" until the end of the thousand years, if they pass the final, deciding test of integrity then. If availing themselves of the uplifting and perfecting help of the Kingdom, they should then be able to pass the test.

[41] And so the words of Jesus concerning those dead in the graves will be realized: "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels [who have been living continuously since long before man's creation]; and are the children of God, being the children of the resurrection." (Luke 20:34-36) They will be God's children, not because of having been born of any human parents, but because of being resurrected from the graves and entering into the way of life in the endless new world. They obtain such everlasting life from Jehovah God through our Lord Jesus Christ.—Rom. 6:23.

39. How are death and hell cast into the "lake of fire"?
40. Do the "rest of the dead" not rise until the end of the thousand years, or what is meant by their living not till then?
41. How will they be equal unto the angels and be God's children, being children of the resurrection?

WILLFUL AND UNINTENTIONAL TREATED DIFFERENTLY

TRUTH concerning the destiny of the enemies of God must not be shunned to be declared. Let us face, then, this divine law that applied to those who fled to the ancient "cities of refuge" in the land of Israel: "But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee."—Deut. 19:11-13.

Christians who are part of God's Theocratic organization and who are mature and hence elders must not compromise in any way with the deliberate manslayers or persecutors of today who are part of the Devil's organization. They must not try to shield them, nor have any sympathy for them as against the executing of God's vengeance upon them at the coming battle of Armageddon. Christians who are mature in knowledge and understanding must not only separate themselves from the Devil's worldly organization but also be in full heart accord with God's determination to execute his vengeance upon such at Armageddon. Christians must be consistent with the Bible and must pray God that his declared purpose to destroy the wicked in that battle shall be carried into operation. Thus they will show their full sympathy with and heart devotion to Jehovah God and to his purposes. Therefore these faithful ones must continue to declare boldly to all the world the "day of vengeance of our God", because this is a part

of the commission given to His anointed or commissioned ones according to what is written at Isaiah 61:1, 2.

In 1947 throughout the land of Christendom are millions of persons of good and honest heart who do not wish to share the guilt of blood innocently shed. Ignorantly, hence unintentionally and unawares, they have been drawn into the Devil's trap and been made to commit many wrongful deeds against others. In God's law, ignorance of it is an excuse if one repents and turns to righteousness. In order for such unintentional wrongdoers to escape penalty, however, they must show their devotion to Jehovah God and his kingdom when they come to learn of his provision for the human race. But, like elders of the manslayer's city, they must not safeguard the willfully guilty ones, but must be in accord with God's executional officer at Armageddon, namely, Christ Jesus. This does not mean that they should participate in the violent execution of any wicked creature, but it does mean they must not hesitate to declare the truth when opportunity comes, and they must not refrain from doing so in order to hide someone else. They must not be frightened by the Roman Catholic Hierarchy who howl and complain that Jehovah's witnesses attack them. Such complaint is wholly untrue. God lays the obligation upon his people to declare the truth, that others may know of God's purposes. It is the truth that exposes the wicked, but the truth is really declared for the benefit of those who wish to do right and to avoid the wicked.

Jehovah's Judge, Christ Jesus, is upon his judicial throne at the heavenly temple and is dividing the people for and against the kingdom of God. Those who desire to be in harmony with God and his righteousness must without double talk or compromise take a stand on His side and for his righteous government at all times. Now the obligation is upon Jehovah's witnesses to instruct such ones in order that those of good-will may act intelligently. Those persons have been till now kept in blindness by the Devil and his human religious agents, particularly the clergy, and now they are hearing the truth about Jehovah God and his kingdom. Hence such persons have unintentionally been supporting the unholy crowd and been committing acts of violence to those who are devoted to Jehovah and his kingdom as well as to other victims.

The modern-day significance of the ancient "cities of refuge" in Israel has come to be understood since the Lord's coming to the temple A.D. 1918, and more particularly so since the August, 1934, issues of *The Watchtower*. We are glad that those ancient cities of refuge signify such merciful treatment at God's hands toward the unintentional wrongdoers in these judgment days when we are fast approaching the universal war of Armageddon. Such unintentional wrongdoers, who were foreshadowed by the "unwitting manslayer" of ancient times, are in the world ruled by the Devil. By now promptly devoting themselves to Jehovah God, who provided the cities of refuge, they will show they have no sympathy with Satan's wicked rule but wish to be separate from it and not responsible for its criminal acts. So they desire to serve God and to do his will. Hence it is important just now to understand what is Jehovah's purpose concerning them and also what obligation He lays upon His witnesses in connection with these modern-time "unwitting manslayers".

Men went to World War I or World War II and thereby violated God's everlasting covenant by shedding human blood. (Gen. 9:4-17) But many did so because they were forced by the ruling powers of Satan the Devil's organization to do so. They did it in ignorance of the fact that they were violating the "everlasting covenant". There they saw the duplicity and hypocrisy of the religious clergy, who claim to be Christ's followers and servants of God but who not only participated in bloodshed but urged upon others the violent spilling of human blood. Honest men were shocked by the conduct of the clergy, and when they returned from the bloody conflict and heard of the truth of God's provision for humankind through Christ Jesus, they desired to know and to do God's will. They hated wickedness and religious hypocrisy, and with honest hearts sought to find the right way. Women as well as men have supported the crooked and oppressive organization that governs this world and that has done much violence to men, including witnesses of Jehovah. Many religiously inclined persons have been connected with religious systems that have cruelly persecuted Jehovah's faithful people in a manner like to the persecution carried on once by Saul of Tarsus. (Acts 8:1-3; 9:1-22) Others as members of the police force, or the "strong-arm squad", have unwillingly done the bidding of the clergy and have committed acts of violence against Jehovah's anointed people, but, after learning the truth, they have shown anxiety to take a different and right course. Those who thus honestly change their course of action and seek the Lord God in his appointed way find him.

The old-time "cities of refuge" picture Jehovah's organization today. He has made provision for the protection of those who place themselves fully on the side of his Theocratic organization and who have not willfully and maliciously violated the everlasting covenant. *Willfully and maliciously* means knowingly doing a wrongful deed with a wicked motive in the heart and in utter disregard of the rights of others. For instance, clergymen have connived at the persecution and killing of Jehovah's witnesses and have actually instigated such persecution, knowing that such men and women were harmless and were proclaiming the Word of God. The motive of such clergymen was malicious because they desired to get such witnesses out of their way. Others have done the clergy's bidding in wrongdoing but have done so ignorantly and without malice, trusting to the priest's or preacher's knowing what is right. God's law concerning such unwitting ones was stated to the Israelites and has a modern-day application now, to wit: "These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither."—Num. 35:15.

Now all who are of good-will and who have a desire to serve Jehovah God and his righteous government must find a haven or place of refuge in the Theocratic organization that is wholly devoted to Jehovah God and his service. Jehovah has laid upon his witnesses at the present time an obligation regarding this class desiring to do right. That obligation cannot be side-stepped or ignored. That

obligation requires carrying the Kingdom message to the people of honest heart, informing them of God's provision made for those who diligently seek to know and serve Him. By and through his great High Priest, Christ Jesus, he commands that his witnesses must preach this gospel of the Kingdom before the final end comes. They must give notice and warning to the public, that those righteously disposed may act intelligently and that they must thus bear their own responsibility before God.

The cities of refuge were occupied by the priestly tribe of Levi, and it was the duty of the Levites in such cities to give information, aid and comfort to those seeking refuge with them. "And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime." (Josh. 20:4, 5) Likewise it is the duty of the present-day antitypical Levites to give information, aid and comfort to those who now seek the Lord's organization. This they must do by giving them a mark in the forehead, as it were, giving them intelligent information as to what they must do so as to have God's favor. This reminds us of the 'man clothed in linen and with inkhorn at his side' who went through doomed Jerusalem and marked the foreheads of those seeking Jehovah's right way. It is this class of people thus marked and who thereafter come into and abide in the city that are spared and taken through the great tribulation of Armageddon alive.—Ezek. 9:6; Zeph. 2:3.

That Jehovah's witnesses and their companions of goodwill have a special obligation toward such 'refugees' who committed wrong unintentionally, it is written: "Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil."—Num. 35:22-25.

Hence those informed ones who refuse or fail to go among the people and speak to them at their homes and give them the life-giving message from Jehovah God; and also those who hinder, oppose and discourage the ones thus obeying the Lord in carrying the message of truth to the people; all such show an unloving and unjust spirit such as would hand over the 'refugee' class without mercy to be executed by Jehovah's Executioner at Armageddon. Failure or refusal to assume and carry out this responsibility will not go unnoticed by the Lord, because he has enlightened his commissioned ones and they must obey. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. 24:11, 12) However, "a true witness delivereth souls"; and what a privilege it is therefore to be a true witness!—Prov. 14:25.

ELISHA, RECEIVER OF A DOUBLE PORTION

FOR years Elijah sought to turn the heart of Israel back to Jehovah God. Centuries later Malachi announced that God would send "Elijah the prophet before the coming of the great and dreadful day of the LORD". Physical facts in fulfillment of prophecy disclose that Christ came to the temple as King and Judge A.D. 1918. Other physical facts show that for forty years prior to 1918 faithful Christians did a work of restoring fundamental Bible truths and turning the hearts of many toward God, thus preparing the way before the second coming of the Lord. (Mal. 3:1; 4:5, 6) Hence that service is called the antitypical "Elijah work". During that period millions of books, booklets and tracts considering Bible truth were distributed, but since that work and the coming of the Lord to the temple books and booklets totaling more than a half billion have been distributed, in eighty-eight languages. The increased flood of truth has come despite intensifying persecution. At no time can God's work be accomplished without the helping power of Jehovah's spirit, but since World War I it seems that Jehovah's witnesses have been blessed with a double portion of His active force. Hence the work since 1919 is known as the "Elisha work"; for was not Elisha the receiver of a double portion of God's spirit when he took up the prophetical service of Elijah?

"Elisha" means "God is savior or salvation". The Bible reader's first introduction to this character is when Jehovah instructs Elijah to anoint Elisha of Abel-meholah. The meadow Abel-meholah was probably in Jordan valley, and doubtless it was there that Elijah cast his mantle over youthful Elisha as he was plowing with oxen. After brief farewells Elisha left his farming vocation and accompanied Elijah. (1 Ki. 19:16-21) This seems to have been during King Ahab's rule over Israel, and it was not until several years later, during the reign of Jehoram, that Elisha succeeded Elijah as the foremost prophet in Israel, and he served into the reign of Joash of Israel. This stretches the period of Elisha's service over some threescore years. —2 Ki. 3:1, 11-14; 13:14.

The narration of his life history does not run in chronological order, but first to claim consideration would be the account of how Elijah's mantle fell upon Elisha. Sticking as close as Elijah's very shadow, Elisha followed the prophet as he traveled toward Jordan river, and when Elijah smote and divided the waters with his mantle and crossed dryshod, Elisha kept right at his heels. On the bank beyond Jordan Elijah turned to Elisha and spoke: "Ask what I shall do for thee, before I be taken away from thee." Elisha wasted no time making up his mind: "I pray thee, let a double portion of thy spirit be upon me." The Hebrew word here translated *double* does not mean *duplicate*, but *twice as much*. "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so

unto thee," Elijah promised. Soon thereafter Elisha did see Elijah caught up heavenward by a whirlwind. He took up the mantle Elijah left, and faced back toward Jordan. Was Elijah's promised grant of a double portion of God's spirit upon Elisha? Would a double amount of divine active force enable him to execute with increased zeal the duties of prophet? Elisha did not wait long to put the matter to a test. With the mantle he smote Jordan's waters, and cried: "Where is the LORD God of Elijah?" With Elisha now, apparently; for the waters parted. Elisha was recognized as Jehovah's prophet in the stead of Elijah.—2 Ki. 2:1-15.

The continuing verses of chapter two of Second Kings tell how Jehovah used Elisha to cleanse harmful spring waters around Jericho that were causing death to creatures and barrenness to the land. Thereafter the prophet journeys toward Beth-el. En route he is mocked by some juvenile delinquents, who jeer: "Go up, thou bald head; go up, thou bald head." For this blasphemy Elisha cursed them in the name of Jehovah, and two she bears lumbered out of the surrounding woods and clawed forty-two of the urchins. But was their sin as serious as blasphemy? Yes, it seems that the taunts amounted to that, rather than mere childish heckling at the baldness of the prophet's head. The repeated cry "Go up, go up" suggests that they were mocking the report of Elijah's miraculous ascension at Jordan, and were scoffingly challenging Elisha to duplicate the feat.

The next appearance of the prophet in the divine record is when the combined armies of Jehoshaphat, Jehoram and Edom are threatened with disaster by a water shortage. Elisha gives instructions that not only forestall catastrophe but spell victory over the Moabite enemies. "Make this valley full of ditches." After the valley was filled with ditches, the ditches were filled with seeping water. Not only did it quench thirst, but in the morning sun it appeared like blood to the Moabites. Recklessly they rushed forward to glut themselves with spoil. Alas, it was their own blood that soaked the ground as they fell back in defeat.—2 Ki. 3:1-25.

A series of miracles next occupies the spotlight. The meager oil supply of a widow is so bountifully multiplied that the sale of the surplus enables her to pay off a creditor who was about to take her sons into bondage for the debt. At Shunem a Theocratic woman who supplied lodging for the prophet as he served there was blessed with the birth of a son, and when that son died later it was Elisha's intercession that caused God to raise the youngster from the dead. Then there were the times that Elisha removed the poison from the seething pot of pottage that was to feed the sons of the prophets and the miracle of his feeding a hundred men with a small supply of barley loaves and some ears of grain.—2 Ki. 4:1-44.

But there was one miracle that possibly saved Israel from a nasty international incident. The Syrian king sent leprous Naaman to the king of Israel to be healed. The distraught Israelite monarch ripped his clothes and lamented: "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me." But if the Syrian king was out for a quarrel he got no grounds for it. Elisha sent for Naaman. By messenger he told the Syrian to bathe seven times in Jordan. Naaman felt slighted and at first refused, but his servants brought him to his senses and he dipped himself seven times in the Jordan. His flesh became as fresh as a child's! Elisha would accept no gifts, and after selfishness spawned in the bosom of the servant Gehazi caused him to trail Naaman and ask for the gifts, leprosy smote him. —2 Ki. 5:1-27.

After performing the miracle of causing the lost ax-head to float on the Jordan river waters that it might be retrieved, Elisha has a clash with the king of Syria. Syria launched military aggressions against Israel, but the double portion of God's spirit upon Elisha enlightened the prophet against Syrian traps. Angered at the repeated failures of his schemes, the king of Syria concluded that there were spies in his ranks. Then he learned it was Elisha. At Dothan the Syrian spies located Elisha, and there was dispatched a large military host to capture the prophet. "Alas, my master! how shall we do?" cried Elisha's servant. Calm came the answer: "Fear not: for they that be with us are more than they that be with them." Then God opened the young man's eyes, and he "saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha". Divine power smote the enemy with blindness. They were led helpless into Samaria, where their eyes were opened. Nevertheless, they were not smitten with the sword, but at Elisha's command were fed and allowed to depart. —2 Ki. 6:1-23.

On another occasion King Ben-hadad of Syria besieged Samaria. Famine stalked through the city. Prices for the basest of foods skyrocketed. Women slew and cooked and ate their own children. At a crucial moment when the anger of the king of Israel was about to boil over into violence against Elisha, the prophet foretold plentiful food supplies for the morrow. "If the Lord would make windows in heaven, might this thing be?" scoffed a lordly attendant of the king. "Thou shalt see it with thine eyes, but shalt not eat thereof," Elisha responded. Soon thereafter the besiegers imagined they heard the noise of advancing armies. Thinking Israel had hired Hittites and Egyptians to break the siege, they fled in panic. So hasty was their flight that they left behind tents, horses, asses and all camp provisions. Lepers from Samaria discovered the abandoned camp, carried the news to the city, and the spoil was taken and the famine ended. The scoffing lord? He was put in charge of the gates and with his own greedy eyes saw the booty, but the surging people trod him to death before he consumed any of it.—2 Ki. 6:24-33; 7:1-20.

No sooner is the account of this famine completed than the Bible account tells of another. Recall the woman whose son Elisha raised from the dead? Well, it was to this woman that Elisha warned: "Go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years." (2 Ki. 8:1) Our next view of Elisha finds him at Damascus. Hazael approaches the prophet to find out if King Ben-hadad will recover from an illness. "Say unto him, Thou mayest certainly recover." But to Hazael Elisha foretold Ben-hadad's death, and that not by any illness. What Jehovah's spirit enabled Elisha to see brought

tears. Hazael would mete out cruelty and depredation unmeasured upon Israel. Hazael was to become king over Syria. Hazael hastened his succession, smothering Benhadad and seizing the throne. (2 Ki. 8:7-15) There was another succession of kings in which Elisha figured. In fulfillment of Jehovah's word to Elijah, a messenger from Elisha sought out Jehu at Ramoth-gilead and anointed him king over Israel.—2 Ki. 9:1-10.

Now comes the Scriptures' final narration concerning Elisha. He is on his deathbed. Joash is king over Israel, and under the pressure of Syrian aggressions he seeks counsel at Elisha's mouth. Elisha commands Joash: "Take bow and arrows." The king did so. Then, with his hands on the king and the king holding the bow, Elisha faced the open window eastward in the direction of Syria and commanded: "Shoot!" The king shot. The prophet proclaimed: "The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria." Elisha speaks, and the record continues: "Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice." Soon thereafter Elisha died, and a final verse tells of the revival of a corpse that later touched his bones when cast into his sepulcher. Elisha is mentioned only once in the Greek Scriptures, being there called "Eliseus".—2 Ki. 13:14-21; Luke 4:27.

Jehovah's witnesses now on earth must keep up the offensive against demonism in these closing days of the Elisha work. They should remember Elisha's deathbed counsel as to smiting. Unlike Joash, they should not stay the offensive. They should take the arrow of Theocratic truth and shoot it with unerring aim against the land of demonism, for it is "the arrow of Jehovah's deliverance". These arrows of truth, bundled together in unbreakable union of truth, should be used to smite the "earth", or the visible part of demonism, not once, nor twice, nor thrice, but again and again in a continuing smiting until Jehovah God says the work with the truth arrows is completed. And as they smite, their zeal should give evidence of a double portion of Jehovah's spirit.

FIELD EXPERIENCES

JUVENILE DELINQUENCY VS. JUVENILE STUDENTS (QUEBEC)

"Last night I was asked to take a reporter from *MacLean's* magazine with me on my book study. He called at the house and so off we went to our call. As soon as we stepped out the door, several children were outside playing. As soon as they saw us they started to follow and said: 'Old Jehovah, Old Jehovah, Buy *The Watchtower* and get life in the New World.' They followed us almost a block and continued to repeat these sayings. This impressed the reporter. He said: 'Does this go on all the time?' and I answered 'Yes'. He commented: 'Why, that's terrible!' I continued to witness to him all the way to my book study. He asked many questions in regard to when I first got the truth. This gave me a grand opportunity to witness further to him. I could see he was very sincere and he showed much interest in the message. When we arrived at my study, they were all sitting waiting, the father, mother, and three grown-up children, the youngest being 14 years of age. We asked the Lord's blessing on our study, and then proceeded. The two girls had their lesson well prepared and answered up very quickly. This greatly impressed the reporter. He himself asked if he could read a paragraph as he would like to have a share in the study too. He listened to the answers very attentively. When our study ended, he shook hands with them all and expressed how pleased he was to be able to come. They wanted us to stay for tea, but as we were in a hurry to go on the effort at 9 p.m. with pamphlets, we had to leave them. While walking to our other place of meeting, he said, 'My, it is easy to see how people enjoy your work. I hated to stop that study.' I continued witnessing to him. Finally we arrived at our place, and, after asking Jehovah's blessing as we went forth, we proceeded to our territory, with pockets full of leaflets. He first expressed that he would do a few doors with me. Then after two doors he said: 'Give me some and I'll start at the other end.' It did not take us very long. We then saw the police car, but, being finished, we walked through a lane and arrived home safely. He enjoyed it all very much. He admired the courage of all these young girls and boys and said: 'I've never met people who are so happy over their work before.' He continued: 'It's been a grand privilege meeting you all, and I want to do this again.' He had his bail money with him in case he had been arrested. This is just one of the many persons who are finding the truth. Although he came just to get a story, he may find eternal life. He certainly was very sincere and showed great interest in our prayers, studies, and service to Jehovah."
—Special pioneer, Montreal.

ACTING ON LEGAL VICTORIES (RURAL NEW YORK)

"In need of a map of the city we called upon the city attorney. We kindly explained our Christian work and how the map would benefit us. He replied: 'I have no maps for such non-essential things and cannot promiscuously hand them out.' I asked to see the one in his office, to which he agreed. After getting the general lay of the city I thanked him. Whereupon he said: 'You know we had some trouble with your people in this village in 1942, and there was a court case. Also I had the privilege of prosecuting the same.' I asked: 'Did you win?' 'No,' he said, 'they had their attorney and we lost, but we ordered them out of town later on and passed an ordinance that if they didn't go they would be resisting an officer.' 'Kind of unconstitutional, wasn't that law?' I asked him. 'Well, perhaps so; we later repealed it.' 'My wife and I are going to be here for a year or more doing this work. I don't know just what you have in your mind, but surely you must be familiar with the decisions of the Supreme Court upholding our right to do this work. Do you want to try it again in court?' I asked. 'Indeed I do not,' he said, 'I don't want to rub

elbows with you people again.' Leaving his office, I went across the street to the daily newspaper office and obtained two maps free. I was not even asked why I wanted them. Next day we sallied forth into the business district to give it a good witness first. Our first call was upon the chief of police. To him we made ourselves known and our mission in the village. He said: 'You know, I don't think I approve of you people and of your doing this work in the village.' We replied that though his good-will was solicited and his co-operation appreciated it was not indispensable or even necessary, because of the many hundreds of court decisions and some thirty-five Supreme Court decisions, upholding us in our Christian work. He cited the trouble of 1942 and said we would have much trouble in the village. We told him we knew of the court case and were willing to take the chance and were starting right then in the business district and, in fact, right in his office, as there was an insurance business in connection with the police office. I offered him *Jehovah's Servants Defended.* He refused it, saying he had some of the literature. Patiently I explained the contents of it and showed him how to use its index and that it might be an aid to him in case he wanted to arrest us, for it showed case after case where municipalities had had permanent injunctions issued against them for attempting to restrain us from doing our Christian work. We told him also of the Supreme Court decisions and that the Watchtower attorney had represented all these cases and that if it became necessary the Society might send him down here to represent any case that local authorities might wrongfully frame against us. Moreover, a permanent injunction issued against the village and in favor of Jehovah's witnesses would tend to make him very unpopular. To which he agreed, and stuck out his hand and shook hands with us, saying: 'I wish you luck, but remember I warned you that you are going to have trouble.' We thanked him and proceeded to business. Within a few days we had it completed, reaching all proprietors, and the Lord gave the victory with eighteen new magazine subscriptions and as many bound books and a quantity of booklets placed." —A special publisher.

BACKFIRE TO PERSECUTION IN QUEBEC

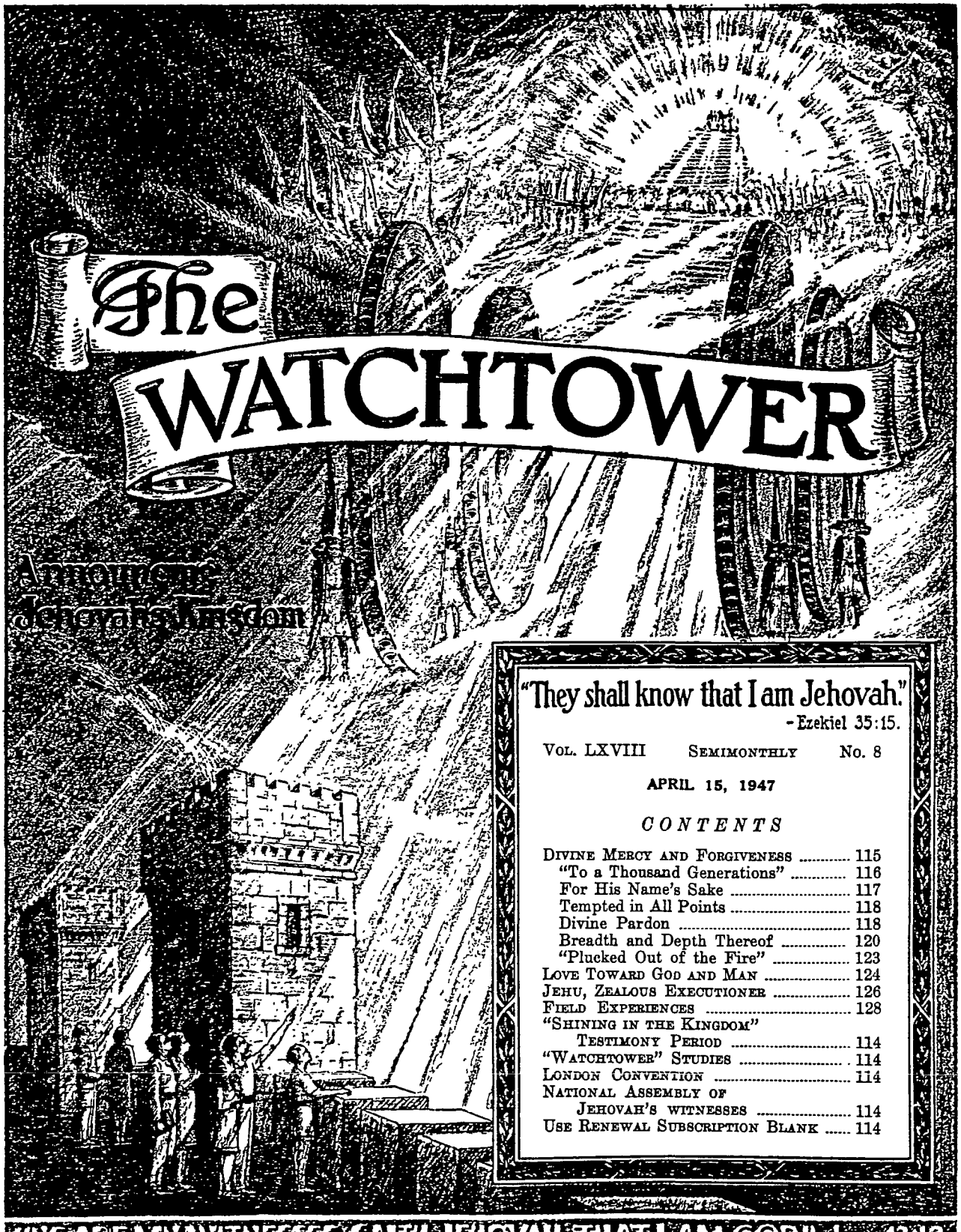
"While I was engaging in the door-to-door service one evening in an apartment house in the priest-infested city of Montreal, the janitor interrupted my work by asking what I was doing. I told him that I was engaged in a Christian activity. His reply was: 'Don't you know your work is against the law here and you are not allowed to work in this city?' He then proceeded to call the police. After finishing that apartment I went to another and no sooner got to the top floor when a hoarse voice rang out: 'What are you distributing?' I turned around and saw it was a policeman. I told him I was leaving this booklet *'The Prince of Peace'* with the people to enlighten them concerning God's purposes. 'Who are you?' was the next question. 'One of Jehovah's witnesses,' was the reply. To this he said: 'I thought so. What is your name, and where do you live?' After I answered these questions he began to change his tone of voice. He showed sympathy for us because of the number of times we were arrested in Montreal. He told me he had a sister who was a professor in McGill College (Montreal) and she said to him: 'You don't arrest these people, do you?' He said: 'Certainly not; when I arrest Jehovah's witnesses I'll also arrest the Salvation Army canvassers and the nuns who beg from door to door.' He said that this sister of his was interested in our work and would like to read our literature. He promised to get her a couple of books from the witnesses sometime when out on patrol. I then offered the book *'Let God Be True'* and the booklet *'The Prince of Peace'*, and he gladly contributed for them. It certainly is a joy to see how the goats' weapons backfire."

WHO TOOK WHOM ALONG? (DOMINICAN REPUBLIC)

"Before the past year the truth was unknown in the Dominican Republic, but now it is a common thing to hear people discussing Jehovah's witnesses and their work. I met a lady who was very much dissatisfied with religion. When I called on her she had so many questions that it was necessary to answer them first before beginning the book study. During our discussion she marked each scripture in the Bible and made short notations. These scriptures she marked were in regard to such doctrines as 'trinity', soul, and dead. At the conclusion of this discussion she said: 'I thank Jehovah for sending his witnesses into this land and pray that many others like me might learn these truths as I have today.' Seeing how rapidly she progressed in the truth in three months, I invited her into the service with me. After the first house and seeing how the witness was given, she asked if she might give the next. It was a great joy to stand there and hear her give the witness and apply the knowledge she had obtained during the past three months, and in an orderly manner. Then, instead of her going with me from house to house, I was going with her. At the *Watchtower* studies she answers questions promptly and to the point, showing good preparation. She has read everything in the Spanish language, including *The Watchtower* and *Awake!* up to date, and asks for more. She is only one of the many in this land that are glad for the privilege of rejoicing with Jehovah's people."—Missionary.

DID NOT KNOW THE CONNECTION (MISSISSIPPI)

"Making a back-call on a lady out of Main street, Biloxi, when I arrived the lady and her husband were having breakfast. I was told to have a seat. After breakfast was finished I took the book *'Let God Be True'* out of my bag and turned to the table of contents, which went on to state: 'Let God Be True,' 'Who is Jehovah?' 'Satan the Devil,' 'What Is Man?' and so on. The husband yelled: 'You do not have to tell my wife all those things, because she knows about them already!' Well, I could not convince him with the truth contained in the bound book. Next I took the magazines and booklets and went on to explain some special features in them. He yelled again: 'I have a book; it is the most wonderful book, and if you were to get a hold of my book and read it, you would take those you have there [pointing to my books] and throw them out into the street! He went into the next room and brought out his 'wonderful book' and handed it to me. To my surprise it was the book *'The Truth Shall Make You Free'*. I shouted: 'This is one of our books!' He was so outdone that he answered, 'No, it isn't, either!' I was invited back. I am going to try hard to get a study with him in his wonderful book, *'The Truth Shall Make You Free'*."



"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* GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower Society in every case.

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Translations of this journal appear in many 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.

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"SHINING IN THE KINGDOM" TESTIMONY PERIOD

April, set aside as "Shining in the Kingdom" Testimony Period, will close the four-month-long subscription campaign for the magazines *The Watchtower* and *Awake!* Seeing that both these magazines are published in many languages, those of many nations wanting to let shine the light of God's kingdom as reflected on the pages of said magazines will be able to offer them both together along with two premium books published by our Society. They will continue to make this joint offer at the regular subscription rate of $2.00. New ones desiring to participate, write for information.

"WATCHTOWER" STUDIES

Week of May 18: "Divine Mercy and Forgiveness," ¶ 1-19 inclusive, *The Watchtower* April 15, 1947.

Week of May 25: "Divine Mercy and Forgiveness," ¶ 20-40 inclusive, *The Watchtower* April 15, 1947.

LONDON CONVENTION

Earls Court, London, has been booked for the national convention from July 3 to 6, at which the Society's president, N. H. Knorr, and other official representatives from America will serve on the program. Announcement of this is here made in brief in order that the British brethren and foreign brethren may make the earliest arrangements to be in attendance. Further information will be published in due course.

NATIONAL ASSEMBLY OF JEHOVAH'S WITNESSES

At the Cleveland assembly, the president of the Society, N. H. Knorr, told the brethren of the plans for a convention in California in 1947, following his world tour. We are now pleased to say that this will be held in California, with assembly in Wrigley Field, August 13 to 17, inclusive, Los Angeles being the city. Brethren making plans to go should arrange their vacations accordingly. Later announcement will be made as to rooming and other information. This notice now will aid those who plan to attend the California assembly to make their arrangements well in advance.

USE RENEWAL SUBSCRIPTION BLANK

The renewal blank sent you prior to the 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. LXVIII APRIL 15, 1947 No. 8

DIVINE MERCY AND FORGIVENESS

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; who forgiveth all thine iniquities."—Ps. 103: 17, 3.

JEHOVAH is matchless in the expressing of mercy and the forgiving of sins. Mercifulness cannot be viewed as a sign of weakness on his part. It is no sentimental softness unbecoming to a God of all-power. It is the expression of wonderful love, the outflow of his perfect unselfishness, but it operates with all due respect for his justice. He exercises it with the utmost of wisdom, and hence in the final outcome it will show itself to have been the right thing to exercise in full vindication of Jehovah's name. Its exercise is something that discloses him as different from just a cold, heartless, all-conquering force in the universe. Mercy is a quality that has acted as a mighty check upon his all-might which might otherwise have been used to blot out all humankind completely. This quality differentiates Jehovah from the devil gods of the pagans and makes him an adorable God, to whom mankind in their weakness and imperfectness can approach with confidence and an assurance of being understood and considered. Divine mercy is consistent with the sublime fact that Jehovah God is love.

[2] At every turn Jehovah has had to show mercy toward humankind. Every feature of his arrangements for us is marked by it. But it is mercy granted according to right principles and for a definite purpose. Satan the Devil does not like for God to show mercy to mankind, because its exercise is defeating his own wicked purpose. He misrepresents Jehovah God and strives by means of many religions to keep men in ignorance of this winsome quality of God. In contrast with the false religious teachings that try to frighten men to God, Jehovah says to the objects of his mercy: "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." (Jer. 31: 3) The wise and wholesome purpose of God in extending mercy to sin-stricken men is to develop integrity in them and to prove that integrity to be unbreakable. Thus far his mercy to men and the forgiving of their sins has resulted in producing many men and women of integrity. Each and every one of these stands forth in justification of Jehovah's loving-kindness and in condemnation of Satan the Devil as being a false god who lied when he blatantly declared before all the universe that God could not bring forth such persons of unbreakable integrity on earth as long as wickedness was around loose. If it had not been for God's mercy in not at once killing Adam and Eve for sin but letting them live to produce children, none of our sinful race would have had the chance to develop and demonstrate integrity toward God.

[3] Jehovah God's first purpose in vindication of his name is to create an entire nation of persons of integrity under his Messiah or Christ. Then, by His kingdom ruled by that nation, Jehovah will produce a whole race of humankind that will keep its integrity under a full and final test by Satan the Devil. Christendom has existed for more than sixteen centuries but to date has failed to produce such a kind of Christian nation. But God's purpose has not failed, for she is not His organization for producing his holy nation. The nation of integrity is a new nation, but composed nonetheless of persons that once were imperfect and condemned descendants of the sinner Adam, the common parent of all humankind.

[4] Just as Christendom has failed to bring forth such a nation of integrity to God's glory and vindication, Jewry also has failed to produce it. The Jewish nation, from the time of its organization at Mount Sinai in Arabia, was given the opportunity to develop into such a holy nation. Sad to relate, it failed of this wonderful privilege. In 1513 B.C. the Lord God delivered the Jewish nation from slavish bondage to the mighty power of Egypt. Under Moses' leadership God brought them to his holy mountain to inaugurate a covenant of law with them there. The Lord God, using the prophet Moses as his mediator in making the covenant, said to these Israelites: "Ye have seen what I did unto the Egyp-

1. What is Jehovah's mercy, and how is it exercised?
2. What is the purpose of his mercy, and so what has it produced?
3. What, then, is his first purpose, and has it failed because of Christendom?
4. When and how was the chance to produce this nation set before an ancient people, and with what result?

tians, and how I bare you on eagles' wings, and brought you unto myself. 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. These are the words which thou shalt speak unto the children of Israel." (Ex. 19:4-6) The nation of Israel, however, did not live up to this rare opportunity, and lost a great privilege.

5 Jehovah proceeded to inaugurate his covenant of law with the Israelites by first giving to them his code of the Ten Commandments. The first section of these commandments shows that the primary requirement was that of keeping integrity toward God by faithfully keeping the covenant with him. It shows also that he is a merciful God and would deal graciously with them, but at the same time he would make no bargain with willful wickedness but insisted upon righteousness. Accordingly the first and second of the Ten Commandments read as follows: "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. Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness [mercy] unto thousands of them that love me and keep my commandments."—Ex. 20:2-6, *Am. Stan. Ver.*

"TO A THOUSAND GENERATIONS"

6 No one knows better than Jehovah the imperfection of mankind with whom he deals. So he is long-suffering with them if they are sincere toward him. But although he is a God without equal in his lovingkindness, no one should presume upon him as being an easy mark and not firm for righteousness. No one should think that he will overplay his forbearance, loving-kindness and mercy where a person is hypocritical and tries to take advantage of God's graciousness in order to keep on indulging a love of sin and unrighteousness. If a man loves righteousness, he will love Jehovah God, who is the sum of all righteousness. If he loves sin, which is the transgression of God's law, then he does not love God, but hates him. The Second Commandment shows that haters of God cannot trifle with him. It says he brings down the full effects of their iniquity upon them, so that even their offspring to the third and fourth generation are affected thereby. But those who try to prove their love of God by keeping his commandments are favored with mercy, in order for them to try again and again in all sincerity to do what is right. To such ones he shows mercy "to a thousand generations", or, "to the thousandth generation." That means he is forever merciful to them.—Ex. 20:6, *Am. Stan. Ver.*, margin; *An Amer. Trans.*

7 Within forty days after the giving of the Ten Commandments the Israelites came under a severe test of integrity to God. Moses was absent from their midst for many days, having gone up to the top of Sinai to confer with God; and then the Devil, author of false worship, stirred up many Israelites to clamor for a visible idol-god to worship. A golden calf-image resulted, and thousands of Israelites worshiped around it in a heathenish way, in violation of the Second Commandment. The tribe of Levi, to which Moses belonged, declared itself on the side of Jehovah and was used to execute God's judgment against the thousands of idolaters. Nevertheless, at the time, the whole nation had connived more or less at what was going on in violation of their covenant with God, and consequently the relationship of all the nation with God was hurt. Moses, as mediator, felt obliged to try to make atonement for their sin, even to offering himself as a sacrifice and being blotted out of God's book of life. "And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the LORD plagued the people, because they made the calf, which Aaron made." —Ex. 32:31-35.

8 Shortly afterward, when Moses returned to the summit of Mount Sinai, to get a reproduction of the Ten Commandments upon stone, God made a restatement in explanation of what kind of God he is. We read: "And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands [or, to the thousandth generation], forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity

5. What did the first section of the Ten Commandments show regarding God and his requirements?
6. To whom does God show continual mercy? and to whom not?
7. How did God show this fact at Mount Sinai in connection with the worship of the golden calf?
8. How did Jehovah make a restatement of what he is to Moses? and why is it important to remember this description of himself?

of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." (Ex. 34:5-7, *Am. Stan. Ver.; An Amer. Trans.*) It is important to remember this description by Jehovah of himself and what his name stands for, because he is an unchangeable God. He once said to the Israelites to whom he extended mercy and long-suffering: "For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed."—Mal. 3:6, *Am. Stan. Ver.*

FOR HIS NAME'S SAKE

[9] It is not because of anything justly due to sin-laden men, but primarily for his own name's sake that the Lord God forgives the sins of those who enter into relationship with him as consecrated worshipers of him. King David was a leading member of God's covenant people of old and was sincerely interested in keeping God's name above reproach by His enemies. King David was not addicted to sin. He had no real love for it. Therefore he did not want the sins he committed due to his human frailty to bring any reproach upon God's name from the lips of God's enemies. So, confessing his sins with all meekness, but showing a heart's desire to live in harmony with God's covenant, David wrote: "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD. All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies. For thy name's sake, O LORD, pardon mine iniquity; for it is great. Consider mine enemies; for they are many; and they hate me with cruel hatred. O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee. Redeem Israel, O God, out of all his troubles." —Ps. 25:7, 10, 11, 19-22.

[10] Because Jesus Christ, the Messiah, had not till then died as a ransom for mankind, King David could not ask for the pardoning of his iniquity and the blotting out of his sins in the name of the Redeemer Jesus Christ. He asked, therefore, for such forgiveness solely for Jehovah's name's sake. In due time, for His name's sake, Jehovah provided Jesus Christ his beloved Son to be the Ransomer of mankind, and Jesus constantly declared that he came in his Father's name. The name of Jehovah would benefit very little from the forgiving of the sinner David's iniquities unless David tried afterward to keep his integrity and his uprightness toward God. If David had merely sought mental peace through asking and receiving forgiveness from God and did not really try to avoid committing those sins over again, the divine forgiveness would have been just wasted upon him. Without a real effort at integrity and uprightness after he was forgiven, David would have been subject to no further mercy and loving-kindness. Proving he was not selfishly trying to abuse those divine expressions, David honestly strove to keep integrity and uprightness and thus avoid bringing any reproach upon God's name. He sincerely desired to vindicate God's name by avoiding sin and holding true to God. In this, David was a man after God's own heart and is an example to Christians of today.

[11] David's people, the Israelites, were descendants of Adam and hence condemned, imperfect sinners. God knew that. So he realized that they would become guilty of sins against his covenant with them. Therefore he provided a priesthood to offer typical sacrifices by which their sins could be typically cleansed away and thus they could remain in an acceptable condition in God's sight. Because no other one was available, Jehovah took an imperfect man for high priest, namely, Aaron, the elder brother of Moses. For underpriests he took the sons of Aaron. Having one of their own number as high priest, the Israelites could feel certain they had a representative that could understand them and sympathize with them and feel merciful to them, gladly willing to offer sacrifice in their behalf.

[12] This priestly arrangement, and the choice of an imperfect, sinful Israelite, proved God's mercy to his chosen nation; and all who felt the need of divine mercy were drawn to Jehovah God. That this was the object God had in mind is nicely explained by the apostle, at Hebrews 5:1-4, in these words: "Every high priest who is chosen from among men is appointed to represent his fellow-men in their relations with God, and to offer gifts and sin-offerings. He can sympathize with the ignorant and misguided because he is himself subject to weakness, and on this account he is obliged to offer sacrifices for sin, not only for the people but for himself as well. And no one takes the office upon himself, but men assume it only when called to it by God, as Aaron was." —*An Amer. Trans.*

[13] Aaron, the Jewish high priest, had merciful qualities. He was inclined to be merciful because he himself was flesh and an Israelite. In this he was a prophetic type of Jesus Christ, whose mercifulness far exceeds that of Aaron and is far more effective. The apostle goes on to explain this, saying to Christians as spiritual Israelites: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our

9. Primarily for the sake of what does God forgive sins? and for what reason therefore did David seek pardon for his sins?
10. Why did David pray for forgiveness for just Jehovah's name's sake? and why was not forgiveness wasted upon David?
11. Why did Jehovah provide the Israelites with a priesthood, and from where?
12. As explained by the apostle Paul, why was an imperfect Israelite put in the office of high priest?
13. Of whom was high priest Aaron a type? and why was the providing of him a greater mercy than the providing of Aaron?

profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. . . . 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, . . . though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 4:14-16; 5:5-9) The providing of Jesus Christ was a mercy far exceeding that revealed in appointing the Jewish high priest, because Jesus was and is God's only begotten Son.

[14] The fact that Jesus as a man was above sin and untainted with it did not make him haughty and unfeeling toward sinful mankind. His very becoming a man and answering God's call to the Melchizedekian order of priesthood spelled mercy toward human sinners, because his being high priest required sacrifice and, in this case, that sacrifice must be his very own self. This made him the most suitable person for high priest, and particularly so since he has been raised up as an immortal spirit out of his sacrificial death as a man. He was thus granted access into the heavenly presence of God, where he can act as high priest of God without interruption in behalf of earthly sinners. All these are strong points that the apostle underscores when he writes: "But he continues forever, and so his priesthood is untransferable. Therefore, he is able to save forever all who come to God through him, because he lives and intercedes for them forever. Such a high priest we needed,—godly, blameless, unstained, removed from sinful men and raised above the very heavens; who does not need, as the old high priests did, to offer sacrifices every day, first for his own sins and then for those of the people—for this last he has done once for all, in offering up himself. For the Law [of Moses] appoints to the high priesthood men full of imperfection; but this utterance about the making of the oath [concerning the high priest after Melchizedek's order], which came long after the Law, appoints a son, fully qualified to be high priest forever."—Heb. 7:24-28, *An Amer. Trans.*

TEMPTED IN ALL POINTS

[15] Jesus, being the Son of God from heaven, was perfect as a man and sinless. All the same, Jehovah let him be exposed to the Devil's approaches and attacks and to be surrounded by the Devil's world. On this account Jesus the perfect high priest was first subjected to the same temptations as come to all who follow him. In order to vindicate God's name and word, and in order to continue acceptable as a ransom sacrifice and high priest for mankind, it was absolutely necessary for Jesus Christ to maintain perfect integrity toward God in every point. He is the foretold "Seed of Abraham", in whom "shall all the nations of the earth be blessed". As such Seed of Abraham he associates with himself all his devoted followers; and thus through him they spiritually become parts of Abraham's seed. Jesus seeks, first of all, to help them, especially because they are imperfect, sin-infected human creatures. Having been once flesh himself and exposed to all the temptations and trials to which they are exposed, he as high priest can understand their position and can be a merciful high priest for their sakes. Because he kept his integrity, he can help them to do so. Hence we read:

[16] "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:14-18, *A.S.V.*

DIVINE PARDON

[17] Jehovah God wants his mercy to be of beneficial effect to as many of mankind as possible. Since he has made such extraordinary provisions of mercy through Jesus Christ, his will is that the knowledge of it should be spread to mankind of all nations, peoples, and tongues. Aaron and his successors were high priests for only the nation of Israel; but Jesus Christ, who was not of Aaron's house but who was a perfect man like Adam in Eden, is Jehovah's high priest in behalf of humankind in general. Through this Son of God comes the divine pardon of human sins. When commanded to withhold this information from men, "then Peter and the other apostles answered [the Jewish judges of the Sanhedrin] and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew

14. Why was Jesus most suitable as a high priest for us?
15. Why can Jesus be a merciful high priest, and help us to keep our integrity?
16. How does Paul explain this at Hebrews 2:14-18?
17. In behalf of whom is Jesus a high priest? and to whom therefore must knowledge of the pardon of sins be spread?

and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things." (Acts 5:29-32) The apostle Paul, with Gentiles as well as Jews listening to him, also said: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:38, 39) So, then, a person does not have to be a natural Jew and under Moses' law in order to gain the divine pardon for his sins. All, as many as have ears to hear with appreciation, may avail themselves of this mercy from God through Christ.

[18] The ancient priesthood of Israel was established in the house of Aaron according to the law covenant through Moses. Legally, then, the bringing in of a new high priest not of AARON'S family and for all humankind meant the bringing in of a new covenant with different arrangements, provisions and obligations. Long ago this "new covenant" Jehovah foretold through his prophet Jeremiah. This better covenant is upon better foundations because of a better priesthood. It was made through Jesus Christ first with the faithful Jewish remnant. One of the excellent points about this new covenant was stated to be this: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."—Jer. 31:34, *Am. Stan. Ver.*

[19] Such forgiveness of iniquity and remembrance of sin no more means real justification for Christ's followers who are brought into this new covenant. It is these faithful ones whom God brings into the new covenant through Christ that are made His new nation of integrity. The law covenant through Moses failed to bring into existence such an entire nation of integrity to God; and, after its failure over a sufficient period of time, that covenant was abolished at the death of the new high priest, Jesus Christ, on the accursed tree. The new covenant, however, will not fail to produce God's desired new nation of integrity under Jesus Christ.

[20] Mankind as a whole are guilty of all manner of sins and iniquities, the "works of the flesh", as the apostle calls them. Should any member of the human family feel he is so heavily guilty of sin that it is useless to consider the gospel message? Should he feel that its promise of divine forgiveness is for someone else but cannot cover or apply to his sin, and no justification from such sin could be possible through Christ's sacrifice? No person should discourage himself to that extent. Yes, he should feel a consciousness of sin due to the reproofs of the gospel message of God and of his Christ; he should have a heart longing to be released from the burden of such sin. That is good, because as long as the gospel can stir up a repentance in the sinner receiving the message, God's mercy can embrace that one and hold out to him the forgiveness of sins through Christ. The repentance of the sinner is the hopeful sign for such sinner and is the initial thing that is required. So Jesus said to those to whose ears the Kingdom gospel was preached: "Repent: for the kingdom of heaven is at hand." "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Matt. 4:17; Mark 1:15) Repenting meant experiencing a change of mind toward sin and sincerely feeling grief at being a sinner and desiring God's way of relief from it.

[21] Believing the gospel of God's kingdom after repenting means making oneself submissive to that gospel of salvation and its requirements. It means conversion or a turning away from sin and from the world which serves sin and acting upon the good news of the gospel and putting oneself on the side of God's kingdom and its righteousness. So, when Peter had preached his Pentecostal sermon to the multitude gathered in Jerusalem, he said to those who were disturbed at heart and who made sincere inquiry: "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." Peter named the same first step toward harmony with God when he said, some days later, to the Jews at the temple: "And now, brethren, I know that in ignorance ye did it, as did also your rulers. 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." (Acts 2:38; 3:17, 19; *Am. Stan. Ver.*) This repentance was not to remain the exclusive privilege of the Jews, but in due time God recognized it among the Gentiles also. God revealed his mind upon this at the time of the conversion of the Italian centurion Cornelius to Christianity, God anointing Cornelius and his fellow Gentile believers with the holy spirit.

[22] Peter reported this to the Jews at Jerusalem; and, as we read at Acts 11:18, "when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." In full harmony with this fact

18. Along with this new high priesthood what must also be brought in, and what was one of its excellent points?
19. What does such forgiveness mean for Christ's followers? and what will this new covenant succeed in producing?
20. Should anyone discourage himself from applying for divine mercy because of his sinful condition? and what is first required of him?
21. (a) What does believing the gospel after repenting mean? (b) Whose privilege is repentance?
22. (a) Why does God require repentance of all alike now? (b) What is also required of those who receive the "sure mercies of David"?

Paul preached to the Gentile Greeks at Athens who were superstitious or "extremely devoted to the worship of demons", and he said to them: "The times of this ignorance God winked at; but now commandeth all men every where to repent: 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 17:22, 30, 31; *The Emphatic Diaglott*) Repentance is required of all alike, both Jew and Gentile, before approaching Jehovah God through Jesus Christ. Such repentance must be followed by conversion or a sincere and determined turning away from the sin of this world, because God and this world are at opposites. To Christians to whom he holds out the "sure mercies of David" God puts the prior requirement of conversion, saying: "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55:3, 6, 7, *Am. Stan. Ver.*

BREADTH AND DEPTH THEREOF

[23] By his law covenant through Moses God specifically stated what sin is and by it he brought the Jews to the knowledge of what sin is. When he sent his Son to this earth to become the sin-atoning High Priest in behalf of mankind, and when he sent forth his message of the forgiveness of sins through this High Priest, God was fully aware of the sins of which mankind were guilty. Each one thereof, regardless of his kind of sin, was guilty of sinning against the same God as anybody else was. So none was innocent in God's sight. All needed to repent and become converted from the service of sin over to the service of God's righteousness. Whoever, then, accepted the Kingdom gospel with faith and repentance was taken up by the "Father of mercies" just as he was. God forgave him through Christ.

[24] For example: Here is a Greek that has been guilty of violating God's commandment against idol-worship by doing acts of worship to man-made images. When such Greek has the Kingdom gospel presented to him and sees that image-worship is out of harmony with God and repents and accepts the gospel, is his sin too great for God's mercy to include him and forgive him through Christ? And here is a Roman that has fought in Caesar's army and broken God's law against manslaughter. Is there any hope of forgiveness for him when the gospel comes his way and it appeals to him and he repents and wants to follow the gospel? And there is that adulterous Samaritan woman to whom Jesus talked at the well near Sychar in Samaria. She had at least six husbands, all living. Of what avail was it for Jesus to preach to her? Could anyone like her on hearing the gospel and repenting expect God's loving-kindness to dip down as low as she was in the social scale and to pardon her sins and give her a new start in the direction of Kingdom righteousness? And what about the thieves, the drunkards, the liars, the blasphemers, the persecutors of Christians, and various other kinds of sinners? Was one class of these pardonable if repenting and accepting the gospel, but another class not so? No; God classifies them all as sinners, that he might have mercy upon all. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law."—Jas. 2:10, 11, *Am. Stan. Ver.*

[25] By staying in such a sinful state and not repenting and converting to righteousness a person could, of course, never gain a place in God's kingdom or attain to life in His new world. But if persons guilty of the above-named sins do repent and submit themselves to the gospel provision, they may have the full confidence that God has pardoned them through Christ and remembers their sins no more. His own Bible gives cases of such forgiveness toward the members of the church of God there at the notorious city of Corinth, Greece. Paul said to them: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you." Nevertheless, the mercy of God was broad enough to take in all of them when they repented and tried to live up to the gospel, for Paul added: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God."—1 Cor. 6:9-11.

[26] The tender quality of divine mercy was appealingly illustrated in Jesus' parable of the prodigal son. According to this parable the younger son got possession of his part of the inheritance before his father's death and departed far from his father's godly house into a far country, that is, into the depths of this world. There he prodigally squan-

23. Against whom was each and every one guilty of sinning? and how did God receive each repentant one?
24. Of various examples of sinners given was one class pardonable and another not? and why so?
25. If repenting and submitting to the gospel, of what may such sinners be confident? and how does Paul show this practically?
26, 27. (a) How was the tender quality of divine mercy shown in the prodigal-son parable? (b) What repentant ones today may take heart from this, and with what assurance?

dered what his father gave him in riotous living, which doubtless included intoxication and overeating as well as "living with harlots", fornication. Such misspending of his money, time and talents, together with the coming of a dire famine upon the land, reduced him to sore straits. To survive he was forced to take a degraded job as a swineherd.

[27] Now the boy came to himself, especially on getting news from his father's house of the prosperous condition there, even among the hired servants. He repented of his course and decided to convert to a life of service of his forsaken father, throwing himself upon his father's mercy. Had the boy sinned too far for his father to forgive? Did the father repulse him? Ah, behold the tenderness of the heavenly Father Jehovah toward the repentant, converted sinner when the parable says: "But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him." He accepted his returned son's confession and forgave him with joy. Then he gave him a son's position once again in his household. (Luke 15:11-32, *Am. Stan. Ver.*) This prodigal son pictures the persons of good-will today, who are the great Shepherd's "other sheep". Mindful of this parable, they may take heart in repentantly abandoning this world and seeking Jehovah's face through Christ Jesus. The parable gives assurance that, regardless of their worldly past, the heavenly Father will forgive them through Christ and will give them a blessed part in the present service of His kingdom, as his prospective earthly children of the new world of righteousness.—See *The Watchtower* November 1 and 15, 1943, in complete explanation of the parable of the prodigal son.

[28] This shows we can place no limit upon God's mercy nor think that because of the fallen condition in which the truth finds a person it is useless to present the Kingdom gospel to such and the person is beyond repenting and being converted or that the person's repentance will have no recognition in God's sight. Repentance and conversion and calling upon God in the name of the Lord Jesus, and asking for his spirit of righteousness, was effective in the cases of the Corinthians to whom Paul wrote. Why, then, should not such a course be pleasing to God in the case of modern-day sinners and avail with him? It should, because God is no respecter of persons. Paul said he himself was an unusual sample of God's mercy because of his sinning in ignorance. (1 Tim. 1:13-16) Therefore, when going from house to house and presenting the Kingdom message at the doors and business places it is not our obligation first to inquire into a person's private history and his moral standards, slips and delinquencies before deciding to present the message. The message itself will do the testing of the individual, either to awake a response in him or not.

[29] The course of the person before thus receiving the Kingdom message was one of religious ignorance regarding God's standards of righteousness and his Kingdom truth and purposes. And while, in the typical nation of Israel, God did not excuse sins of ignorance, yet he did arrange a way whereby such sins might be atoned for to bring the sinner back into his favor and under his mercy. Thus the sinner that discerns his former sin in the light of the truth afterward received may have confidence in drawing near to God. "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 [non-Israelite] stranger." (Num. 15:24-29; Lev. 4:20-35) In the case of the person today that becomes a Christian member of the church of God or becomes a consecrated person of good-will, the sins of ignorance must be confessed with repentance as in the Israelite type, and the sacrifice that must be resorted to for divine forgiveness and cleansing is that of Jehovah's great High Priest, Jesus Christ. (Prov. 28:13) In the case of the nations to whom God's message was preached in order for him to take out of them a people for his name, God winked at their past ignorance and the sins to which such ignorance led. Now, however, he commands all men everywhere to repent because of the coming day of judgment conducted by his Judge Jesus Christ. By means of his Word that is preached to them God commands them to repent.

[30] The apostle Paul, when writing the Corinthians, did not mention the legal tangles in which the repentant brethren may have been. But in the preceding verses of chapter six he did uncover the fact that some of the Corinthian Christians were airing their matters before the law of the land, in the Roman courts of Greece. (1 Cor. 6:1-8) However, some of the sins that the Christians there once did could get a person into jail at any time. Paul did not mention any case of a person in prison for a term of years or for life who got hold of the truth and devoted himself to God through Christ. Evidently, though, such a prisoner's becoming a Christian and being washed, sanctified and justified in Jesus' name and by God's spirit would not loosen the grip of the law of the land upon him. It did not acquit him from his prison sentence or authorize him to make a jail-break for liberty. He had to render to Caesar what was Caesar's in this regard, but also rejoice to render to God what things were God's. So Paul did not tell slaves that became Christians that

28. What line of thinking, therefore, should we not take? and what inquiries should we not make before presenting the gospel?

29. How were sins of ignorance dealt with in Israel? and how must they be dealt with now?

30. If a person in prison becomes a Christian by God's mercy, what are his position and obligations respecting the law of the land?

they should run away from their masters to become fugitive freemen.

31 Likewise there may have been some men or women divorced from former marriage mates according to the law of the land but not according to the Scriptural grounds for divorce; and these may have remarried before getting the knowledge of the Kingdom truth and consecrating themselves to God through Christ. Some such may have been included among the Corinthians, because Paul tells them bluntly that some of them were fornicators, adulterers, abusers of themselves with mankind and sensually effeminate. Evidently, then, such persons had to proceed as Christians according to the legal standing when the truth found them. The law of the land declared the former marriage annulled and pronounced the second marriage proper and valid and recognized them in this latter marriage as man and wife. Also the law of the land did not require them to dissolve this latter marriage. As for what they did ignorantly before coming into the truth and consecrating, that was covered by the blood of Jesus Christ and thenceforth they must follow God's law.

32 God's servant Paul was not alone showing how marvelous God's mercy is. There was another powerful reason for him to call attention to the fact that onetime fornicators, idolaters, adulterers, thieves, covetous, drunkards, etc., were now washed, sanctified, justified and given the Lord's spirit. What was this hard-hitting reason? It was this, that they should not return to such things and try to impose upon God's forbearance and merciful goodness. If they did, then they would be fully responsible fornicators, idolaters, sensual effeminates, sodomites, etc., not excusable for ignorance. Paul therefore says: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? GOD FORBID! What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every [other] sin that a man doeth is without the body [or, outside his body]; but he that committeth fornication sinneth against his own body," by tying his body to a sinner and making himself one flesh with such sinner.—1 Cor. 6:15-18.

33 What becomes very manifest from Paul's argument is this: The purpose of God's extending mercy to persons who were ignorantly guilty of specific sins before being reproved by the truth brought to them is not that they could continue repeating such sins in intentional self-indulgence and think God's mercy easily available for relief. Not at all! God's mercy is an incentive to righteousness, a spur to an honest endeavor to live above sin and free from its service. His mercy is given in order to put the consecrated person on his integrity thenceforth, and such integrity he must keep by not returning to the filth and service of sin, like the sow that goes back to wallowing in the mire or the dog that laps up its own vomit. The issue of integrity is set before the receiver of God's loving compassion. He now has the opportunity to vindicate God's dealings with him. How? By proving the Devil a liar in saying that God cannot by his mercy lift humankind out of sin and have them ever thereafter hold fast to his righteousness.

34 For that reason Paul called upon the Corinthian church to purge out the fornicator that did not appreciate this point. This man committed fornication with the wife of his own father, and now Paul called upon the church to uphold and safeguard its own integrity by putting this offensive, spiritually dangerous person from their midst. His conduct was not the fruit of God's spirit, and the church must seek to preserve the spirit of the Lord within it by 'putting away from among themselves that wicked person' and 'keeping no company with him'.—1 Cor. 5:1-13.

35 This action, it appears, had a wholesome effect upon the professed Christian guilty of this vile conduct. It brought him to his senses. It made him realize keenly the enormity of his sin and the greatness of the grievance he had committed against the good name of God and of Christ and against the purity of God's organization under Christ. It also made the congregation rally to the cause of God's righteousness and thus clear itself of any appearance of conniving at the man's fornication and indifferently approving of it. If this man is the one Paul referred to at 2 Corinthians 2:1-11, then he repented and turned with great grief to Jehovah God for mercy through Christ. Then Paul, who had himself tasted of unspeakable mercy from God, exhibited mercy to this repentant and disfellowshiped man. He called upon the Corinthian congregation, all of whom had become Christians through God's mercy, to show mercy to the repentant man and welcome him back reformed to their midst. "For that individual, this censure by the majority of you is punishment enough, and so you must now turn around and forgive and comfort him, or he may be overwhelmed by his remorse. So I beg you to restore him to his place in your affections. For that is why I wrote you—to find out how you would stand the test, and see if you would obey me absolutely. When you forgive a

31. What about those divorced and remarried before getting the truth?
32. Besides pointing to God's mercy, what other reason was there for Paul to call attention to what sinners brethren had been?
33. What, then, does Paul's argument show is the purpose of mercy?
34. What did Paul call upon the Corinthians to do with the fornicator among them, and why?
35. What effect did obedience to Paul's call have upon the fornicator and the congregation? and what did Paul then recommend?

man, I forgive him too. For anything I had to forgive has been forgiven on your account, and as in the very presence of Christ, to keep Satan from getting the better of us. For we know what he is after."—*An Amer. Trans.*

"PLUCKED OUT OF THE FIRE"

[36] In 537 B.C. God restored a Jewish remnant from captivity in idolatrous Babylon. He spoke of it as a "brand plucked out of the fire". (Zech. 3:2) He might have destroyed them along with all the Jewish nation, because the nation broke his covenant repeatedly. But God was gracious enough to look upon some persons of integrity and for that reason he did not cast the entire nation away. He preserved the faithful remnant for himself. That was true back in the prophet Daniel's day, and also in the days of Jesus and his apostles. (Rom. 11:5) It is true also in these days since the setting up of Jehovah's kingdom by Christ A.D. 1914. That year marked the beginning of World War I. At its close in 1918 there came forth only a remnant of devoted Christians who offered themselves as Jehovah's witnesses and took their stand wholly for his kingdom and began preaching it to all nations as the one and only hope for all men of good-will. During the first World War those of this remnant had been guilty of considerable religious folly and had therefore failed of their duty in a serious way. But God read the hearts of this faithful remnant and had mercy upon them and spared them. In 1919 he freed them from captivity and bondage to this world that they might serve as his Kingdom witnesses on earth, in absolute separateness from this world. Thus, figuratively speaking, he restored them to their land or rightful place on earth. Psalm 85:1-13 beautifully describes it in this language:

[37] "LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin.... Shew us thy mercy, O LORD, and grant us thy salvation. I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but LET THEM NOT TURN AGAIN TO FOLLY. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."

[38] Besides mercy, Jehovah God showed his remnant glorious truths about his Kingdom now functioning through Christ. Why? That they might thereafter prove themselves to be faithful servants of integrity to God and to his kingdom of universal sovereignty. That is why Psalm 85 warns those to whom he has restored his peace, "Let them not turn again to folly." The peace of his approval and blessing will abide with his forgiven and restored remnant only so long as they do not turn back to religious and worldly folly.

[39] Now we are in the postwar period following World War II. The faithful remnant have survived also this war under God's marvelous protection. But as to those associated with or identified with the remnant a heart-searching question arises: Have any of these come through this second World War spotted and stained with folly engaged in during the stress and pressure of a total war that regimented the vast majority of the people? Despite all the revelation of truth and counsel that were given in between World War I and World War II, did any yield to the worldly organization at war and conform themselves to this world and turn aside from the God-given commission to preach and serve God's kingdom? Doubtless some did. If so, then it is time for such to confess to having put forth their hand to iniquity and seek Jehovah's forgiveness through Christ and turn from such folly and now set themselves determinedly to pursue the righteousness of His kingdom. Faithful Daniel confessed the sin of his people in hope of an early restoration of them to God's favor. He did not act self-righteous so as not to include himself with the guilty nation of Israel. (Dan. 9:1-19) In this course he is a faithful example for all the humble ones of God's remnant and their good-will companions to follow in this time of mercy.

[40] Jehovah God will give that which is good to all who repent and confess and convert to His ways in these perilous times before Armageddon. He will make even yet plainer what is the righteous standard of his kingdom and of his new world before us, and this righteousness will be a sure and safe guide for us in the way of his steps. The way of his steps is one of faithful integrity toward the righteousness of His kingdom by Christ.

36. How did God have mercy upon a remnant in ancient time and also since A.D. 1919?
37. How did Psalm 85 beautifully describe this?
38 Why did God also show his remnant glorious truths? and why warn them not to turn again to folly?
39. In this period following World War II why is it time for some to confess and turn from folly?
40. What will Jehovah God do to those confessing and converting to his ways?

Delight thyself also in Jehovah; and he will give thee the desires of thy heart. Commit thy way unto Jehovah; trust also in him, and he will bring it to pass.—Psalm 37:4, 5, *A.S.V.*

LOVE TOWARD GOD AND MAN

TO TEST Jesus of Nazareth on the supreme Law, a Jerusalem lawyer approached him and put to him this question: "Master, which is the great commandment in the law?" meaning the law of Moses the mediator between God and the nation of Israel. (Matt. 22:35, 36) As we listen for the answer, let us have in mind that God's law as embodied in this great commandment does not change, and therefore the answer of Jesus to this question relates itself to every creature of the human race that hopes to get everlasting life, be it life in heaven or life on earth. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22:37, 38) Jesus' words here show that God's commandment just stated is of first importance and is the greatest commandment given, first in time and first to be observed in order to please Jehovah God. What, then, is meant by this term "love"?

Surely "love" could not mean sentimentality. According to the Scriptures it means an unselfish devotion to Jehovah. It is the very opposite of selfishness. At 1 John 4:8, 16 it is written, "God is love," because with God all things are performed unselfishly. Since he is the One that gives life to all creation, it is absolutely necessary for living creatures to be in harmony with God and therefore to be unselfishly devoted to God. As respects such creatures God must be first in everything. There is no such thing as "degrees of love" toward him. The one who loves God must be wholly devoted to him, otherwise that one is of a divided heart.

In distinction from the mind, the "heart" symbolically stands for the seat of affections as well as of motive. Therefore to love God with all the heart the creature's affections must be set upon God the Creator and there can be no division of affections between the Creator and some creature. If any question arises that would tend to divide the affections between the Creator and the creature, then the person who pleases God must instantly decide in favor of Jehovah God. Heart devotion must be to God above all.

As regards the soul with which one must love God, the "soul" is the living creature himself, that is, the creature that breathes, moves and has an existence. "The first man Adam was made a living soul." (1 Cor. 15:45) And so the commandment that the creature must love the Creator with all his soul means that his entire life must be devoted to Jehovah God in love.

The commandment also is that the creature must love God with all his mind. The "mind" is that faculty of the creature with which he searches out the facts and ascertains what is the will of God. So this part of the commandment means that one's mind must be set upon ascertaining God's will and gladly doing it.

The supreme command, therefore, is that the creature must love Jehovah God, that is to say, he must have an unselfish desire to do God's will, and then put forth his very best endeavors to do the ascertained will of God. This commandment is given to the creature for his benefit. God's law provides that only those who love him shall receive his blessing of durable riches; and so it is for the benefit of the creature that God requires that such creature shall love Him. This brings no profit to Jehovah, but it is the only means by which the creature can be the recipient of God's blessings.

How can a person prove to himself or to others that he does love God and his Word? That question is answered in the inspired Scriptures, at 1 John 5:3, namely, that we prove our love of God by keeping his commandments, doing so gladly. Christ Jesus and his Father are always in exact harmony or unity, and therefore the person who loves Jehovah God loves Christ Jesus, because such is the commandment of God. Said Jesus: "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." "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." (John 5:23; Heb. 1:6) This first-begotten Son of God said to his apostles that had agreed to do his will: "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:15, 21) Jesus Christ is the Executive Officer of Jehovah, and whatsoever commandments are given by the Lord Jesus are the commandments of Jehovah God, the Father. Hence the one who loves God and Christ will faithfully endeavor to obey the commandments of God through Christ.—John 14:24.

For no selfish reason nor because it would bring any profit to Him Jehovah God has provided for mankind's salvation. His provision for man to live is wholly unselfish, and accordingly an expression of love. "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) Clearly these words mean that Jehovah God has provided that mankind may receive his blessings provided that men believe in Christ Jesus and obey him. Believing does not mean having merely a mental conception, but it means that one has knowledge that Jesus Christ is his Savior and that Jehovah God is the Life-giver, and the believer confidently relies upon these truths and honestly and sincerely endeavors to do God's will.

Jehovah does not force his blessings upon any creature. All those who receive the riches of his blessings must voluntarily comply with the rules that Jehovah has given for man's guidance. In answer to the question of that Jerusalem lawyer Jesus stated more than the great commandment; he named the second commandment. His words are: "And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:39, 40) No man would wish to do himself an injury, and so, if he loves his neighbor or his fellow creature as himself, then he will have no desire to do injury to his brother nor will he make any effort to do so. He will treat his fellow creature justly and with unselfish interest.

In another place in the Bible Jesus stated the rule: "And as ye would that men should do to you, do ye also to them likewise." (Luke 6:31) In yet another place Jehovah God states the law that governs all creatures pleasing him, on this wise: "And what doth the LORD require of

thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8) He who keeps these requirements of Jehovah God which conform to the great commandment and its second will be pursuing the right course, and this will gain for him the approval of the Most High God. In doing what one believes to be right a person cannot be guided merely by his conscience. If his conscience condemns him, this is evidence that he is wrong. (Rom. 2:15) At the same time he may conscientiously be doing that which is wrong. The conscience of man is not a safe guide unless that conscience is directed exactly in harmony with God's Word.

NO SELF-JUSTIFICATION TO LIFE

Let no man deceive himself or be deceived by thinking that he can gain life everlasting if he does that which is conscientiously correct to him. All men came under condemnation because the first man Adam did not love God but sinned. The sentencing of Adam to death and the condemnation of all his imperfect, sinful offspring is entirely just on God's part. Jehovah God, in the exercise of love and mercy, has now provided the way for mankind to be relieved of the disability resulting from sin, and only those who follow that way can be relieved of that disability. In order to receive God's blessing man must do his part as the Lord God has commanded. God's offer is freely made on such terms, as it is written, at Romans 5:18, 19: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one [Jesus Christ] the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one [Jesus Christ] shall many be made righteous." The free gift is there to be accepted on God's terms.

It was Adam's offense that resulted in his condemnation to death. The judgment was entered against him and therefore he was the one sentenced to death. The effect or result of that judgment of condemnation came upon all men, for the reason that all are the descendants of that man Adam, and such since the judgment or sentence was entered against him. Before any of his children were born he was under sentence of death and was dying, and consequently he could not transmit to his offspring perfect life and the right to life. That is the reason why all are born in sin and shaped in iniquity. (Ps. 51:5) All imperfect creatures stand condemned by reason of this imperfection, and God cannot approve an imperfect thing. All imperfect creatures, being born in sin, must ultimately die unless some provision is made for them to have life. God has made that very provision by and through his beloved Son, who suffered death that men might have an opportunity to live. This is God's appointed way, and there is no other. By the disobedience of Adam many were made sinners, and by the obedience of Jesus Christ unto death many, that is to say, as many as believe on him and obey God's commandments, are made righteous, justified, and it is only such that are in line to receive riches at God's hands forever.

Let us bear this in mind, that the blessings of God are not for those who fail or refuse to believe on the Lord Jesus Christ and to obey him and his God. Faith and obedience are conditions precedent to receiving the blessings of God that make the creature rich. All of us were born under condemnation, and there is only one way to get out from under condemnation. Concerning this it is written: "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." (John 3:36) God's wrath here means the condemnation resting upon all who are sinners and who are alienated from God by reason of sin. The only possible way for anyone to get out from under that wrath or condemnation is by faith in the blood of Jesus Christ and obedience. The plain words above are that those who fail or refuse to believe after having an opportunity shall not see life, but that such continue under the wrath or condemnation of God. This is conclusive proof that the Savior's ransom sacrifice does not inure to the benefit of all creatures automatically, but results beneficially only to those who exercise faith in God and in Jesus Christ and who obey God's Word. This is not at all out of harmony with what is stated at 1 Timothy 2:5, 6, to wit: "The man Christ Jesus, who gave himself a ransom for all." The ransom sacrifice here refers to all believers for whom he mediates, and not to all men regardless of their believing and entering the covenant with God.

Let no man be deceived or be induced by others into believing that he can ignore God's appointed way for salvation and at the same time receive God's blessing. To follow the teachings of imperfect men and rely upon them is certain to lead one to disaster. For one to say he can do what he pleases or considers to be right and he will thus be saved is worse than foolishness and is certain to result in his destruction. Upon this point Proverbs 3:5, 6 is very emphatic, to wit: "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." This shows that a man cannot lean to his own selfish reasoning or understanding, but must be guided by the Word of God; and if in all his ways he acknowledges Jehovah and his Christ he is certain to be directed in the right way. To acknowledge God in one's ways means that one will diligently search the Scriptures to find out God's ways and then obey him and will give God the honor and credit for all things that he possesses.

Nor can one with safety say that he believes on the Lord Jesus Christ and then fail to inform himself of the will of God. He must know God's will concerning him in order to do it. No one can trust in God and do the will of God unless he is informed as to God's will, and for that reason the Lord has put in the way of men that are searching for truth the Bible and its explanation, and this furnishes a complete guide to the man of righteousness. He must gain, therefore, a knowledge of the purpose and will of Jehovah by applying his mind to the study of the Bible. For this reason the man of God says, in the words of Psalm 119:105: "Thy word is a lamp unto my feet, and a light unto my path." The Lord God makes clear the pathway of those who are diligent to do his will, and by the light shed upon the pathway of such he may walk in the way that is pleasing to the Lord God and thus show his love toward God.

It is written, at Psalm 24:1: "The earth is the LORD'S and the fulness thereof; the world, and they that dwell therein." That means that all riches are Jehovah's. He lovingly made the earth as a place for obedient man to live upon, 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 Lord God did not make the earth in vain. Earth will abide forever, and it is the purpose of Jehovah God that obedient men shall live on this earth.—Eccl. 1:4.

Those, and those only, who know God and Christ Jesus as the Savior of mankind and who obey, are in line for the great riches that God has lovingly provided for mankind. All unloving, disobedient ones will go into everlasting destruction. In God's righteous new world there will be no poverty in any sense. Persons now on earth who are known as "men of good will" are in line to be made free forever from poverty and to enter into everlasting riches. It is therefore of vital importance to all sincere persons to gain the knowledge of God's appointed way as briefly described above. So doing they will know why there is so much poverty now in the earth. They should know this, and also learn His true and certain remedy to remove it and fill earth with prosperity, peace and happiness.

JEHU, ZEALOUS EXECUTIONER

"AS THE rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:10, 11) Fulfillment is accomplished in different ways. Many times Jehovah uses imperfect men to fulfill his word. Was it not so in the case of the divine judgment against Ahab and Jezebel? Concerning Ahab and his house Elijah pronounced: "Behold, I [Jehovah] will bring evil upon thee, and will utterly sweep thee away, and will cut off from Ahab every man-child, and him that is shut up and him that is left at large in Israel: and I will make thy house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin. And of Jezebel also spake Jehovah, saying, The dogs shall eat Jezebel by the rampart of Jezreel." (1 Ki. 21:21-23, *Am. Stan. Ver.*) When Elijah spoke thus to King Ahab of Israel, a young soldier in the monarch's military escort heard. And he remembered. Many years later he recalled this pronounced judgment when he acted as executioner of it. (2 Ki. 9:25, 26) This young man was Jehu, and his later zeal as God's executioner was outstanding.

Jehu's role as a bystander at the time Elijah foredoomed Ahab's house marks his earliest appearance, but previously he had been singled out by name as an executioner of Baal-worshipers. "Jehu the son of Nimshi shalt thou anoint to be king over Israel: . . . And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay," Jehovah instructed Elijah. (1 Ki. 19:16, 17) However, the anointing of Jehu as king over Israel did not come during the prophetical service of Elijah, but waited till that prophet's mantle rested on the shoulders of his successor Elisha. Hence, it was many years later that Elisha beckoned one of the sons of the prophets to him and said: "Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel."—2 Ki. 9:1-3.

Without delay the young prophet hastened along the way to Ramoth-gilead where Jehu commanded the Israelite armies holding off the aggressive hosts of Syria. Spying Jehu in the midst of some officers, the prophet called him over, took him into the house, and poured the anointing oil on his head. From the lips of the young man Jehu heard his commission from God: "Thus saith Jehovah, the God of Israel, I have anointed thee king over the people of Jehovah, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel. For the whole house of Ahab shall perish; and I will cut off from Ahab every man-child . . . And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her." (2 Ki. 9:4-10, *Am. Stan. Ver.*) On the heels of these words the young prophet opened the door and fled.

"Is all well? wherefore came this mad fellow to thee?" questioned Jehu's companions when he returned to their midst. Jehu first tried to brush aside the young man's visit as of no consequence. But when they pressed him for an answer, Jehu replied: "Spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel." Immediately his companions rallied round him and hailed him with trumpet blasts and the declaration, "Jehu is king!" Now, this cannot be classed as an ambitious conspiracy on Jehu's part, or as any taking of unfair advantage against King Joram of Israel, who had returned from the battlefront to Jezreel to be healed of wounds. No, because the anointing to kingship was not a fruitage of any of Jehu's plotting, but it came in fulfillment of the unvoidable word of Jehovah.—2 Ki. 9:11-15.

With zeal the new king took up his duties as executioner. He took precautions against any pro-Ahab or pro-Baal forces' slipping out of the camp and running to tell the news of Jehu's kingship in Jezreel, commanding his associates: "Let none go forth nor escape out of the city to go to tell it in Jezreel." A surprise visit to King Joram the son of Ahab in Jezreel would favor a quick fulfillment of Jehovah's word and commission to execute the house of

Ahab. Quickly Jehu mounted his chariot and whipped its steeds along the road to Jezreel and King Joram. With Joram was his nephew Ahaziah, king of Judah, who was another evildoer in the sight of the Lord.

Jehu's furious driving raised plenty of dust. And while yet some distance from Jezreel, his oncoming company was spied by lookouts. From the watchtower in Jezreel the watchman warned: "I see a dust cloud." This alerted Joram, who commanded: "Take a horseman and send him to meet them that he may say, 'Is it peace?' " But when the king's messenger put this query to the newly anointed Jehu he got the snappy reply: "What have you to do with peace? Rein in behind me." A second horseman dispatched with the same question as to peace on his lips got the same curt reply. Apprehension had risen in Jezreel. The watchman on the tower reported: "He came to them, but he does not return; also the driving is like the driving of Jehu, the son of Nimshi, for he is accustomed to drive furiously." Both Joram and Ahaziah sped out to meet Jehu, intercepting him at the field of Naboth. As had the two horsemen before him, Joram asked, "Is it peace, Jehu?" "How can there be peace," Jehu countered, "as long as the harlotries of Jezebel your mother and her witchcrafts are so many?" In terrified flight and with the scream of treachery on his lips, wicked Joram died as the racing arrow from executioner Jehu thudded into his back and came out his chest. "Cast him into that portion of field belonging to Naboth," Jehu ordered as he recalled hearing Elijah declare God's judgment against Ahab's house. Aghast, stunned, Ahaziah recovered enough to flee. But Jehu's pursuing company inflicted a mortal wound that claimed the Judean king's life at Megiddo.—2 Ki. 9: 16-27, *An Amer. Trans.*

News of Joram's death beat Jehu into Jezreel. As his chariot rumbled alongside the palace walls Queen Jezebel herself, studiously adorned and painted for effect, poked her head from an upper window and shot an intimidating question at Jehu that might well have shaken a man of weaker nerves. But Jehu's burning zeal would brook no waste of time babbling with this champion of Baalism. Ignoring her, he called out, "Who is on my side? who?" Two or three eunuchs appeared in response. "Throw her down!" The order rang clear, and the eunuchs threw her out the window. Her blood spattered the wall and the horses, and her life left her as Jehu's war horses galloped over her body. Any contemplated burial for Jezebel vanished when a few minutes later all that was left of the wicked queen was her skull, feet and palms of her hands. Dogs had fulfilled Jehovah's word against her.—2 Ki. 9: 30-37.

At this point Jehu controlled Jezreel, but the royal family still resided in the capital city of Samaria. There Ahab had seventy sons. They were a threat to the new king. Moreover, they were living testimony that Jehu had not fulfilled his commission to cut off the house of Ahab. His first letter to the leaders in Samaria found them fearful to fight. They declared themselves the servants of Jehu, and in response to his second letter they sent the heads of Ahab's sons to Jehu in baskets. In two heaps these gruesome objects were piled at the city gate, silent proclaimers that Jehovah's word does not return void. Ahab's house was cut off.—2 Ki. 10: 1-11.

But with all this Jehu's zeal was not quenched. En route to Samaria he met forty-two brethren of Ahaziah king of Judah. These relatives and collaborators with Ahab's house were slain. On sped Jehu toward Samaria. Again his progress was interrupted, but not by connivers with Baalites this time. Jonadab (Jehonadab) the son of Rechab was coming to meet Jehu. Salutations over, Jehu found out where Jonadab stood relative to the issue: " 'Is your heart in accord with my heart, as mine is with yours?' 'It is,' said Jonadab. 'If it be, give me your hand,' said Jehu. So he gave him his hand and he took him up to him into the chariot. 'Come with me, and see my zeal for the Lord,' he said." (2 Ki. 10: 12-16, *An Amer. Trans.*) Jonadab witnessed that zeal. Baalism felt it, and crumbled under it. Jehu set in motion a daring subterfuge to sweep Baalism from the land. "Ahab served Baal a little; but Jehu shall serve him much." After these words Jehu gathered all the prophets and priests and worshipers of Baal unto a solemn assembly. He was careful to exclude any servants of the Lord. Then, with the Baal-worshipers corralled in their temple, Jehu ordered his men to execute them all. The great image of Baal was destroyed. The temple of Baal was turned into a privy. What a humiliating blow to the prestige of Baal!—2 Ki. 10: 17-27.

What is that? Do some protestingly point to Jehu's failures and on that basis belittle and nullify his zealous service? It is true that Jehu did not abandon the worship of golden calves at Bethel and Dan. It is also true that he did not walk wholly in the way or law of Jehovah God. That is why the Lord permitted Syria to begin making inroads on all the borders of Israel during Jehu's reign. It was the beginning of Israel's end, and deterioration of the kingdom proceeded at a hastened pace after Jehu died and was buried in Samaria, after a reign of twenty-eight years, from 909 to 881 B.C. Notwithstanding all this, Jehu's zeal and faithfulness in executional service cannot be set aside by such protests. For transgressions of God's law and for calf-worship Jehu must give account before God, as every other imperfect creature must render account before his Maker. But we should remember the commission to Jehu. It was not to destroy calf-worship from Israel, but to cut off the house of Ahab and root out Baalism from the land. As far as that commission was concerned Jehu had God's approval. Jehovah said to Jehu: "Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." Jehovah rewarded Jehu for faithful service.—2 Ki. 10: 28-36; 15: 8-12.

The name "Jehu" means "Jah is he". Jehu in his role of zealous executioner pictured primarily Christ Jesus, whose zeal for God's cause was a consuming force when he was on earth. (Ps. 69: 9) Associated with Christ Jesus in the work of execution are his body-members upon earth in these "last days". Theirs is the privilege of declaring the day of God's vengeance, when the antitypical Ahab, Satan, and his woman "Jezebel" or organization, along with their offspring, will be cut off forever. Jehovah's word concerning the destruction of Satan and his entire organization has gone forth. It will not return void. The dooming judgment shall surely be executed with zeal by Christ Jesus the Greater Jehu. And with zeal anointed Christians and earthly "Jonadab" companions will continue to forewarn of the coming execution.

FIELD EXPERIENCES

THIRST AND ZEAL FOR THE TRUTH (MILAN, ITALY)

"A cold winter day. Milano was experiencing its worst snowstorm of the season, when two young men knocked on the door of the Watch Tower Society's Italian Branch office. They wanted to see the 'director', they said, and upon being shown into the office they immediately began to ask questions on the Bible. They had come all the way from Trieste (about 14 hours by train) to make a personal contact with Jehovah's witnesses. All they knew was what they had read in one of Pastor Russell's books and what had been told to them by another person of good-will in their city. However, this had been enough to get them out of the Adventist religion and now they wanted to drink more deeply of the waters of truth. They were sure they had now found the true way to serve Jehovah. They obtained the Society's address in Milan from an invoice of literature that had been sent to this other person of good-will. So, just as soon as they knew Jehovah's witnesses were officially established in Italy, they left everything and hastened to Milan. To make such a trip was a great sacrifice, since their income as trolley conductors was meager. Their questions flew fast and thick. They wanted to know about the sabbath, the law of Moses, the resurrection, Armageddon, the millennial rule of Christ, the Theocracy, and many other things, which we were able to answer, thanks to the 'meat in due season' the Lord has been providing in the pages of *The Watchtower*. Immediately they subscribed for *The Watchtower* and wanted all the publications available in Italian. When they heard that the book *'Let God Be True'* was not available in Italian, they were disappointed. What was being done to get it translated? they wanted to know. So they took an English copy we had on hand and said they would see what they could do to get it translated.

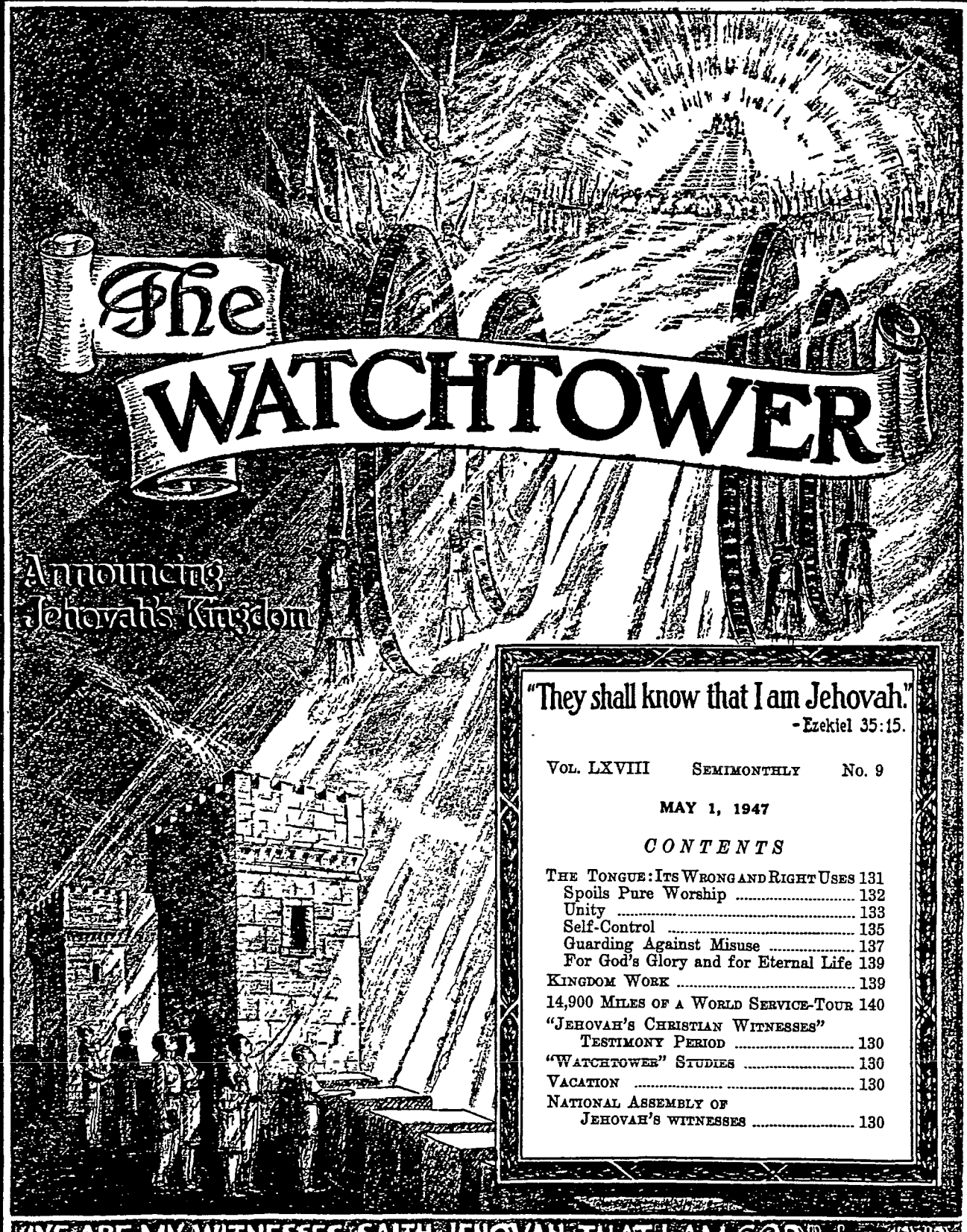
"The afternoon passed in this manner. Naturally we invited them to stay for supper. Now they said they would have to hasten to get the train back to Trieste which was leaving that night, but their faces showed a desire to stay with us and feed more on spiritual food. They wondered, Would it be possible to stay overnight? They would be glad to sleep on the floor, or even sit up all night! We had an extra bed, but not enough blankets. We had recently arrived from America and were not quite settled yet. But these thirsty sheep were determined to quench their thirst in spite of personal inconveniences. The rest of the evening passed in telling them all about the Cleveland convention (August, 1946), the defeat of persecution in America, and the blessings of the Lord upon His people. The next morning they were up early, to learn more. They had been thinking, What could they do to become Jehovah's witnesses? How could they co-operate with the Society in the work of gospel-preaching? They wanted to become publishers right away, and were anxious to go back to Trieste and tell their families, friends and all others who would hear the truth. They begged the Branch servant to come to Trieste and help them organize for field service. They assured us there were many more people there who would be glad to study the Bible with them. Soon it came time for them to take the afternoon train back to Trieste, and the parting was indeed like that of old friends. Tears were in their eyes as they bid us good-bye. It was hard for them to express their appreciation to Jehovah for His kindness in leading them to us to be fed with the bread of life. Their suitcases contained all the books they could carry. As we waved good-bye we knew we would see them again. There is work to be done in this religionized land. There are many more sheep like these, who will be used by Jehovah to declare His name and make glad the good people of Italy."

MEET AGAIN AT GLAD NATIONS THEOCRATIC ASSEMBLY

"About six or seven months after our arrival in Puerto Rico we became acquainted with a young Puerto Rican girl through a neighbor lady. The young girl was in great distress. Her father was sick, her mother was living in the United States, her younger brother for whom she felt responsible was wayward and she was forced to live with a very religious and goatish aunt. We could not visit the girl in her aunt's home because the aunt did not want to have anything to do with those *Americanos;* she would prefer to have her niece associate with the soldiers and sailors than with us. So the young girl would come down and visit with us unknown to her aunt. She would occasionally attend a *Watchtower* study and service meeting. On April 9, 1945, when we had our first Puerto Rican convention Gladys went out in the street advertising the lecture, 'The Meek Shall Inherit the Earth.' While doing so, she met her aunt face to face. The aunt was greatly humiliated, and from then on it was no more association with those *testigos de Jehová* at all. Shortly afterward she moved to the States, but before leaving we supplied her with the address of the Society. Last Friday (August 2) the day before the opening of the Glad Nations Theocratic Assembly in Cleveland, Ohio, I was walking down the ramp into the Mall. I heard a voice call my name, and a young girl came running toward me. I did not recognize her instantly, until she asked me if I remembered her from Puerto Rico. She said: 'Emil, I'm in the truth now. I attended the Baltimore convention, and now I am here. I also have one book study of my own in English.' You can imagine how surprised and thrilled I was. In Puerto Rico almost all have the desire that sometime in their life they might come to the States. So we have lost many, many of our promising students when they would move away. Now that we have seen this young girl come into the truth after she had left down there, we have the satisfaction of knowing that the others, if they are really *sheep,* will be taken care of likewise. And they, too, may soon be rejoicing with His people." —Missionary graduate of Watchtower Bible School.

"I ASKED TO SEE THE MANAGER

of the factory. The foreman of the works was ushered into the office. I acquainted him with the special offer of 17 booklets. He said: 'Yes, I will have a set. In fact, two or three.' He rang another department and requested two men to come without delay. Meantime he contributed for his own set. When they arrived, he introduced me. While I was talking to the two boys, he went into the factory, and before long I had an audience of nine men, all sent by the foreman. The result: five sets of seventeen booklets and two sets of seven. A few minutes later, the works manager came in, and the foreman introduced me. I placed more booklets."—Queensland, Australia.



"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* GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower 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.

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"JEHOVAH'S CHRISTIAN WITNESSES" TESTIMONY PERIOD

The month of June, designated as above, starts off the four-month campaign of reaching out into the extensive rural territory with the message of Jehovah's kingdom by his Christ. The transition up north here from spring to summer beckons his Christian witnesses out into the countryside beautiful with opportunities for placing the message in print, in preference to city territory. The special offer featuring the campaign is that of three bound books on a $1.00 contribution, this to include, if possible, the Theocratic ministry school book *"Equipped for Every Good Work"* and *"Let God Be True"* along with one other WATCHTOWER publication. Placed alone, *"Equipped for Every Good Work"* will continue to be offered on a half-dollar contribution. In view of all the things involved with pushing and following up this campaign worthily, preparations for this expansion work should go forward as early as possible, individually and collectively. A mere postcard or other request notice will call us to your aid and instruction if you, as a *Watchtower* reader, want to lend a hand in this work. A report of work during the June testimony period should be turned in at its close.

"WATCHTOWER" STUDIES

Week of June 1: "The Tongue: Its Wrong and Right Uses," ¶ 1-20 inclusive, *The Watchtower* May 1, 1947.

Week of June 8: "The Tongue: Its Wrong and Right Uses," ¶ 21-39 inclusive, *The Watchtower* May 1, 1947.

VACATION

In order that companies and pioneers may plan their work for about two months of the period affected, they should order literature well in advance of August 9. This instruction is given in view of the information we here give that the Brooklyn factory, office and Bethel home will be closed for the period of Saturday, August 9, to Sunday, August 24, inclusive. This vacation arrangement will allow for some members of the Bethel family who can so order their affairs to attend the national assembly of Jehovah's witnesses in California, August 13 to 17. During the vacation period as little correspondence as possible should be sent to the Society, with the exception of report cards and subscriptions.

NATIONAL ASSEMBLY OF JEHOVAH'S WITNESSES

At the Cleveland assembly, the president of the Society, N. H. Knorr, told the brethren of the plans for a convention in California in 1947, following his world tour. We are now pleased to say that this will be held in California, with assembly in Wrigley Field, August 13 to 17, inclusive, Los Angeles being the city. Brethren making plans to go should arrange their vacations accordingly. Later announcement will be made as to rooming and other information. This notice now will aid those who plan to attend the California assembly to make their arrangements well in advance.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVIII MAY 1, 1947 No. 9

THE TONGUE: ITS WRONG AND RIGHT USES

"The tongue of the wise is health. The lip of truth shall be established for ever; but a lying tongue is but for a moment. Lying lips are an abomination to Jehovah."—Prov. 12:18, 19, 22, Am. Stan. Ver.

JEHOVAH God equipped man with a wonderful instrument when He created him with a tongue as one of the organs of speech. This small member performs an important part in nearly all the actions of the mouth, such as chewing, swallowing, etc., but it is an essential part of the human apparatus for speaking. Many of the lower animals created before man have tongues and can make sounds with or through the mouth, but man's tongue is so superior that with it he can articulate speech, that is, divide up his vocal sounds into words and syllables and speak distinctly and connectedly. Thus thousands of languages are possible to him, 2,796 being the actual number of languages today as computed by officers of the French Academy. In the case of one of these languages, cutting out slang and vulgar words, the reputable English language contains about 700,000 words, including scientific terms and out-of-date words. With such a fund of words possible in thousands of languages the tongue is a powerful instrument for the passing on of thought and information to others and for the stirring up of thought and action in them. The Creator, Jehovah God, designed the tongue only for good, but in the mouths of selfish sinners and under the influence of malicious invisible demons the tongue's very powerfulness makes it a potential danger, a mighty agent for the causing of measureless wickedness and injury.

[2] All the world stands condemned for the misuse of the tongue. Among the Ten Commandments the supreme Lawgiver included these two commandments: "Thou shalt not take the name of Jehovah thy God in vain," and, "Thou shalt not bear false witness against thy neighbor." (Ex. 20:7, 16, *Am. Stan. Ver.*) By those very prohibitions of improper speech the Lord God indicated the condition of the Israelites with whom he made his Law covenant. He showed it needed control and correction. "Knowing this, that 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, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."—1 Tim. 1:9, 10.

[3] *Profane, liars* and *perjured!* Those words point to the tongue as an offender among the Jews. They are no less sinners than the Gentiles in this respect. The Hebrew Scriptures bear witness to their failure on the right use of the organs of speech, so that a Jewish-Christian writer makes quotations from their Law or Holy Scriptures, and 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 understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: . . . there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law [the Jews]: that every mouth may be stopped, and all the world may become guilty before God." (Rom. 3:9-19; Ps. 5:9; 10:7) Hence no mouth, of any race or nationality, can open itself in self-justification as sinless in its use of speech. Moses himself, by whom God gave the law to the Israelites, offended in speech on one recorded occasion: "They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips." (Ps. 106:32, 33) On this account he lost the privilege of entering into the Promised Land.

[4] It does not matter whether one is a witness of Jehovah or not, it matters not whether one is a

1. Why is man's tongue a wonderful instrument, and why also a potential danger?
2. In the Ten Commandments how did Jehovah show the use of the tongue by the Israelites needed control and correction?
3. How do the Hebrew Scriptures show the Israelites to have been sinners as to speech and so prove all the world to be guilty?
4. Why is perfection of speech not now expectable, and why do Christian teachers stand in a responsible position?

consecrated Christian or not, each and every one is liable to faults in the use of the tongue. We cannot look for perfection of speech among even the congregations of faithful Christians. The fundamental reason is that these are still in the imperfect flesh with its inclinations to sin, and perfection is not to be expected of them in word or in deed. Hence Christians that are teachers of others stand in a very responsible position and need to be very careful not to use their vocal powers for wrong purposes as well as not to teach false doctrine. In the time of Christ's apostles itself, just about thirty years after the Christian church was started, the disciple James felt constrained to write to his Christian brethren as follows:

5 "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." The tongue is a small member, but is mighty and can affect the whole body, the same as a horse's bridle or a ship's rudder is a comparatively small object. "Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by Gehenna."

6 As long as Christians are in the imperfect flesh, the tongue will remain beyond taming to perfection. Not that wrong speech is therefore to be lightly excused and is free to be indulged in loosely, but that this is a fact that we should not overlook, but that should put us on guard and also should stir us to mercy toward offenders, if repentant. "For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing." This is inconsistent, of course, especially among worshipers of Jehovah God; and James next points this out, saying: "My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet. Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed."—Jas. 3:1-16, *A.S.V.*, margin.

5. What would perfection of speech mean? and how does James illustrate the powerfulness of the tongue despite its smallness?
6. What stand should the tongue's untamableness make us take? and why are opposite uses of the tongue improper for God's worshipers?

SPOILS PURE WORSHIP

7 An honest person worships God primarily because it is right to render worship to the loving Creator, but also because that is the way to eternal life in the new world of righteousness. A hypocrite will draw near to God in an outward, ceremonious way with his lips full of pious phrases, but his heart inclinations will be far from God and the divine will and commandments. A sincere person, however, will be wholehearted in worshiping God, not wanting to deceive himself. Nevertheless, he must be watchful not to spoil the effect and acceptableness of that worship by improper speech in the other affairs of life. Blessing God while at forms of worship, and cursing men or injuring by speech men who represent God, being in his likeness, are not in harmony with a pure worship of God. Being one thing at the one time and the opposite at another time, such a professed worshiper is deceiving himself if he thinks he is getting anywhere by what various forms of worship he offers to God. James, who gives us that superior statement on the evils of the ungoverned tongue, says in this regard: "If any one thinketh that he worshippeth God, and doth not restrain his tongue, but his heart deceiveth him; his worship is vain. 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." For pure and undefiled worship in God's sight, therefore, the servant of God must not only bless God but also cause his tongue to be a blessing to mankind as well.—Jas. 1:26, 27, *Murdock*.

8 The world, from which God's worshipers are warned to keep themselves unspotted, is full of slanderers, liars, talebearers, flatterers, evil-speaking conspirators, and false witnesses. Satan the Devil, "the god of this world," would like to plant such evil-speakers among God's consecrated people for the sake of causing hurt and damage to their organization. He is eager to infect various members of the organization with the spirit of the world which actuates a person to the many wicked uses of the powers of speech. Idleness from the good works

7. How can unrestraint of the tongue make one's worship vain?
8. Why is Satan anxious to influence the use of Christians' tongues? and how does idleness leave an opening for him?

of the Lord allows room for the tongue to wag in unprofitable ways. The apostle found it well to issue a warning in that regard, saying concerning self-seeking young widows: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." (1 Tim. 5:13) Instead of imitating the apostle, who taught "from house to house" as well as publicly, these young widows, growing careless of their responsibilities to the Lord God, went from home to home among their Christian brethren and carried gossip that pertained to other persons' private affairs. This did not upbuild the listeners in a way that the discussion of the Kingdom truth and the service thereof would do. It tended to start the listener's tongue to wagging.

[9] A talebearer is not a faithful person, because he is prone to betray the private matters of neighbors, and usually with hurt to them in the estimation of the listeners. The proverb shows up the sharp contrast between the wise man and the thoughtless, oft-time malicious talebearer, saying: "He that despiseth his neighbor is void of wisdom; but a man of understanding holdeth his peace [keeps silent]. He that goeth about as a talebearer revealeth secrets; but he that is of a faithful spirit concealeth a matter." (Prov. 11:12, 13, *Am. Stan. Ver.*) Understanding what harm it can do and how it displeases the Lord, a man that is faithful to the interests of his brethren will keep quiet on matters of private concern to them so as not to bring them into disrepute. He will also be careful not to divulge matters that are strictly the business of the Lord's organization and that are confidential to him or his fellow workmen. He will not disclose these to others as general news for the public. He will keep such information to himself as a trust to be concealed till the time that the organization by its own means of publication sees good to make it known. A person may foolishly or thoughtlessly act as a talebearer, but his being thoughtless does not lessen the damage done. When the fact becomes known to a person that a talebearer has been speaking ill of him to others, it can wound him deeply, almost to the point of never being able to be reconciled to the talebearer. The hurt is deep-seated and hard to get out of the system. "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." —Prov. 18:8.

[10] Aside from likely causing much harm, a talebearer is wasting time. If he would settle down to some profitable work instead of talking about things that neither upbuild the hearer nor benefit the one talked about, he would get something worth-while done and would not make himself poor spiritually. "In all labour there is profit: but the talk of the lips tendeth only to penury." (Prov. 14:23) What is needed is deeds, not words. Idlers can indulge in many words, but get nowhere as far as profiting themselves or others. Idle talk, and especially whispering about others, has been responsible for much harm, and therefore should be avoided. A wise person will first think before opening his mouth in such talk.

9. Why is a talebearer unfaithful, and productive of deep wounds?
10. Why is a talebearer wasting time and making himself poor?

UNITY

[11] Whether we seek to have it so or not, whispering can make the continuance of friendships difficult or can even break them up. King Solomon had no doubt observed this many times in Israel, God's covenant people, and so he wrote: "A worthless man deviseth mischief; and in his lips there is as a scorching fire. A perverse man scattereth abroad strife; and a whisperer separateth chief friends." If a person's lips are hot with some tale or information about another, before telling it to another let him stop and ask himself why he wants to tell it. Is it intentionally to work mischief, such as scorching one of the brethren or stirring up strife in the congregation or separating friends from each other? It may cause the talebearer himself to lose the friendship of the one of whom he gossips or the friendship of the one to whom he gossips. If he loves his brother or sister about whose faults and transgressions he knows, he will not be keen to publish such. He will keep quiet about them and so not put the brother or sister in difficulty by making either one an object of open shame. He will not make it hard for them to hold their friends. He will not strain his own friendship with them by talking about them. "He that covereth a transgression seeketh [procureth] love; but he that repeateth [or, harpeth on] a matter separateth very friends."—Prov. 16:27, 28, *Am. Stan. Ver.*; 17:9.

[12] If, then, you want to earn the love of another, you will overlook his transgressions or keep quiet about them or not make them a subject of common gossip. And if some gossiper pours into your ears a tale about others' shortcoming, you will show love by not repeating and passing on the tale to others. Neither will you keep on bringing it up or harping upon it before others until you have made them despise others and quit their friendship. If you would befriend a brother at fault, remember this: "A friend loveth at all times, and a brother is born for adversity."—Prov. 17:17.

[13] For the sake of unity within the Lord's organization and among its members we should not give way to idle talk, gossiping and talebearing. It does not deepen our love for our brethren to talk ill about

11. How do whisperers or repeaters separate close friends? and what ought they to do before speaking?
12. How, then, can we seek or procure love of others?
13. For the sake of what should we keep from such improper speech, and especially because of God's attitude thereon?

them, and especially to say something the truth of which we have not established and which may therefore be a lie. The Lord gives us the warning: "A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin." (Prov. 26:28) Thus the tongue may lie about one person and may flatter another person to his face, but neither of these lingual practices is good. Among the seven prominent things that Jehovah God hates are the lying tongue, a false witness that speaks lies, and a person that sows discord among brethren in God's organization. Those practicing these things are abominable in his sight.—Prov. 6:16-19.

[14] After a lie has been told about another, the person may ask forgiveness of the one about whom he has lied, but by the time the forgiveness is asked and granted much damage may have been wrought, and almost beyond repair in some cases. The wise person will pause to look ahead to the evil consequences that may follow speaking untruths and will remember God's commandment against lying, and will not foolishly spread a lie. He will spare himself later regrets and will keep himself inside the love of God. Evil-speakers may be sure their mischief-making will boomerang back and strike them smack in the face. They lay the snare for future trouble for themselves. "By the sin of his lips is the guilty man ensnared; while the innocent escapes from trouble."—Prov. 12:13, *An Amer. Trans.*

[15] Knowing there is a sure retribution according to God's directing of matters, we will be careful to consider the effects of our speech, what they might be with reference to others and eventually to ourselves. Jehovah gave Solomon the wisdom to discern and to write down this hard, sobering fact: "Of the fruit of his mouth a man will have his fill; with the outcome of his lips will he be satisfied. Death and life are in the power of the tongue; those who indulge it must eat the fruit of it." (Prov. 18:20, 21, *An Amer. Trans.*) Yes, one's own future life or everlasting death is largely determined by the use of one's mouth or powers of communication.

[16] If a man wants to use his tongue in a lot of talk he ought to remind himself he will have to bear the consequences from the way he uses his tongue. The speaker must eventually eat the fruit of what he has sown by his lips, regardless of how it affects other persons. If he uses his mouth and lips in proclaiming the message of God's kingdom he will find that the Lord will bless him with the supplying of his needs to keep on in preaching. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:14) At length this beneficial use of one's vocal powers and means of expression leads to eternal life. But if one uses his tongue for selfish, worldly purposes hurtful to other persons, his harmfully wagged tongue will be a power for his own final destruction at God's hands. Without doubt, for this reason Jesus told the religious Pharisees that lied about him and misrepresented the power behind his works that they would be condemned by their words. He warned them that every word, not yielding good, that they spoke about him and his followers would be held against them. Without fail they would give account for it in the day of judgment. (Matt. 12:36, 37) Nothing of lasting value to oneself is to be gained by lying against another. The outcome thereof may be everlasting death for the liar. The liar is merely chasing an unsubstantial vapor into the snares of death for himself. "The getting of treasures by a lying tongue is a vapor driven to and fro by them that seek death." (Prov. 21:6, *Am. Stan. Ver.*) We should not seek to gain anything selfish by means of lying. The selfish enjoying of what is thus gained will surely be cut off in death.

[17] Lest a person should fall into the ways of a gossiper and take part in spreading the gossip, he will not entertain the speech of gossipers. He does not want to cause mischief, and be like a wicked man who finds pleasure in picking up information he can use against others. He knows crooked speech is certain to involve him in a mess. Because he wants primarily to do right and also to avoid trouble for himself and others he will not give ear to gossip and take tales to heart without direct investigation. He keeps in mind the proverbs: "A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. He that hath a froward heart [or, perverse mind] findeth no good: and he that hath a perverse [or, a false] tongue falleth into mischief." (Prov. 17:4, 20) The lips of a gossiper do not speak the knowledge of the Lord and of his instructions for his people; and the devoted person who loves God and his brethren in the Lord's organization will not tarry in the company of the gossiper. He will not be enticed or won over to listening to gossip by the flattery of the gossiper. The wise instructions of the Lord God are: "Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips."—Prov. 14:7; 20:19.

[18] Imagine it! The apostle Paul found backbiting to exist among the members of the Christian congregations. But he was plainspoken to express his disapproval of it. Being such a Bible student, he unquestionably knew what Proverbs 25:23 says: "The

14. Why will a wise person pause before speaking untruths?
15, 16. (a) How are death and life in the tongue's power? (b) Why, then, did Jesus warn the Pharisees that lied against Him?
17. How will one loving God and his brethren deal with gossipers, and why?
18, 19. What did backbiting bring forth upon Paul? and what did he write about it to the Corinthians?

north wind driveth away rain: so doth an angry countenance a backbiting tongue." Or, "The north wind bringeth forth rain; so doth a backbiting tongue an angry countenance." (*Am. Stan. Ver.*) The report and evidence of backbiting among his Christian brethren brought forth an angry countenance upon Paul, and through his letters of rebuke he displayed an angry countenance to them. The apostle himself was not exempt from being a victim of some backbiters. He was moved to write, therefore, as follows:

[19] "Suppose I do boast a little too much of my authority—which the Lord gave me to build you up, not to pull you down—I will not have to blush for it. I do not want to seem to scare you with my letters. For they say, 'His letters are impressive and telling, but his personal appearance is insignificant and as a speaker he amounts to nothing.' Such people had better understand that when I arrive and take action I will do just as I say I will in my letters when I am far away. For I think that I am not in the least inferior to these superfine apostles of yours. Even if I have no particular gifts in speaking, I am not wanting in knowledge. Why, I have always made that perfectly clear in my dealings with you. Do you think that I did wrong in degrading myself to uplift you, because I preached God's good news to you without any compensation? . . . I am afraid that perhaps when I come I may find you not as I want to find you, and that you may find me not as you want to find me. I am afraid that perhaps there may be quarreling, jealousy, bad feeling, rivalry, slander, gossip, conceit, and disorder, and that when I come back my God may humiliate me before you, and I may have to mourn over many who have kept on in their old sins and have never repented of the impurity, immorality, and sensuality in which they have indulged. . . . Any charge must be sustained by the evidence of two or three witnesses. Those who have kept on in their old sins and all the rest I have warned, and I warn them now while I am still away, . . . that if I come back I will spare nobody—since you demand proof that Christ really speaks through me."—2 Cor. 10:8-11; 11:5-7; 12:20–13:3, *An Amer. Trans.*

[20] Paul knew it would do the congregation good to rebuke them, and he was courageous enough to do it as a member of the then governing body of the Christian church. Flattering would have done no good to the Corinthian brethren in their poor spiritual condition, but rebuke would show them the right way. Of course, it might hurt their feelings for a while, but later it would be appreciated and win the favor of the right-minded brethren. "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue." (Prov. 28:23) The apostle was righteous in reproving his brethren. He did so to heal and build them up, and not to break their heads with discouragement and despair. The way they would take it should have been with a discernment of the kindness back of it, just as the psalmist David did with like reproof. Said he: "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities." (Ps. 141:5) David held no vindictive or vengeful spirit toward his loving reprovers such as would make him rejoice when trouble came upon them; but he gratefully prayed for them in their calamities.

20. With what in view did Paul rebuke them? and in what proper way should they have received it?

SELF-CONTROL

[21] What shall a servant of Jehovah God do when he finds himself being slandered, or that backbiting is going on about him? At first he might get all excited about it and might even fume about it. He might feel so surprised at having to suffer thus at the hands of those whom he recognizes as brethren that he would not know how to account for it. He may feel so deeply hurt and grieved, that it momentarily takes from him the joy he once had in going out into the Lord's service. He cannot get his mind off his hurt. The injustice done him by some thoughtless one or ones within the organization may stir up doubts in his mind that an organization with such individuals associated with it could be the Lord's organization. He may feel almost inclined to abandon it and go independent of such an organization. He may feel such contempt for that kind of slanderous action that he would not stoop to return slander with slander, whereas another person might feel pricked to do so, returning evil for evil. But whatever the emotions, it is a time for great self-control against ill-considered action or mental conclusions.

[22] Because some individual associates go contrary to the declared standard of God's organization, it would be wrong to take it out on the Lord's organization by forsaking it. Apart from the Lord's organization, there is only one other organization to which to go, namely, this world, which is Satan's organization. When certain disciples of Jesus conceitedly took offense at the deep truths that he preached, and "went back, and walked no more with him", Jesus said to his apostles, "Will ye also go away?" With good judgment and sense Peter replied: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6:66-69)

21. How may a slandered or backbitten person feel and think about it? and what specially does he need at the time?
22. Why will a faithful person, when hurt by slander or backbiting, not take it out on the Lord's organization?

So, too, the faithful will hold on, waiting for time to straighten all things out. The conduct or speech of some does not alter the truth and the righteous service of the Kingdom that God has committed to his Theocratic organization. So keep your understanding of your relationship to God that you entered by consecration, and do not quit the Lord's organization. Satan and his demons would like to have you do so, welcoming you to their embrace, but to your everlasting death. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. 21:16.

[23] Do not let the wagging tongues of some slap you out of the Lord's service. Do not let hurt feelings so fill you that you can no longer find joy in God's service. The active service of God in which you endeavor to justify God (not yourself) before others is your greatest relief and comfort under the circumstances, to get your mind off yourself and to make you see that other things of personal concern do not matter. Remember that Job was reproved for trying to justify himself because of the slander flung at him rather than to justify God first. However, in spite of the false charges of Satan the Devil and in spite of the sharp accusations of the hypocritical, self-righteous friends Job did not misuse his lips to curse God and thus break his integrity by bitter lips. "In all this did not Job sin with his lips." (Job 2:10) He did not quit Jehovah's organization because of the cutting speeches of his friends who claimed to be speaking for God. The merciful end that God gave Job for doggedly holding on regardless of his abject poverty of health, property and friends, proves the verity of the ancient wise saying: "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool."—Prov. 19:1.

[24] How often have the hypocritical religious clergy tried to bring about the destruction of Jehovah's witnesses by slandering and misrepresenting them to rulers, judges, politicians and the public. But by our knowledge of God's Word which we have boldly proclaimed and by the knowledge of ourselves which we have caused the public to have by our Christian lives and activities, we have defeated the purposes of religious hypocrites and have been saved and delivered from destruction. "An hypocrite with his mouth destroyeth [or, would destroy] his neighbour: but through knowledge shall the just be delivered." (Prov. 11:9) The just ones, under stress of false reports, pray to the Lord God that he will help them not to take up, in turn, lying lips and a deceitful tongue. They know what will be the destiny of those who resort to such things, and so they refrain from answering lies and deceit with like weapons of retaliation. "In my distress I cried unto the LORD, and he heard me. Deliver my soul, O LORD, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue?" The Bible answer is that sharp arrows and burning coals will be poured upon such tongue, for it was like a fire and shot out arrows of bitter words.—Ps. 120:1-4.

[25] Let us look mercifully upon our brethren. Neither they nor we ourselves are perfect, and the tongue has been tamed not to the same degree by all, and to a perfect degree by none. The tongue is not entirely tamable by an imperfect human. It is bound to remain an unruly evil and to cause trouble and to poison the atmosphere and the lives of some now and then. Hence speech should not be hasty. To those who have been begotten by the great "Father of lights" with his Word of truth, the disciple James writes: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." (Jas. 3:8; 1:19, 20) This is good instruction for times when we are under the fire of the arrows of slander and are inclined to wrath. Once the psalmist David's heart was hot inside him, and while he mused the inward fires were burning fiercely. Then he spoke, but not with anger, however. Why not? Because here is what he did to himself first: "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred." (Ps. 39:1-3) David checked himself by remembering his own imperfection.

[26] Here David showed himself willing to put up with reproach and shame at the lips of the wicked reviler, because the Lord was permitting it for a test of David's integrity. Anxious to keep from slipping into sin, he muzzled his mouth, not even speaking what seemed good. Within himself he spoke, but it was to God in prayer, and he confessed to being an imperfect creature subject to the control and disposition of his great Creator, Jehovah. So looking at matters, David did not charge God foolishly for letting him experience reproach on the part of the wicked enemy. The big thing that David wanted was not to be himself a reproach to God, and he grieved that others, the enemies, should cast reproach upon God.

[27] Christ Jesus, who was typified by David, also knew how to be silent in excellent self-control. He did not sin by railing back at those who railed at him, even when he hung on the tree. He endured the

23. In that connection, why should one not quit God's active service but remember the case of Job with his three false friends?
24. How have Jehovah's witnesses been delivered from would-be destroyers? and for what help from above have they prayed?
25. For what reason should we look mercifully upon our brethren? and how did David keep himself from hastiness of speech?
26. Why was David willing to put up with reproach and shame?
27. How did Jesus show control of speech? and to what did he thus hold on, in contrast with his big-mouthed reproachers?

suffering and did not part his lips to let out any threatenings. Never could any of his enemies, not even the Devil himself, catch him in any of his words. He was obedient to God in word and deed, and kept his integrity as Job did. By guarding his mouth and moving his tongue always in the cause of truth and righteousness Jesus retained his hold on the right to everlasting life. The rule is *perfectly* exemplified in him in contrast with the transgressors and revilers that "a man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence. He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction". (Prov. 13:2, 3) The persecutors that transgressed God's law and reproached and accused Jesus falsely met with violent destruction in due time. But Christ Jesus lives forever by virtue of his resurrection out of death and eats the good fruits of his faithful preaching of the gospel on earth.

GUARDING AGAINST MISUSE

[28] Under provocation, therefore, the follower of Jesus Christ will wisely muzzle his mouth and prevent a loose, uncontrolled torrent of words. "In the multitude of words there wanteth not transgression; but he that refraineth his lips doeth wisely." If he talks at all it will be with measured words and according to the counsel of God's Word. He will talk for edification of the provoker and of other listeners, rather than to make slips of speech that stir up more strife and contention. He knows and understands the power of words both upon the speaker and upon the hearers. "He that spareth his words hath knowledge; and he that is of a cool spirit is a man of understanding. Even a fool, when he holdeth his peace, is counted wise; when he shutteth his lips, he is esteemed as prudent."—Prov. 10:19 and 17:27, 28, *Am. Stan. Ver.*

[29] A witness of Jehovah has difficulties enough without having to pave the way for additional self-imposed troubles by rash speech. What he wants to get across to others with his lips is the message of Jehovah's kingdom by Christ Jesus. He will shoulder all the trouble that proclaiming that message brings upon him from enemies of the truth, but he does not care to make trouble for himself by ill-advised words and so make obstacles for his service to God. "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." He may find pride or other evil thoughts putting his mind in a tumult, and undesirable words are at the tip of his tongue in position to be shot forth. But in such a mental condition he can hardly bring forth good things, and it is better not to talk. "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth." (Prov. 21:23; 30:32) If you feel too weak in yourself to do this, you can take up the psalmist's prayer: "Set a watch, O LORD, before my mouth; keep the door of my lips." (Ps. 141:3) Humble yourself in the eyes of the Lord, as Job did after God showed Job he was too much interested in justifying himself and was overlooking Jehovah's majesty. Then you will lay your hand upon your mouth and keep it shut from saying words without knowledge, as Job did.—Job 38:2; 40:4.

[30] Many persons, including religionists, are ignorant in their opposition to the Kingdom message. This may be due to being mistaught religiously and sincerely believing the error, or because enemies of Jehovah have grossly misrepresented His witnesses to them. They upbraid the Kingdom publisher and show him a hard front that seems almost impenetrable. This hard resistant front may be accompanied by hard words of denunciation and reproaches. The Kingdom publisher will graciously overlook such affronts, because he does not know the background of those to whom he is presenting the message. He knows he could not accomplish anything by being rough in return to such misguided persons. Returning like for like would merely widen the gulf in between, and make it difficult for a later re-approach or for the next Kingdom publisher coming along. In faith, therefore, he acts with kindness according to the proverb: "A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness."—Prov. 15:1, 2.

[31] Unbelievable as it may sound to the inexperienced, a soft or gentle answer in return for grievous words can break through the hard front of a person that is sincere in his opposition because he misunderstands or is misinformed. The tongue of the Kingdom publisher does well, then, to keep soft, not with flatteries, but with gentle, mild, and friendly responses. His forbearing from giving like for like, while it may be difficult for him under the circumstances, will be so disarming to the opposer that he will rarely know how to handle it. He is more than likely to be pacified. He may be as hard as a jawbone, but his tough outer covering is weakened or may be broken. Solomon, who was both a prince and a king, knew whereof he spoke when he said: "By long forbearing is a prince persuaded [or, pacified], and a soft tongue breaketh the bone." (Prov. 25:15) When a person is pacified or softened in his attitude, we can the better get him to listen to what we have to say and can have it stick with him, to work on his

28. Under provocation, what will a Christian do as regards speech?
29. When presenting the message, how will a witness of Jehovah avoid making extra trouble for himself?
30. What accounts for some opposition to the message? and why should a hard front be met with kind, soft answer?
31. Why, then, is a soft tongue more effective?

mind and heart. That is good, for we go forth, not to stir up strife, but to make an impression.

32 Always a proclaimer of the Kingdom tidings will try to sense the state of affairs and will call upon his store of knowledge and try to use knowledge aright. He uses tact in order to effect some good. He knows it does not do his own self any good to get angry and to answer in a provoked way. By keeping calm and thinking straight, he will be able to say something acceptable and in harmony with the truth. That is the course of heavenly wisdom. "The mouth of the righteous bringeth forth wisdom; but the perverse tongue shall be cut off. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh perverseness." (Prov. 10:31, 32, *Am. Stan. Ver.*) To the end that a Kingdom publisher may say what is tactful in difficult situations it is well for him to have the words of knowledge and wisdom fitted or firmly fixed upon his lips. The weekly service meetings and Theocratic ministry school meetings are good places where he can learn to fit these to his lips. As the wise teacher has said: "Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips."—Prov. 22:17, 18.

33 Thus equipped, the servant of the Lord can go forth confidently from house to house. With his mind full of the heavenly knowledge he can speak pleasantly and intelligently and can add persuasive force to what his lips teach the people at their homes. In support of this observation the proverb says: "A wise man is esteemed for being pleasant; his friendly words add to his influence. Good sense makes men judicious in their talk; it adds persuasiveness to what they say. Kindly words are like a honeycomb, both sweet and healthful." (Prov. 16:21, 23, 24, *Moffatt*) That is the best way to bear the fruits of the Kingdom forth to the people that they may feed on them. In that way, indeed, your tongue will be, as the writer of proverbs says, a "wholesome tongue", a tree of life bearing good fruits. In that way all witnesses of Jehovah, as they go about from door to door offering the Kingdom fruits to the people, disperse knowledge by their lips and feed many. Their tongue is like choice silver, because it speaks forth the Bible truth, which is as silver refined in the fire and purified seven times. Although few persons in this world may appreciate these active, persistent witnesses of Jehovah, yet his Word describes them beautifully, in order to show how He appreciates them and prizes them and their faithful service for His name's sake.—Prov. 15:4, 7; 10:20, 21.

32. Why will a Kingdom publisher use tact, and how will he equip himself to do so?
33. How can one add persuasiveness to his speech? and have his tongue be like a tree of life, and like choice silver?

34 The tongue and the mind are tied closely together. What our vocal organs put forth is practically determined by what is in our mind or heart. To have our speech right and profitable even under agitating conditions, we must in advance fill our hearts or minds with what is pure, true and edifying. Jesus made this fact very clear when he said: "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man."—Matt. 15:18-20.

35 The religious Pharisees washed their hands ceremoniously before eating in order not to defile the things they put into their mouth, but they could not keep their mouths clean from false accusations nor their hands clean from the blood of the falsely accused Jesus. Why not? Because their hearts or minds were unclean and defiled, being filled with hypocrisy and religious self-deceits and jealousy. How, then, could their mouths let out anything except what was contained in their hearts or minds? When they yielded to the selfish impulses of their minds and then spoke what was therein, it just accentuated and deepened and ingrained in them more firmly the evil inside them. Thus the words of their mouth defiled them. They had no control over themselves because of lacking the truthful understanding of God's Word. Jesus could not speak otherwise to them than to say: "O generation of vipers, how can ye, being evil, speak good things? 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." Jesus also said that either you make a tree good or you do not get good fruit, because a poor, unsound tree cannot produce healthy, tasty fruit. —Matt. 12:33-35; 7:16-18.

36 In harmony with Jesus, the disciple James followed up his discussion of the unruly tongue by saying that what is needed for its control is the heavenly wisdom and God's grace or favor. That wisdom from above comes through his recorded Word. We must study his Word and listen as it is explained through his Theocratic organization, in order to fill our hearts and minds with it and to shove out the earthly, sensual, devilish wisdom which breeds envying, strife, confusion and every evil work. Otherwise, the tongue will, though small in size, be in effect a world of iniquity and will defile

34. To have our speech right, what is needful in advance?
35. Why could not the Pharisees keep from defiling their own selves with their mouths?
36. How can the tongue become a world of iniquity and be a fire set off by Gehenna? and what is the best safeguard against such?

and soil our whole body, making our bodily presence disagreeable among God's people. It will be set on fire of Gehenna, that ancient incinerator outside of Jerusalem that pictures everlasting destruction for willful liars, blasphemers and false witnesses. If, then, the heart goes after the things of this world and the mind digs up that which this world has to offer, the tongue that speaks for such heart or mind will be a fire to inflame the whole round or wheel of one's nature. "An ungodly man diggeth up evil: and in his lips there is as a burning fire." The result is destructive strife, disunity and the separating of one-time friends. (Prov. 16:27, 28) The best safeguard for us is to go to the very heart of the difficulty and to keep the mind clean and pure by being careful that what it stores up within it is from God's Word.

FOR GOD'S GLORY AND FOR ETERNAL LIFE

[37] Do we love life because by it we can serve and glorify God and his beloved King Jesus Christ? Are we seeking eternal life in peace, prosperity, and blessed relationship with God and his Christ? If so, the inescapable obligation upon us is to use our potent powers of speech aright, which means in harmony with God's kingdom by Christ Jesus which has now begun. The apostle Peter tells us what right speech means, namely: "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it." —1 Pet. 3:9-11; Ps. 34:12-14.

[38] Jehovah God, the King of eternity, now reigns by his anointed King Jesus Christ in the kingdom that came to birth in the heavens in the year 1914. It is ruling amid its enemies, all of whom are of this world and are under divine wrath and doomed to destruction. Now forsaking the side of these enemies and coming over onto the side of the heavenly Kings today reigning means life everlasting for us. Pleasing these Kings requires, among other things, right speech on our part, for it is written: "The LORD loves the pure in heart; and he who is gracious in speech —the king is his friend." "Honest lips are the delight of a king; he loves the man who speaks aright." (Prov. 22:11 and 16:13, *An Amer. Trans.*) The speaker of what is right will now make no mistake when he obeys the Lord's command through Christ for this end of the world, namely, that the good news of the established Kingdom should be publicly proclaimed in all the habitable earth for a witness to all the nations. It is a gracious message, and those who take it on their lips in honesty and out of love for the reigning Kings will have them as their delighted Friends forever in the new world of righteousness.

[39] It does us no good to dodge the truth concerning what is certain to be. We, if we love and seek eternal life, might as well reconcile ourselves now to the inevitable, and in faith accommodate ourselves to it now. The inevitable future for this earth and all the universe according to the declared purpose of Almighty God is this: "I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isa. 45:22, 23) Every one that gains life must line up with that decree. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." It is inevitable that all confession to God with the tongue must be made through his King Jesus Christ, for the apostle writes: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Rom. 14:11; Phil. 2:10, 11) If we do this now and keep on doing it in love of God's kingdom, it will glorify Jehovah God and his King Jesus Christ and will also win for us the prize of eternal life.—Rom. 10:9, 10.

37. If we love and seek life unselfishly, how does Peter say our speech should be?
38. How can the heavenly Kings today reigning be made our friends? and how can we delight them?
39. Throughout the earth what is certain to be as respects the tongue? and how, then, can we glorify God and win eternal life?

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 2, 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 prob-

able 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 or letter to the Society and keep a copy thereof as a reminder to yourself as to the amount you have promised and post the card or letter to the Society immediately. Write nothing 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 or letter 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.

14,900 MILES OF A WORLD SERVICE-TOUR

THURSDAY, February 6, the president of the Watch Tower Society, N. H. Knorr, and his secretary, M. G. Henschel, started on a world tour that had been planned in connection with a great program for expansion of the Kingdom-witness work. Immediately after the Glad Nations Theocratic Assembly in Cleveland, Ohio, was concluded last August, plans were made for the Society's president to visit many of its Branch offices and local publishers in different parts of the world, and it was only a week before their departure from Brooklyn, N.Y., that all arrangements for the trip were finally completed.

Very appropriately the first stop was at the Watchtower Bible School of Gilead, near Ithaca, N.Y., from which institution hundreds of ministers of the gospel have graduated and been assigned to service throughout the world. There the president stopped long enough to look after the graduation exercises of the 99 students that had completed studies as the eighth class of the school. Those attending this class had come from Europe, Asia, Africa, North and Central America, and Australia. Within a few days after the graduation on February 9, many of these ordained ministers would be leaving for their missionary assignments on foreign shores. Very likely it would be the good pleasure of Brothers Knorr and Henschel to meet some of these graduates in lands they would be visiting, there to learn of their problems and joys of service in carrying forward their true worship of the Most High God. It was a joy to them to see the zeal of the graduates for getting to their new posts of duty.

The few days at Gilead passed rapidly, and on Monday evening, February 10, the travelers continued on their journey westward from Ithaca, N.Y., by train to California. How good it was to see 65 brethren, members of the Kingdom Farm family, graduates and instructors, at the railroad station wishing them God-speed! For part of their journey the two world travelers enjoyed the company of some of the graduates who were going to other assignments, one being F. E. Skinner, Branch servant of India, who was assigned as a servant to the brethren in the central part of the United States for a few months before taking up his Branch work again. Time passed by quickly as the train sped westward over the open plains and through the mountains, and soon the travelers were at Los Angeles, being met by a brother appointed to look after the proposed convention arrangements. Arrival was at 5 p.m. on Thursday, February 13, and immediately they got down to work discussing the developments in connection with the coming California convention in August. But time for this was limited because it was Thursday night, the regular night for the service meeting of the Metropolitan unit; so the two visitors were hustled off to service meeting, where both were called upon to speak to the assembled company. No announcements had been made that the travelers were coming to California, and it was quite a surprise to the company to have these visitors with them.

All of next day was spent looking over possible convention sites and arranging for this summer convention on the West Coast. Before the day ended decisions had been reached, and a contract had been drawn up and signed for the use of Wrigley Field, a baseball stadium. The dates for the convention were set as August 13 to 17, inclusive. Brethren were appointed to look after the various departments of service at the convention, and notice was sent to Brooklyn to make proper announcement of the assembly for the benefit of all the witnesses of Jehovah desiring to attend. (See page 130, column 2.)

The next few days were spent looking over Society property, the supply depot and print shop at Lynwood and also Beth Sarim at San Diego, and handling necessary matters connected therewith. Then on Thursday, February 20, the time came for departure on the first air-hop, from Lockheed Airport, Burbank, Calif., to Honolulu, Hawaii. The "grapevine" had it in Los Angeles that Brothers Knorr and Henschel were flying to the Hawaiian Islands by Pan American Airways at eleven o'clock that night; and long before the hour for take-off hundreds of brethren assembled at the airport. Upward of 300 were on hand to say good-bye and give good wishes to the travelers as 11 p.m. drew near. It certainly warmed the hearts of the travelers to receive such a warm ovation of love and to know that wherever they would travel they would have the wholehearted support and prayers of the Lord's servants in the earth, and to know, too, that they have devoted brethren everywhere. It was exactly at 11 p.m. when the four-engine Douglas transport started down the runway, warmed up

the engines and took off toward the west on its flight out over the Pacific ocean.

THE HAWAIIAN ISLANDS

Twelve hours later we sighted the island of Oahu and were soon passing over the Pali, a high cliff to the east of Honolulu. The big silver plane circled out over the bay and made a smooth landing. At 8:45 a.m., Honolulu time, we were talking with the brethren who were at the airport to greet us, bringing with them dozens of leis of every description and color, and placing them around our necks as the cameras flashed. The Hawaiian people are indeed friendly; they were delighted to meet the visitors from the Brooklyn Office who would be staying with them for ten days, and they showed it. This was the morning for the start of the circuit assembly, and most of the Kingdom publishers began the day by being at the airport. From there all traveled back to Kingdom Hall, which was just recently completed by the brethren, right behind the Branch office. It is a beautiful structure, simple in its design. It is made attractive by its surrounding palms and other growth. The audience faces the open side of the Hall, which has a beautiful garden containing lawns, and banana, palm and papaya trees, lovely ferns, wild flowers, and boxes of orchids. What a pleasant background for speakers of the Kingdom message! That morning the brethren had assembled for Kingdom service, many having come from other islands. Quickly they were taken to their territories, and a good work was done of advertising the public lecture to be given by the Society's president the following Sunday. This being the first Theocratic circuit assembly of Jehovah's witnesses in the Hawaiian Islands, the program was arranged according to the Society's instructions for circuit assemblies: Friday night a service meeting was conducted, after which came the school course in Theocratic Ministry.

On Saturday morning all assembled for consideration of the day's text and for field instructions. Then all publishers went into the field. Branch servant Donald Haslett, his wife, Brother Henschel and Brother Knorr took a territory in Honolulu. The two visitors to the Islands found it very interesting to work in this land, because usually at every home someone of a different nationality is met. One will speak to a Japanese person, and then perhaps a Portuguese, a Chinese, a Hawaiian, or a Filipino. Almost all of them speak some English. Outstanding is the friendliness on the part of all the people one meets, and their willingness to talk about the Bible. In this morning's field service of three hours' actual witnessing the above four publishers obtained 13 subscriptions for *The Watchtower* and *Awake!* and placed 29 bound books, along with some magazine copies and booklets.

For this assembly a new peak of publishers in Hawaii, namely, 133, was reached, to compare with the 1947 *Yearbook* report of 129, the previous high. In just two days of field service these publishers obtained 131 subscriptions, placing 329 bound books and devoting 817 hours in the field work. Much advertising was done for the public lecture. Yes, the good people in all the islands of the Territory of Hawaii are interested in hearing about the truth, and there is need for more publishers; but it must be said that the pioneers and company publishers in the Islands are working diligently to aid the people of good-will in the true worship of Jehovah God.

Getting back to the assembly: On Friday evening there were 154 attending the service meeting and Theocratic ministry school. On Saturday evening the circuit-activity meeting was conducted by the Branch servant, D. Haslett, followed by discourses by Brother Henschel and Brother Knorr. Due to local conditions it seemed advisable to have the public meeting early Sunday morning, and the lecture subject, "The Joy of All the People," was advertised for 10 a.m. The Kalakaua Intermediate School was the place of meeting. It was a large, rambling building constructed of wood and concrete. At the back of the building a fine auditorium has been built. The brethren were indeed pleased to see 625 persons in the auditorium, and the message given was appropriate for such a mixed audience representing many nations, kindreds, peoples, and tongues, as well as religions. Having the public meeting early did not allow time for field service on Sunday, because the brethren spent the early hours before the meeting gathering and bringing the people of good-will.

At 2 p.m. a baptism service was arranged for. Brother Henschel gave the baptism talk, and then the entire convention moved out to the Waialae Park, where 21 persons were immersed, symbolizing their consecration to God. In the background of the immersion spot was Koko Head, a mountain where years ago the Hawaiian priests of religion offered human sacrifices to their gods. Now Hawaiians are learning that there is only one sacrifice of value, namely, Christ Jesus, and he has bought the human race.

Immediately after that blessed occasion all the brethren returned to the Kingdom Hall to hear a discourse by the Society's president. Then came the *Watchtower* study, followed by the closing remarks of Brother Knorr, which brought to a fitting end three days of blessed service and worship in Honolulu. Parting was slow, for the brethren desired to linger and talk of the good things experienced during the past few days.

It being impossible to get away from Hawaii to the next stop any sooner than the following Sunday, arrangements were made to visit the two companies of Jehovah's witnesses on the big easternmost island of Hawaii, most of the brethren there being unable to make the trip to Oahu island for the assembly. On Tuesday noon the Branch servant and his wife, with the two world travelers, flew from Oahu island to Hilo, Hawaii island. En route the Hawaiian Airlines plane passed near the islands of Molokai, Maui, Lanai and Kahoolawe. All of the islands are of volcanic origin, the biggest and highest volcano being on the island of Hawaii. In about an hour's time the travelers could see the small patches of snow near the summit of Hawaii's Mauna Kea. At Hilo, evidence was still present that a great tidal wave and the pounding seas had wrought much destruction. The harbor breakwater had been smashed and all buildings and bridges along the waterfront had been swept away. Here and there foundations or parts of stone stairways were visible in the area worse hit by the tidal wave that struck a few months ago. It was pleasant to be greeted at the Hilo Airport by a group of brethren carrying flower leis, and quickly our travelers were transported to the Kingdom Hall, which was their home for the day. In order to make it possible for all the interested to attend the meeting

scheduled for that evening, the Hilo brethren hired a sampan (small bus) to transport them from their homes out on the plantations and in rural districts. By seven o'clock the publishers had gathered together many of the people of good-will, and a total of 62 persons attended. The little Kingdom Hall was packed out and quite a few were sitting on chairs in the yard, listening through the open window. The Branch servant, the president and his secretary all spoke that evening on things that are dear to the hearts of all servants of the King and those interested in eternal life. Some of the brethren traveled as far as 26 miles to get to this meeting, and they all felt greatly refreshed and well repaid for their long journey.

The next morning we were on our way early by car from Hilo on the northeast coast to Kona. In traveling it was necessary for us to go around the Mauna Loa volcano, and on the way we were able to stop for a moment and go into the Kilauea crater in Hawaii National Park, which from time to time erupts but is continually steaming in many spots. There have been numerous volcanic eruptions throughout the big island, and in our trip we crossed over many lava deserts where everything has been burnt away and swept away by flowing lava. Often in between these lava spots there is fertile ground that is used for growing coffee, or for raising cattle on a large scale.

Arriving at Kona, on the western side of Hawaii, we found many coffee plantations and thick vegetation. A little Kingdom Hall was built here a few years ago so as to aid the work in this heavily populated district. A meeting was arranged there for 4:30 p.m., and 31 brethren and persons of good-will came from many parts of the coast to attend. It was necessary for some to go considerable distances to pick up interested ones and then take them home after the meeting. There are no electric lights at the Kingdom Hall, and so Brother Knorr, who spoke last, concluded his remarks as twilight settled over the island with the setting of the sun in the west. The brethren were greatly refreshed because of this assembly, for it brought to their attention their responsibilities before God and the real need of praising Jehovah. All were more determined than ever before to see that the people of Kona and vicinity hear the truth. So great is the need for service at Kona that Brother Knorr assigned the first Gilead graduate sent to the Hawaiian Islands to work out of the Kona Kingdom Hall. Near by on the coast is a place called Honaunau, a "city of refuge". Years ago the Hawaiians set up cities of refuge similar to those established by Jehovah through Moses, and for the same purpose. And now the people have a real "city of refuge" in Jehovah's organization, which is world-wide and open to all nations, kindreds and tongues.

There were no accommodations locally for the six travelers to Kona, so all made themselves comfortable that night in the Kingdom Hall, sleeping on cots or on the floor. After the night's rest and an early breakfast the travelers left for Hilo and the northern coast. They took a plane back to Honolulu at four o'clock that afternoon.

On Friday night, February 28, the arrangement was for the president and his secretary to serve the Maili company, which was formed only recently. It is at a place 35 miles from Honolulu. The company has 13 publishers and about 20 associated. But it seemed that the Honolulu company wanted to attend too; so the meeting swelled to 120 attenders. The regular service meeting was held, and then Brothers Haslett, Henschel and Knorr spoke on organization instructions, and privileges of the servants, and the responsibilities toward the publishers and newly interested ones. This meeting was greatly enjoyed because of the practical side of service activity demonstrated. It was learned later that there were only 28 attending the Honolulu service meeting that same night, and so it seemed as though almost all the company moved en masse to Maili.

There are six companies under the Branch at Honolulu, and it was the good pleasure of the two world travelers to visit four of the companies, as well as to attend the first Hawaiian circuit assembly. Here in the Islands the companies are composed of Chinese, Japanese, Filipinos, Koreans, Hawaiians, and mainlanders, and it is a pleasure to observe the unity and co-operation manifested by all, people who would not naturally associate together but who, with the Lord's spirit upon them, have come to live and work together for the Kingdom interests. The Lord Jehovah is causing a marvelous work to be done in the Territory of Hawaii, and it is growing month by month.

Our ten-day visit with the brethren in the Hawaiian Islands ended too quickly. Sunday, March 2, the time had come for departure. Upon arriving at the airport an hour and a half early, we found many of the brethren there waiting to give their final good-byes. Before noon 45 of the brethren had assembled, bringing many beautiful flowery leis. It was difficult to leave these brethren, because of their warm friendship toward us and their kind hospitality, but, above all, their love and devotion to the Kingdom. Surely the Lord God will continue to bless these faithful witnesses.

CANTON ISLAND AND FIJI

A few minutes after noon we were soaring over Honolulu in the big four-engine transport plane which, strange as it may seem, had been the identical plane that had carried us to Europe and in return to New York city the year before. It was a good ship, and the genial captain, Jim Roberts, guided her southward over the Pacific toward Canton island. The outstanding sight on the way was the sunset, which was very beauteous in the setting of sea and billowy clouds. An hour after sunset we landed in the darkness on Canton island. All passengers were hustled to waiting army trucks near by and taken for a fast drive over a dusty coral road to the wharf and a waiting launch at the edge of the lagoon which lies at the middle of the island. We were directed to board the big launch and were soon skimming across the water. It was a moonlight night, but we could not tell where we were headed because all we could see was water and piles of coral rock along the channel. The launch traveled a course like a half circle and, after ten minutes, pulled up next to a wharf near some low-lying buildings. We were taken to the hotel, which had until recently been occupied by the United States Navy, and we were assigned to rooms for the night without choice of roommates.

We were not scheduled to leave until ten o'clock the next morning, and so breakfast was to be served quite late. There was time after breakfast to look over some of the coral island in the daylight. We were amazed to see how tiny it was and how few buildings and trees there were. Through

a mechanical process sea water was made into fresh water for consumption by residents of the island. Off to the west were the remains of a big ocean liner that evidently had missed the channel in a storm and was now grounded on a reef and being mercilessly beaten by the waves. A hot wind blew across the wharf as we boarded the launch and headed back to the plane. And shortly after 10 a.m. our plane was in the air once more. In the light of day we could see the island was shaped like a ring, with a big lagoon in the middle. At only two places was the island wide enough to permit the construction of airfield strips. It made us wonder how the captain and navigator had been able to find such a small speck of land in the middle of a vast ocean.

Then out over the Pacific we passed once more, observing small islands and billowy clouds as we traveled. Forecast was for rough weather toward the end of the day's flight, but fortunately it did not come and we rode smoothly through the air. It was Monday, March 3, and at two minutes past two in the afternoon the captain announced that it was 2:02 p.m. of Tuesday, March 4. We had passed at that moment the International Date Line! We had lost 24 hours! A day certainly goes by fast when flying past the Date Line. This day will never be gotten back unless we go around the earth the other way. It wasn't long before we reached the Fiji Islands and landed at the airport of Nadi. When we heard we were not to land at the town of Suva, on Viti Levu island, we had given up hope of seeing any of the Kingdom publishers of Fiji. So it was a real surprise to find some of the Suva company publishers waiting for us. They had traveled a rough road around the island for 125 miles to see us. There was much to be said. Especially were our travelers interested in the progress of the Kingdom work in the Islands. How receptive were the people? and what was being done among them? One of the brothers had obtained an old army ambulance and had refitted it into a service car which was used for taking the Kingdom publishers into the field service.

The brethren expressed the desire to take Brothers Knorr and Henschel to the near-by town of Lautoka for supper and to meet with interested persons living there. It was early afternoon, which allowed time for such a trip at this overnight stop. Thus our travelers had an opportunity to view some of the countryside and territory that must be witnessed to by local brethren. Along the way a native village could be seen—huts constructed with the branches of palm trees, in orderly arrangement. Fijians with their very noticeable bushy hair were seated in front of their huts. They were not savages, but very hospitable and friendly people. Along the roadsides we passed many East Indians wearing turbans, employees of the sugar plantations. In the Fiji Islands, of which there are twenty principal islands, we found there are a mixed humanity, Fijians, Indians, Chinese, and Europeans, as well as the half-caste people resulting from mixing of races. The Indians have their Hindu and Moslem temples, but all inhabitants of the Islands need the Kingdom message preached to them. The publishers were told of two Gilead graduates' being assigned to Fiji, and this news made them very happy; these would be welcomed with open arms! It seems necessary that more graduates from Gilead be sent there to take care of the tremendous amount of witnessing that must be done in the Fiji Islands.

In the little town of Lautoka a meeting was arranged at the home of a person of good-will. Thirteen persons assembled. There are others in the Islands who could not make the long trip, but they will be told all that happened. How glad those present were to hear of the activity of their associated brethren in other parts of the earth! After discussing privileges of service and responsibilities which devolve upon all of the Lord's people, they were more determined than ever to press forward in the preaching of the gospel of God's kingdom. Much is yet to be done in the way of organization and giving the brethren proper instruction. It is hoped that the two missionaries from the Watchtower Bible School of Gilead will be a real aid to the few servants of the Lord now in Fiji and to the many people of good-will yet to be found. Fiji is a very fertile land for the growth of vegetation. Similarly it will be a fertile field for Theocratic growth.

Arrival back at the air base was around ten-thirty o'clock that night, but there were still things to be said and we did not get to bed until midnight. We were billeted in regular army accommodations, for we had landed at a former Army field that had recently been turned over for commercial and international flying. Three o'clock, March 5, came up quite fast and the travelers were up from their bunks preparing to depart. Shortly thereafter a big native came by to arouse those still sleeping. Breakfast was served, followed by take-off at 5 a.m. The moon had just gone out of sight, and the sun had not yet risen. The huge plane sped down the dark runway, rose into the dark skies and chose a southwesterly course. With the sunrise came vision of the islands and reefs of the South Seas. Onward we sped and soon landed in the French island of New Caledonia for refueling of the plane. The airfield was hard to detect from the sky as we came in, for it is in a mountainous region and surrounded by heavy vegetation. Yes, it was very warm, and we were glad when the 45 minutes had passed and we were away again on a direct route to the North Island of New Zealand.

NEW ZEALAND

Our first view of New Zealand was the narrow strip of sand at the most northerly tip of North Island which stretches down the coast for ninety miles and has been named Ninety-Mile Beach. Then we saw bays and rivers and rugged mountains, covered with trees. We thought of how beautiful New Zealand scenery must be to those on the ground, and we were later to find out how right we were. Suddenly we ran into a bank of clouds and lost sight of the ground, but just as suddenly we came out of the clouds and there below us we saw the big city of Auckland, with its thousands of red roofs and the smooth runways of the great Whenuapai Airport, where the brethren were soon to meet us. In but a few minutes we had landed, cleared through the customs and immigration inspection and were talking to our brethren. It was good to know we were going to be with them for a while and to settle down to earth for a time after the five thousand miles of flying from Honolulu.

On the ground the city of Auckland proved to be as attractive as from the air, and we could better appreciate the sight of the many hills which centuries ago were active

volcano craters. Now they were covered with trees, houses and semitropical vegetation. Hotels were all crowded, and we were thankful for the kindness of our brethren who provided a place for us to stay. Shortly after tea a number of the Kingdom publishers from near-by places dropped in to say hello. The brief visit with these publishers had to be cut short, however, for rising time in the morning was to be three o'clock.

At 4:15 a.m., March 6, the travelers, in company with the Watch Tower Society's New Zealand representative, Robert Lazenby, and Gilead graduate Charles Clayton, began the 450-mile trip from Auckland southward to Wellington by car. Over paved and unpaved roads of the tree-covered mountains, valleys and the almost barren desert, past beautiful lakes, and, toward the end of the journey, along the seashore we went. En route we were able to discuss many of the problems to be met in connection with the Kingdom service work, to become better acquainted with the conditions in the country affecting the work, and to plan for further activity. We heard of the native Maoris and that a number of them were Kingdom publishers, as well as how they had translated some of the Kingdom Songs into their own tongue. Here was another people praising Jehovah!

One very interesting sight on the trip was the manner in which the New Zealanders handle their cattle and sheep in moving them from one part of the country to the other. By law they have the right of way on the highways; and while traveling down the road we saw herds of fifty or sixty cattle and flocks of two or three hundred sheep. We had to stop the car or slow down while the sheep-dogs cleared the road by driving the sheep to one side and allowing sufficient room for us to pass. All the drover (the shepherd) has to do is to whistle and the dogs go into action. Along the way the hills were covered with literal sheep; but undoubtedly there are many of those who are the Lord's "other sheep" yet to be found in this land.

The 450 miles were traversed in thirteen hours. We were pleased to see Wellington, a city of many hills and beautiful bays, and to have the opportunity of meeting up with the family at the Wellington Bethel Home. Wellington was the city selected by the brethren for the general assembly of the publishers on the week-end. The day preceding the assembly was spent by the president and his secretary in checking into the Society's office and property at Wellington. Suggestions were made for improvement and correction. Due to the splendid progress of the work there and the isolation of New Zealand from other lands on earth the president established a Branch office, which was to the liking of all the brethren at the Bethel Home. The publishers had increased from 469, in 1945, to 659, in 1947, and many new pioneers were joining the ranks. Several circuits were arranged for in New Zealand in keeping with the progress of the work.

Saturday morning, March 8, the assembly began at the Trades Hall, which was the place used for serving meals during the convention. Then, in the afternoon, meetings were transferred to the Technical School Assembly Hall, near the Dominion Museum. There were 460 brethren that had come from the North and South Islands. The greater number of publishers traveled from around Auckland on the northern part of North Island, but a good group also came from South Island, especially from Christchurch. These traveled by boat to get to Wellington. This was a remarkable number gathered, considering that just last December they had their Glad Nations Theocratic Assembly to correspond with the one held in Cleveland in August; but they came from all parts of the Islands and rejoiced in the many blessings received in the assembly. For many it was their first chance to see Charles Clayton, who had recently arrived from Gilead to carry on the servant to the brethren work in New Zealand. Brother Clayton has used his Gilead training well and is doing much good for the brethren in the local companies.

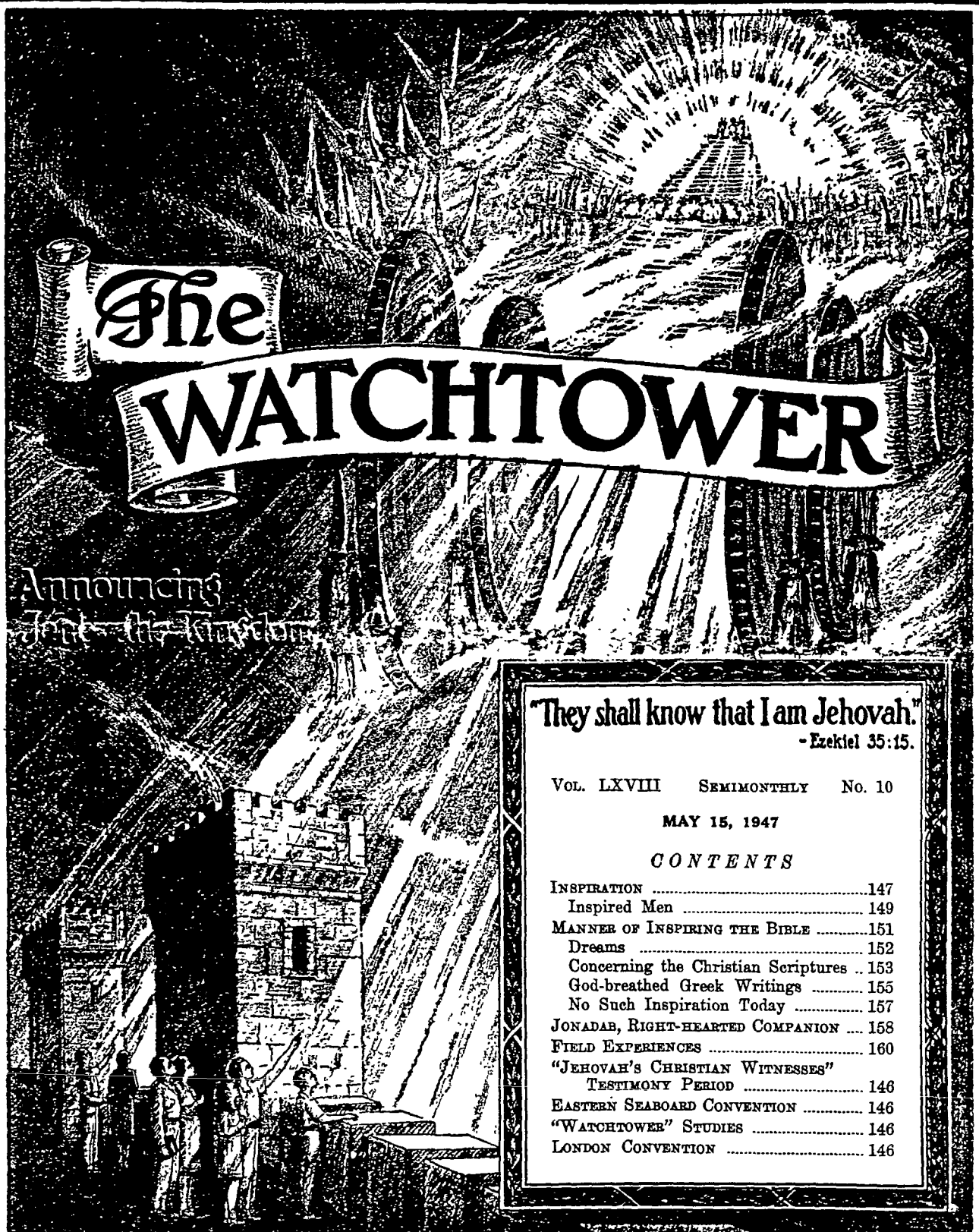
When the announcement was made that a Branch was established, it was received with great applause. All were willing to assume the new responsibilities of supporting a Branch and pressing on under its direction. Good admonition was given by both the president and his secretary on how the expansion work must be carried on in New Zealand, and this was the assembly's theme. In keeping with this three more Gilead graduates were scheduled to be sent here.

The public meeting was well advertised by the brethren, using placards on their persons and otherwise and handbills. Items in the newspapers also aided. Almost all of the trams in Wellington carried signs announcing the public meeting at the St. James Theatre on Sunday, March 9, at 3 p.m. Special attention was given to the people of goodwill. As a result 817 assembled to hear the public talk, "The Joy of All the People," a good crowd.

Shortly after the public talk Brother Knorr gave a final speech to the assembly, and then at 7:15 in the evening the two world travelers boarded the Limited for the return to Auckland. The newly appointed Branch servant, Brother Lazenby, and many of the Aucklanders and other brethren were also aboard the train, and so a fine time was had during the 14-hour journey to Auckland, the overnight trip being made with coach accommodations.

It was good to reach Auckland safely and to find that the airline had everything in order for the flight on the morrow. All arrangements had been made for a Monday evening meeting with brethren in Auckland and vicinity at the New Savoy Reception Rooms. The afternoon was spent inspecting a property belonging to the Society. Following tea the brethren all proceeded to the place of the evening meeting. How surprised they were to find the place packed out, and many standing! The 300 were more than had been expected. Brethren from all around had come to Auckland for the occasion, and glad they were to spend two hours listening to the new Branch servant, the president's secretary and the president. They applauded loudly and sang with great enthusiasm at the close of the meeting. Once more it could be seen that there is great prospect for rapid expansion of the work in New Zealand. The spirit of the brethren is excellent. They asked to have their love sent to brethren along the way.

Another early rising hour was scheduled for the morrow, March 11, and accordingly the world travelers were awakened before sunrise and prepared for the day's flight to Australia. It was going to be an interesting flight in one of the British flying boats. In just one month over 14,900 miles had been covered, with more to follow. The enthusiasm and warmth of the New Zealand brethren was once again expressed in the coming of a number of the Kingdom publishers to give good wishes to their departing American friends. New Zealand will not be forgotten.



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

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MAY 15, 1947

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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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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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"JEHOVAH'S CHRISTIAN WITNESSES" TESTIMONY PERIOD

The month of June, designated as above, starts off the four-month campaign of reaching out into the extensive rural territory with the message of Jehovah's kingdom by his Christ. The transition up north here from spring to summer beckons his Christian witnesses out into the countryside beautiful with opportunities for placing the message in print, in preference to city territory. The special offer featuring the campaign is that of three bound books on a $1.00 contribution, this to include, if possible, the Theocratic ministry school book *"Equipped for Every Good Work"* and *"Let God Be True"* along with one other WATCHTOWER publication. Placed alone, *"Equipped for Every Good Work"* will continue to be offered on a half-dollar contribution. In view of all the things involved with pushing and following up this campaign worthily, preparations for this expansion work should go forward as early as possible, individually and collectively. A mere postcard or other request notice will call us to your aid and instruction if you, as a *Watchtower* reader, want to lend a hand in this work. A report of work during the June testimony period should be turned in at its close.

EASTERN SEABOARD CONVENTION

Many *Watchtower* readers find themselves financially unable or otherwise to attend the convention at Los Angeles, California, in August. Now we are very happy to advise that there will be a like convention for the benefit of the brethren in the East. The commodious Convention Hall, 34th Street near Spruce Street, Philadelphia, Pennsylvania, has now been engaged for a three-day convention, November 21, 22 and 23, 1947. At this convention the president of the Society and other official members will be in attendance and serve from the platform. We make this announcement now in order that our readers may decide which convention they can most easily attend and begin to make arrangements accordingly. More information will be divulged in due time.

"WATCHTOWER" STUDIES

Week of June 15: "Inspiration,"
¶ 1-18 inclusive, *The Watchtower* May 15, 1947.

Week of June 22: "Manner of Inspiring the Bible,"
¶ 1-20 inclusive, *The Watchtower* May 15, 1947.

Week of June 29: "Manner of Inspiring the Bible,"
¶ 21-37 inclusive, *The Watchtower* May 15, 1947.

LONDON CONVENTION

Earls Court, London, has been booked for the national convention from July 3 to 6, at which the Society's president, N. H. Knorr, and other official representatives from America will serve on the program. Announcement of this is here made in brief in order that the British brethren and foreign brethren may make the earliest arrangements to be in attendance. Further information will be published in due course.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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INSPIRATION

"All scripture is inspired by God and profitable for teaching, for reproof, for amendment, and for moral discipline, to make the man of God proficient and equip him for good work of every kind."
—2 Tim. 3:16, 17, Moffatt.

JEHOVAH God can create a visible universe, and why can he not also create a book? By this we mean more than the so-called "book of nature", which the scientists for ages past have been studying and trying to read, with some progress, so that today we have reached the "atomic age". But by *book* here, we mean one written in alphabetic letters and the words of which those persons with enough schooling can read and pronounce. Man, a creature of Jehovah God, has written and produced millions of books in over a thousand languages, and can not man's Creator, who endowed him with the book-making power and urge, make a book better than the best one made by man, the Book of books? The answer is so self-evident that the question may sound foolish, but we ask it because there are millions living in this atomic age who doubt or even dispute that God has produced such a book.

[2] The question is certainly not one of ability to produce, but one of willingness and purpose to produce such a book. God knows we need it. Men, by learning to read more of the "book of nature", have created new problems and terrors for themselves, while at the same time there remain questions that the book of nature has never answered and never will. These are questions concerning God and his purposes toward man. Is it reasonable that God, who created us with such mental powers of understanding, would leave unsatisfied those of us who want to know him personally for the sake of worshiping and serving him? Would he not provide the definite answers to our questions by a revelation, a book? There is no need to debate this question, because Jehovah God has provided such a book. He has distinguished the Holy Bible as his book, because he produced its sacred Scriptures by inspiration.

[3] According to the interest that men in general display toward the Bible, hundreds of millions prefer to die without understanding, just like a dog or other brute beast incapable of reading and understanding the Bible. Besides indifference toward God and toward their final end as creatures, millions are too proud to take the straight talk and information from the Bible. Priding themselves in what measure of intelligence they think they have, they choose self-conceitedly to think, search and reason things out for themselves in the baffling book of nature or by means of theories of philosophy, psychology and "religion", so called. They doubt the inspiration of the Bible as God's Book. It may be because they put more trust in the worldly scientists that have interpreted the "book of nature" to disagree with the Bible, or it may be because the hundreds of religions of Christendom and Jewry have filled the earth with confused ideas concerning the Bible and have brought it under great reproach and contempt. In many sections of the earth where the Roman Catholic Hierarchy are politically and economically in control, they forbid the Catholic population to read the Bible, under pain of sin. They make no effort to get it into the hands or minds of their religious flocks. In fact, they violently prevent others from getting it to them. The people are kept ignorant of the fact that God speaks to men through the Bible because he inspired it.

[4] Of that sacred Book there is one part that God produced direct without man's mind or hands. It is the Ten Commandments. The whole nation of Israelites heard these commandments plainly spoken by divine means from the top of Mount Sinai, and then God gave them in written form. About this we read: "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." In indignation at the Israelites' idolatry, Moses dashed the stone tablets to pieces, and it was necessary for him to procure a second set. Moses

1. Why is it reasonable to think God has produced a book, the Book of books?
2. Why do we need such a book? and why is the Bible it?
3. How do many show they prefer to die in ignorance, and why?
4. What part of the Bible was produced direct without man's mind or hands, and how?

tells us: "At that time Jehovah said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them in the ark. So I made an ark of acacia wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand. And he wrote on the tables, according to the first writing, the ten commandments, which Jehovah spake unto you in the mount out of the midst of the fire in the day of the assembly: and Jehovah gave them unto me. And I turned and came down from the mount, and put the tables in the ark which I had made; and there they are as Jehovah commanded me." (Deut. 10:1-5, *Am. Stan. Ver.;* Ex. 34:1) Doubtless Moses made a copy of the Ten Commandments from the tablets which he put into the ark. Moses' copy and any other copies made could be compared with the tables in the ark to be proved accurate and correct.

[5] Many Roman Catholics have said to Bible distributors: "Oh, the Bible was written only by men!" and refused to take and read a copy of it. By this attitude they would require that the whole Bible be produced directly by God the same way as the Ten Commandments upon the stone tablets. But suppose that the entire Bible in its original Hebrew, Chaldee and Greek languages had been produced direct by God. Would these religionists then be any more inclined to accept the Bible? Can they prove it would contain a different message from what the Bible of today contains? Also what they would get, would it not be merely a copy or a translated copy, written, printed and translated by imperfect men? The original Bible was recorded in languages which are today dead. Furthermore, the original writings have vanished from human sight and knowledge, if not being altogether destroyed. So in any case the human factor must intervene, and it is merely begging the question for prejudiced religionists to say, "Oh, that was written just by men!" The Bible, today translated in whole or in part into 1,068 languages, was originally written in the name of Jehovah God. He therefore takes the responsibility for its writing, as being its Inspirer and the Supervisor and Director of its writing and the Provider of its contents. It manifestly has his backing, blessing and protection, because, in the face of eighteen centuries of demonized human attempts to destroy, suppress and counteract the Bible, it is the most widely circulated book in the earth and in the highest number of languages. That must mean something involving God's power.

5. Supposing the whole Bible had been produced direct by God, why would the human factor still have had to intervene? and how does God show responsibility for the Book?

[6] Since Jehovah God inspired the Bible, what difference, then, does it make that he used human writers? Is not His power mightier than such writers? Before Christ's time men may have refused to hear the prophets that spoke in Jehovah's name because they were mere imperfect, sinful men; but, without excuse, when Jesus Christ the inspired Son of God came and himself spoke to men in his Father's name, they did not listen to him either. They had no grounds for saying, "Oh, it is just a man of the earth, sinful and imperfect like ourselves!" Plainly, the reason why they refused to hear him was that their minds were perverted and they simply did not love the truth and did not wish to hear and entertain it.

[7] If, before accepting the Bible, the people must have proof that it is from God, they can easily start an investigation and find an overwhelming amount of proof that it is not a fraud, but that its source must be divine and not human, and that it is therefore the only Book of truth and the authoritative Guide and Instructor of our lives. That the Bible is inspired we have testimony from writers of it. About A.D. 65 the apostle Paul, in prison at Rome for preaching the Bible, wrote this to his fellow servant Timothy: "From an infant thou hast been acquainted with the sacred writings which can instruct thee to salvation through the faith which is in Christ Jesus. Every Scripture is divinely inspired and is profitable for instruction, for reproof, for correction, for training in rectitude; that the man of God may be perfect, completely equipped for every good work."—2 Tim. 3:15-17, *Spencer.*

[8] The American Roman Catholic priest, who made the above translation (1937) from the original Greek, translated his expression "divinely inspired" from the original word written by Paul, namely, *theópneustos.* This compound word literally means "God-breathed" or "breathed by God". Not that God breathes the atmosphere about our earth and breathed it upon the human writers of the Bible, but that he sent forth his invisible active force. He exerted it upon the thirty men or so that wrote the sixty-six books of the Bible. One of these writers, the apostle John, tells us that Jesus appeared to a group of his faithful apostles on his resurrection day and said he was sending them forth on a mission. "And when he had said this, he breathed on them, and saith unto them, Receive ye the holy spirit." (John 20:21, 22, *Am. Stan. Ver.*) And when Jesus thus blew upon them, his breath was an invisible force. Just so, too, the holy spirit or active force of God is invisible to our eyes, and the Hebrew writers

6. How is perversity of mind rather than the human agency shown to be the reason why men have not hearkened to God's Word?
7. How can men prove the Bible to be from God?
8. How were the Holy Scriptures "God-breathed"?

spoke of it with words (*neshamáh, rúahh*) meaning also *breath,* and the Greek writers spoke of it with the word (*pneúma*) meaning also *wind* or *breath.* Hence anything produced by the exercising of God's invisible active force upon it can be said to be God-breathed or divinely inspired. In fact, the word *inspired* of Latin origin means *breathed into,* denoting unseen force.

[9] On the day of Pentecost A.D. 33 the holy spirit or active force of God descended upon Christ's faithful disciples invisibly, but with an audible sound as the rushing of a mighty wind and with an outward visible sign like fiery tongues parting asunder over the head of each spirit-filled disciple. (Acts 2:1-4) The sound as of a strong blast of wind (*pnoé*) made it appear that they were being breathed upon by God with his spirit or active force. "And they were all filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance." —*Am. Stan. Ver.*

INSPIRED MEN

[10] The "holy scriptures" which Paul said Timothy knew from a child and which were inspired of God, or God-breathed, were the ancient Hebrew Scriptures. The first reported meeting up of Paul with Timothy at Lystra in Asia Minor was about A.D. 53. At that time Timothy was quite young. His mother and grandmother had united in teaching Timothy from a child, and that was therefore before any of the Christian Scriptures in the Greek had been written, the first book thereof, Matthew's gospel, being written about A.D. 41. Hence the only Holy Scriptures out of which Timothy could have been taught by Eunice and Lois from his childhood were the Hebrew Scriptures from Moses to Malachi. All such Scripture Paul said was divinely inspired and for this reason profitable to the Christians and serving to equip God's servants for the good work that God has commissioned them to do. It stands to reason, then, that the Christian's equipment is not complete without the Hebrew Scriptures and the proper understanding of them. In fact, the Christian Greek Scriptures find their foundation and basis in the Hebrew Scriptures, because such Greek Scriptures written by Christ's disciples are in explanation of the Hebrew Scriptures and show the fulfillment of many very important prophecies in the Hebrew Scriptures. These were inspired by the holy spirit, indeed; but how?

[11] What are now the first five books of the Bible, namely, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, together with the book of Job, were written by the prophet Moses. When speaking to Moses' brother and sister, Jehovah God said to them concerning Moses: "Hear now my words: if there be a prophet among you, I Jehovah will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so; he is faithful in all my house: with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of Jehovah shall he behold: wherefore then were ye not afraid to speak against my servant, against Moses?"—Num. 12:6-8, *Am. Stan. Ver.*

[12] Moses was in a specially favored position as a prophet, and no doubt because of the special work he was given to do. Also, in this work he was particularly a prophetic type of a greater prophet, a greater Moses. He so told the Israelites, saying: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. And Jehovah said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." —Deut. 18:15-19, *Am. Stan. Ver.*

[13] One of those Israelite brethren, the apostle Peter, identifies this great Prophet that was to be like Moses, and he points him out to be Jesus Christ. (Acts 3:19-26) In reason, then, one thing follows: If Moses was inspired and God disclosed to him the divine will in a specially direct way, Jesus Christ on earth was also inspired and received revelations of the divine will in a direct, personal way. One means of Jesus' inspiration was the holy spirit or active force of God. It descended upon him with a visible manifestation, like a descending dove, which was seen by a trustworthy eyewitness, John the Baptist. "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." (Matt. 3:13-17; John 1:23-34; 3:34, 35, *Am. Stan. Ver.*) By this spirit given without measure to Jesus Christ his Father Jehovah could act upon his beloved Son and could inspire him, and he did so.

[14] To other prophets besides Moses Jehovah God said he made himself known in a vision and spoke in a dream. This makes it certain that some inspira-

9. How was the holy spirit imparted at Pentecost?
10. How do we know what the Holy Scriptures were that Paul said were God-breathed?
11. How did God speak with the writer of the Bible's first five books?
12. Why did God speak to the Israelites through Moses?
13. Who was this Greater Moses? and how did God inspire him?
14. What did God reveal to Enoch, and how?

tions were by miraculous visions and dreams; and of such we have Scriptural records. Thousands of years back, the seventh generation from Adam came upon the scene and one man among this generation was inspired of God and hence served as His prophet. The man was Enoch, the son of Jared. (Gen. 5:18-24) The sum and substance of Enoch's prophesyings are told us by the Christian writer Jude, who says: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14, 15) Just how Enoch, so early in human history, was given these revelations, whether by visions or by dreams or by other operations of the spirit of God, is not stated. Enoch lived close to God by exercising faith in Him and keeping clean from the ungodly world about him, so that it is recorded of Enoch: "And Enoch walked with God: and he was not; for God took him." As the Scriptures seem to say, however, it was while Enoch was being given a vision that entranced him because it was a vision of the new world wherein there will be no death due to Adam that God took Enoch from contact with the ungodly world and from this life. —Gen. 5:24; Heb. 11:5, 6.

[15] God spoke to Noah and warned him of the flood and instructed him to build the ark. Just how, whether it was by vision or by inward unseen impression upon his mind or by an angel speaking visibly or invisibly to Noah, is not revealed in the account by Moses. At all events, it was by the active force of God, exercised either directly or indirectly. Likewise how God spoke to Abraham in the land of Ur of the Chaldees and told him to leave there for an unknown land in order to receive a blessing that would affect all the rest of humanity is not disclosed by Moses. Angels of God did appear in human form and speak to Abraham later and make him the possessor of prophetic information concerning the destruction of Sodom and Gomorrah and the birth of his son Isaac. In a dream to the Philistine king, Abimelech, God said that Abraham was a prophet. —Gen. 20:1-7.

[16] The grandson of Abraham, namely, Jacob, had an inspired dream and also had angels appear to him and speak to him. Jacob's dream of the ladder reaching from earth to heaven, with angels going up and down upon it and with God at the top thereof, was for sure an inspired dream. In it Jehovah God pronounced a prophecy to Jacob, saying: "And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:11-16) At the time of that dream Jacob was over seventy years old, but he lived to an age of 147 years. When he, upon his deathbed, pronounced his farewell blessing upon his twelve sons he must have been inspired by the active force of God operating invisibly upon his mind. Doubtless his inspiration was a verbal one, Jacob speaking the words as God's spirit gave him utterance. (Gen. 49:1-33) By the psalmist God speaks of Abraham, Isaac and Jacob as "mine anointed" and "my prophets", because of the special work to which He appointed these holy men; and at times the spirit of God moved upon them, inspiring them.—Ps. 105:9-15.

[17] Jacob's specially loved son Joseph was also favored as a prophet. When he was a lad of seventeen he had prophetic dreams, both of which being told to his ten half-brothers aroused their envy. They sarcastically spoke of this youngling as "this dreamer". About twenty years later, both dreams were fulfilled, his father Jacob and all his brothers taking part in the fulfillment. This proves these dreams were not disturbed, feverish mental impressions of the night, but were inspired in Joseph's mind by means of God's holy spirit. There is no question, either, that for the sake of Joseph and his family relationship, and also for prophetic purposes which apply to our twentieth century, other dreams were inspired in the minds of Pharaoh's butler and baker and also in Pharaoh of Egypt himself. Through interpreting these dreams the enslaved and imprisoned Joseph might be freed. Joseph was just a young man of thirty years when he interpreted Pharaoh's dreams which depicted the coming of a dire seven-year famine upon Egypt and many other lands of the earth. Before undertaking the interpretation of any of such dreams Joseph said: "Do not interpretations belong to God? . . . It is not in me: God shall give Pharaoh an answer of peace."—Gen. 37:1-19; 40:8; 41:16, 25, 28.

[18] The fulfillment of the dream interpretations by Joseph proves he was under the inspiration of God's spirit when he interpreted. Thus through the use of inspired dreams and interpretations Joseph was made Jehovah's prophet. And, as stated at Numbers 12:6, God spoke to Joseph in dreams and by their interpretations. Thus, too, it is proved that inspiration is by various means, and that in ancient times dreams were among the approved and chosen means of God to inspire his servants.—1 Ki. 3:5-15.

15. How did God speak to Noah and Abraham?
16. How did God make revelations to Jacob?
17. How did God make Joseph his prophet?
18. By all the foregoing, what is proved as to inspiration?

ALL the Scriptures, from Genesis to Revelation, testify to the inspiration of Moses. By means of an angel at the burning bush and by possibly the same angel and his angelic attendants upon the top of Mount Sinai Jehovah God spoke to Moses "mouth to mouth, and not in dark speeches". When Jehovah by his angel dictated the law of the covenant with the nation of Israel, Moses wrote it down. There was a case of verbal inspiration in this prophet. (Ex. 34:27) When, at the age of 120 years and at the close of his life, he sang a prophetic song that it might be a "witness for me against the children of Israel" in time to come, and then this song was followed by Moses' pronouncing of a final blessing upon the twelve tribes of Israel, this too was doubtless a case of verbal or plenary inspiration. God, by his angel, spoke from the cloudy pillar that stood over the door of the tabernacle and told Moses to deliver the song.—Deut. 31:15-19; 32:1-44; 33:1-29.

[2] So, for such parts of the Pentateuch or five books of Moses, there was verbal inspiration of God's prophet. As for the rest of these five books, from Genesis to Deuteronomy, we cannot be sure. Whether Moses had any written records to consult detailing the history of mankind and of creation prior to his becoming prophet, or whether he received this all by oral tradition from his forefathers, or whether it was given to him by direct inspiration of God's spirit, is not disclosed. But that it was all written under inspiration, so that it might be correct and that nothing of importance and of prophetic value be left out, there is every evidence to show; which see in later paragraphs.

[3] One interesting form of inspiration was that which accompanied the playing of music. The prophet Samuel told Saul, after he had anointed him to be king over Israel: "Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee." It befell Saul just as Samuel had foretold to him. (1 Sam. 10:1-13) What Saul said in prophesying among the prophets may not have been predictions of things to come but only praises and prayers to God, but still it was done under the influence of God's spirit.—1 Sam. 19:20-24.

[4] One specific case of inspiration under music is that of Elisha on his meeting up with the military expedition of kings Jehoram and Jehoshaphat and the king of Edom against the king of Moab. When the expedition was in danger of being defeated by lack of water in the dry wilderness, Elisha said to Jehoram: "But now bring me a minstrel." "And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said, Thus saith the LORD, Make this valley full of ditches. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts." (2 Ki. 3:15-17) Some may reason that the playing of the harp or musical instrument was in order to quiet and compose the mind of the prophet in order the better to receive the impressions of God's spirit. But evidently it was for prophetic illustration, because the harp is symbolically used to represent the means of sounding forth harmoniously, impressively and with more power the message of God. This accompaniment of the harp to prophecy by inspiration is referred to at Psalm 49:3, 4, which reads: "My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp." And Psalm 78:2 reads: "I will open my mouth in a parable: I will utter dark sayings of old."

[5] Psalm 78:2 proved to be a prophecy, sung by the temple musicians at Jerusalem but which applied to Jesus Christ. In connection with an account of Jesus' special method of teaching, the apostle Matthew says: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:34, 35; John 16:25, 29, *margin*) Jesus never used a literal harp in conjunction with his teaching of parables and uttering of dark sayings; but he did quote and fulfill many prophecies which were sung to the accompaniment of the musicians at the temple. He backed up and strengthened his teachings with the inspired Hebrew Scriptures, correctly.

[6] After Samuel, the record shows that many of the other prophets received inspired revelations by means of visions. Concerning the informing of King David about the covenant that God made with him for an everlasting kingdom, we read: "According to all these words, and according to all this vision, so did Nathan speak unto David." (2 Sam. 7:17; 1 Chron. 17:15) Iddo the seer, who wrote about

1. What were cases of verbal inspiration of Moses?
2. How about the inspiration of the rest of Moses' five books?
3, 4. What cases of inspiration accompanied by music do we have, and why was the harp thus used?
5. How was Psalm 78:2 as a prophecy fulfilled?
6. Did the prophets record visions by verbal inspiration? and did they understand what they wrote?

several of King David's successors, is spoken of as having had visions. When recorded, these were called "the visions of Iddo". (2 Chron. 9:29) Isaiah, Ezekiel, Obadiah, Nahum, Habakkuk and Daniel are expressly declared to have had visions. These were, of course, inspired by God's spirit to reveal to them his will and purposes.* They were true visions, which have been or are being fulfilled, in contrast with the demon-inspired visions of the false prophets against which Jehovah's prophets warned the people. (Jer. 14:14; 23:16; Ezek. 13:16; Zech. 13:4) When recording the visions, whether these prophets had verbal inspiration or were simply left to describe the vision in their own words under supervision of the unerring spirit of God, is not directly stated. The latter way, it seems, was true of them. This does not mean they understood all the visions that they described, even when left to a choice of their own words. But to the extent that they were left to their own words of description and expression, they were not mere automatons or robots, but had the divine guidance in order to express truthfully the things showed to them. But that they did not understand the meaning of all they saw, heard and wrote down is certain.

[7] After the final vision to him Daniel said: "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (Dan. 12:8, 9) As to not understanding, the apostle Peter sweeps in all the prophets together with Daniel when he says concerning the so great salvation of the Christians: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us [Christians] they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the holy [spirit] sent down from heaven; which things the angels desire to look into." (1 Pet. 1:10-12) Even the angels that were used to pass the vision or information along to men on earth did not understand.

DREAMS

[8] In addition to visions during consciousness, Daniel was favored with prophetic dreams, dreams inspired and hence unerring in meaning. Take, for example, King Nebuchadnezzar's dream of the terrible image that was destroyed by a stone miraculously carved out of a mountain. The "night vision" by which the dream and its interpretation were revealed to Daniel may have been a dream that reproduced the dream which Nebuchadnezzar had had but had totally forgotten. (Dan. 2:19) In giving the interpretation, Daniel refers to Nebuchadnezzar's dream as one of visions, saying: "Thy dream, and the visions of thy head upon thy bed, are these." (Dan. 2:28) At that time Daniel was a young man, likely yet in his twenties. Later the same Nebuchadnezzar had another dream, one of a great tree over which seven Gentile times passed. He speaks of it as a dream of visions, saying: "I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me." (Dan. 4:5) In laying the dream before Daniel for him to interpret with God's help, Nebuchadnezzar said: "Tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed."—Dan. 4:9, 10, 13.

[9] When Daniel was an old man, about eighty years of age, he himself had a dream in which he saw four ferocious beasts and their destiny. He speaks of this dream as bringing him visions, in these words: "In the first year of Belshazzar king of Babylon [about 553 B.C.] Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, ... four great beasts came up from the sea, ... I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom." The visions of this dream troubled Daniel, because he did not understand.—Dan. 7:1-3, 7, 13-15.

[10] These dreams became part of the inspired written Word of God because of their truth. They are not to be confused with the false demon-inspired dreams of opposers of God, concerning which he says, at Jeremiah 23:28: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully." When speaking the Word of Jehovah God today, his witnesses can quote and explain the above dreams of Jacob, Joseph and Daniel, because they are integral parts of God's authorized Scriptures.

[11] Thus reviewing matters, we see that, whether by direct address of God's angels or by visions or by dreams or by other invisible operations upon his approved servants, the Hebrew-Chaldee Scriptures of the centuries before Christ were produced by inspiration. Therefore they are authoritative and

* 2 Chron. 32:32; Isa. 1:1; Ezek. 1:1; Dan. 8:1, 2; 10:1, 7, 8; Obad. 1; Nahum 1:1; Hab. 2:2, 3.

7. What Scripture proof of their not understanding do we have?
8, 9. With what else besides visions was Daniel favored? and to what are they spoken of as equivalent?
10. Which dreams may we properly quote and explain, and why?
11. Of what are such ancient Scriptures deserving, and why so now?

are a valid part of the Holy Bible, God's Word. As such they are deserving of the earnest study of all true Christians in this "time of the end" and in the light of the new day of Christ's kingdom that is dawning. Peter's words are most suitable to quote here, namely: "And now the word of the prophets gives us more confidence than ever. It is with good reason that you are paying so much attention to that word; it will go on shining, like a lamp in some darkened room, until the dawn breaks, and the day-star rises in your hearts. Yet always you must remember this, that no prophecy in scripture is the subject of private interpretation. It was never man's impulse, after all, that gave us prophecy; men gave it utterance, but they were men whom God had sanctified, carried away, as they spoke, by the holy spirit." —2 Pet. 1:19-21, *Knox,* Roman Catholic.

[12] In Moses' day, at Mount Sinai, the terrified Israelites pleaded that Jehovah God should not speak to them direct any more, but should speak by his prophet. Accordingly, God has since spoken to men indirectly by his prophets, human creatures, but filled and carried along in their expressions by the invisible active force of God, his infallible holy spirit. King David the psalmist did not ask men to give him any credit for his prophecies, but said: "The spirit of Jehovah spake by me, and his word was upon my tongue." (2 Sam. 23:1, 2, *Am. Stan. Ver.*) Selfish, unbelieving men and women are therefore foolishly cheating themselves when they look at God's human channels of communication and say: "Oh, they were only men. Oh, the Bible was written only by men." Men they were, indeed, but inspired with the superhuman spirit of God, and they spoke and wrote in the name of God, because they were his representatives. The continuing fulfillment of their prophecies proves this.

CONCERNING THE CHRISTIAN SCRIPTURES

[13] Jesus Christ was the greatest of Jehovah's prophets, being the One foretold and foreshadowed by Moses. All the Christian Greek Scriptures, written in the first century of our era, support this highly important and indispensable fact. One man who met up with Jesus in his glory and spoke with him writes: "It was little by little and in different ways that God spoke in old times to our forefathers through the prophets, but in these latter days he has spoken to us in a Son, whom he had destined to possess everything, and through whom he had made the world. He is the reflection of God's glory, and the representation of his being." (Heb. 1:1-3, *An Amer. Trans.*) With this Son Jehovah God had talked face to face and mouth to mouth in heaven before sending him on his mission to earth, and in a way that it had never occurred with Moses. God talked also with his Son on earth by means of angels and by means of the invisible force or holy spirit that he poured out upon him immediately after Jesus came up out of the baptismal waters of Jordan.

[14] In an effort to help the Jews to identify him, who he was on earth, Jesus said to them: "He that sent me is true; and I speak to the world those things which I have heard of him. . . . When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. I speak that which I have seen with my Father." (John 8:26, 28, 38) Jesus further said: "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 12:49, 50) Jesus' words were God-breathed. Jesus, with his perfect memory, could repeat to men verbatim God's words to him, with a plenary or verbal inspiration. But although Jesus spoke by divine inspiration upon earth, he did not act automatically, without any decision of his own. Jesus had free moral agency the same as any other human on earth, but he submerged his own will into that of his Father. It was not necessary for him to repeat automatically word for word, if he faithfully expressed and lived the sense and inward meaning of God's commandments and message to him. This fact is illustrated in the accounts of his life by his inspired disciples. Jesus did not personally write a word of the Christian Greek Scriptures, but by his inspired words and his prophetically foretold course of action Jesus provided the material for his disciples to write.

[15] The Roman Catholic Hierarchy, in their self-glorifying effort to put their religious priesthood above the Holy Bible as inadequate and remote, claim that the disciples of Christ were commanded to preach and teach, but not to write. Still, the Christian Greek Scriptures from Matthew to Revelation (Apocalypse) were written under the impulse of the same active force or spirit of God that moved prophets of old to write the Hebrew Scriptures. How, then, could Christ's disciples, appointed thereto, refrain from writing, if they were obedient to God, the Source of the spirit? That they had God's spirit upon them is evident, because they all wrote after that notable day of Pentecost of A.D. 33. That day Jehovah God, by Christ Jesus at his right hand in heaven, poured out his holy spirit upon all consecrated Christian flesh. There the initial fulfillment of Joel's prophecy came, which Peter quoted to the amazed multitude gathered round about, namely:

12. Why did God speak through human prophets, and how?
13. Who was God's great prophet, and how did He speak with him?
14. With what kind of inspiration did Jesus when on earth speak?
15. When, in order to be inspired, were the Greek Scriptures written?

"And it shall come to pass afterward [after the repentance and conversion of a faithful remnant], that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men 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 it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered." —Joel 2:28-32, *Am. Stan. Ver.*

16 No difference was shown to anyone who was a consecrated and faithful Christian on account of age, family relationship or social position. Old men and young men, parents and children, masters and servants, all consecrated believers of flesh and blood were favored with the outpouring of the spirit, that all together might call upon the name of the Lord God and praise his name Jehovah and be saved through his anointed King and Lord, Jesus Christ. There were times, therefore, when all such were inspired, as, for instance, when they all "began to speak with other tongues, as the spirit gave them utterance", to speak the "wonderful works of God". (Acts 2:4, 11) Sometime afterward when Samaritans were converted and believed and the apostles laid their hands upon such flesh, these believers of Samaritan flesh "received the holy spirit", together with its inspired gifts. (Acts 8:14-17, *Am. Stan. Ver.*) Not long afterward the first Gentile converts to Christianity were made, at the home of Cornelius in Caesarea. He and his kinsmen and near friends, on accepting God's message by Peter, had the holy spirit poured out upon them and were heard to "speak with tongues, and magnify God". That was a time of inspiration for them.—Acts 10:24-46.

17 These Christians had God's active force operating among them and were admonished to "be filled with the spirit". However, that does not mean they were continuously inspired. It does not mean, either, that they were all inspired to write the gospel accounts of Jesus' life or the general and special epistles to his church. With the help of the spirit, old and young, male and female, bond and free, prophesied. There were visions inspired in them by the outpoured spirit of God. Peter had a vision before God sent him to the home of the Italian centurion Cornelius. The faithful Ananias had a vision from the Lord before being sent to the repentant Saul of Tarsus. The converted Saul, or Paul the apostle, had a vision in the night (possibly a dream, as in Daniel's case) before he felt the urge to cross over from Asia Minor into Europe, into Macedonia. By another vision in the night the Lord appeared to the apostle Paul at Corinth, Greece, under difficult circumstances, to say: "Be not afraid, but speak, and hold not thy peace: for I am with thee."—Acts 10:17-19; 11:5; 9:10; 16:9, 10; 18:9, 10.

18 Concerning himself Paul, who wrote fourteen of the epistles to the church, said: "I have to boast. There is nothing to be gained by it, but I will go on to visions and revelations given me by the Lord." (2 Cor. 12:1, *An Amer. Trans.*) Paul's and the other cases above are proofs that there were some favored with visions by the outpoured spirit. Because they were God-breathed, they were not false visions of which to be ashamed afterward.—Zech. 13:4.

19 When the apostle John was an old man, apparently past ninety years of age, he had the marvelous vision of the Revelation or Apocalypse. (Rev. 9:17) However, there is this to be noted, that in his apocalyptic vision the aged John made part quotations from Daniel's accounts of Nebuchadnezzar's two dreams (Daniel 2 and 4) and also of Daniel's own dream of the four beasts (Daniel 7).* John was well familiar with Daniel's prophecy. The dreams recorded in that prophecy came to John's mind, no doubt, as he observed certain parts of the apocalyptic vision come to his inspired view. At Revelation 1:10 John tells us: "I was in the spirit on the Lord's day," before he gives us the details of the revelation. Thus for John in the spirit the vision bore some relation to the dreams (or visions by night) of Daniel. This fact reminds us of the prophecy that Peter announced on the day of Pentecost as beginning to be fulfilled, namely: "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." —Acts 2:16, 17.

20 Such dreams resulting from the operation of God's outpoured spirit were not false dreams that mislead and put persons to sleep spiritually. In John's letters, which he wrote a couple of years after the Revelation, he mentions antichrists and deceivers, and this shows that at that time there were among the professed Christians some that began to fall asleep spiritually and to have false dreams and false visions. These are the kind of dreams and visions against which Jeremiah warned, because they are not of God's holy spirit. (1 John 2:18, 22; 4:3; 2 John 7; Jer. 23:32; 27:9; 29:8;

16. When was the time when all such "flesh" was inspired?
17. In what ways was such inspiration manifested?

* See the Bible cross-references in the margin of your Bible at Daniel 2, 4, and 7. See also the *Greek New Testament*, by E. Nestle, and its list of passages either quoted from the Hebrew Scriptures or alluded to verbally, on page 669, under "Daniel". Also see *The New Testament in the Original Greek*, by Westcott and Hort, and its list of quotations from the Old Testament on pages 612-618, under "Apocalypse".

18. Why were such not false visions?
19. How, in effect, was the old man John inspired with dreams?
20. Alongside such dreams and visions, what did Satan produce?

14:14) Satan the Devil, who is a counterfeiter, always tries to accompany the true operation of God's spirit with a deceptive religious imitation of his own by means of demon power.—2 Thess. 2:8-10.

GOD-BREATHED GREEK WRITINGS

[21] All the gospel accounts, epistles and other books of the Christian Greek Scriptures, generally called "The New Testament", were written after the Pentecostal outpouring of the holy spirit and before the last of the twelve apostles, John, died. This argues in favor of the fact that these Greek writings by the apostles of Jesus Christ and their close personal associates were God-breathed. God, by Christ, commanded those men to go forth and give verbal testimony concerning the outworking of His purpose through Christ. But was their testimony to be restricted to only spoken testimony, and not to include written testimony also? Beyond all successful disproof and denial, God also moved upon some of them and inspired them to write. The apostle Peter wrote: "For no prophecy ever came by the will of man: but men spake from God, being moved by the holy spirit." Yet we have also in writing what those prophets spoke under inspiration. What Roman Catholic priest or other religionist will deny that those writings were made also because the writers were moved or carried along by God's spirit? Peter accepted such writings as inspired; Paul plainly says they were inspired; and their Head and Master, Jesus, accepted them as inspired, as God's Word respecting which he said, "Thy Word is truth." For religionists to discredit and cause prejudice against the sacred writings of the holy men of Jehovah God is particularly unchristian and smacks of antichrist.—2 Pet. 1:19-21, *Am. Stan. Ver.;* John 17:17.

[22] Luke, the faithful close associate of the apostle Paul, opens up his gospel account, writing: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed." For the same reason, that Theophilus might know the certainty of the foundations of Christian beliefs, Luke wrote the so-called Acts of the Apostles, beginning it with the introduction: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the holy spirit unto the apostles whom he had chosen." (Luke 1:1-4 and Acts 1:1, 2, *Am. Stan. Ver.*) These important matters were to be put in writing and not to be left to the imperfect memories and to the operation of oral traditions of men, against which Jesus warned and the errors of which traditions he exposed.

[23] In having the changeless fundamental facts and teachings and the needed things committed to writing by competent reliable men for the use of the Christian church over its many centuries of existence Jehovah God's faultless wisdom was shown. His spirit or active force operates according to divine wisdom, and to supply so essential a need to his "people for His name" Jehovah would inspire his chosen writers with his infallible spirit.

[24] Jesus assured his apostles, and hence us, too, that it would be so. When he was raised from the dead and was clothed with all the power of his office in heaven and in earth and then ascended to the presence of Jehovah God, he received special control over the spirit or active force of God. This he would use for the comfort or help of his disciples on earth, according to God's will. Said Jesus: "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 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." To what use would that helping spirit of God act? Jesus added: "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." (John 14:16, 17, 25, 26, *The Emphatic Diaglott*) Accordingly, when the God-chosen writers wrote under the inspiration of His spirit, then this helping active force would guard their minds against mistakes and errors and failures of mind.

[25] Concerning this inspiring force Jesus further said in the same speech to his apostles: "But when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." (John 15:26, 27) From among the apostles that heard Jesus say this, Matthew and John were also inspired by the spirit to bear witness in writings that have been preserved to this day in thousands of copies. This became true of the other disciples that God by his spirit selected to write a portion of the Holy Scriptures. What that spirit testified to them, they wrote. This would be

21. What facts argue that the Greek Scriptures were God-breathed?
22. How does Luke in his writings show that such important matters were not to be left to memory or to tradition?
23. How, then, was God's wisdom shown?
24. How did Jesus show the spirit would help his disciples that wrote?
25. Into what did the spirit guide such writers, to glorify Jesus?

their guide in what would be the enduring, unoverthrowable truth. In guarantee of this Jesus further said: "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 16:13-15, *The Emphatic Diaglott*) As a result, the inspired Greek writings by his disciples do glorify Jesus Christ as the exalted Chief Official in all God's universal organization. This spirit or active force of God did not please the unbelieving Jews by ignoring or discounting Jesus, but, while producing testimony regarding Jehovah God, it also showed Jesus' true relationship to God. So it inspired truthful writings.

[26] The spirit's moving the disciples in their inspired writings evidently did not wipe out all the personal element about them. It allowed them to express themselves according to each one's individual style and spiritual gifts. They were left also to use the powers of study, research and investigation with which God had endowed them and then were allowed to make expression of themselves with truthful motives. God's spirit reinforced the matter by blessing their love of the truth and by supervising them and guiding them to truthful expressions in writing. Hence the inspiration of their writings may not have been one making them automatons, robots, under control of plenary, verbal or word-for-word inspiration. Yet it guided them to express faithfully the sense or thought of what they had heard, seen or felt. But it was the truth, just the same, and it would convey the correct idea and understanding to the readers. This accounts for it that the recital of certain events and sayings in Jesus' earthly life are not given in identically the same language or words by the four writers of the gospel accounts.

[27] To illustrate: In telling of Jesus' preaching, Matthew says Jesus preached, "The kingdom of heaven is at hand." But Mark says Jesus preached, "The kingdom of God is at hand." There is no contradiction here, proving these two witnesses false, because the sense is the same between the two, and heaven and God are identified with each other. (Matt. 4:17; Mark 1:15) Likewise in relating the parables of Jesus, Matthew describes Jesus as saying, "The kingdom of heaven is like," whereas Mark and Luke describe Jesus as saying in the very same parables, "The kingdom of God is like." Yet the sense is the same and, in fact, the truth is broadened out. And the fact that these three writing witnesses used different expressions in describing the same thing shows there was no collusion between them, no conspiracy to work a fraud. Thus God's spirit of inspiration allowed them this freedom of expression. Nevertheless, it supervised their writings and led them in channels of truth.

[28] The difference in expression is not due to the fact that some Bible copyist made an error in copying the writing before him. It is because each of the inspired Bible writers was granted freedom of expression, yet according to strict truth. Examples of this may be noted in the ancient Hebrew Scriptures by comparing two different accounts of the same things, as, for example, Nathan's prophecy to David, at 2 Samuel 7 and 1 Chronicles 17; the parallel prophecy at Isaiah 2:1-4 and Micah 4:1-3; David's song of thanksgiving, at 2 Samuel 22 and Psalm 18; and also the Ten Commandments, as given at Exodus 20 and Deuteronomy 5. If it were a matter of verbal inspiration in every part of the Bible, we should be in a difficulty today. Of the thousands of copies of the Bible in the original languages no two of them are exactly alike verbally, due to oversights, mistakes and additions of the copyists. Yet, despite these textual variations, no fundamental doctrine nor the theme is hurt.

[29] Another thing: In the matter of their study and research of the ancient Hebrew Scriptures, Jesus' disciples made quotations, sometimes direct from the Hebrew Scriptures and sometimes from the Greek Septuagint translation of those ancient Scriptures. In many cases this Septuagint translation reads differently or presents a different thought from the traditional Hebrew text such as we have today. Sometimes the disciples quoted part from the Septuagint and made a direct translation of the other part of their quotation from the Hebrew text. At other times the disciples do not make a direct quotation from either the Hebrew or the Greek Septuagint, but seem to rely upon their memory of the sense of the text and then allude to it in other words; they borrow only a few words or expressions here and there from the text, so as to indicate to us the reference. A study of all the quotations or allusions made shows that the number of quotations made from the Greek Septuagint is by far larger than the number of quotations from the Hebrew text.

[30] Sometimes in the quotations made there is a change of the person from third person to first person, or from singular number to plural number or vice versa, or from one tense of the verb to another tense. There may be substitutions of one word or phrase by its synonym. Or words and

26. Did the spirit wipe out all the personal element about the writers? and so how did they express the truth?
27. How is this illustrated in accounts of Jesus' preaching?
28. Was the difference of expression due to copyists? and why would verbal inspiration have put us in difficulty today?
29. From which did such writers quote more, from the Hebrew text or from the Greek Septuagint translation? and how?
30. What other methods of quotation did they use?

phrases may be put in a different line-up, "transposed," as we would say. Explanatory words or phrases may be inserted in a quotation or be added thereto, or words may be left out and the text shortened up. Or there may be a paraphrase, which gives the sense of a text but in a round-about way with more words, yet faithfully expressing the sense of the text. Also, quotations from different books may be made and woven together in one connected way, to give a continuous statement of thought. We also find combinations of the several above methods. Sometimes certain Hebrew passages may be referred to or hinted at and summed up in a short résumé, but not be directly and formally quoted.

[31] The above facts may not so readily appear to the reader of a modern-language translation of the Bible, but such facts do show up plainly when the Bible is read in its original languages. But even in modern-language translations we can note some of these styles of quotation from the pre-Christian Scriptures. For example, Genesis 2:7 says: "And man became a living soul." But Paul, at 1 Corinthians 15:45, says: "And so it is written, The *first* man *Adam* was made a living soul." Paul's inserting of words here is merely explanatory and does not destroy the truth of the quotation, but makes it plainer. It does not introduce any error or fraud. Zechariah 13:7, in the Greek *Septuagint,* reads: "Smite the shepherd, and the sheep of the flock will be scattered." But Matthew represents Jesus as saying: "It is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (Matt. 26:31) Jesus here changes the person and also the tense and mode of the verb, from second person and the imperative mode to first person and future tense, indicative mode. By this Jesus showed the action was soon to occur and that God, who challenged the enemy to smite, took the responsibility as the One who purposed the action to take place.

[32] At Romans 9:33 Paul says: "As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." Here he weaves two quotations, Psalm 118:22 and Isaiah 8:14, together in one. At 1 Peter 2:7, 8 the apostle Peter also fuses together Isaiah 28:16 and Isaiah 8:14. Peter at Pentecost, according to Acts 2:17, 18, quoted from Joel 2:28, 29. He quoted from the Greek Septuagint but transposed two sentences to differ from the Hebrew arrangement. He also inserted some words and added some words, to clear up the text and show its application.

[33] These and the other methods of quotation and allusion mentioned above were all done under the impulse and guidance of the spirit of God. Consequently the writings of these disciples of Jesus Christ are as much God-breathed as the Hebrew Scriptures. The several methods above mentioned do not put contradiction in between the Hebrew Scriptures and the Christian Greek Scriptures, but combine to make the ancient Scriptures clear and to show how they applied and were fulfilled. The Christian writers, under inspiration of the spirit, served as commentators upon the ancient pre-Christian Scriptures and were used to illustrate and establish and amplify their truthfulness. Their writings were all part of the fulfillment of Joel 2:28, 29 quoted by Peter. So the Holy Bible from Genesis to Revelation is one book, and not two "testaments".

31, 32. What examples of such methods are given?
33. Under what were such methods followed, and for what purpose?

NO SUCH INSPIRATION TODAY

[34] Faithful students of God's Word have noted double fulfillments for certain prophecies of God's Word, one an ancient pre-Christian fulfillment and another a major and final or complete fulfillment. One case of this kind is the prophecy foretelling the deliverance of the captive Israelites from imperial Babylon. This had an ancient fulfillment upon the natural Israelites from literal Babylon and has a major and complete fulfillment now on spiritual Israelites from mystic Babylon. The facts also indicate that there was an initial fulfillment of Joel 2:28, 29 back there beginning with Pentecost A.D. 33, but there has been a major and final fulfillment of that same prophecy in completeness since the close of World War I in 1918. This is what accounts for the world-known activities today of Jehovah's anointed witnesses, despite their age, family relationship or social standing. They, by their preaching of the gospel of God's kingdom, are fulfilling the prophecy at Psalm 148:7-13: "Praise Jehovah from the earth . . . both young men and virgins; old men and children: let them praise the name of Jehovah; for his name alone is exalted; his glory is above the earth and the heavens."—*Am. Stan. Ver.*

[35] This pouring out of God's spirit upon the flesh of all his faithful anointed witnesses does not mean those now serving as Jehovah's witnesses are inspired. It does not mean that the writings in this magazine *The Watchtower* are inspired and infallible and without mistakes. It does not mean that the president of the Watch Tower Bible and Tract Society is inspired and infallible, although enemies falsely charge us with believing so. We leave it for the pope of Vatican City to claim infallibility, and therefore divine inspiration, in matters of Roman Catholic faith and doctrine according to his decree of A.D. 1870. But we confess with the Scriptures that the day of such inspiration passed long before

34. What fulfillments do some prophecies have? Illustrate
35. Does this mean Jehovah's witnesses are now inspired? and how do we know the answer?

1870, as the apostle Paul showed it would. Inspiration, including the inspired speaking and writing, was once a gift of the spirit, but Paul, after discussing such gifts and the quality of love, said: "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. . . . But now abideth faith, hope, love, these three; and the greatest of these is love." (1 Cor. 13:8-13, *Am. Stan. Ver.*) Inspired speaking and writing passed away with the last of the twelve apostles, by whom the gifts of the spirit were imparted to others. Yet God is still able to teach and lead us.

[36] While confessing no inspiration for today for anyone on earth, we do have the privilege of praying God for more of his holy spirit and for his guidance of us by the bestowal of his spirit through Jesus Christ. We know the inspired infallible Scriptures of prophecy will be fulfilled toward us correctly, although we may not understand them at the time or may not be aware we are having a part in the fulfillment of them. (John 12:16) While we do not have, expect or hope for direct visions or inspired dreams from the Lord, we can study the visions and dreams of his faithful men of old. We can watch how God by Christ Jesus has fulfilled or is in course of fulfilling them, and then can safeguard ourselves from the false dreams and vain visions of the religionists of Christendom. While none of us can produce inspired speech and writings, God has committed his inspired Bible to us and we can govern ourselves by its inspired commandments, teachings and instructions. We can quote and copy the Scriptures of God's inspired men and can apply them according to the facts. We can observe how God interprets them by Christ Jesus through the events and facts that he causes to appear.

[37] Believing in the inspiration of Jehovah's written Word, we will continue to hold fast to it, knowing that in obedience to it there is eternal life, and we are determined to keep on preaching its comforting message of God's kingdom to all nations. May all "men of good will" among such nations praise Jehovah together with us, because the truth of his inspired Word endures forever.—Ps. 117:1, 2.

36. While not claiming inspiration for today, what can we do to get the benefit of such former inspiration?

37. Why will we continue to preach the Bible?

JONADAB, RIGHT-HEARTED COMPANION

NEITHER Jonadab nor his descendants would be popular in Christendom. Divisive elements in human society they would be considered. Such undesirables would not fit in with the modern doctrine of good-neighborliness among all religions, a theory often preached but seldom practiced. But if it is true that such men of olden days would not conform to the order of things today, it is also true that they did not fit in as stable citizens of the communities in which they lived centuries ago. A review of the meager history concerning them will establish the foregoing as true, and will also cast an ancient preview of a similar class living in this modern twentieth century.

"Jehonadab" means "Jah is liberal", and in its shortened form is written "Jonadab". Jonadab sojourned in Israel when Jehu became king, in 909 B.C. However, Jonadab was not an Israelite. He was the son of Rechab the Kenite, the descendant of Abraham through his wife Keturah. (1 Chron. 1:32, 33; 2:55) The nomadic Kenites took up with the nation of Israel during the forty-year trek in the wilderness and entered the Promised Land to continue dwelling with the Israelites. (Ex. 3:1; Num. 10:29-32; *Am. Stan. Ver.*) Bits of information cropping out here and there in the divine record reveal that the Rechabites refused to traffic with demon religion in Canaan, and at times even took action against it in behalf of Jehovah's worship. (Judg. 1:16; 4:11, 17-22; 5:24-27; *Am. Stan. Ver.*) One thing is certain: the man Jonadab upon whom this article throws special focus was strongly opposed to Baalism.

To place the reader in the setting of the times for fuller appreciation of Jonadab's actions, events leading up to his entry into the record will be sketched. When Ahab succeeded Omri as king of Israel he married the wicked heathen Jezebel. This devilish female introduced Baalism as the national religion of Israel, contaminating the nation. The devil religion was not purged out in either of the successive reigns of Ahab's sons Ahaziah and Jehoram. In 909 B.C. Jehovah God anointed Jehu king over Israel and commissioned him to cut off the house of Ahab and wipe out Baalism in Israel. With zeal he plunged into his duties as divine executioner, snuffing out the lives of Jehoram and the queen-mother Jezebel, as well as finishing off all of Ahab's seventy sons. Next he turned attention to Baalism, which had its center of worship in the capital city of Samaria. We now pick up the account as Jehu is driving his chariot toward this religious stronghold, and we fall in step and keep pace with the events as they thereafter occur.

Jonadab meets Jehu. It was not by chance. Whether Jonadab knew the full extent of Jehu's progress against God's enemies is not disclosed, but it is hardly likely that no news of events had reached the Arabian's ears. Had not letters been exchanged between Jehu at Jezreel and the city elders in Samaria? And had not the elders ordered the beheading of Ahab's seventy sons and the transporting cross country of these gruesome trophies in baskets to be placed at Jezreel's gate? A meeting in the wake of such tidings and in the van of more momentous events would hardly be casual or for idle gossip. Jonadab came forward with purpose to meet Jehu.

As the furiously driving charioteer spotted the advancing Arabian he braced legs and drew in hard on the reins, sliding his horses to a dusty stop. On the heels of a quick salutation Jehu put the question that all in Israel must answer: "Is thine heart right, as my heart is with thy heart?" Jonadab knew the issue raised by the recent dramatic turn of events. No wavering, no indecision, the answer came prompt and firm, "It is." Jehu's hand reached out as his lips invited, "Give me thine hand." With energy Jonadab sprang into the chariot. And as it lurched forward once more in the direction of Samaria Jehu keyed Jonadab up to a pitch of high expectancy with the words: "Come with me, and see my zeal for the LORD."—2 Ki. 10:15, 16.

Note that the outcome of this meeting hinged on the heart condition of the Kenite sojourner. Heart attitude was the new king's concern. Where each person stood was an issue, now that the battle between Jehovah's worship and Baal's worship had been locked. The heart is the seat of affection and the seat of motive directing a person's course of action. A good heart set on doing right moves one in a right course. When Jehu asked whether Jonadab's heart was right as his was, he was inquiring in effect whether Jonadab approved of his course against Baalism and its supporters, and was seeking to determine whether Jonadab was devoted to God's cause. Yes, Jonadab's heart did beat in unison with that of righteously disposed Jehu.

And how the tempo of its beat must have quickened after the chariot's arrival in Samaria and Jehu's battle strategy was known to Jonadab! Up to this point Jehu had taken no outstanding direct action against Baalism. Hence it was with no surprise or suspicion that a public assembly heard Jehu proclaim a policy toward Baalism: "Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live." A call for more religion, the people approvingly thought. But Jonadab knew better. He knew that he loathed the devilish Baal-worship. And did not the hearts of Jehu and Jonadab beat as one on this crucial matter? Moreover, Jehu had invited him to come and see the new king's zeal for Jehovah God, not for Baal.

The assembly for Baal was heralded throughout Israel, and the Baal-worshipers responsively flocked to the capital till not a devotee was absent. The temple of Baal was packed from end to end. Religious vestments were brought forth. They were donned in unmistakable identification of the wearers' religious affiliations. At this point Jonadab hears Jehu's order ring out: "Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only." Thousands in Israel had not bowed the knee to Baal; they must not be mixed in with this religious gang. When certain that no sheeplike ones remained with the goatish Baalites, the sacrifices to the demon god commenced. Then it was that Jonadab's ears tingled as they heard the king command his soldiers, "Go in, and slay them; let none come forth." Jonadab witnessed the fall of Baal-worshipers by the sword, saw the dead bodies cast out, approvingly noted the pulverizing of all the religious images, and observed the landing of the final humiliating blow that turned the temple of Baal into a sewer-house. Thus did Jonadab see Baalism wiped out of Israel.—2 Ki. 10:18-28; *Rotherham.*

Returning to modern times, it can be seen that Jehu and Jonadab were not like the politicians who call for "more religion" and the people who grasp at the religious straw to keep the present order from sinking. Actually, Jehu pictures primarily Christ Jesus, whom Jehovah has anointed and commissioned to execute judgment against hypocritical religion. Associated with him are his body-members, a remnant of which redeemed ones remain on earth in the flesh. This small remnant make public proclamation of the execution to come upon organized religion and its supporters at Armageddon, and observing the zealous activity are thousands of persons of good-will toward God. They listen to the message, are in heart harmony with it and its proclaimers, and advance to meet the Greater Jehu by associating with His anointed footstep followers in Kingdom service. Figuratively, the hand of Christ Jesus is extended to assist these persons of good-will to travel along with God's chariot-like organization. As the truth is declared the people are divided as "sheep" and "goats", much like Jehu's separation of Jehovah's worshipers from the Baalites. Then Armageddon's destruction will sweep away hypocritical religionists. But modern-day Jonadabs will survive that time of trouble just as in the ancient type the man named Jonadab survived the slaughter of the Baal-worshipers.

This continued existence of the Jonadab class was foreshadowed some three hundred years after Jonadab's death. It was during the reign of King Jehoiakim of Judah. Nebuchadnezzar king of Babylon had come up against the land of Judah, and the nomadic Rechabites, the descendants of Jonadab, had come within the walls of Jerusalem for protection. Jeremiah was in the city preaching a warning to the Judeans because they had abandoned the word of the Lord and had turned to the idolatries of the heathen round about. Then it was that Jehovah commanded Jeremiah to set wine before the Rechabites and invite them to drink. Listen to the reply of the conscientious Rechabites: "We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem."—Jer. 35:1-11.

Here was a strong contrast. The Rechabites had received certain commands from their ancestor Jonadab. To these commands they remained faithful. But the Judeans had received laws and commandments from Jehovah God himself, yet had counted them lightly and abandoned them for

the ways of the heathen, despite the fact that God had caused his prophets to rise up early and warn the backsliding people. For their failure to repent much evil would come upon the Judeans, prophesied Jeremiah. But to the Rechabites he said: "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. 35:12-19.

Fulfillment of the antitypical promise that Jonadab "shall not want a man to stand before me for ever" comes upon persons of good-will today who cling faithfully to the commands of Jehovah through Christ Jesus "the everlasting Father". As the descendants of Jonadab stood firm in the midst of religionized Jerusalem, so persons of good-will today maintain integrity in the midst of unfaithful Christendom, which hypocritically takes God's name but acts contrary to his commands. Moreover, as the Rechabites refused to settle down and accumulate earthly possessions, so the Jonadabs of today do not court earthly possessions and riches or make the world's ways of high-living and revelry their delight. They look forward to Jehovah's new world for a place of permanent settlement. In that "world without end" the Jonadab class shall not want a man to stand before Jehovah God forever. To secure that glorious goal they now move along with the anointed remnant in ways of Theocratic service, avoiding any relations with this present world that would tie them down and seriously restrict Kingdom activities. By God's grace they determine to keep their hearts right toward God and Christ, to keep their affections centered on the promises of God's Word, and to move in a course of action befitting companions of an anointed remnant of exemplary zeal.

FIELD EXPERIENCES

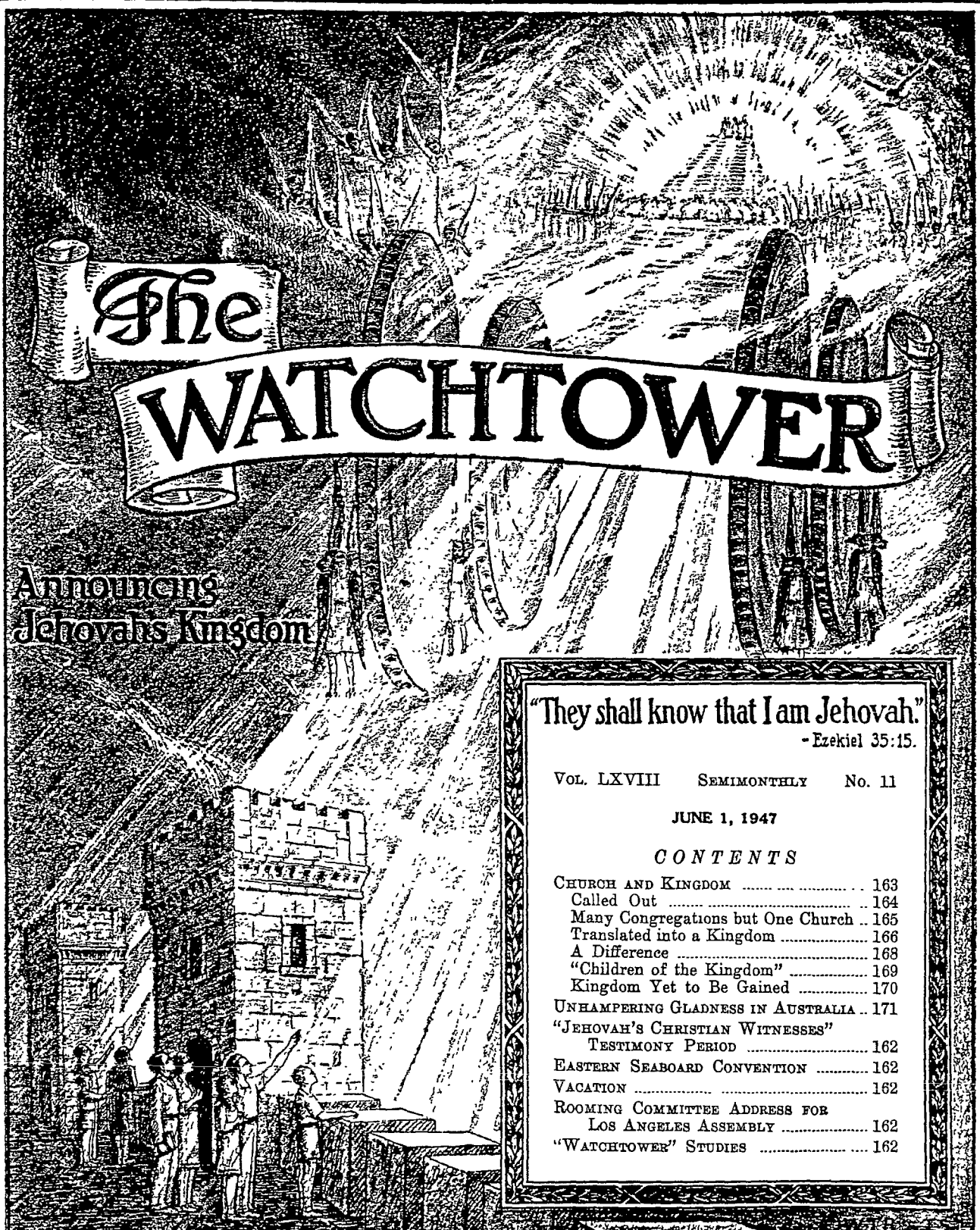
STARTING A "WATCHTOWER" STUDY (MAINE)

"I called at the home of Mrs. H——, a subscriber for *The Watchtower* for three years. I asked if she would like to read over *The Watchtower* with me. She said she would be glad to, that she might get a better understanding of what she read. We covered twelve paragraphs. I asked the questions and let her read the paragraphs. Mr. H—— listened in, but took no part. I said I would be glad to come next week at the same time. She said: 'I am so glad you come and read with me. I will be looking for you next week.' The next evening we covered fifteen paragraphs. Mr. H—— sat near by and listened as before. Mrs. H—— said: 'I found the questions in the new book I got from you; I tried them out, and they sure help me to understand what I read.' She said I should be sure and come again next week; I was helping her to learn how to study and learn the things she wanted to know. The third evening we finished the study on 'Marriage' in the January 15 *Watchtower*. Mr. H—— three times took part in the discussion that evening. When we finished, she said: 'Let's read this article on "The Church and Its Purpose".' We covered the entire study. I asked questions as she read. When we finished, Mr. and Mrs. H—— agreed that the preachers are all mixed up and, according to the Bible, none of them are right. I asked how they would like to take up a study with the new book *'Let God Be True'*. This pleased them. The next evening we took up the first study in it. Before we finished, one of the leading church women came in. I gave her a book and she took part in the last four paragraphs. I reviewed the study and brought out the main points. Mr. H—— waved the book *'Let God Be True'* toward the church lady and said: 'I cannot see anything wrong with these books; these readings with this literature help us.' Mrs. H—— said: 'Be sure and come again.' Because of the influence of the clergy I have not been able to help many of the sincere honest folk here. Since I have been studying with Mrs. H—— two other women asked me to come and read with them, as they were not learning the things they need to know."

NO MONOTONY IN JEHOVAH'S SERVICE (MONTREAL)

"One has to be perpetually on one's toes at the door, with one eye flung over one's shoulder in watch for the 'keepers of the faith' in blue uniforms. After my experience with mob action and Jehovah's wonderful protection at Chateauguay, after I had taken the picture of the observing amused priest, and of the mob itself, and when the mob had tried to take my camera off me, and the way we six women walked slowly through the mob with three policemen and the mob howling by our sides, and when they were too slow about organizing to turn our car upside down on me, and then when the Lord provided a path through a mob of about fifty when they tried to block my road out of the village, and other things, I never doubt that we have guardian angels. But I was stopped on the highway and brought in by the Provincials in plain clothes from St. Phillip, where I had stopped to get gas. I was charged with everything in their book on sedition, in four charges. Well, it is going to be very interesting to see how they are going to try to hand me on these trumped-up charges. I've been down to Enquette three times now, and they have not been around to me yet. But since there was no literature in the car nor on me, not even my ordination card, they took a small black Bible from the compartment of the car which had another's name on it, and put me on the list as the ringleader of the four distributing pamphlets there that day. Their names were omitted, and it was down as 'A——— G——— et al'. As I have said, never a dull moment in the service of the King!

"One officer among those arresting the girls was seemingly indignant and said that what we said about the priests was true. He had no use for them either, as it was a priest that caused his father to lose all his money. When we arrived at the police station this officer took up some of the pamphlets on *Quebec's Burning Hate* and handed them out to others at the station. 'Now,' said he, 'you can arrest me. I'm one of them.' It made the charge seem ridiculously funny."



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

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JUNE 1, 1947

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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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower 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.

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"JEHOVAH'S CHRISTIAN WITNESSES" TESTIMONY PERIOD

The month of June, designated as above, starts off the four-month campaign of reaching out into the extensive rural territory with the message of Jehovah's kingdom by his Christ. The special offer featuring the campaign is that of three bound books on a $1.00 contribution, this to include, if possible, the Theocratic ministry school book *"Equipped for Every Good Work"* and *"Let God Be True"* along with one other WATCHTOWER publication. Placed alone, *"Equipped for Every Good Work"* will continue to be offered on a half-dollar contribution. In view of the worthiness of it, preparations for this expansion work should go forward as early as possible, individually and collectively. A mere postcard or other request notice will call us to your aid and instruction if you, as a *Watchtower* reader, want to lend a hand in this work. Please report your June witnessing activity.

EASTERN SEABOARD CONVENTION

Many *Watchtower* readers find themselves unable financially or otherwise to attend the convention at Los Angeles, California, in August. Now we are very happy to advise that there will be a like convention for the benefit of the brethren in the East. The commodious Convention Hall, 34th Street near Spruce Street, Philadelphia, Pennsylvania, has now been engaged for a three-day convention, November 21, 22 and 23, 1947. At this convention the president of the Society and other official members will be in attendance and serve from the platform. More information later.

VACATION

In order that companies and pioneers may plan their work for about two months of the period affected, they should order literature well in advance of August 9. This instruction is given in view of the information we here give that the Brooklyn factory, office and Bethel home will be closed for the period of Saturday, August 9, to Sunday, August 24, inclusive. This vacation arrangement will allow for some members of the Bethel family who can so order their affairs to attend the national assembly of Jehovah's witnesses in California, August 13 to 17. During the vacation period as little correspondence as possible should be sent to the Society, with the exception of report cards and subscriptions.

ROOMING COMMITTEE ADDRESS FOR LOS ANGELES ASSEMBLY

Watchtower readers planning to attend the national convention in Los Angeles, California, August 13 to 17, are hereby informed that the address of the Rooming Committee for that assembly is

Watchtower Convention Rooming Committee
106 W. Venice Boulevard
Los Angeles 15, California

Kingdom publishers will please see the June *Informant* for further details.

"WATCHTOWER" STUDIES

Week of July 6: "Church and Kingdom,"
¶ 1-20 inclusive, *The Watchtower* June 1, 1947.
Week of July 13: "Church and Kingdom,"
¶ 21-42 inclusive, *The Watchtower* June 1, 1947.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII JUNE 1, 1947 No. 11

CHURCH AND KINGDOM

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: and he is the head of the body, the church."—Col. 1:13, 18.

JEHOVAH God has an assembly of people who are separate and distinct from the politics, commerce and religion of this world. The English-speaking religionists of Christendom have chosen to call this assembly of God's people by the name "church". Claiming to be it, they have called their own religious organizations by that name, and have thereby created much confusion and brought much reproach upon the true assembly of Jehovah God's people.

[2] All those religious organizations are on close terms with the institutions of this world and conform themselves to such institutions in many ways. Such religious organizations are more or less independent of one another and divided against one another in what they teach and practice. Not only that, but, by following each one the politics and national policies of the respective nations where they religiously operate, they are divided politically, following the lead of the national rulers. The whole religious organization of Christendom appears like a "kingdom divided against itself" and like a "city or house divided against itself". Can such an organization, whose worldly dividedness dooms it to fall, be the true assembly of God's people? No! Letting God speak for himself, we hear him say by his inspired apostle: "You are still worldly. For when there are still jealousy and quarrels among you, are you not worldly and living on a merely human level? For when one man says, 'I am a follower of Paul,' and another, 'I am a follower of Apollos,' are you not simply human?" "For God is not a God of disorder but of peace. This is the rule in all Christian churches." (1 Cor. 3:2-4 and 14:33, *An Amer. Trans.*) It follows, then, that what is God's true assembly today is not worldly, not conformed to this divided world and not in confusion and disorder. It must be and is at unity and peace within itself. It will never fall divided. It is therefore fitting, at this crucial time in human history, to determine from God's own Word what is His true assembly, with what nation it is identified, and to what government it holds allegiance.

[3] Before the true Christian church, Jehovah God had a church or assembly of people devoted to him. This was the Jewish nation. It is not necessary to quibble about this point. Stephen, the first follower of Jesus Christ to be stoned to death, pointed out this fact definitely to the Jewish court trying him. He said: "This [Moses] is he that was in THE CHURCH in the wilderness with the angel that spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us." (Acts 7:35-38, *Am. Stan. Ver.*) In this statement the martyr Stephen used the same name *church* (or *ecclesia*) that is applied to Jesus' footstep followers.

[4] Luke, the writer of Acts of the Apostles, is the one that gives the account of Stephen's defense before the Jewish Sanhedrin. Evidently Luke borrowed the word *ecclesia* from the Greek Septuagint translation of the Hebrew Scriptures. In that Greek translation the Israelite congregation or assembly begins to be called the *church* or *ecclesia* of Jehovah God from the time of Moses onward. According to the Greek Septuagint Moses said: "I went up the mountain to receive the tables of stone—the tables of the covenant which the Lord had made with you. Now I was on the mount forty days, and forty nights; I neither ate bread nor drank water; and the Lord gave me the two tables of stone written with the finger of God—upon them indeed were written all the words which the Lord had spoken to you at the mount, on the day of the solemn assembly [*ecclesia*]." (Deut. 9:9, 10, *Thomson*) Throughout the book of Deuteronomy this name *assembly* (or *ecclesia*) is used, to mean the congregation of Israel. The psalmist David, who came four hundred years after Moses, wrote: "I will declare thy name to my brethren: in the midst of a congregation [*ecclesia*] I will sing praise to thee." (Ps. 22:22, *Thomson*) David, as far as he himself was concerned, meant singing Jehovah's praises in the midst of the Israelite congregation or ecclesia. But his words were a prophecy, and the inspired apostle Paul quotes David's words and applies them to Jesus Christ, saying: "For which

1. How have religionists caused confusion concerning the church?
2. How does division show Christendom is not God's church?
3. Did God have a church previously? and if so, what was it?
4. When was the name applied to Israel? and to whom transferred?

cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church [*ecclesia*] will I sing praise unto thee." (Heb. 2:11, 12) Thus the transfer of the term *ecclesia* or *church* is made from the Israelite congregation to the Christian congregation.

CALLED OUT

5 In the simplest meaning of the name, *ecclesia* means an assembly, which has been summoned or called forth whether by the proper official authorities or not. When the Ephesian religionists of the very catholic worship of the goddess Diana rioted against Paul and crowded into the city theater, it was an unofficial assembly. "Some therefore cried one thing, and some another: for the assembly [*ecclesia*] was confused; and the more part knew not wherefore they were come together." After some two hours of this, the city recorder took charge and called the irregularity of the assembly to their notice and told them the right way, saying: "But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly [*ecclesia*]. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse." "And when he had thus spoken, he dismissed the assembly [*ecclesia*]." In this case the rioters that had come forth from their homes and business places returned to them, until the next regular or irregular assembly.—Acts 19:29-41.

6 In the case of the Israelite congregation in the days of Moses it was peculiarly fitting to speak of them as an ecclesia or called-forth assembly. At the burning bush near Mount Horeb Jehovah said to Moses: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Ex. 3:10) By Moses Jehovah God said to Pharaoh of Egypt: "Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." (Ex. 5:1) When the Israelite escapees from Egypt finally reached Mount Sinai in Arabia, Jehovah said to them by Moses: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 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. 19:3-6.

7 It is evident that the Israelite congregation was officially called out of heathenish Egypt by the Supreme Power, Jehovah God. So, by his special miraculous deliverance of them, they were His called-out assembly or ecclesia. By Jehovah's act they were, in fact, separated from all the world, of which Egypt was only a dominant part. Jehovah God set before this church or ecclesia the hope of becoming a kingdom of priests to him by virtue of faithful devotion and worship toward Him. About 430 years before this he had called out their forefather Abraham from Ur of the Chaldees to go into the Promised Land to which he was now leading them. God had promised that in Abraham's son Isaac he would make his seed or descendants a multitudinous assembly of people. So when blessing his own son Jacob, Isaac said: "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be an assembly of people." (Gen. 28:3, marginal reading) Now, here the Israelites were indeed an assembly of several million, and they had been called out of Egypt to be Jehovah God's congregation. Also they were the descendants of the patriarch Abraham, who had been called out of Ur to be separate thenceforth from Chaldea and the rest of the world. So the term *ecclesia* fitted them quite literally.

8 However, at Pentecost A.D. 33 the Israelite nation ceased to be the assembly, church or ecclesia of Jehovah God. Who from then on should be his church God indicated by pouring out his holy spirit in fulfillment of His own prophecy of Joel 2:28, 29. With the exception of a God-fearing remnant that consecratedly followed in the footsteps of God's Son Jesus Christ, the Jewish nation was cast off, and the faithful remnant that believed God's prophecies became the small start of his anointed church or ecclesia. The prophecy at Joel 2:28-32 clearly said that the outpouring of his spirit would not be on Jewish flesh alone but upon all that should call upon Jehovah's name through his Christ. And hence the church or ecclesia of God was foretold to be not only of one-time Jews but also of one-time Gentiles, heathens or pagans. (Acts 2:16-21) From then on the Jewish believers and the Gentile believers in Jehovah and his Christ were to be united in one assembly, church or ecclesia.

9 The Israelite congregation of old time was called out of Egypt because they were the offspring of Abraham, who had been called out of Chaldea. In the same manner the Jewish and Christian believers in Jehovah that follow Christ's footsteps are called out of this world. Both Chaldea and Egypt foreshadowed this world out of which they are called, and they are spiritually the descendants of Abraham by reason of faith in Jehovah God and his Christ. "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:7, 8)

5. What is the simplest meaning of "ecclesia"? Illustrate.
6, 7. How did the term "ecclesia" fit Israel quite literally?
8. When did Israel cease to be it, and who became the church?
9. How is the Christian church, Jew and Gentile, a called-out company?

The faithful Jewish remnant was called out from among the rejected Jewish nation, and the believing Gentiles were called out from the rest of the nations of the world. All such, Jew and Gentile together, became the people for God's name. The Jewish believer James gave this inspired interpretation to the matter before the council of Christians at Jerusalem, saying: "Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets." (Acts 15:14-17) This makes them a called-out company, indeed.

[10] This assembly, congregation or ecclesia is now the church of God, and the Holy Scriptures so speak of them and to them. It is true that Jesus Christ spoke of them as *his* church, saying to the apostle Peter: "And I say also unto thee, That thou art Peter, and upon this rock I will build *my* church." (Matt. 16:18) Also at Romans 16:16 Paul writes to the Roman Christians: "The churches *of Christ* salute you." Furthermore, the church is spoken of as the body of Christ: "And he is the head of the body, the church." "And [God] hath put all things under his feet, and gave him to be the head over all things to the church, which is his body." (Col. 1:18, 24; Eph. 1:22, 23) However, Jesus too is part of that church, assembly or ecclesia, he being its head member, but the entire congregation is Jehovah's. The Jews may not have minded so much for some individual like Jesus to have a church or assembly of his own, if they could have kept on in their claims of being the church or ecclesia of Jehovah God. The unique and exclusive position was that of being His assembly. Hence when Jesus' followers came along and claimed that favored position it aroused the natural Jews to jealousy indeed. This is what Jehovah foretold in a warning to them that he would do. Paul writes: "But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you."—Rom. 10:19, 20.

[11] Repeatedly the Christian congregation is spoken of as the "church of God" and is addressed as such. For example, the apostle commences his first letter to the Corinthians with this address: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints"; and he begins his second epistle to them with the same form of address. He writes the congregations in Galatia, saying: "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it." (Gal. 1:13) He thus shows that the practicers of the Jews' religion or Judaism were not the church of Jehovah God. Pointing out that God had now formed his church under Christ Jesus as Head, he writes to the Thessalonians to say: "For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God." (1 Thess. 2:14, 15; 2 Thess. 1:4) Paul also gave the elder brethren from the congregation of Ephesus this counsel: "Feed the church of God, which he acquired by the blood of his own." (Acts 20:28, *The Emphatic Diaglott*) The Jewish nation stubbornly refused to be bought with the blood of God's own Son in order to become his newly-acquired church.

10, 11. Why did Jesus speak of it as his church? but whose is it primarily, and why?

MANY CONGREGATIONS BUT ONE CHURCH

[12] Note that expression "churches of God". This does not signify the existence of many denominations, sects and cults, each having God's recognition as being his Theocratic organization. Back in the apostolic days we do read of the "churches of Galatia", the "churches of Asia", the "churches of Macedonia", the "churches of Judæa", the "church of the Laodiceans", the "church of the Thessalonians", and respective churches at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Jerusalem. No one who intelligently reads the inspired writings of Jesus' disciples will for a moment think this means national churches, each having an independent organization and its own different creed and different rites, practices and organization, such as exist in Christendom today.

[13] We challenge any religionist to prove that these early churches in the various nations followed any political strong man that rose up and took over the reins of government, or that they fought and committed aggressions upon other Christians following likewise the political strong man of their nation, the churches of Asia fighting against the churches of Macedonia, and the church at Rome fighting against the churches of Judea. When the Roman prince, Titus son of Emperor Vespasian, led his armies to the destruction of Jerusalem in 70 (A.D.), who can prove that the church at Rome followed the political and imperial policy of Rome and fought with Titus against the church at Jerusalem and, vice versa, that the church at Jerusalem joined in with the resisting Jews and fought against the church at Rome? To the contrary, history shows that the Christians at Jerusalem obeyed Jesus' advice: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are

12, 13. How are the churches in apostolic times spoken of? but what does this not prove?

in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto."—Luke 21:20, 21.

[14] In apostolic times the churches were not divided and opposed to one another according to the politics of the nations of this world; and there were no national churches. If the apostle Paul decried Christians' becoming divided over following different prominent servants in the church, such as himself, or Peter Cephas, or Apollos, how much more is it to be decried when Christians attempt to follow national political leaders and political standards which are not of God and Christ but are of this world? Did not James the disciple write: "From whence come wars and fightings among you?" And he answered: "Ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:1-4) If honest men will fearlessly probe the facts, they will find that both World War I and World War II were directly due to such spiritual adultery by Christendom and its hundreds of religious organizations that take the name of "church of Christ". They therefore stand convicted as being enemies of God and not the church of God under Christ.

[15] The above names merely indicated where the various churches or congregations were located. But the same governing body of Jesus' apostles and their authorized associates ministered to all these churches, whether in Asia, Europe or Africa, and they issued the same organization instructions for them all. Thus, for instance, Paul, Barnabas and Silas carried the decrees from the conference at Jerusalem to the churches in other provinces of the Roman Empire. "And he went through Syria and Cilicia, confirming the churches." "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 15:22-41; 16:4, 5.

[16] The first church of Christians that we read about is "the church which was at Jerusalem", but by the activity of its members even under persecution other churches or congregations were established in other cities and provinces. (Acts 8:1; 9:31; 11:22) After the apostle Peter carried the gospel of the kingdom of God to the first Gentile to be converted, Cornelius the Italian centurion, then churches were established among the Gentiles. Thereafter we read of "the churches of the Gentiles". Paul especially was responsible for the establishment of many of these, because he was outstandingly "the apostle of the Gentiles". (Rom. 16:4; 11:13) But, whether exclusively of Jews or exclusively of Gentiles or of mixed membership, they were all at peace and unity with one another and not conformed to this world of politics, commerce and demon religion. All were composed of persons consecrated to God and sanctified by His spirit upon them, and, resultantly, they were "churches of the saints", concerning which Paul states: "For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14:33) Although physically separated by space or distance into many local congregations, the members of all these congregations together make up the one church of God, because they obey his commandments through his Theocratic organization and they have the one God-appointed Head, namely, Christ Jesus.

[17] They do not have their natural descent recorded upon the birth registries at Jerusalem or other cities in the one-time Holy Land of Palestine, but as "new creatures" in Christ they trace their begettal to God in heaven. They have been begotten by Him by means of his Word and holy spirit to be his spiritual children; and Jesus Christ the firstborn Son of God is their spiritual brother who is not ashamed to confess them as his brethren. With him they are invited to the chief position in God's universal organization, namely, the heavenly kingdom; and this is the position of His firstborn ones. Hence they have come into what the apostle calls the "church of the firstborn, which are written in heaven". (Heb. 12:23) In the midst of these it is that their Head, Jesus Christ, sings praise to Jehovah God by continually enlightening his footstep followers concerning God's virtues and purposes as disclosed in the written Word of God. (Heb. 2:12) Since Pentecost A.D. 33 this church has been in building by Jesus Christ, and in the end it will have a complete membership of 144,000 under him as Head.—Rev. 7:4-8; 14:1, 3.

TRANSLATED INTO A KINGDOM

[18] The apostle Paul wrote to the "saints and faithful brethren in Christ which are at Colosse" as a congregation representative of the entire "church of God", and said: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God,

14. What division did Paul decry? and what do we decry today?
15. Despite all those names above, who ministered to them all?
16. How did Gentile churches come? but still at one with whom?
17. How is it the church of the firstborn, written in heaven?
18. By what translation are they not of this world? and by the fight with whom do they keep their enlightened liberty?

the firstborn of every creature." (Col. 1:2, 12-15) This deliverance and translation of the members of the true church of Jehovah God is something that takes place while they are still in the midst of this world. The consequence is that they are in the world, but not of it, just as Christ Jesus was. (John 8:23; 17:14, 16) The darkness from which they have been delivered is that of this world, and such darkness is due to the unseen control of this world by its god, Satan the Devil, "the prince of the demons." To keep their delivered estate or liberty in Christ his followers must therefore wrestle against the influences of these spirit demons that dominate the world and keep it in the darkness of ignorance and divine wrath. Properly the orders to the church of God are: "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, *margin*) Only by doing so can they hold fast to "the inheritance of the saints in light".

[19] Does translating the members of the church of God into the "kingdom of his dear Son" signify that Jesus Christ began reigning in heaven from Pentecost A.D. 33, when he poured out the holy spirit from the Father upon the first members of his church? No; not in the sense that God's kingdom by Christ began there and that the thousand-year reign or millennial reign of Christ began.

[20] In parables Jesus pictured himself as going off to a far country, even heaven itself, to receive a kingdom. But after getting it he would be a "long time" before returning and setting himself upon his kingdom in his territory. (Matt. 25:14-19; Luke 19:12-15; Mark 13:34-36) Additionally, Jesus described the signs that would mark his return with the Kingdom; and these signs were not seen or in evidence either at Pentecost or at any time after until A.D. 1914. The conclusion then to be drawn is this: While at Pentecost, as Peter said, Jesus was at God's right hand and had been made Lord and Christ, he did not then actively enter upon his Kingdom power, but waited for God's future time at which to do that. (Matt. 24:3–25:41; Heb. 10:12, 13) When Christ Jesus reigns for a thousand years, then, as the Scriptures definitely say, the 144,000 faithful ones of his church-body will reign with him. But at Pentecost only the first members, about 3,000, had manifested themselves and had not proved themselves fully tested and approved for a place with him in his heavenly throne. Since Jesus did not begin to reign at Pentecost, the translating of his footstep followers into the kingdom of God's dear Son could not mean that they must reign or that they have been reigning as kings on the earth since Pentecost.

[21] To certain ones that tried something like a reign of kings in the church the apostle said: "You Corinthians have your heart's desire already, have you? You have heaven's rich bliss already! You have come into your kingdom without us! I wish indeed you had come into your kingdom, so that we could share it with you!" (1 Cor. 4:8, *Moffatt; An Amer. Trans.*) The dire consequences of such a mock reign by pretending Christians may be seen in the history of the Hierarchy of the Roman Catholic religious system, since the time of Pope Leo I of the fifth century. Both the pope and his bishops and archbishops sit on thrones and wear tiaras and claim to rule in the name of Christ, but, all along, it has been the opposite of a reign with Satan the Devil bound and with a thousand years of unbroken tranquillity in Christendom and the rest of the earth. And the dealings of the Hierarchy with Kaiser Wilhelm and Kaiser Franz Josef in World War I and with Fascist Mussolini and Nazi Hitler in connection with World War II are all too notorious to need comment here. No true Christian in the church of God wants to share in this worldly, adulterous reign with such religionists and to take the responsibilities for the God-dishonoring results from it.

[22] Being translated into the kingdom of the Son of God's love must mean, then, a transfer of one's allegiance from this world of darkness over to God's Son as His anointed Heir of the Kingdom. It means that such translated one is no longer in the dark as to who are "the higher powers" to whom every soul should be subject. Scripturally, the Higher Powers are Jehovah God the Supreme One and Jesus Christ, exalted to His right hand. (Rom. 13:1) So the translated one acknowledges God's dear Son as King and yields complete obedience to him. In a case where there is a conflict between the kings of this world and God's beloved Son they yield uncompromising obedience to the higher King, the One at God's right hand. They obey Peter's words: "Fear God. Honour the king."—1 Pet. 2:17.

[23] This may and will mean suffering at the hands of the world and its rulers, just as the apostle Peter shows; but one's integrity toward God's kingdom by Christ Jesus must be demonstrated amid such suffering. The apostle Paul suffered on this account, particularly at the hands of envious religionists who tried to involve him with the political authorities, saying concerning Paul and his companions: "These that have turned the world upside down are come hither also; . . . and these all do contrary to the decrees of Cæsar, saying that there is another king,

19. Does this translation mean Christ began to reign at Pentecost?
20. How do parables and signs prove he did not begin reigning then?
21. What did Paul say to those trying to reign now? and what dire consequences show the mockery of such attempts to reign?
22. What, then, does translation into the Kingdom mean?
23. What else does it mean as apostolic experiences prove?

one Jesus." (Acts 17:5-8) Likewise, the apostle John suffered banishment to the isle of Patmos, where he says this of himself: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."—Rev. 1:9.

[24] Despite all, the faithful will not renounce Christ as King, but, because of their unwavering submission to him, he is King to them and they are thus in the kingdom of God's dear Son. This does not import any seditious stand toward the kingdoms of this world, nor does it stir us up to any subversive activities against kings and rulers of this world. It means simply that we do not interest ourselves in or participate in the political and governmental affairs of this earthly organization. We are, in fact, not in pursuit of any earthly rulership or kingdom. When the resurrected Jesus sent his servants forth into all the world to make disciples among all nations, Jesus was no longer in this world, as well as not of it, but was about to ascend to heaven to his Father's right hand. Hence his faithful disciples, the church of God, can not reasonably be accused of trying to make some *man* king or ruler in place of the present ones on earth. As faithful disciples we flatly disavow that Jesus left any man or appointed any man to rule for the heavenly Christ Jesus as his vicegerent on earth. Such a claimed vicegerency is downright antichristian and has led to endless trouble between the political state and religious systems. It has bred one continuous round of religio-political conspiracies, ending up in murderous bloodletting in war. The members of God's true church stick to Jesus' sermon on the mount which instructs us: "Seek ye first the kingdom of God, and his righteousness."—Matt. 6:33.

A DIFFERENCE

[25] Viewed from the Bible, the church differs from the kingdom. There are many churches, all these, of course, making up the one church of God, but each one of these local or provincial churches is not a kingdom to itself, with its local king. There is just the one kingdom to which all local churches may aspire, the one of which Jesus said: "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 12:31, 32) At no point in its growth and development could the visible church with its many local congregations have been the entire kingdom of God, but it has had to continue growing until its membership of 144,000 faithful and approved ones is all complete. It has already been in existence over nineteen centuries, with only a part of its full membership at any time on the earth, but God's kingdom by Christ began wielding active power only in 1914, when the new government was born in heaven, in fulfillment of prophecy. Of the visible church on earth there shall shortly be an end, when the present-day remnant thereof will have passed off the earthly scene by death and a resurrection from the dead to heavenly life; but, respecting Christ's kingdom, "of his kingdom there shall be no end." (Luke 1:33) The Memorial wine has been drunk, along with eating the bread, for many centuries in the church since its inception, but Jesus Christ promised to drink the wine "new" with his church in his Father's kingdom, God's kingdom, hence first "new" from and after A.D. 1914. —Matt. 26:29; Luke 22:17, 18; Mark 14:25.

[26] Another fact showing that Christians have been translated into the kingdom of God's dear Son is that they are called "the children of the kingdom". In no text are they spoken of as children of the church, the way some clergymen call the members of their religious flocks. In a footnote of the Roman Catholic Douay Version Bible, it explains the woman described at Revelation 12:1, 2, 17, to symbolize the church of God. It says: "A woman. The church of God. It may also, by allusion, be applied to our blessed Lady. The church is clothed with the sun, that is, with Christ: she hath the moon, that is, the changeable things of the world, under her feet: and the twelve stars with which she is crowned, are the twelve apostles: she is in labour and pain, whilst she brings forth her children, and Christ in them, in the midst of afflictions and persecutions." In such case, "the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ," would designate the children of the church, and, by the rule of allusion, the other children that Mary the mother of Jesus brought forth on earth after him her firstborn.—Matt. 13:54-56; John 7:1-5; Luke 2:5-7.

[27] However, Jesus Christ is not the offspring or child of the church of God, but is the One whom God uses to build the church upon himself as the "Rock", the Christ, the Son of the living God. For that reason the "woman" that gives birth to the man-child, namely, to Christ Jesus in the capacity of the reigning King, can not be the church, the virgin "bride" of Christ. She must be the symbolic "woman" of Jehovah God, namely, his universal heavenly organization called "Zion", the same "woman" concerning whom God said to the Serpent in Eden: "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.

[28] In agreement with this Scriptural explanation of matters, the Word of God nowhere speaks of the

24. How is he our King? and does this mean sedition on earth?
25. What differences are there between church and Kingdom?
26. Translated Christians are called "children" of what?
27. Who, then, is the woman of Revelation 12:1, 2?
28. How do Isaiah and Paul speak of such woman's "children"?

children of the church, but, at Isaiah 54:5, 6, 13, speaks of the children of his "woman" or universal organization in the heavens, saying: "For thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. For Jehovah hath called thee as a wife . . . And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (*Am. Stan. Ver.*) On these grounds the apostle says this to the "churches of Galatia": "But Jerusalem which is above is free, which is the mother of us all. So then, brethren, we are not children of the bondwoman, but of the free."—Gal. 4:26, 31; 1 Cor. 16:1.

"CHILDREN OF THE KINGDOM"

[29] Down till Jesus' death and resurrection the Israelite nation, the typical church, had been looked upon and talked of as "the children of the kingdom". This fact appears from Jesus' words at the time that a Roman centurion, a Gentile, asked him to cure his servant sick at home by the use of remote control, just as this centurion was accustomed to direct his soldiers under him by sending orders to them at a distance. "When Jesus heard it, he marvelled, and said to them that followed [namely, Israelites], Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

[30] In those words, at Matthew 8:5-12, Jesus stressed the fact that it takes faith to enter the kingdom of heaven and that there was a dearth of such faith among the natural Israelites. They were the natural descendants of Abraham, Isaac and Jacob, who had been given the covenant promises concerning the Seed in whom all the families of the earth should one day be blessed, and which Seed is Christ the King. Abraham, Isaac and Jacob pointed forward to the kingdom of heaven, namely, to God's kingdom; and, in fact, Abraham was a prophetic type of Jehovah the Father of the Seed, whereas his beloved son Isaac was a type of the Seed, the only begotten Son of God, namely, Jesus Christ. Jacob as Abraham's grandson was a type of the 144,000 associates of Jesus Christ in the kingdom. Abraham, Isaac and Jacob were all in favor of the kingdom of heaven, and all three kept Theocratic law as far as it was given them.

[31] Their natural descendants, the Israelites, were first in line for the blessing that was due to come through the Seed, the Christ, which meant they were first in line for the Kingdom privileges. As the apostle Peter told them shortly after Pentecost A.D. 33: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you FIRST God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:24-26.

[32] Being thus directly in line for the Kingdom opportunities by natural descent from Abraham, Isaac and Jacob and by having God's prophets sent directly to them with the oracles of God, the natural Israelites were "the children of the kingdom", on a conditional basis. At Sinai God said to their nation that he would make them a kingdom of priests if they kept his covenant, and so the matter was conditioned upon faith and obedience. They could not be born into the Kingdom by flesh connections, that is to say, they were not born into the Kingdom just because they were born as fleshly descendants of Abraham, Isaac and Jacob, but they must exercise the faith that Abraham had toward God's coming kingdom. Fleshly birth is not the thing determining one's getting into the kingdom of God in heaven. Jesus pointed that out to Nicodemus by saying: "Except a man be born again [or, from above], he cannot see the kingdom of God. . . . Except a 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." (John 3:3, 5, 6) Jesus was here speaking not about just church membership while yet in the flesh, but actually getting into the invisible heavenly or spiritual kingdom in God's presence. Hence those able to enter the Kingdom must first be begotten of the Greater Abraham, Jehovah God, by his spirit and become his spiritual children. Then in the resurrection from the dead they will actually enter into the heavenly realms as members of the Kingdom. To this end they must first demonstrate faith in God's Word, which is symbolized by water.

[33] Except for a small believing remnant, the Israelite nation did not have faith such as that Gentile centurion had. Because of that, Jesus said they would be cast into the outside worldly darkness even though they had long been in line for God's kingdom as "children of the kingdom". On the other hand, many non-Jews that had not before had the Kingdom opportunities would hear the Kingdom message and would

29. Till when was Israel spoken of as "children of the kingdom"? and where so spoken of?
30. What fact did Jesus thus stress? and how were Abraham, Isaac and Jacob in the kingdom of heaven?
31. For what, then, were natural Israelites first in line?
32. On what conditions was continuing as such children based?
33. How did others come to feast with Abraham, Isaac and Jacob, but the natural Jews weep and gnash the teeth?

come in faith from one end of the earth to the other and would enter into the Kingdom blessings and privileges symbolized by Abraham, Isaac and Jacob. They would recline at the Kingdom table and feast with the antitypical Abraham, Isaac and Jacob in the Kingdom, namely, with Jehovah, Christ Jesus and his church. The unbelieving, disobedient Jewish majority would not enter into these things, but would see them with their natural eyes. They would be filled with jealousy at the Abrahamic favor to the Gentiles and would enviously and bitterly gnash their teeth at them and would be reduced to tears because of being outside of God's favor, under his wrath in the outer worldly darkness. How they did weep at the destruction of the reputedly holy city Jerusalem A.D. 70! Their privilege of being "children of the kingdom" by earthly descent had ended. Jesus' disciples asked after his resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?" and his not doing so proved that the nation of natural Israel was no longer "the church of God" nor "children of the kingdom".—Acts 1:6.

[34] Jesus confined his efforts directly and exclusively to the "lost sheep of the house of Israel" in Palestine and ate and drank with them only and taught in their streets. This, however, was no sign that they would always be thus exclusively favored by reason of natural descent from Abraham, Isaac and Jacob. If they did not display faith in Christ Jesus as the Seed of Abraham, the Kingdom door would be shut in their face, and the privilege of being the "children of the kingdom" would be opened and offered to the Gentile nations. Concerning that time and situation Jesus said: "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."—Luke 13:25-30.

[35] Down to Peter's visit to the Gentile centurion Cornelius A.D. 36, the natural Jews had been first in line for Kingdom privileges, but from then on the Gentiles that had been last came to the fore, to take the places of the unbelieving, disobedient Jewish majority. This was as Jesus had forwarned, saying to the Jewish religionists: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation [God's new and holy nation] bringing forth the fruits thereof."—Matt. 21:43.

[36] Such Gentiles came from east, west, north and south, wherever the Kingdom gospel was preached. They came into the favor of the Greater Abraham (Jehovah God the King of eternity) and into the favor of the Greater Isaac (Jesus Christ the anointed King) and feasted with the faithful Jewish remnant that became Christians and that were typified by Jacob and the prophets. Down to this year 1947 the natural Jews have seen this taking place, with themselves on the outside, in worldly darkness. They have seen the believers, Jewish and Gentile, delivered out of darkness and translated into the kingdom of God's dear Son. And today the Christian remnant of Jehovah's witnesses, and not the natural Israelites nor Christendom, are the ones 'preaching this gospel of the kingdom in all the world for a witness unto all nations', as Jesus foretold concerning the end of the world. (Matt. 24:14) Because of this, both natural Jewry and Christendom are gnashing their teeth at Jehovah's witnesses and their good-will companions of like faith. At the same time they are made to weep bitterly at all the calamities coming upon this dark world as it nears its lamentable end. Particularly by persistent, intensive witness-work since A.D. 1919, Jehovah's witnesses have set before men's eyes the facts concerning God's kingdom as symbolized by the typical Abraham, Isaac, Jacob and all the prophets. And the facts show that natural Jewry and Christendom who thought themselves sure of God's kingdom have been rejected, thrust out.

KINGDOM YET TO BE GAINED

[37] The true and abiding children of the Kingdom, therefore, began when Jesus Christ preached the message concerning God's kingdom. In the parable of the wheat and tares, Jesus likened it to the planting of the wheat seed. In explanation of the parable he said: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom." Then describing the imitation "children of the kingdom" Jesus added: "But the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." As to our privileges in this present "time of the end" or harvest, Jesus next says: "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:37-43.

34. How did Jesus dine and teach among only the Jews, and why?
35, 36. How have the last become first? and who gnash the teeth and weep thereat?

37. How do we know when the true Kingdom children began?

[38] Planting the good seed or children of the kingdom in all parts of the field or world does not mean converting the world and extending the kingdom of God all over the earth in seditious competition with the kingdoms of this world. It is no establishment of a world-wide political organization upon a religious basis; and this true "church of God" does not criticize the religious organizations which meddle in worldly politics as if it had political ends and purposes of its own. The church of God, composed of His "children of the kingdom", has no such political aims and purposes.

[39] Hence Christ's planting of the good seed from Pentecost onward means simply the raising up of the members of the 'people for God's name' who are taken out of all the nations that God visits with his Kingdom message. Before the Roman governor Pilate Jesus said: "My kingdom is not of this world: ... but now is my kingdom not from hence [not from this worldly source]." Therefore his followers are not made heirs of any of the kingdoms of this world, to engage in any political battles. (John 18:36) They are heirs or children of the kingdom of God their Father, which kingdom is heavenly. The harvesting of them as "good seed" now at this "end of the world" means the bringing of them together in peace and unity in distinct separateness from this world, in order that they might be unmistakably identified and might serve God the Father as his witnesses.

[40] Their shining now in the kingdom of their Father means the letting of the light of the message of God's kingdom shine out to all men of good-will in all nations. They must shine now because in 1914, the first year of World War I, Jehovah God set up his kingdom in the heavens by Christ Jesus and the "time of the end" began for this old world. Their faithfully shining down till the final end comes upon this world will determine whether they continue to be the "children of the kingdom" and whether they enter at last into the heavenly kingdom. Only by ever exercising the Christian virtues while so shining forth God's message will they gain entrance into the royal realm above. Says Peter: "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."—2 Pet. 1:10, 11.

[41] The remnant yet on earth of these "children of the kingdom" have endured thus far the persecutions and afflictions that were foretold as certain to come upon them at the end of this world. Such persecutions and afflictions have come upon them at the hands of the "children of the wicked one", the forces of the darkness of this world. Still the remnant keep on shining in the kingdom of their Father. They keep in mind what Paul said, that "we must through much tribulation enter into the kingdom of God". (Acts 14:22) They have that same confidence that he had when saying: "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." (2 Tim. 4:18) The human enemies, under demon influence, may kill them in the flesh, but Almighty God will preserve their right to life everlasting in the new world and will resurrect them from the dead and usher them into their Kingdom inheritance with Christ Jesus in the heavens.—Matt. 10:28.

[42] Be advised, then, ye worldly governments and judges, that the difference between the visible "church of God" and the "kingdom of God" is noteworthy. Only in due time will the faithful ones of the church of God inherit the possession of the Kingdom with Christ in the heavens. This absolutely debars Jehovah's witnesses from now reigning in the flesh as political kings and priests on earth. We are strictly ambassadors of reconciliation for the heavenly kingdom of God by Christ, and our anointed commission now is to shine forth the message in this dark world. (2 Cor. 5:18-20) All persons of good-will in every nation have the privilege of catching the beams of light and reflecting them on to others.

38. Why is the planting of the "good seed" not seditious?
39. What does the planting and then the harvesting of them mean?
40. What does their shining now mean? and why is it decisive?
41. What have they therefore endured, but with what hope?
42. Of what, then, should worldly governments and judges be advised?

UNHAMPERING GLADNESS IN AUSTRALIA

AS THE huge double-decked flying boat of the Tasman Airways soared into the air above Waitemata Harbour the round-the-world travelers, N. H. Knorr and M. G. Henschel, waved farewell to their New Zealand brethren who had come to the bayside to say good-bye. Their flight across Tasman sea proved to be the smoothest thus far. In a few hours they caught a glimpse of the fine sandy beaches of Australia, and then came over the beautiful harbor of Sydney, with its many inlets and bays and its famous Harbour Bridge. The city appeared to spread out over many miles, the streets being lined with trees whose greenness was enhanced by the brilliant summer sunshine.

The pilot of our flying boat knew exactly what to do and brought the ship down so gently on the blue waters of Ross Bay that the passengers felt not a bump. It was 2 p.m., Sydney time, of March 11. The brethren were at the terminal and they waved joyously as a launch brought us up to the wharf. Newspaper reporters were present, to make inquiries as to the purpose of the visit of the president of the Watch Tower Bible and Tract Society. A radio reporter that interviews travelers asked for an interview with the president of the Society, Mr. Knorr, and this was granted after the passengers cleared through customs and the formalities of entering the country. The Station 2GB interviewer asked the purpose of the visit and what the work of the Society was. Brother Knorr was able to give a lengthy

comment on the Kingdom work, showing how the Society's work differed from that of religion. The need of home education in the Bible was stressed, and, above all, the need of God's kingdom as the only hope for the world. This interview was recorded and broadcast at ten o'clock that same Tuesday night.

Immediately after the recording of this interview we traveled through Sydney to the suburb of Strathfield, where the Branch office is located. Sydney itself reminded us of a large western city in America, but, of course, the traffic travels on the left side of the road or footpath, as is the custom in almost all British lands. Arriving at the Branch office in Strathfield was a pleasant occasion. Meeting all the brethren that afternoon as we went through the various buildings on the Society's property was a fine experience. We observed in what good order everything was and how much room there was for expansion of the work. What time remained was spent answering questions, and then at tea time a brief report on the trip was given to the family, conveying to the brethren in the Strathfield Bethel the love of the Brooklyn (U.S.A.) Bethel family.

The next day, March 12, was a day for going over field records of the Australian companies of Jehovah's witnesses and of the pioneers and discussing the territory that needed working. Many suggestions were made as to bringing the service work in this land into line with the general Theocratic arrangements world-wide. Much of the office routine was overburdened with details and duplications, and such things were streamlined in order that the work could be accomplished by fewer persons, relieving some for other service. We were able to go over the work in the office with each of the individuals and talk with those who had charge of the various departments, making suggestions that would aid in more efficient service.

The invitation was extended to the family, too, to consider foreign service, and quite a few expressed the desire to get into other fields for the preaching of the gospel and carrying on missionary work. Preliminary applications for admission to the Watchtower Bible School of Gilead were filled out, this being the initial step in preparing for the foreign missionary service.

The principal purpose of this trip to Australia by Brothers Knorr and Henschel was to try to ascertain the real cause for the decline in the number of publishers and what it was that hindered the work from making progress in Australia as it had in so many other parts of the earth. In the minds of all the brethren in Australia as well as of all readers of the Society's *Yearbook* there was no question that there was something wrong, and it was manifest that the Lord's favor was not unhindered toward the Australians as it was to those in other lands. And it was not long before the answer seemed very clear to the Society's president. After his talking with many of the brethren facts were brought up showing that in years past much of the effort and energy put forth on the part of the Kingdom publishers was devoted to commercial activity rather than the preaching of the gospel. It was not the every-day secular work of brethren engaged in making a living that was involved, but it was the fact that the Society's Branch office had obtained various kinds of industries and called in publishers from all parts of the country, particularly pioneers, to work in these industries rather than preaching the gospel. A great mistake was made, and it seemed that over a number of years this sort of activity increased to the point that commercialism operated by the Branch office stood out as more important than that of being a publisher of God's kingdom.

OVERREACHED

Reviewing a little history of the situation showed that its conception was quite innocent. The Society obtained or built several radio stations the purpose of which originally was to broadcast the message of the Kingdom in order that the people might learn the true way to life. Gradually these stations took on commercial programs, and it seems that those in charge of these stations saw the opportunity of making profits and believed that by putting on commercial programs money could be gained for the Society's use in spreading the gospel of the Kingdom in other lands. Finally this obsession became so great that the radio stations were operated as much as sixteen hours a day by brethren and there would be less than one hour a day when the truth was preached on the stations. The rest of the time was devoted to broadcasting commercial programs of sporting events, dance music, dramas, and all the things of this world. Brethren who had been called in from the field to operate these stations were thrown in with the world—dancing, banquets, horse-racing—in connection with commercial programs of all kinds, and they became so much occupied with the things of this world that they had little time, if any, for preaching the gospel. It was learned that shortly before the ban was placed on these stations by the Australian government some of them broadcast no truth at all, not even the morning-text program from the *Yearbook*. All of the time was devoted to the making of money, supposedly for the support of the Kingdom work. But where was the faith in Jehovah as the Provider of the needs of His organization?

It can easily be seen now that brethren were used thus who were qualified to preach the gospel and who had consecrated themselves for that work. They should have been looking after the Lord's business, and not engaging in commercial pursuits, advertising the things of this world instead of the Kingdom. Our work as ordained of the Lord was and is that of advertising the King and the Kingdom, and THAT alone.

As was the case in many parts of the world, the British Commonwealth government in Australia placed a ban on the Lord's work shortly after the war broke out and, being fearful that some truth might go on these stations, the government closed them. If the brethren generally who were put out of work in these radio stations had now gone into the pioneer work or even reverted to being good company publishers while taking up their own occupations in life, perhaps little harm would have been done. But, instead, other commercial enterprises were opened up under the direction of those at the Branch office, and the brethren were asked to operate sawmills, bakeries, numerous farms and piggeries, printing plants, machine shops, army canteens, etc., all of which brought the brethren right into worldly pursuits, and in many of these occupations they were truly supporting the war effort. Hundreds of brethren were brought in from the field to work in these different establishments, all on the pretense of making money in

order that the Kingdom gospel could be preached; but while that was being done those who were qualified and able to preach were otherwise occupied by being requested to work in such enterprises. Many of the brethren refused to engage in such work because they saw it was wrong and they could not conscientiously participate, and therefore they stepped aside. There were others who had been called in for work who became so busy with printing things pertaining to this world, working in machine shops producing instruments of war, or serving soldiers in canteens, that they soon lost their appreciation for the truth and were lost in "the sea", eventually drifting right back into the world, no longer having a desire for the good things of the Lord and his full-time ministerial service.

Nevertheless, through it all, great numbers of the brethren in Australia were faithful, stood firm, and were willing to wait on the Lord to clear up this evil, selfish influence that had entered into the organization. It was often difficult for them to work on in the service of proclaiming the message, for their minds were never without thoughts of the wrongdoing being fostered by the local organization, but they met their trial of integrity strongly and ceased not to teach and preach the Kingdom.

The situation of the brethren in Australia was altogether different from that of the brethren in other countries. Jehovah's witnesses in other lands did not put their hands to folly as was being done here in Australia; their trials came in other forms, through imprisonment or concentration camp life. Yes, there was severe punishment of the Lord's people at the hands of harsh governmental rulers. But this persecution came because of faithfulness, not because of compromise. In Australia a few brethren served prison terms; however, many of the brethren were urged to compromise with the world and, by so doing, forsook their blessed stand in the land. It had a very weakening effect upon the organization of Jehovah's witnesses in Australia, but the true condition that existed in that land was not known at the time by the Brooklyn office. During the years of war there was censorship upon all communications in and out of Australia and no reports of this activity were transmitted to the president's office.

When N. H. Knorr as president learned about this activity in 1942 he communicated immediately with the brethren in Australia, requesting facts. When more information reached him, he instructed the Branch servant to discontinue all this activity and sell all of the industries, letting the brethren return to the full-time service. The Branch servant did so; but the harm had been done over the past years. Would the Lord overlook the evil? It was very evident that the Lord was displeased with what had been done, because the publishers declined in number from 4,328 in 1943 to 2,713 by December of 1946. This appearance of disfavor upon the work in Australia caused Brother Knorr much concern, and during those years of decline he was anxious to go to that country. He would go at the very first opportunity; and he did.

He knowing the facts in advance and also gaining so much more information on true conditions after he arrived, the trip that he had made was very profitable to all the brethren. A fast air-trip was made by him and his secretary from one end of the country to the other. Arrangements were made for assemblies of the brethren in principal cities in each Australian state, and the facts of what had taken place in Australia and what course of action we must pursue were presented. A brief review of the Lord's blessing on the world-wide activity of the Lord's people was given as introduction to the lecture, "Mercy and Forgiveness," which appeared in the April 15 issue of *The Watchtower*. The lecture was followed by a review of the true conditions that existed throughout that land, covering the points stated above, and then a resolution was offered by the president of the Society to these various congregations of the Lord's people.

RESOLUTION, AND EFFECTS

The Resolution follows:

RESOLUTION

WE, assembled together from among Jehovah's witnesses in Australia, take this opportunity during the presence with us of the president of the Watch Tower Bible and Tract Society to confess unitedly to the mercy of Jehovah God by Jesus Christ. His mercy is one of the things that can be spoken of to His praise, and we gratefully confess that it has preserved his devoted remnant of anointed ones and their good-will companions from and after A.D. 1918 and down to this month of March, 1947. During this time of his special favor he brought forth and bestowed upon us glorious revelations of truth concerning his purpose and his name and universal sovereignty; he disclosed to us his kingdom by Jesus Christ as the one hope of all men of good-will. Besides these brilliant flashes of truth, he has graced us with the privilege of reflecting the light of the Kingdom to the multitudes of mankind sitting in the darkness of this end of the world.

Added to his tender mercies, Jehovah by his King Jesus Christ has spared us and brought us safely through the most colossal conflict yet fought on this earth, World War II. This we cannot appreciate in any other way than as for a special purpose, namely, that we might be wise and make his heart glad by faithful service now, that no reproach might be brought upon his name, but that in us he might have something wherewith to answer all those that reproach him. As we enter this postwar era we realize that we Kingdom publishers of Australia are fewer in number than seven years ago. That we may enter with clean hands and hearts upon the blessed postwar privileges of service which our brethren in all other lands are enjoying, we do not wish to shield ourselves from any due responsibility for this falling off both in publishers of God's kingdom and in the publication of the Kingdom message.

THEREFORE, that no secret faults may cling to us, we desire herewith, in the presence of Jehovah God and his King Jesus Christ, to confess that during World War II we put forth our hands in various ways to the iniquity of this world at war; we put various properties of God's consecrated people to what we now realize was a part in the war effort and propaganda, thereby violating the true neutrality of all footstep followers of Christ Jesus who are in the world but not authorized to be a part of it. This, as is very evident to us now, has not had Jehovah's blessing. It has brought reproach and misunderstanding with respect to his name and cause, and has troubled and weakened the brethren. We do not wish to shift the blame for this course of conduct upon any particular one or ones, but wish humbly to confess to a common responsibility for this matter here in Australia.

THEREFORE, we, Jehovah's witnesses on this great continent, do hereby confess our sins and faults and shortcomings openly and jointly before Him, and we do ask his forgiveness and mercy through Jesus Christ, that he may blot out our transgressions. Trusting in his gracious restoration of us to his favor, we declare our purpose to walk more circumspectly through this postwar period, turning away from worldliness and seeking to maintain our integrity henceforth unspotted from the world.

With undivided devotion we will henceforth join with our faithful brethren throughout the earth in proclaiming the gospel of the Kingdom as our God-given commission, while we trust in Jehovah God to provide all material things that are needful to us in his service. By his grace through Jesus Christ, we shall fulfill our part here in Australia in saying both publicly and from house to house, "Oh praise Jehovah, all ye nations."—Psalm 117:1, *Am. Stan. Ver.*

During the reading of this resolution tears came to the eyes of many, many persons. Even men wept; not for sorrow, but for joy, for here they had seen that an opportunity had come at last that they could jointly ask the Lord for forgiveness of their sins. They were happy to acknowledge publicly before their brethren, and especially before the Lord, their wrongdoing.

At the six assemblies held there was a total attendance of 4,726 brethren and persons of good-will. The resolution was unanimously adopted at each place, and thereafter there was great rejoicing, for the hearts of the brethren had been made glad by the prospect of receiving Jehovah's blessing in the future. This action seemed to be the only thing that could be done, the only proper step to take before the Lord, for here in Australia a condition existed similar to a condition that once existed in Israel. In summing up after the resolution was accepted, Brother Knorr related briefly the act of Achan and how the Lord's favor was removed from His ancient people because Achan had sinned and selfishly put his hand to the shekels rather than obeying the Lord's command. Thereafter when this sin of Achan had been cleaned out of the camp the Lord's blessing came again to Israel and they won their battle at Ai. Now it is believed that the work in Australia will go forward with great prosperity, and, due to the fact that the brethren throughout the entire land have asked for the Lord's mercy and forgiveness of this wrongdoing, the Lord will forgive them and will pour out upon them his blessing and guidance, for here in Australia there is a clean organization, wholly devoted to the Lord, seeking to do his will. Never again shall they return to folly or put their hand forth to iniquity.—Ps. 125:3.

The period of trial upon the Australian brethren brought with it some gossip and suspicions or lack of confidence among the brethren, which did not contribute to the progress of the Theocratic service. Brother Knorr's talk was followed in the evening by a discourse by Brother Henschel on "The Tongue: Its Wrong and Right Uses", which subject was most appropriate and fitting as well as greatly appreciated by the brethren. (The material has appeared in the May 1 issue of *The Watchtower*.) In addition to this information he gave timely illustrations of how the tongue was used rightly by our brethren in Europe and what blessings came to them because of the right use of the tongue. This admonition was gratefully received by the brethren present. They would not gossip, but would work for the unity of the organization throughout the land of Australia.

Brother Knorr spoke again each evening at the assemblies, using as a basic material Romans, chapters 13 and 14, particularly discussing the little things that disturb brethren within an organization. There is no reason why one brother should be complaining about a brother as to whether he eats meat or vegetables, or observes certain days; but the big thing is the Kingdom and the service given in that behalf. This was a contrast with the talk in the afternoon where the big things engaged in were discussed, such as participating in the commercial things of this world. The Devil, being a wily foe, might attract us with big things such as commercial work, which he did here in Australia, and he can also distract us from true Kingdom privileges by little things, petty things of no account. All the brethren were admonished that we should not put obstacles in the way of the brethren, but rather aid them to serve the Lord, seeking first the Kingdom and its righteousness.

PERTH ON THE INDIAN OCEAN

The one- and two-day visits with the companies assembled at principal centers throughout the country were most enjoyable, and it was certainly a great privilege to meet with so many of the brethren in Australia in so short a time. Brothers Knorr and Henschel, together with Benj. B. Mason, a Gilead graduate who recently arrived in Australia and is district servant, and Wilbur L. Wills of the Strathfield office left Sydney's Mascot Aerodrome early on Thursday, March 13, and made the long flight to Perth, which is on the western coast 2,281 miles away. The first few hours of flying are the most interesting because there are mountains between Sydney and Melbourne, nestled in among which are several dams, their artificial lakes adding to the picture. In the south are the farms and grazing land. As the flight progresses westward we can see the plains and what appear to be dried-up lakes with salty beds that look white from high above. There are miles and miles of territory in Australia, and we well appreciated it when we realized it took our four-engined Douglas plane fifteen hours of flying before it could circle out over the Indian ocean as a gesture of victory over the vast distance of the continent. For twenty minutes the plane circled over Perth, Rottnest island, Fremantle, and the estuary of the Swan river; and we watched the lights of the city flicker on as the sun set in a blaze of glory toward the west. Then the landing, and our brethren were there to meet us.

Friday, March 14, opened with the morning assembly for consideration of the text and instructions on field service. Pioneers were invited to assemble in the Kingdom Hall which was being used for the Perth assembly, and Brother Knorr explained the privileges of foreign missionary service and Gilead training. Those interested were given preliminary application forms to fill out, and then they were interviewed individually by Brother Knorr.

There is a literature supply depot at Perth. In fact, there is a depot in each state. This is made necessary by the fact that each state in Australia has its own railway system, using equipment of different sizes and types. Goods shipped by rail must be reloaded at the state borders. Passengers are required to change trains at state borders. There has been some talk of unification of the Australian railway at a cost of millions of pounds, but so far it is only talk. It is very costly to ship by rail from Strathfield, which is in New South Wales, to other states in the Commonwealth, so the Society's literature is sent by boat to principal cities in each state where the depots are maintained at considerable saving of money. Brother Knorr inspected the depot at Perth, as well as others along the way. In the afternoon the program included the two Australian servants and Brother Knorr. The evening session was served by Brothers

Henschel and Knorr, as outlined above. The same talks were given throughout the trip.

ADELAIDE, MELBOURNE, AND TASMANIA

After having a very pleasant period of fellowship with the brethren in Western Australia, the four travelers boarded a big DC-4 plane and at 10 p.m. were en route to Adelaide for the next day's meeting. Every seat in the plane was occupied, owing to the big rail-strike in Western Australia. Arrival at Adelaide was early in the morning. The travelers were taken to the Adelaide company's Kingdom Hall, which had figured well in the High Court case respecting the ban and which was now the site of the assembly. A two-day program was arranged for Adelaide, with the public talk on Sunday afternoon at the Majestic Theatre. There were 734 at the public meeting to hear "The Joy of All the People", by the Society's president, and they listened very attentively. Many of the people of good-will remained to hear the closing remarks by the president before he and the others left by air that evening for Melbourne. When once again aloft and circling over the city of Adelaide, they could easily see how well-planned the city was, with its square mile of buildings and streets at the center and parks along the outer limits, and then beyond that the friendly suburban areas. As they looked back to Adelaide to catch a glimpse of outstanding features to help them remember it their eyes fell upon the impressive sight of the rich golden sunset along the western horizon.

A one-day stay was scheduled for Melbourne. The brethren had arranged for use of the South Melbourne Town Hall, that huge municipal building with the clock tower that stands on a little hill. The city employees had decorated the hall with hundreds of flowers from the municipal gardens, making a beautiful setting for peaceful discussion of the Lord's Word. There were 970 in attendance.

It was necessary to rise very early the next morning to make the flying trip to Tasmania, the island state to the south. Up over Melbourne and Port Phillip bay and then out over Bass strait we flew. In about an hour we began to catch sight of Tasmania's shoreline and then beyond were the beautifully rugged mountains and fertile valleys. We landed near Launceston and were transported in a car by the brethren into the city. As we drove through the countryside we were aware of the different, yes, much cooler, climate. Launceston is a small city situated at the end of the navigable part of the Tamar river, with its rich bordering fruit-growing land. A few ships were at the docks. Toward the south we were able to see the remarkable river gorge, with its little pools and gushing waters passing beneath the suspension foot-bridge. The Kings Chambers had been engaged for the meeting. From all parts of Tasmania came 190 of the brethren, more persons than had been present at the public meeting held a month before in connection with the circuit assembly at Hobart on this island. This was the shortest visit of all, for the returning plane left for Melbourne at 6:50 p.m.

Wednesday, March 19, was another of those days for early rising at Melbourne. We must get back to Sydney, for there was much to be done at the office. Wednesday and Thursday were spent at the Branch office making a further check into organizational affairs. But the end of traveling was not yet.

BRISBANE AND SYDNEY

Friday morning the two American visitors ate an early breakfast. A change was made in their traveling companions, so they were joined by Gilead graduate Floyd Garrett and by Brother James. The flight to Brisbane required about three hours, and we arrived in ample time for the afternoon meetings, which were held in the Guild Cafe Theatre. The attendance was 700, a few being seated in the overflow hall at the Brisbane Art School a block away.

On Saturday morning, March 22, the brethren gathered at the Kingdom Hall of the Central Unit, where Brother Garrett gave the instructions on the day's field service and considered briefly the morning's text. A public lecture had been arranged for at the Brisbane City Hall, and advertising had to be done. In Brisbane, as in other large cities in Australia, advertising with placards and handbills is prohibited by laws, and so the advertising was done from house to house and through the newspapers. Results were quite good, for 1,300 were in attendance at the City Hall. The weather was exceptionally cool for this tropical part of Australia, which may have contributed toward the good results.

Immediately after the public meeting and closing remarks by Brother Knorr the travelers got on the move once more. Through a misunderstanding they proceeded to the same airport at which they arrived. Movement was slow because of the heavy traffic and crowds of people returning from the races; Australians love their horse-racing. When they arrived at the Eagle Farm airport they were informed that the plane for which they were scheduled was to leave from Archer Field, on the other side of the city. Actions were fast then. Right through the busy city of Brisbane they drove. It was relieving to see the sign ARCHER FIELD and tell by our watches that there was still time left to board the plane.

Sunday at Sydney was to be the largest gathering of all. The Town Hall in the heart of Sydney was accessible to all the brethren and many of good-will. The same fine spirit was shown at Sydney by the 1,950 present as had been evident at all other points. In addition to the regular program, announcements were made pertaining to the reorganization of the Strathfield Bethel home. Appointment was made of Floyd F. Garrett as Branch servant for the Australian work, which was heartily acknowledged by the assembled brethren. He had served as servant to the brethren in Sydney for several months and had also been a servant to the brethren in the United States prior thereto, as well as having spent some time at the Brooklyn Bethel.

Thus came to a fitting end the series of assemblies with the brethren in Australia. Throughout the tour Brother Knorr had spoken to the pioneers concerning foreign missionary service, and it was now seen that 104 of them had signified their desire to share in the foreign service work now so prominent in the affairs of the Lord's organization. Here was another testimony to the keen desire of the Australian brethren for the Lord's service first.

Monday morning it was arranged that a visit be paid to the Society's farm at Ingleburn, N.S.W. This 100-acre farm provides much of the food for the family in the Bethel home. The brethren at the farm expressed their joy over the assembly that had been held at Sydney, because it

relieved their hearts of a great burden which for years had weighed them down. They had been called in and put to work at different enterprises during former years, which to them were never right.

The remaining days up until Thursday, March 27, were spent with the Bethel family and the reorganizing of the work. Some of the brethren were transferred to servant to the brethren activity, and some to pioneer work, because there were too many in the family for the amount of work to be done. The family is a happy family, and they rejoiced greatly over the assembly at Sydney and the clearing up of a matter that really depressed their hearts for years. Many expressed themselves as knowing that something should be done, but they did not know what. Now that they had all in resolution asked the Lord's forgiveness and resolved never again to turn to such folly, they were happy and delighted with any privileges of service they might have, which must of necessity involve the preaching of this gospel of the Kingdom.

For the benefit of all the brethren in Australia, Brother Knorr wrote a letter that was published in the monthly workers' paper, *Informant*, as follows:

24 March, 1947

DEAR KINGDOM PUBLISHERS IN AUSTRALIA:

It has been a real pleasure to meet with most of you in the six assemblies held throughout Australia, from Perth to Brisbane. The joy manifested on the part of the brethren for the truths revealed was truly heart-cheering. At every assembly the resolution presented was unanimously adopted. This is comforting proof of the complete unity of the Australian brethren. I believe that the publishers and many of good-will that attended these meetings appreciate more than ever before the need of keeping hearts and clean hands and never again turning to folly and the things of this world. (Ps. 85:1-13) We appreciate too the mercy of Jehovah and his longsuffering with us and it has relieved our hearts and minds to ask the Lord to forgive us for the mistakes made in times past. Your resolution of "undivided devotion" gives us a new start in this land.

There were 4,726 that assembled at these six meetings of instruction to the brethren. Here is a potential possibility of having that many publishers in Australia soon, with Jehovah's rich blessing. The lovers of righteousness will "see your good works" in service activity and "glorify your Father which is in heaven". —Matt. 5:16.

During the period when brethren were engaging in commercial enterprises some consecrated persons were caused to stumble or turn aside from their service of preaching the Kingdom gospel. There were a number who had entered the pioneer service to give their full time to praising Jehovah and whose attention was diverted therefrom to the things of this world. This has left a shortage in the number of full-time publishers in Australia, for many more are required to properly cover the vast field here. I urge all these former pioneers now associated with the Lord's people, and, in fact, all publishers, to give thought to full-time privileges of service. Write to the Society's office for information or advice in this regard.

Many are unable to enter full-time service because of having families and other obligations. What I stated concerning participating in commercial matters should not be taken to mean that it is wrong to hold secular employment when such is necessary. As to this we have the Bible example of Paul, at Acts 18:1-4, noting, of course, how he arranged to regularly carry on the witness work even though he had to take up some secular work for a while. Not everyone can be a pioneer; that is why God, through his organization, provided for companies. Be a good company publisher if you can't be a good pioneer!

Others besides the pioneers were turned aside from serving Jehovah, and many apparently have ceased to carry out the consecration vows they made. My suggestion is that company servants and other mature publishers who know of inactive persons formerly associated with the Lord's work give consideration to visiting these with a view to aiding them to recover by explaining the mercy of Jehovah toward his servants and the truth that praise guarantees salvation. It is good to thus help one another. —James 5:19, 20.

So as to establish better organization in the Bethel home, Brother Floyd F. Garrett has been appointed as Branch servant, and it will be his delight to serve the organization and brethren here in Australia. He has had many years of experience in the field service in the United States. He graduated from Gilead school and then served some time in the Bethel home at Brooklyn. I am sure the brethren at the Bethel home in Strathfield and all of the publishers scattered throughout this land will give him their hearty co-operation. Assisting him will be Brother Benjamin B. Mason, who will spend part of his time in the office and the remainder in the field as district servant for Australia.

It has been a joy to work with the brethren here in the Strathfield office and to arrange matters more in harmony with the routine and activity of the Bethel home at Brooklyn. I feel certain that henceforth greater unity will prevail and the Lord's blessing will be manifested upon the activity here and yours in the field. The Memorial season is just a few days away and this is a time when all of us want to show forth the praises of the Lord by faithful service, by letting our light shine. By unity and co-operation with one another and expressing love for the brethren a wonderful work can be accomplished during the Memorial week-end and throughout the whole month of April.

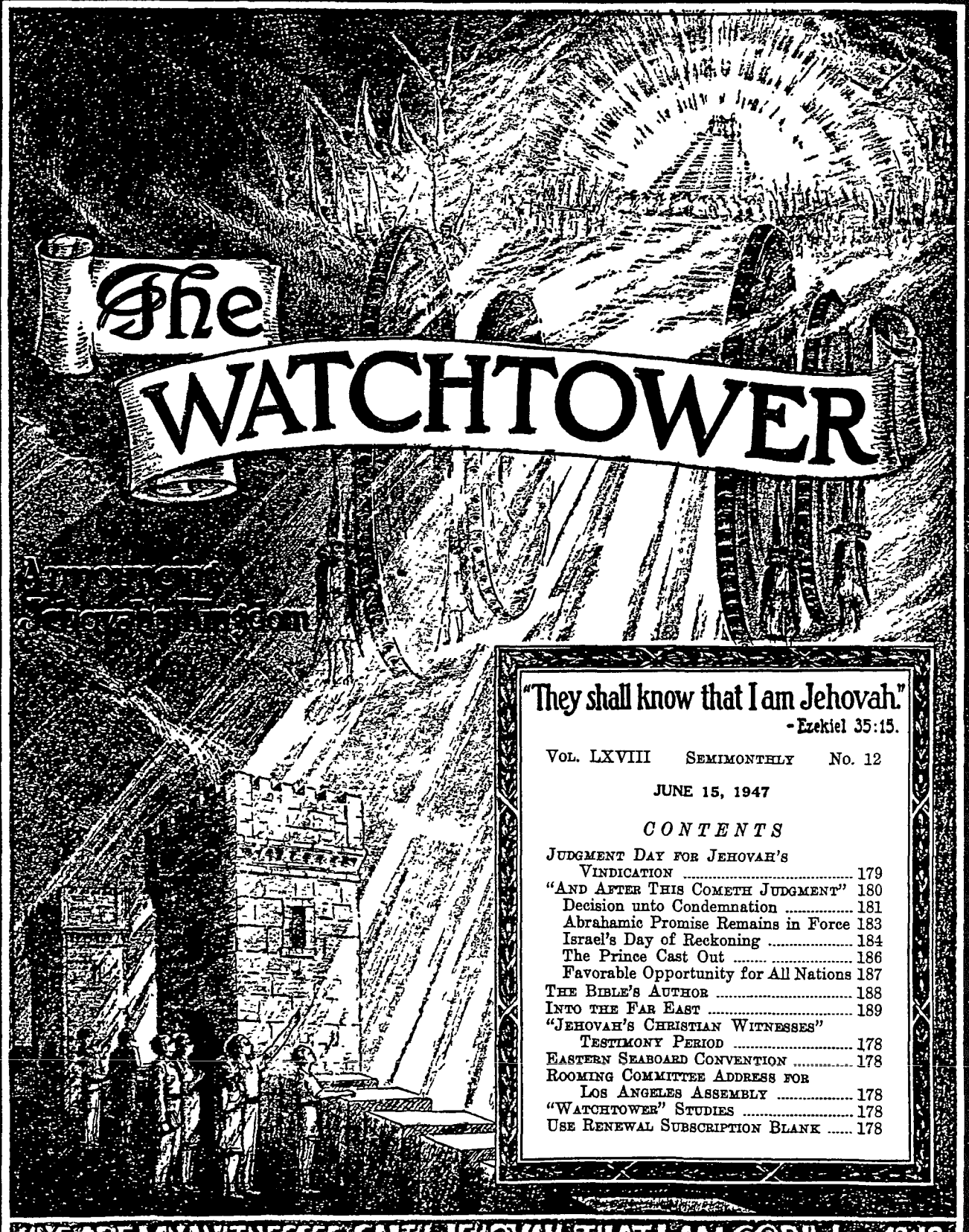
I believe with all my heart that the work here in Australia will be on the increase henceforth and that all of you brethren will be standing shoulder to shoulder with your fellow publishers world-wide to carry on this great expansion work of aiding the people of all nations in praising Jehovah, for the praising of Jehovah is the only guarantee of salvation.

Be assured of my love and prayers in your behalf as you seek first the Kingdom and its righteousness.

Your fellow servant,

[signed] N. H. KNORR, *President*,
WATCH TOWER BIBLE AND TRACT SOCIETY

The two weeks that Brothers Knorr and Henschel spent in Australia seemed like a day. There was so much to do that the time passed too quickly. To both of them it was a joy and privilege, for here there was work to be done and it was good to be used of the Lord to accomplish it. We shall look with keen interest to the future reports of Australia, and shall watch for the manifestation of the Lord's favor and blessing upon the efforts of the Australian witnesses, for surely here in this land there are many people of good-will, proportionately as many as in other countries, and the Good Shepherd Christ Jesus will surely guide them unto His clean organization where they will be fed and cared for right on through to the battle of Armageddon and beyond. No matter where one is in the Lord's work, isolated in a country or city all by himself or with a company group, he can be assured of the Lord's protection. As he keeps his hands and heart clean and carries forward the true worship of the Most High by praising Jehovah, he guarantees to himself salvation.



The WATCHTOWER

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

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JUNE 15, 1947

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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* GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower Society in every case.

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England, 34 Craven Terrace, London, W. 2	5s
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Jamaica, 151 King St., Kingston	5s
New Zealand, G. P. O. Box 30, Wellington, C. 1	6s
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Translations of this journal appear in many 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.

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"JEHOVAH'S CHRISTIAN WITNESSES" TESTIMONY PERIOD

The month of June, designated as above, started off the four-month campaign of reaching out into the extensive rural territory with the message of Jehovah's kingdom by his Christ. The special offer featuring the campaign is that of three bound books on a $1.00 contribution, this to include, if possible, the Theocratic ministry school book *"Equipped for Every Good Work"* and *"Let God Be True"* along with one other WATCHTOWER publication. Placed alone, *"Equipped for Every Good Work"* will continue to be offered on a half-dollar contribution. In view of the worthiness of it, preparations for this expansion work should go forward as early as possible, individually and collectively. A mere postcard or other request notice will call us to your aid and instruction if you, as a *Watchtower* reader, want to lend a hand in this work. Please report your June witnessing activity.

EASTERN SEABOARD CONVENTION

Many *Watchtower* readers find themselves unable financially or otherwise to attend the convention at Los Angeles, California, in August. Now we are very happy to advise that there will be a like convention for the benefit of the brethren in the East. The commodious Convention Hall, 34th Street near Spruce Street, Philadelphia, Pennsylvania, has now been engaged for a three-day convention, November 21, 22 and 23, 1947. At this convention the president of the Society and other official members will be in attendance and serve from the platform. More information later.

ROOMING COMMITTEE ADDRESS FOR LOS ANGELES ASSEMBLY

Watchtower readers planning to attend the national convention in Los Angeles, California, August 13 to 17, are hereby informed that the address of the Rooming Committee for that assembly is

Watchtower Convention Rooming Committee
106 W. Venice Boulevard
Los Angeles 15, California

Kingdom publishers will please see the June *Informant* for further details.

"WATCHTOWER" STUDIES

Week of July 20: "And After This Cometh Judgment," ¶ 1-19 inclusive, *The Watchtower* June 15, 1947.

Week of July 27: "And After This Cometh Judgment," ¶ 20-39 inclusive, *The Watchtower* June 15, 1947.

USE RENEWAL SUBSCRIPTION BLANK

The renewal blank sent you prior to the 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. LXVIII JUNE 15, 1947 No. 12

JUDGMENT DAY FOR JEHOVAH'S VINDICATION

"He hath prepared his throne for judgment; and he will judge the world in righteousness, he will minister judgment to the peoples in uprightness. Jehovah hath made himself known, he hath executed judgment."—Ps. 9:7, 8, 16, Am. Stan. Ver.

JEHOVAH God will vindicate his universal sovereignty by holding a judgment day over which he will preside. The One worthy to act as judge over all the universe could be only the Supreme One, and Jehovah is He. No one else could assume that position. His acting as Judge in the Highest Court will be no farce. His decisions will have all the authority of his high position and will have the backing of his irresistible and invincible force. Those of his adversaries who have flouted his sovereignty for the past six thousand years and who have not been brought to judgment will be unable to escape or nullify the execution of his sentences.

[2] Jehovah will make himself known as the Most High God of righteousness by the court rulings which he puts through to their full execution. He will clear his universal sovereignty of all suspicion of instability, invalidity, wrongfulness and dishonor by carrying out his righteous will and by upholding the laws and principles of justice and uprightness. He will exhibit the perfection of his judicial mind by bringing to a just and right settlement every question and problem over which there has been controversy. His solving of all matters will stand forever without appeal therefrom and without reversal. Righteousness will come fully in control of this earth, and all lovers of truth and righteousness on earth will find relief and will joyfully honor and praise the great "Judge of all".

[3] Correctly understood, then, Jehovah's great "judgment day" is something to look forward to with heartfelt desire and thankfulness, and not with blood-chilling dread. Do men on earth dread the coming of court days when the judge must sit on the bench and the trying of important cases under dispute must go forward to a final decision? Not so those who are innocent and in the right and wanting justice done, but only those who are guilty and who do not want their guilt proved and their sentence imposed and carried out.

[4] So, too, with the universal judgment-day foretold and described in the sacred Bible. Even the devils know it must come, although they keep on in their deviltry; concerning which the Bible says: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (Jas. 2:19) And concerning the time that the apostle Paul appeared before the bribe-hungry judge Felix and spoke about faith in Christ Jesus we read: "And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me." (Acts 24:25, *Am. Stan. Ver.*) Brought face to face with the Bible facts about Jehovah's great day for holding court, selfish men with an inner sense of guilt against God try to dismiss it from mind. They hope it will never come in their day, while their slavish attachment to sin and selfishness keeps them from reforming. Those persons, however, who long for God to rid the universe of wickedness and to enthrone righteousness everywhere, to vindicate himself, yearn for Jehovah's day to act as Judge. They are like the long-suffering Job who said: "But as for me, I know that my Vindicator lives; and as the next-of-kin he will stand upon my dust; and as the next-of-kin he will rise as my witness, and I shall see God as my defender; whom I shall see on my side." (Job 19:25-27, *An Amer. Trans.*) All those, therefore, who long to have their devotion to God's righteousness vindicated are bound to rejoice that Jehovah's great day of judicial action is at hand! Are you one of such?

[5] Persons of good-will toward God will not approach the following consideration of His judgment-day with any hesitancy, in the fear that they will find themselves headed for condemnation and punishment in that day. They will approach with calm confidence, keenly interested in how the almighty and all-wise God will set all matters straight, exalting what is right and putting an end to what is wrong, and handing down rewards and recompenses accordingly. They are anxious to learn how he will do justice to himself by vindicating himself and at the same time vindicate those who love and serve

him. They desire to know what course they should take now in this time of decision in order to meet with his approval and to be judged worthy of living forever in his favor in the New World. A Scriptural examination of this subject, apart from all the false ideas and teachings that the various religious systems have spread about it, is certain to bring great relief and assurance of heart and mind. Yes, it will bring genuine joy, because the day is at hand and we may live to see it.

6 One of God's servants long ago said of that day: "And he charged us to preach unto the people, and to testify that this [Jesus] is he who is ordained of God to be the Judge of the living and the dead." (Acts 10:42, *Am. Stan. Ver.*) This makes it certain that some persons of good-will are to be living upon earth when that great day sets in and, if the Judge rules that they are worthy of everlasting life for their faithfulness, they will never suffer a stopping of conscious existence on earth but will live on forever without going down into the grave. What a possibility for today!

"AND AFTER THIS COMETH JUDGMENT"

THERE would never have been such a judgment had it not been for what took place about six thousand years ago. It is to this that the apostle Paul refers, at Hebrews 9:27, 28, saying: "And inasmuch as it is appointed unto men [or, is laid up for men] once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." (*Am. Stan. Ver.*) It is a mistake for anyone to think from this statement that the perfect Adam and Eve in Eden were appointed to death before they sinned and that their living upon this earth was meant to be merely for a time, and, after they proved faithful in Eden during a period of trial, they would die and be judged worthy and go to heaven and be like the angels. In Eden the first man and woman were not on trial for either heaven or a fiery place of torment. They were on trial for eternal life on earth or for eternal death in the dust of the earth from which they were taken. They were never destined for heaven, if faithful. It is impossible for man to go to heaven, and long centuries after the death of faithful Enoch and Elijah the Lord Jesus said to a Jewish ruler: "I tell you of heavenly things. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man."—John 3:12, 13.

2 Mankind was destined solely for this earth; and upon the truthfulness of this fact the apostle Paul has written: "The first man is of the earth, earthy: . . . As is the earthy, such are they also that are earthy: . . . flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15:47-50) Jesus went to heaven only after he sacrificed his human life forever and then was resurrected to spirit life. Likewise for his loyal disciples there must be a change, resulting in their becoming spirit creatures in the resurrection, before they can inherit actually the heavenly kingdom of God.—1 Pet. 3:18; 1 Cor. 15:51-54.

1. Were Adam and Eve appointed unto death before sinning? and for what were they on trial?
2. How only could Jesus and his disciples inherit the Kingdom?

3 In front of the first man Adam there was set the opportunity for eternal life, with never a promise of being taken body and soul to heaven. He was no more of the heaven, heavenly, than the land animals, birds, and fish round about him. He was of the earth, earthy; and earth was made for him to occupy. Even if he never ate of the forbidden fruit in the garden of Eden, man was not promised a transfer of home from earth to heaven. He was merely promised a continuance of his life as a human creature, in earthly perfection and under the rulership of the universal Sovereign, Jehovah. But if man ate of the forbidden fruit-tree, what? Eternal torment in a fiery place within the bowels of the earth? Absolutely not; but Jehovah God said, in simple, unmistakable language to the perfect man: "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 if he never ate of it as long as God's prohibition rested upon it he would never die off the earth of which he was a living part. For him the test must result in either life or death, existence or nonexistence. Hence no one should fear that, while assigning faithful human creatures to eternal life in heaven, the divine decisions will assign disobedient human creatures to eternal life in frightful torments in a fiery chamber under charge of red devils. For those willfully refusing to turn to righteousness and obey the great Judge the divine sentence will be eternal death, everlasting destruction. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

4 The Judge's own Word tells us when and why it was "appointed unto men once to die, but after this the judgment". This appointment was made after Adam and Eve had sinned, and it was because they had sinned and would thereafter bring forth their children in sin. It was not a case of further judgment

3 What outcome to his course of action was set before Adam?
4 For whom was judgment after death appointed, and why?

for Adam and Eve. They had had their chance; they had been on trial and had willfully failed and were therefore justly sentenced to death, to return to the ground from which Adam had been directly taken. But Adam and Eve's future offspring had not been directly on trial in Eden, and for them there would be a future judgment possible.

5 Future judgment for Adam's offspring would be possible because of God's purpose which he there disclosed when Adam and Eve heard God say to the great Serpent, Satan the Devil: "And I will put enmity between thee and the woman [God's universal organization], and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) The Seed would be brought forth from God's holy organization, and then the Seed would triumph over suffering and death and would finally bruise the Serpent's head. This would open up the way for Adam's offspring to be resurrected out of the graves of death and to be given the opportunities and benefits of a judgment day. The Seed, because of faithfully resisting the Serpent and bruising his head, would be appointed by Jehovah God to be the Judge representing him on that judgment day. That day would result in the Judge's assigning many of Adam's offspring to everlasting life under Jehovah's universal sovereignty, and thus Jehovah God would be vindicated against the false charges and the seditious conspiracy of the Serpent, Satan the Devil.

6 Adam's offspring can die ONLY ONCE because of what he disobediently did in Eden, in offense against God. Showing why "it awaits men to die once, but after this a judgment", it is written, 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." (See also Hebrews 9:27, *The Emphatic Diaglott.*) It is ONLY ONCE that men can be affected unto death by what Adam did, because they all descended from him as a dying sinner, under divine condemnation. Hence when men were born as his offspring it unavoidably awaited them to die or to exist under the inherited condemnation of death. All were naturally in the same condition as King David, who said concerning himself: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." At the same time, a sinful father begot him. (Ps. 51:5) However, after men, Adam's offspring, are put on judgment before Almighty God, then Adam will not be responsible for whether they gain eternal life or suffer everlasting destruction, "the second death." Do you ask why? It is because, during the period of judgment, the divinely stated rule applies: "The soul that sinneth, it shall die. The Son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." —Ezek. 18:20.

7 Christ Jesus bore the sins of only those under death inherited from disobedient Adam. Hence Jesus died only once, and that once for all. We are warned that there will be no repeat performance of this: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin [due to Adam] once: but in that he liveth, he liveth unto God." (Rom. 6:9, 10) Christ's death and resurrection had long been foreshadowed by the Jewish high priest's going into the Most Holy of the tabernacle with the blood of the bullock and of the Lord's goat on the annual atonement day. If men die AFTER JUDGMENT which follows as a result of Christ's death for them, he will not redeem them again. He died to cancel the sin and death inherited only from Adam, and their death because of sinning during the period of judgment will not be due to inheritance from Adam. After entering their period of judgment they as sons will not die for the iniquity of their father Adam, but will die by reason of their own willful choice of sin. Their own iniquity will be upon their own head, and for this sin they will die, and there will be no mortal Christ to die for them again to ransom them. If, however, after entering into the period of judgment before God, they turn to righteousness with the help of Christ Jesus the Seed of God's woman, then they will enter into the way of everlasting life. They will avoid the "second death", everlasting destruction, from which there is no redemption or recovery.

8 Hence it does not unavoidably await men, nor is it appointed unto men, to die after they enter the period of judgment. Eternal salvation is possible for them; and many will gain this gift.

DECISION UNTO CONDEMNATION

9 Back in Eden the judgment or decision rendered by Jehovah God was one of condemnation to death. It resulted in condemnation to more persons than Adam and Eve. We read: "And not as through one having sinned, is the free gift. For indeed the sentence was from one [from Adam] to condemnation; but the gracious gift is from many offences [by Adam's many offspring] to righteousness. Besides, if by the fall of the one, death reigned through that one; much more will those having received the abundance of the favor and the righteousness [from God] reign in life through the one—the Anointed Jesus." Now, God's judgment or sentence in Eden

5. In view of what promise was such judgment possible, and why?
6. Why, before judgment, can men die only once for what Adam did?
7, 8. Why did Jesus die only once, and why are men not appointed to die after judgment?
9. God's judgment in Eden was to the condemnation of how many?

was to the condemnation of how many? The authoritative answer from his Word is: "Therefore, indeed, as through one offence, sentence came on all men to condemnation; so also, through one righteous act [by Jesus], sentence came on all men to justification of life." (Rom. 5:16-18, *The Emphatic Diaglott*) There we have the inspired comment on the judgment that was rendered in Eden against the sinner Adam: the effect of it was to bring condemnation upon "all men" descended from Adam, no matter which of the branches and families of the human race they are of, Japhetic, Hamitic, Semitic, Jew or Gentile.

10 If Adam had stayed obedient and faithful to God as universal Sovereign, the divine judgment would have been one justifying him to eternal life on earth, and he would have started off his family in the way of life and without any inherited condemnation. It is worth noticing here that judgment does not necessarily mean condemnation. In Adam's case the judgment might have been to his eternal justification for obedience, but actually the judgment that God rendered was to condemnation for his false step of disobedience. So all his offspring were children of a condemned sinner and were born sinners and under condemnation. Judgment day in Eden followed quickly upon Adam and Eve's sinning against the one great Lawgiver and Judge, who is able to save and to destroy. It came right after they had sinned and in the "cool of the day", which was doubtless in the fresher eventide. It was therefore at the beginning of a new day, because back there the 24-hour day began at even; as it is written: "And the evening and the morning were the first day," and so, too, with the other days of creation. At that "cool of the day" or at the evening that opened up the new day the great Judge Jehovah came and thus the judgment day in Eden came. Sentence was pronounced at that time, but the full execution of the sentence upon Adam did not come until nearly a thousand years later, when Adam was 930 years old. He died then and returned to the ground from which he had been taken when created.—Gen. 3:8; 1:5; 5:5.

11 All men descending from the sinners in Eden were caught in the condemnation that God there expressed as Judge. For Adam's offspring it could have turned out to be an unchangeable sentence to destruction, had it not been for Jehovah's covenant in Eden regarding the Seed of his "woman". That is to say, in the light of what we now know, the condemnation upon all of Adam's descendants would have been to our everlasting destruction had it not been for Christ Jesus' sacrificial death as a man and his presenting the value of his perfect sacrifice to God in heaven in order to ransom all those who believe in him and obey him. Concerning the Seed of God's *woman* the Scripture says: "Though he were a Son, yet learned he obedience by the things which he suffered [as a result of the Serpent]; and being made perfect, 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. 5:8-10.

12 Our only escape from the condemnation or adverse judgment is by getting in union with Christ Jesus, the Seed who suffered the heel wound. Such union is gained by believing in him as the promised Seed and by accepting his perfect sacrifice and devoting ourselves completely to Jehovah God in full consecration. The Bible expresses it just that way, saying: "There is therefore now no condemnation for those who are in Christ Jesus; for the spirit's law—life in Christ Jesus—has set me free from the law of sin and death. For what was impossible to the Law—thwarted as it was by human frailty—God effected. Sending his own Son in the form of sinful humanity to deal with sin, God pronounced sentence upon sin in human nature; in order that in our case the requirements of the Law might be fully met." (Rom. 8:1-4, *Weymouth*) The law that the Scripture here speaks of is the law that Jehovah God gave to the nation of Israel through the prophet Moses. The fundamentals of this law were summed up in the Ten Commandments.

13 God's law was given through Moses at Mount Sinai in Arabia in 1513 B.C., but it did not remedy matters for any of the human race. That is, it did not lift the nation of Israel out from under the condemnation inherited from Adam, because, if it had done so, it would not have been needful for the Israelites to have even Moses' brother Aaron and his sons serve as a priesthood for the nation. The law, being from God, was all right, perfect in itself, righteous, holy. But the human flesh upon which the law was made binding was what caused the difficulty. The flesh prevented the Israelites from measuring up to the standard of human perfection and so proving worthy of the right to life, free from condemnation. (Rom. 7:15) Even after they were given the law, the sin and imperfection and adverse judgment of God remained upon the Israelites the same as upon the rest of mankind, except that now, being favored with such a set of God-given laws, the Israelites came under a special accountability to the great Lawgiver and Judge, Jehovah. By being breakers of this law of their national covenant with God the Israelites came under the divine curse. Jesus Christ's death on the tree alone could rescue them

10. When was judgment pronounced and fully executed upon Adam?
11. Why did condemnation not turn out to be eternal destruction?
12. How is escape from this condemnation gained by us?
13. Why did the Mosaic law not remedy matters for the Israelites?

from it. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. 3:10, 13.

ABRAHAMIC PROMISE REMAINS IN FORCE

14 The mediator Moses was a minister or servant of that law covenant with Israel. The law of the covenant failed to legislate righteousness into the Israelite nation. It exposed them plainly as sinners, unable to justify themselves by any works of righteousness of their own. Moses' bringing the law to the Israelites has rightly been spoken of, therefore, as "the ministration of condemnation". It was such because the law that Moses ministered simply made it appear all the more strongly that they had inherited condemnation from Adam and that God was right in condemning them as well as all the rest of mankind. The law made them acquainted with what sin is. It showed them up as being in sin, the wages of which is death. For that reason, too, Moses' ministration of the law to Israel was also properly called "the ministration of death, written and engraven in stones". (2 Cor. 3:7, 9) Although it was a ministration of condemnation and of death, the delivery of the Mosaic law was made the occasion for marvelous supernatural sights and sounds around Mount Sinai and even with glory beaming from Moses' face so that he was obliged to veil his face from the terrified Israelites. This glorious background to the law of the covenant was in order to give the law covenant a fitting send-off, to show the dignity of it and the seriousness of it, and to show its authenticity or genuineness as being truly from Jehovah the Almighty God and Supreme Lawgiver. Also it foreshadowed the giving of a better covenant, a new covenant, which was to be marked with even greater glory, a glory that should not pass away as Moses' glory did.

15 For a fact, the entrusting of that law to Jacob's descendants, the Israelites, was an honor to them, for Jehovah God did not deal so with any other people. What nation on earth was there then, or is there to this day, that had or has such a marvelous law? "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD." (Ps. 147:19, 20) Said Moses to the Israelites: "What nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deut. 4:7, 8) Therefore there must come a day when God would hold final judgment with that nation of Israel for the great favor and privileges which he had long let them enjoy by the law. That he would do so, he reminded them, saying: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos 3:2.

16 The law given through Moses did not cancel or set aside the promise that had been made to the patriarch Abraham 430 years earlier. At that time, because of Abraham's faith and devotion, Jehovah God entered into a covenant with him, the terms of which were dictated by Jehovah God and which said: "In thee shall all families of the earth be blessed." After Abraham had proved willing to sacrifice his beloved son Isaac to God, this covenant promise was enlarged to say: "In thy seed shall all the nations of the earth be blessed." (Gen. 12:3; 22:18) This covenant with Abraham concerning his seed still stood after the giving of the Mosaic law to the nation of Israel, and the Israelites thought that by keeping the Mosaic law they could become that seed for blessing all other nations.

17 If, though, the privilege of being the seed to bless all families and nations of the earth was to be by their own righteousness through keeping the Mosaic law, then the Abrahamic covenant would have been made useless or set aside. If that was the purpose of giving them the law at Sinai, then it would have been as if God said to them: "Well, now, with this law you can earn your own salvation, and the sending of the Seed of the Abrahamic promise is no more necessary. By the works of this law you can justify yourselves and prove yourselves deserving of eternal life and worthy of my everlasting blessing. By this law is your chance for eternal life and blessing." To the contrary of this, the Mosaic law, because of the very unattainableness of its righteousness by condemned, imperfect men descended from Adam, was given for the sake of showing up their sins rather than their self-righteousness. It was given in order to teach the Israelites all the more that they needed to have Abraham's Seed sent in their behalf, because the Mosaic law made them all the more conscious of their sins and helplessness, and their inability to earn their own eternal salvation by self-righteousness. In view of this distressing fact, the Abrahamic covenant should have been a comfort to all faithful, believing Israelites, instead of being ignored because of the Mosaic law.

18 The law covenant was a schoolmaster to point

14. How did Moses minister condemnation and death? Why with glory?
15 Why must a day come for God to hold final judgment with them?
16. What covenant still stood after giving Israel the law?
17. What, then, was the purpose in adding the Mosaic law?
18. How was it a schoolmaster? and why not with an eternal curse?

them to Christ the Messiah. Along with having it, they could still trust in the Abrahamic covenant. They could still hope in the promised Seed, desiring his coming in order that they might get the blessing that would relieve them of the divine condemnation through the Law. The condemnation or curse of the law was not something that could not be lifted from the faithful-hearted ones. It was not a curse to a destruction from which there was no escape or release. The condemnation was not something which could not be changed by suitable means. Had it been such a thing, then the fulfillment of the Abrahamic covenant would have been of no benefit to Israelites. But the Abrahamic covenant was meant to include them, because the promise said that in Abraham and his seed, namely, in Jehovah God and his Seed of his "woman", Jesus Christ, ALL families and nations of the earth would be blessed. That meant also the Israelites, and them first, too, because they were the natural descendants of the faithful Abraham of old, who was a prophetic type of Jehovah God. The law covenant through Moses was therefore not intended to continue upon the nation forever. Neither was the law covenant intended to be extended and applied to all the Gentile nations, for the blessing of the Israelites and of all the Gentile nations was not possible by that Mosaic law-covenant.

[19] The ministration of the law covenant was a ministry of condemnation, but the Seed of Abraham was promised for the blessing of all families and nations with righteousness unto life everlasting. This is the teaching of the apostle's words at Galatians 3:15-19, 24, namely: "Brethren, I speak according to man;—no one sets aside or superadds conditions to a ratified compact, though human. Now to Abraham were the promises spoken, even for his seed. He does not say, 'And to the seeds,' as concerning many, but as concerning one; 'And to thy seed,' —who is Christ. Now this I affirm, that a covenant-engagement previously ratified by God, the law, issued four hundred and thirty years afterwards does not annul, so as to invalidate the promise; for if the inheritance be by law, it is no longer by promise; but God graciously gave it to Abraham by promise. Why then the law? It was appointed on account of transgressions, till the seed should come to whom the promise related; having been instituted by means of angels, in the hand of a mediator. So that the law has become our pedagogue to lead to Christ, that we might be justified by faith."—*The Emphatic Diaglott.*

ISRAEL'S DAY OF RECKONING

[20] Above, the apostle plainly says that the promised Seed of Abraham is Christ, that is to say, the anointed Jesus. It was at the Jordan river, immediately after his baptism by John the son of priest Zacharias, that Jesus was anointed with the holy spirit of God and thereby became Christ or Anointed One. Since the Mosaic law-covenant was a later addition to the Abrahamic covenant and to continue only until this promised Seed of Abraham should arrive, it follows that with Jesus' arrival and anointing the days of the Mosaic law-covenant with the nation of Israel were numbered.

[21] That law covenant had been added for the sake of transgressions. It was added to convict the Jews of transgressions and to convince them they were sinners unable to justify themselves by self-righteousness. It was therefore to prove to them that they needed the foretold Seed of Abraham, and was to serve as a school-attendant to guide them to Christ the Seed. This was the thought behind Jesus' own words to the Jews: "Had ye believed Moses, ye would have believed me: for he wrote of me." (John 5:46) The question that now arose with Jesus' presence among the nation of Israel was, Would the Israelites now be led by the Mosaic law to him as the Abrahamic Seed of blessing? With Christ Jesus among them, preaching God's kingdom and performing many miracles, the nation of Israel entered into a period of trial, a day of judgment. It was an end of a world for them, because it was the time when that system of things ended which had been in force for 1,542 years according to the law covenant made with their forefathers at Mount Sinai.

[22] At Jesus' anointing with the holy spirit A.D. 29 he became God's anointed High Priest, not according to the Levite family of Aaron, but according to the rank of the non-Israelite, non-Levite high priest Melchizedek who had once blessed faithful Abraham. By possessing his own perfect human life the High Priest Christ Jesus was in possession of a holy and acceptable sacrifice that he could offer up to God. It would really take away sins and would provide a righteous standing for sinners that accepted it. Because the sacrifice of himself as a perfect man could do this, he as High Priest needed to offer just one sacrifice, himself, and no more. On this account it is written concerning Christ Jesus: "Nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with blood of others [and not his own]; for then must he [that is, Jesus Christ] often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto

19. For what purpose was Abraham's seed promised, unlike the law?
20. Why was the law due to pass after Jesus' anointing?
21. How did Israel enter a day of judgment and end of a world?
22. What kind of priest was Jesus, and why needing to offer just one sacrifice?

them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:25-28.

[23] Christ Jesus manifestly came for a positive purpose, not for a "ministration of condemnation" like that of Moses when mediating the law covenant with Israel. He came for a work of salvation in vindication of God's name and sovereignty. All those saved will be delivered to the everlasting obedience to God's universal sovereignty. Hence Jesus said to the Jewish ruler: "God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:17-21) Thus, while Jesus was not sent into the world expressly to condemn mankind by a "ministration of condemnation", there were many that were condemned in connection with his coming and presence. This was true, although the judgment of all the world, Jew and Gentile, had not yet come.

[24] Jesus said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 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." (John 12:46-48) From this we gather the thought that then, at his first coming, which was in the flesh, he did not come to start a judgment day of all humankind. That would come "in the last day". He confined his preaching and activities strictly to the Israelites or Jews, and this put the Israelites specially on trial before God. On this basis Jesus did not contradict what we have quoted above when he said in the hearing of the Jewish Pharisees: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."—John 9:39.

[25] The man that had been sightless from birth and whom Jesus had healed said in answer to the question, "Dost thou believe on the Son of God?" "Lord, I believe," and then worshiped Jesus. But the Pharisees heard Jesus say that many who claimed to have spiritual sight would be made blind, and so they said to him: "Are we blind also?" And Jesus replied: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." (John 9:35, 38, 40, 41) It is beyond contradiction, then, that the presence and the preaching and the works of the Son of God put the Israelites on trial. The whole nation of Israel as such entered into a day of judgment. There was a division of the Israelites into the spiritually blind and the spiritually seeing ones. The ones that saw by having faith such as their forefather Abraham had saw that Jesus was the Son of God, the promised Seed of Abraham for their blessing. They proved themselves to be real children of faithful Abraham, because they did not trust in any self-righteousness of their own by the works of the Mosaic law-covenant. All these were harvested from among the nation of Israel and brought into Jehovah's Theocratic organization under Christ the Seed of Abraham. All the rest of the nation continued under condemnation and the curse of the law covenant that they had not kept.

[26] Concerning that season of judgment and the division of the nation into two classes John the Baptist said this as a prophet: "And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy spirit and in fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." (Matt. 3:10-12, *Am. Stan. Ver.*) Of necessity, Jesus as the tree chopper or as the harvester with the fan or winnowing fork had to act as judge, to determine which *trees* to chop down and destroy with fire and to decide which Israelites were *wheat* to be baptized with the holy spirit and which were *chaff* to be baptized with fiery destruction. Hence that was a national judgment day, from which only a remnant of natural Israelites came forth bearing the Kingdom fruits like good fruit-bearing trees and like spirit-baptized wheat preserved within Christ's Theocratic organization. With reference to that national judgment-day or harvest Jesus said to his apostles: "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. I sent you to reap." (John 4:35, 36, 38) That harvest-judgment ended with Jerusalem's fiery end A.D. 70.

[27] At Jesus' first coming to the Israelites, therefore, he came to carry out God's judgment long ago

23. With what positive purpose did Jesus come in the flesh?
24. How did he not come to judge the world, yet come for judgment?
25. What judgments came upon the seeing ones and the blind?
26. How was it a judgment day as described by John the Baptist?
27. Why should we today take that judgment of Israel seriously?

foretold when the prophet Isaiah had a vision of Jehovah's glory at his temple. Accordingly it is recorded of Jesus: "But though he had done so many signs before them, yet they believed not on him: that the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? For this cause they could not believe, for that Isaiah said again, He hath blinded their eyes, and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them. These things said Isaiah, because he saw his glory; and he spake of him." (John 12:37-41, *Am. Stan. Ver.*) This class of Israelites with eyes blinded by the Jews' religion and with hearts hardened by selfish unbelief was the condemned-tree class. They were the thrown-away chaff class that were burned with fire of terrific tribulation at the close of that judgment-period when Jerusalem was destroyed, many of the hard-hearted unbelievers being destroyed with it in the year 70. This matter is to be taken seriously to heart by us today. Why? Because that destructive culmination of the judgment time upon the Jewish nation was but a small-scale typical picture of the culmination of the judgment period into which the world of today has entered, and particularly so-called "Christendom".

THE PRINCE CAST OUT

[28] Just a few days before being lifted up on the torture stake to die in agony Jesus called attention to the judgment at that time. He said: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" (John 12:27-34) God's permitting the death of Christ Jesus on the tree was a point of judgment for them. It stumbled many who did not appreciate the sufferings that Christ the Messiah must first undergo from the Serpent at his heel before entering into his heavenly glory. The Jewish nation of that day being made the direct spectators of these things right in their midst were subjected to a judgment confined strictly to them.

[29] Jesus well stated it then, when he said: "Now is the judgment of this world," because that Jewish nation throughout his three and a half years of ministry proved itself to be a part of this world. Under judgment they proved they hated him, and hence Jesus said to his apostles: "If the world hate you, ye know that it hated me before it hated you. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." (John 15:18, 22-25) For this reason the "prince of this world" was to be cast out or expelled.

[30] Who is this "prince"? Satan the Devil, who, Jesus said, would shortly come and find Jesus refused to have anything in common with him and would therefore bruise the heel of the Seed of God's *woman*. (John 14:30) The prince of this world had taken control of the majority of the Jewish nation and put them at enmity with the Seed of God's *woman*. This was notably true of the rulers of the Jews who led off in the persecution of Jesus Christ and in procuring his death on the tree at Roman hands. As to the fact of this Peter said to the Jews: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, ... And now, brethren, I wot that through ignorance ye did it, as did also your rulers." (Acts 3:14-17; John 12:43, 44) Further concerning these Jewish princes the apostle Paul said: "They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain." (Acts 13:27, 28) And then to Christians he said of those Jewish rulers: "We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."—1 Cor. 2:6-8.

[31] As represented in that hard-hearted, unbelieving nation and primarily its willfully ignorant rulers or princes, Satan the Devil was cast out as "the prince of this world". Their capital city with its

28. How did Jesus' death test them and put them to judgment?

29. Why then, did Jesus say: "Now is the judgment of this world"?
30. Who is "the prince" that was to be cast out then?
31, 32. How does Paul throw light on this casting out?

temple house was abandoned by God to continual decline and final destruction A.D. 70. Therefore Jesus publicly spoke woe to the prominent and highly respected scribes and Pharisees and said: "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 [the temple of you scribes and Pharisees] is left unto you desolate." That was the house or temple that Jesus said they had turned into a den of thieves, and hence a place of their "father the Devil". (Matt. 23:1-38; 21:13; John 8:44) The casting out of this nation which had come under control of the "prince of this world" was long previously foreshadowed in the household affairs of Abraham. It was when he with God's approval dismissed Hagar the Egyptian mother of his firstborn son Ishmael from his establishment. He sent her and the boy away to shift for themselves in the world. Abraham did so at the urgent request of his true wife Sarah, because Ishmael menaced the life and happiness of Isaac, the beloved son that Sarah had borne to Abraham. The apostle Paul explains it thus, saying:

[32] "For it has been written, That Abraham had two sons; one from the bond-woman, and one from the free-woman. Now, the one from the bond-woman was naturally produced; but the other from the free-woman was through the promise. Which things are allegorical; for these represent two covenants; one indeed from Mount Sinai, breeding children for servitude;—that is, Hagar. Now Hagar signifies Sinai (a mountain in Arabia), and it corresponds to the present Jerusalem, for she is in bondage with her children. But the exalted Jerusalem represents the free-woman, who is our mother. . . . Now you brethren, like Isaac, are children of a promise. But just as then, the one born according to flesh, persecuted him born according to spirit; so also now. But what says the scripture? 'Cast out the bond-woman and her son; for the son of the bond-woman should not be an heir with the son of the free-woman.' Wherefore, brethren, we are not children of a bond-woman, but of the free-woman."—Gal. 4:22-31, *The Emphatic Diaglott.*

[33] Those who indulged in persecuting Christ Jesus and his faithful followers or brethren lent themselves to Satan the Devil as his seed, 'the seed of the Serpent.' When God rejected the Israelite nation of opposers to Christ, it was therefore a judgment down upon Satan the world's prince. This judgment was further shown in the fact that God's holy spirit from Pentecost onward was not poured out upon the Jewish princes and rulers and religious heads but was poured upon the small remnant that accepted Jesus as Messiah, the promised Seed of Abraham. As respects this judgment upon Satan and his visible organization Jesus specifically spoke after his last supper with his disciples. He then told them of the comforting holy spirit and said: "It is better for you that I should go away; for if I go not away, the helper 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 [or prince] of this world has been judged."—John 16:7-11, *Diaglott.*

[34] Under the power of God's outpoured spirit from and after Pentecost the good news about his anointed Son was preached, but for stubbornly refusing to accept him as the Messianic Seed the Jews failed to receive the spirit and were convicted as being unbelieving sinners. But a faithful remnant out of the nation believed in the Son of God as their escape from divine condemnation, and they had righteousness imputed to them through Christ Jesus, who had gone to heaven to his Father and presented the merit of his human sacrifice to Him. Furthermore, the outpouring of the spirit was a judgment against Satan the Devil and his earthly seed because it proved that Christ Jesus had been recovered from the heel-wound inflicted by the Serpent and had been raised from the dead and had ascended to his heavenly Father's right hand. So now the eventual bruising of the Serpent's head was a dead certainty.

[35] Satan, the prince of this world, had lost out and was condemned as a liar, whereas Jesus had won out because of maintaining his integrity to God while persecuted by the Serpent and his seed. God therefore appointed him to be Judge of both the dead and the living and the Judge of all of Satan's world. (Acts 10:42) The final judgment day on which Jehovah God will be fully vindicated through his appointed Judge is therefore a certainty to be faced by the dead and the living. "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.

FAVORABLE OPPORTUNITY FOR ALL NATIONS

[36] Owing to the Jews' hard-hearted unbelief and their adulterous connections and alliance with this wicked world Jesus pointed in warning to that com-

33, 34. (a) How was this judgment shown in regard to God's spirit? (b) How did it convict concerning sin, righteousness, judgment?

35. Why is the judgment day of the living and dead a certainty?

36. Why and how will the repentant Ninevites condemn that generation of Jews in the judgment day?

ing day of judgment wherein even the dead will rise from the graves. Showing the disadvantage that the Jews would have because of lack of faith and humility toward God, Jesus made out that they were worse off than the out-and-out heathen, by saying: "The Ninevites will stand up in the judgment against this generation, and cause it to be condemned; for they reformed at the warning of Jonah; and behold, something greater than Jonah is here." (Matt. 12:41, *Diaglott*) That is not saying that the rebellious Jews of that time or generation who persistently persecuted Jesus and his apostles will rise in the judgment day of the world. At death they went to Gehenna, but the Ninevites that repented will have a part in the general resurrection of judgment, not to be judges of the Jews, however. All judgment has been given into the hands of Jehovah's Judge, Christ Jesus, and he will therefore make all the dead in the graves hear his rousing voice and come forth to the opportunities of the New World under his kingdom. So, what Jesus meant was this: Those Ninevites, by their course of conduct during Jonah's preaching among them, set up a standard of faith and humility against which the Jews of Jesus' day and since could be measured. The measurement was sure to be, not favorable to the proud, self-righteous religious Jews, but condemning toward them.

[37] God's purpose in sending Jonah to the inhabitants of heathenish Nineveh was evidently to show up the Jews in this respect. It also provided some wonderful prophetic pictures, such as Jesus' resurrection from hell, which resurrection was a forerunner and guarantee of the resurrection of the repentant Ninevites and of all others in the graves. Jesus was the Greater Jonah. His preaching laid the basis for condemning the unrepentant, unreforming Jews living in the days of the public ministry of Jesus and his twelve apostles. To this day the vast majority of the natural Jews have failed to follow the example of the Ninevites and have refused to repent at the things preached by the Greater Jonah and to turn to him as the true Messiah, Abraham's Seed. For this reason they have turned down the divinely provided way of salvation, and the Kingdom privileges have been extended to the Gentiles. Many of these have had faith and humility like those ancient Ninevites that repented at Jonah's warning of destructive judgment as about to be executed by Jehovah God upon their mighty and populous city.

[38] Justly the nation of natural Jews was cast out of God's favor and organization, and the Kingdom gospel was sent afar to all the nations. As at other Gentile cities, at Antioch in Pisidia the apostle Paul and the Levite Barnabas preached in the synagogue to the Jews and to Gentile proselytes to Judaism. Here is what happened to show that the judgment went against the Jews and piled up against them till Jerusalem was wiped out A.D. 70. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Unlike the majority of the Jews then, "when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."—Acts 13:45-48.

[39] That was a serious charge made by the apostle, that the unbelieving natural Israelites had judged themselves unworthy of everlasting life. It was a warning of everlasting destruction. That day of national judgment for those natural descendants of Abraham was climaxed by Jerusalem's destruction by Roman military might in that fateful year 70. But it was a portentous foreshadowing of something future. It showed what was certain in the long process of time to befall the Gentile nations among whom the Kingdom gospel should be widely preached and who profess to accept it. Bluntly stated, it was an ominous foreshadowing of the judgment to come upon Christendom in our marvelous twentieth century. But this and other questions on judgment we leave to a supplementary article to explain, next issue.

37. With what purpose did God send Jonah to Nineveh to preach? and how has this been fulfilled regarding the Greater Jonah since?

38. How did the judgment of Jews show up at Antioch in Pisidia?

39. (a) Why was the apostle's charge against the Jews very serious? (b) Why was the nation's break-up a serious portent for Christendom?

THE BIBLE'S AUTHOR

BEFORE we can know the Author we must believe that he exists. How can we believe? By first having some knowledge. Take in such knowledge by looking around and reasoning upon what you see. Those flowers blooming in your garden: out of the same soil grow the many floral varieties of different hues and colors. Likewise from the same soil spring the divers kinds of trees, bringing forth different fruits at different seasons of the year. Some wisdom superior to man's must have arranged these things. And some wisdom greater than puny man's must have created the broad fields, the lofty mountains, the mighty rivers, the restless oceans, and surrounded this earthly ball

with an expansive universe that staggers the mind of man. Gaze with awe into the silent heavens at nighttime. Can you number the stars and planets moving through limitless space? Not with the most powerful telescope! Vast numbers of these heavenly bodies are so large that they dwarf the earth, yet each hangs in its place and noiselessly speeds in its orbit. Surely not all this has come about by chance, but the faculty of reason forces the conclusion that a Creator greater than this marvelous creation put them there!

That Creator is Jehovah God. (Gen. 1:1; Isa. 40:28) He is without beginning and without end; as Moses wrote of Him under inspiration: "From everlasting to everlasting, thou art God." (Ps. 90:2) The four great and eternal attributes of Jehovah God are love, wisdom, justice and power, which are manifested in various times and ways. Wisdom is particularly manifested in Jehovah's great purpose, which is set out in the book of which he is the Author, namely, the Bible. Far in advance of accomplishment Jehovah could state his purpose in the Bible because his wisdom enabled him to see the end from the beginning. (Isa. 46:9-11; Acts 15:18) Since man is the very highest type of all living earthly creatures and his intelligence is far superior to that of any other creature on earth, and since man is fearfully and wonderfully made, it is reasonable that his Creator would reveal to him something of the divine greatness and purpose. This Jehovah God has done through the Bible.

Who wrote the Bible? Men devoted to righteousness were moved to write by the invisible power of Jehovah; and several writers so state. (2 Sam. 23:2; Luke 1:70; 2 Pet. 1:21) This invisible power or spirit of God operated upon the minds of honest men who loved and were devoted to God's righteousness and promised Government of the New World. In the work of creation the invisible power or spirit of Jehovah operated, and in like manner it later moved men to write at its dictation. (Gen. 1:2) Thus did Moses write the first five books of the Bible. God's invisible power, which is the holy spirit, operating upon Moses' mind, enabled him to make a record of the chief events that had occurred and to write the law of God as given to the nation of Israel through Moses. In no other way could the true history of creation have been written. Such facts and truths were, therefore, written by inspiration of God, and not by imagination of ancient men.—See 2 Timothy 3:16; Job 32:8.

Before Christ there were more than twenty-eight writers of the Hebrew Scriptures, some of whom were prophets and by God's power foretold events yet far in the future. Christ Jesus when on earth spoke wisdom from God, including many prophecies, and years after his resurrection the holy spirit operated upon his disciples to record these wise and prophetic words, along with other essential truths regarding Jehovah's purpose. Hence it may be said that such Bible prophecy is history written before it occurs.

No human mind could of itself actually foretell facts or events to happen in the future. Only the divine mind, knowing the end from the beginning, could do that. If, then, we find that the Bible foretold certain facts and events centuries before they were to happen, and if now these events and facts are established as having taken place, such agreement of prophecy and later facts would be the strongest proof that the writers of such prophecies were inspired to write by the divine, all-knowing mind. That is exactly the type of evidence that confronts this generation of modern times. It comprises the strongest circumstantial proof that the Bible is inspired, and that Almighty God, Jehovah, and not the holy men whom he used as his secretaries or scribes, is the Author of the Bible. The collection of the Bible's sixty-six books into one volume was under the guidance of its Author. Its preservation through the centuries cannot be ascribed to any religious organization, but to its Author, who preserved The Book that it might serve the purpose for which it was written. —1 Cor. 10:11.

INTO THE FAR EAST

THE two world-travelers N. H. Knorr and M. G. Henschel, whose globe-girdling service-tour we are following in these columns, have now finished up their work in behalf of God's kingdom in the island continent of Australia. They are on their way to Mascot Airport at Sydney, preparing to leave for the next leg of their round-the-world trip that started from Brooklyn, New York, early last February. Workers at the Strathfield Branch office of the Watch Tower Bible & Tract Society were all anxious to go to the airport to see the Society's president and his secretary off. The Society's truck was rigged up with benches and practically the entire family had boarded it and were escorting the travelers to the suburban area of Sydney at seven-thirty o'clock on the evening of Thursday, March 27. Upon arriving at the airport the travelers went through the customary procedure for departing persons and then there were the final few minutes with the members of the Strathfield Bethel family and the visitors from the Sydney company of Jehovah's witnesses. To all it seemed much too soon when the large remodeled four-engine Lancaster bomber taxied up to the terminal building. Our travelers were not anxious to leave, but since they must part from their brethren they looked forward to returning to Australia at another time.

Shortly before 9 p.m. six passengers and the crew boarded the plane. It was quite a new experience for the travelers from America, for they had never been inside a plane with so small a cabin and so few seats. There were seats for nine passengers, but, instead of facing to the front as is usual, they were lined up side by side, so that the pilots' cabin was to the left of the passengers as they were seated. Bunks had been mentioned to them by the Qantas Empire Airways, the operators of the Lancastrian Service, and we could see three overhead. The seats were large and comfortable, and we were to find later on that these were made up into berths for sleeping of three more passengers; but these berths or bunks were none too large.

A few minutes after 9 p.m. our plane was gaining altitude over the brightly lighted city of Sydney, passing over the bowling greens and tennis courts used at night by the

pleasure seekers, tipping its wings to the famous Sydney Harbour Bridge, and then speeding toward the northwest and the next airport, Darwin. In a very short time the lights of Sydney faded in the distance and there was not much left to do but retire. We had to crowd into a corner or stand up somewhere in the cabin while the steward made up the bunks and assigned us to our places. It seemed to us that we had put forth a lot of effort and used a lot of time getting ready and using the bunks, for the little amount of sleep we were able to get was interfered with abruptly at four o'clock in the morning, when the steward brought a cup of coffee to each passenger and instructed each one to dress and prepare for landing at Darwin. Eight and a half hours after take-off we landed at Darwin; so we realized how fast our plane had traveled, for we knew it was 1,966 miles from Sydney to Darwin.

At Darwin's aerodrome we found out how warm the north part of Australia could be. It was dark in the early morning hours, "cool," they said; but the passengers were not used to that tropical weather and perspired freely as they were escorted from the plane to the waiting bus that was to take them into the city. As we sped along the highway, all we could see was the four-foot grass and a few trees. All the men were taken to Mess No. 1 building and the one woman passenger to the hotel. Showers were available and, though the shower felt refreshingly cool, as soon as one dressed again he felt as if he had not dried himself. Perspiration flowed freely. Cool drinks were served, but still it was a warm country. Then back to the bus and over to the hotel for breakfast. After breakfast the passengers were permitted to stroll about the streets near the hotel. As the travelers awaited word that the plane was once again ready to fly they could see the sun begin to rise over the bay. Soon the light of day began to reveal the make-up of the city, and we began to feel that we knew where we were. We could see the bay and its few naval tugs, as well as some of the city streets and shops. Then came word to return to the aerodrome. On the trip there we got a better idea of what Darwin was like. We found it was not a very large place; houses were scattered here and there, most of them being built high off the ground on concrete blocks or piling of six or more feet in height. There was nothing very attractive about Darwin; it appeared to be in a rather unfruitful country.

When we boarded the plane and waited for the take-off, we found that we had another man with us as passenger. He joined us at the take-off in viewing the contours of Darwin's harbor. While there was nothing outstanding about it, there is something interesting for air travelers where the coastline joins the breakers. The land in the background was flat and uninteresting, tropical but not picturesque. And it was not long before we were flying at 10,000 feet at a speed of 238 miles per hour. The first large body of land sighted was the island of Timor, that territory in the East Indies that for so long had been shared by the Dutch and Portuguese. Its bluish-gray hills could be seen off in the distance as we passed over the Timor sea; and as we approached we found the western portion of the island we were to cross was very rugged, green and apparently full of beauty spots. From the air we could see many cliffs and ravines, which had been formed by the fast-moving rivers down through the years. At the high rate of speed of our plane it did not take us long to cross the elongated island and the Sawoe sea.

Next the island Flores. Heavy vegetation was seen to be all over this island, and one or two plantation houses were visible near the cultivated spots. Then the Flores sea came under us, and multitudes of islands which looked from high above like brilliant jade gems in the midst of deep-blue water. Each one appeared to be a paradise all its own, and most of them were very small. How striking they were, those gem-like isles of green in the vast blue seas whose pounding surf upon the shores formed a contrasting silver-white setting! And on the horizon the huge billowy white clouds interspersed with patches of blue sky served to accentuate the beauty of the scene.

SINGAPORE

As we reached the Java sea we beheld to the north the shore of the fabulous island of Borneo. At the east there were high mountains, but soon the terrain became flat and marshy, there being many rivers draining into the sea. In story books they have told of wild men of Borneo, and when we saw a few palm huts occasionally we would wonder whether there were some of the wild men living there. All along the south coast of Borneo we flew. Then at 1:35 p.m. we crossed the equator and were soon over the islands lying just below Singapore, which city of world fame is approximately sixty miles north of the equator. Once over the harbor at Singapore we began to see the evidence that war had been fought through recent years. Funnels of ships and parts of hulls could be seen in the water. Docks had been damaged. At the Civil Airport, Kallang, where we were to land we could see the rusting steel frames of hangar buildings that had been burned out during the war. Our aircraft circled the city twice and then made a smooth landing on the steel mesh runway.

At the airport we were met by a pioneer Kingdom publisher who had served for many years in the Far East. Our luggage was inspected and put on the airways' bus by which we traveled through the city to the airways' office at the Raffles hotel. The trip was very interesting. First we passed the rows of Chinese shops. Every opening in the wall was used, by either a blacksmith, a cobbler, a merchant, or a jeweler. There were many eating places, too, but it seemed that many vendors of food had set up their restaurants along the curbs and were preparing their meals on the streets, where squatting persons were eating. It was very plain to see that the Chinese had retained their customary dress and habits of old China. This set them in contrast with the various Indian peoples who identified themselves by their turbans or a colored fez. Europeans, civilian and military, were also about in smaller numbers, some with sun helmets and shorts on, and others in conventional European attire. Occasionally we saw a Chinese or Indian who had gone over to the use of white man's clothing; but for the most part they appeared to be proud of their nationality and glad to identify themselves by their dress.

Signs were posted all over the business districts on posts and walls, but we were unable to understand the majority of them because we were not students of Eastern languages. Trucks whizzed by that had all sorts of Chinese writing on the sides. Taxis of every description were plentiful, and there were thousands of bicycles on the streets. We had

heard of the jinrikishas and had seen pictures of them in travel books, but here in Singapore we were surprised to find that almost all of them were tricycle-style and no longer pulled by a Chinese on foot.

We had been warned by the steward aboard the plane that accommodations were very scarce and that petty pilfering was very rife in Singapore. So we consulted the Qantas Empire Airways representatives at the Raffles hotel about rooms for the night. Since we were transit passengers en route to Manila the airways furnished free rooms for us at the hotel, which we were pleased to accept. A third person was staying in the room, a Chinese businessman who had come from Sydney a week before and whose plane had been delayed a week before departing for China. Later on we were to witness to him concerning God's kingdom and to place some booklets and magazines of the Watch Tower Society with him.

When we heard his story about delays, we lost no time in finding out about our connecting plane to Manila. In New York we had been told that the plane would leave on March 29 and would fly direct to Manila; but when we contacted the agent we were advised that departure would not be until the 30th and that then there would be stopovers at Bangkok and Hong Kong. We had expected to remain in Singapore over one night only, but now we were given an extra day in that warm city. We would also have to register with the police department and get permission to leave Singapore on the 30th. The trip to the police headquarters took us into another part of the city and gave us the opportunity of seeing more interesting sights. We could see close at hand how the people lived and did business. It seemed as though there were many flags of various colors and shapes hanging on poles down the street, but as we came closer we found it was washday and the Chinese had the custom of hanging their clothes out on bamboo poles over the streets to dry. There were hundreds of them, and in among the clothes we could pick out lots of Chinese flags flying from the buildings. This we were told showed how glad the Chinese of Singapore were that the Japanese army was no longer in control there. At the police headquarters we saw some of the Japanese prisoners of war who had been held to do laboring work in repairing some of the destruction wrought by the war.

The city itself is built around the water, and there is a canal that passes through the heart of the business area. Here we saw sampans, junks and small boats of various kinds, just about anything that would float. Stevedoring work was being done by men and women alike, mostly Chinese coolies, unloading rubber, pineapples, firewood, or huge crates of goods. The waters were very dirty, and a variety of odors greeted our nostrils; yet there were the Chinese children swimming in among the boats and having a good time.

The buildings in the part of the city we visited are all stone and concrete. We were told that no one knows how many of the natives, particularly the Chinese, live in one room, and that many of them have merely a place in which to change their clothing or store their few personal possessions. Many of them live on the streets day and night, and they say it is the best place to keep cool. Our hotel rooms were kept cool by fans going all night. Here we were to have our first experience of the trip sleeping under mosquito nets.

While in Singapore we arranged for two meetings, Friday and Saturday evenings at six o'clock. Eight attended the first meeting, and nine the second. The group of interested ones is made up of Europeans, Indians and Chinese. All of them are able to speak some Malay and some English. Some of them had been in prison camps for years during the occupation by the Japanese and suffered considerable losses of personal property as a result. Others had known of the truth before the war and, because they were not Europeans, had not been imprisoned. Still others had been interested after the return of the British to Malaya. It was gratifying to meet these brethren, for here was a nucleus for the re-establishment and development of the Kingdom work in Malaya. They expressed themselves as desirous of having regular study meetings once more, and were glad when Brothers Knorr and Henschel told them that two graduates of Gilead were to arrive on April 5 and that these brethren would be glad to show them what to do for the advancement of the service. A missionary home would be established and the brethren would be organized into a company. This made our extra day's stay in Singapore seem worth while, and we were satisfied that it was the Lord's will in the matter.

At six o'clock on Sunday morning, March 30, we were on our way to the airport to depart for Bangkok, Siam. It was raining hard, and Brother J. F. James, who took us to the airport, said it was unusual weather, but we soon found out that our plane would leave as scheduled. It was a pleasure to have two of the brethren with us at the airport, and we expressed to them our hope that sometime we might be privileged to return to Singapore and find a larger organization there. In our minds or in the minds of these brethren there is no question that a great work is yet to be done in Singapore. And that the literature will be printed in Malay, Chinese and Tamil, the principal languages used by the people in Malaya in addition to English, is their hope. They told us how much they desired to have the latest publications in these languages as soon as possible; so we assured them that we would see what we could do in China and India to forward the translation work.

BANGKOK

The plane we were boarding now was a DC-3, American-made. It was fitted out with two rows of bamboo armchairs on one side and bucket seats on the other. It was a former army-transport plane, but it was not up to perfection, because the driving rains came in through the doors; but we got into the sky in good order and the pilot steered the plane 40 miles off course so as to avoid the rain and storms over the land. He traveled right up the Gulf of Siam, and in 4½ hours we were flying over the extremely flat lowlands of Siam. We noted the many rivers and canals coursing through the land, and how the people had built their houses all along the canals. In the many rivers were fishtraps. These are common along the coast of the lands of the Far East. From the sky they looked like long picket fences

which lead into a funnel and then through a narrow opening into a heart-shaped trap, where the fisherman can gather the fish at will. The Don Muang Airport in Bangkok is about twelve miles north of the city, so we were not able to see the city from the air. This was just a stopover on our way to Hong Kong and Manila, but the brethren from Bangkok had been notified and were on hand to meet us. They took us into the city where we were to stay overnight. On the way into town over the rough road, from the car we got a close-up view of the canals, many of them filled with beautiful water lilies. The rice paddies had just been harvested. Hundreds of flat-horned water buffalo that are used for cultivating farms were roaming around the fields. People were washing themselves and their clothes in the muddy-water canals. Several Buddhist temples were seen along the way.

The brethren accommodated us at their home, which is the depot of the Society. These two pioneers who met us were German brethren that had escaped from the Nazis before the war and had come to Siam and had found a place to do good work in the interest of the Kingdom. We arrived at the depot, where one other German pioneer and the Siamese brethren were assembled for the Siamese *Watchtower* study. Immediately thereafter the English *Watchtower* was studied, and Brother Knorr was asked to read the paragraphs. It was an unexpected visit, because we were to spend five days in Bangkok a week later, at which time a public meeting was to be arranged for. After that a typical Siamese meal was provided, including soup and curry and sweet pork and rice.

Early in the morning we rose to leave for the airport. As we traveled through the outskirts of the city toward the airport we saw many men dressed in yellow robes walking along the side of the road. We were told these were Buddhist priests going along from house to house begging for their food. Each morning these priests walk along the roadsides and byways of the country, and people come to the road with large platters of rice and other foods. As the priests come by they put some rice in their bowls. Not a word is spoken; everything is done in silence. We must have passed more than a hundred of these priests on our drive of twelve miles to the airport.

HONG KONG

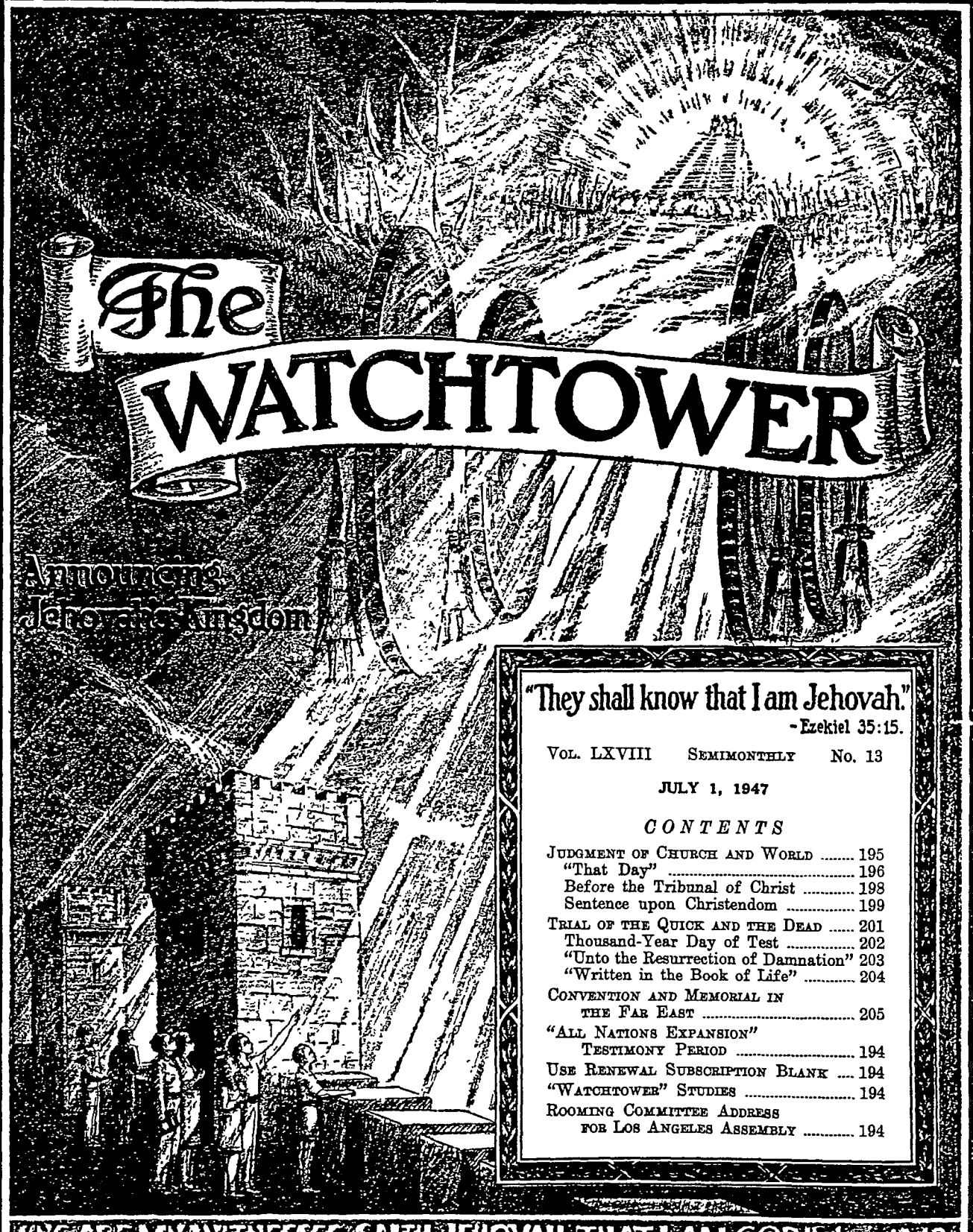
We were supposed to depart at 8 a.m. for Hong Kong on the Commercial Airlines, a Filipino company, but when the Siamese customs men made their inspection of the plane they found that during the time the plane was at the airport someone had smuggled some suitcases into the plane. Two small cases were taken into the customs office for inspection, and it was found that they contained thousands of bahts' worth of silver jewelry. The captain of the ship was called in to sign papers showing he knew nothing of the cases, and then we were permitted to go. When we boarded the plane there was little done to us, because we were in transit, but the Chinese passengers who got on at Bangkok were thoroughly searched and all their clothing checked for smuggled goods. We had a full load as we took off for Hong Kong and still the plane got off the ground quickly. We flew above the clouds and got only an occasional view of the mountains of Indo-China and the Chinese island of Hainan. As we neared Hong Kong at about 3 p.m., we saw how mountainous the area was. This is one of the most difficult places in the world on which to effect a landing of aircraft, because on three sides of the airfield it is bounded by mountains or hills of as much as 2,300 feet in height and there are only two gaps through which the planes can approach the airport. Because of the hazardous conditions no night-flying is allowed. When coming into the airport the passengers often wonder how the pilot will make it, but he skims the plane over the hilltops and we know he has full control. He made a very smooth landing on our trip. Then there were the usual formalities of immigration and customs, after which we were given a ride on a truck to the Peninsula hotel, in Kowloon, where we were to stay overnight. Kowloon is on the mainland; Hong Kong is on the island across the bay. We were given good rooms at the hotel as guests of the airline.

A few months before we left New York an American brother in Hong Kong wrote to the Society's office making inquiry about the work in Hong Kong and telling us of his interest in the work. He was associated with an American firm doing construction work on Hong Kong. We had his address when we arrived at Kowloon, and so we looked him up and, to our surprise, we found four persons interested in the truth, and it was indeed a pleasure to spend the evening with them. All were Americans who had come out to the Far East for work. We talked about the truth and found out something about the colony of Hong Kong. The brethren wanted literature with which to work, and arrangements were made for something to be shipped to them as soon as possible from the United States.

It was our schedule to leave the airport at ten o'clock the next morning, so our good friends accompanied us to the airport, where we took off for Manila. The weather at this time of the year is quite cloudy at Hong Kong, and as a result many of the early planes were grounded at the airport until just before we left. Clouds hanging low over the hills do not make for good flying conditions in Hong Kong. Though the clouds were at a low level and we could not see the tops of the hills around the airport, our plane sped along down the runway and the pilot knew where he was heading. We looked out of the window and saw how close to the hillsides we were as we gained altitude. Along the sides of the hills we could see how well the Chinese had terraced the land and arranged their little paddocks for the growing of food. It seemed that every possible inch of ground was in use on the hills.

The plane we were in took on new passengers at Hong Kong, and it became more like a menagerie. When Chinese travel they take the most unusual things with them. As baggage they had many baskets of ducks, chickens and other fowl, as well as a lot of chow puppies. What a serenade followed! The whining of the puppies, the peep of the chicks, the quacks of our web-footed friends, a veritable barnyard it was—almost a Noah's ark of the sky!

Then out over the South China sea toward the island of Luzon in the Philippines we flew. But about that, more later!



"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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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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"ALL NATIONS EXPANSION" TESTIMONY PERIOD

The entire month of August is a special testimony period designated as above, and the theme of expansion will be forwarded as Kingdom publishers everywhere enlarge their witnessing activities to take in the extensive rural sections of territory. The favorable weather of this midsummer month in the Northern Hemisphere invitingly calls for concentrated work in the countryside, and the offer is worthy of our best effort. For the third consecutive month the featured presentation will be three bound books on a $1.00 contribution, this to include, if at all possible, the Bible handbook *"Equipped for Every Good Work"* and the revealing textbook on fundamental Bible doctrine, *"Let God Be True"*, along with any other WATCHTOWER bound-book publication. *"Equipped for Every Good Work"* will continue to be placed alone on a 50c contribution. By means of this offer during August the message of God's established Kingdom will spread and expand in many nations. You, as a *Watchtower* reader, may share in the expansion work. A postcard or letter will bring us to your aid in putting you in touch with others near you active in this work, or in instructing you how to proceed. Please report your work accomplished during August, that the record of expansion in all nations may be complete.

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"WATCHTOWER" STUDIES

Week of August 3: "Judgment of Church and World," ¶ 1-15 inclusive, *The Watchtower* July 1, 1947.

Week of August 10: "Judgment of Church and World," ¶ 16-27 inclusive, also "Trial of the Quick and the Dead," ¶ 1-3 inclusive, *The Watchtower* July 1, 1947.

Week of August 17: "Trial of the Quick and the Dead," ¶ 4-19 inclusive, *The Watchtower* July 1, 1947.

ROOMING COMMITTEE ADDRESS FOR LOS ANGELES ASSEMBLY

Watchtower readers planning to attend the national convention in Los Angeles, California, August 13 to 17, are hereby informed that the address of the Rooming Committee for that assembly is

Watchtower Convention Rooming Committee
106 W. Venice Boulevard
Los Angeles 15, California

Kingdom publishers will please see the June *Informant* for further details.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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JUDGMENT OF CHURCH AND WORLD

"For Jehovah will judge his people." "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."
—Deut. 32:36, Am. Stan. Ver.; Acts 17:31.

"JEHOVAH is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us," sang the prophet Isaiah to the nation of Israel about twenty-seven centuries ago. (Isa. 33:22, *Am. Stan. Ver.*) In the first century of our so-called "Christian era" Jehovah judged the Jewish church in a final way, as shown in our last preceding issue of *The Watchtower*.

[2] Properly that time of accounting caught up with Jewry because in every way they had been advantaged far above the Gentile nations by the mercy and favor of Jehovah God. In the wilderness at Mount Sinai in Arabia the circumcised Israelites had been given his Theocratic law through his mediator Moses the prophet. "This," said Stephen to the Jewish Supreme Court, "is he that was in the church in the wilderness with the angel that spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us." (Acts 7:38, *Am. Stan. Ver.*) And Paul writes to Christians at Rome in the first century and asks: "What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God." "My kinsmen according to the flesh . . . are Israelites; whose is the adoption [by God], and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God [be] blessed for ever. Amen." (Rom. 3:1, 2 and 9:3-5, *Am. Stan. Ver.*) In view of those peculiar blessings ahead of the uncircumcised Gentiles a judgment day was due to arrive upon the Jewish church-nation at the coming of the Messiah, the Christ.

[3] When the blessed privileged position with Jehovah God was vacated by the Jewish church because of their rejecting His promised Messiah, the newly organized church under Jesus Christ the Head succeeded to the favored place as the spiritual Israel of God, his "new creation". They have the circumcision of the heart, inward cleanness of mind, in place of the outward circumcision of the flesh; and they are the ones meant in the words of blessing: "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." (Rom. 2:28, 29; Gal. 6:16) Upon them are fulfilled the special blessings foretold in the oracles of God which had previously been held only by the Jewish church. For this reason the new "church of God" under Jesus Christ came under a special responsibility, even heavier than that which had rested upon the Jewish church because of the greater and higher favor bestowed upon Christians. They must be judged by God according to the grander privileges and opportunities that He conferred upon them, and on account of this the apostle Peter writes: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:16-18) Christians entrusted with the gospel of God are put in a very responsible position.

[4] From the time of becoming members of God's household under his Head Son Jesus Christ the Christians are due to be judged by Jehovah God according to what they do henceforth till the day of their death in the flesh. Their judgment for eternal life or eternal death will not be based upon any opportunity to do righteousness after the resurrection from the dead under God's kingdom. No second chance for them in the New World! Nineteen centuries ago at the day of Pentecost (A.D. 33) the time came or arrived for the members of God's household of sons to become accountable for what they did henceforth. Upon their acts from then on in the flesh the final judgment upon them must be based. If they kept their integrity to God the Father by living up to His gospel which they had accepted through Christ, then the final judgment would be for their

1, 2. When did God judge the Jewish church finally, and why?
3. How did the Christian church come under heavier responsibility?
4. How did judgment begin? and with what chance for salvation?

salvation. But it would be a difficult thing for them to remain righteous in Christ and gain everlasting salvation: they would scarcely or with difficulty be finally saved, because it is a narrow way in which the Christians must walk through this world. Those professed Christians who grow careless and loose and then become ungodly and sinful because of disobedience to the gospel can hardly be expected to keep their integrity to God and win a favorable decision from him as Judge and be saved to eternal life. They will appear on the condemned side because of not having kept integrity.

5 Since the house of God, his church, comes under judgment first it is such a serious matter for all the members thereof, and none can afford to fall back into disobedience, ungodliness and sin like a worldling. Because judgment begins at the house of God's spiritual sons due to the exceeding favor into which they have come, it proves that their judgment precedes that of this world and of its inhabitants. This world is condemned to destruction; and with the best of reasons, therefore, the Christians are warned not to come into the condemnation resting upon this world. They are instructed to examine themselves carefully to see if they are staying true to Christ as members of his body, the church, or whether they are getting weak in Christian faith and getting spiritually sick and falling asleep as to their Christian opportunities and obligations toward God. They should especially judge themselves thus or search themselves through carefully at the season when they partake of the supper memorializing Christ's death. Their self-examination should prove them to be worthy to partake of the Memorial bread and wine, because they are continuing dead to sin and crucified to this world.

6 This is written to the "house of God": "But let a man examine himself, and thus let him eat of the bread, and let him drink of the cup; for he eats and drinks judgment to himself, who eats and drinks not discriminating the body. Through this, many are weak and sickly among you, and some sleep. If, however, we examined ourselves, we should not be judged; but being judged by the Lord, we are corrected, so that we may not be condemned with the world." (1 Cor. 11:28-32, *Diag.*) This statement shows that there is some distinction between judgment and condemnation, and that a judgment need not necessarily be condemnation to destruction. For a Christian of the "house of God" to be condemned with this world it would mean his destruction in the "second death", without possibility of a resurrection from the dead. Going back to the ways and companionship of this world of which Satan the Devil is god and prince is most serious. "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. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (2 Pet. 2:20, 21) If this world were not condemned to annihilation, then condemnation with the world would not be so calamitous for those of the "house of God". But the world is condemned to destruction!

5. Why should they judge themselves? and when?
6. What would condemnation of them with the world mean?

"THAT DAY"

7 It is true that 'judgment began with the house of God' back there at Pentecost of A.D. 33, because the spirit-filled Christians became directly responsible to God for what they did from then on. They were finally to be judged accordingly and to have their eternal destiny determined on that basis. But this does not signify that there would not come a specific day or season in the future when there would be a special judgment time of the house or church of God. There was such a final judgment-time that come upon the Jewish church with the Messiah's arrival, and that was a prophetic picture of what must likewise come upon the Christian church that succeeded to the place of God's favor when the Jewish church was finally cast out for unbelief and disobedience. Thus a day or period would come in which all the church together would be put on judgment and the decisions finally rendered and the rewards or recompenses be handed out by the divine Court. This would be at the time that the great Judge, Jehovah God, or his judicial Associate, Christ Jesus, would come for the holding of judgment, beginning with the "house of God". This would be when its prospective membership of 144,000 is complete and its last members are on the earth.

8 The apostle Paul repeatedly refers to this judgment day upon the church, when the decision of the great Judge is to be disclosed to all creation. Paul spoke of it as "that day". He was confident of a favorable decision toward himself because of the faithful life he had lived and according to which he was to be judged, for he said during his last imprisonment: "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.

9 In the day of judgment upon the Jewish church

7. Why must a final period of judgment come upon all the church?
8. How did Paul speak of that judgment day to Timothy?
9. Why will it be a "day of wrath" for many Christian professors?

nineteen centuries in the past the judgment went against them. Hence the day wound up in an expression of God's wrath against them, and only the believing remnant of Jews that accepted the Messiah escaped condemnation with it. They were rewarded with the divine favor and were entrusted with God's service and with the world-wide preaching of the gospel of His kingdom by Christ Jesus. So, too, as respects that day when Paul hoped to receive the crown of righteousness at the hands of the Lord, the righteous Judge: this will be a "day of wrath" for many of those who profess to be the "house of God" or his church. Christendom professes to be that house or church, and therefore she must be judged upon the basis of her claims and appearances. Here is how the apostle describes that day:

[10] "We know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God? [As when religious organizations condemn gambling and yet practice it in their consecrated buildings themselves.] Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, [he will render] eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honor and peace [shall be] to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God." (Rom. 2:2-11, *Am. Stan. Ver.*) "Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—1 Cor. 4:2-5.

[11] Plainly this judgment day comes with the arrival of the great Judge Jehovah in the person of his judicial representative, Christ Jesus. Since it is a day of wrath against this world, it comes at the end of this world. It is now in progress, for since A.D. 1914 we are living in the "time of the end", as is proved by all the visible signs and events that were foretold to mark such time. This means the arrival of a time of judgment upon all the church or house of God. Inasmuch as the members of his house of the past centuries were dead by the time that the "time of the end" began and the Judge came, the resurrection of the dead faithful members of God's house was timely and necessary. Their awakening out of the death state in the graves was foretold to fall due at the "time of the end" of the world and its nations, for it is written: "The kingdom of the world is become the kingdom of our Lord [Jehovah God], and of his Christ: and he shall reign for ever and ever. . . . We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth. And there was opened the temple of God that is in heaven."—Rev. 11:15-19, *Am. Stan. Ver.*

[12] The anger of the nations began A.D. 1914, World War I beginning then. Particularly since then the nations, and outstandingly those of Christendom, have been corrupting and destroying the earth. Forasmuch as judgment time begins at God's house first, the time came for the dead members of it, the "saints", to be awakened from the dead in order to receive their heavenly reward. Their resurrection has not been discerned by the angry nations because they are resurrected as spirit persons to be united with Christ Jesus in the invisible heavens. They are part of the church or body of Christ of which we read: "It is sown a natural body; it is raised a spiritual body"; and human eyes cannot see a spiritual body. (1 Cor. 15:44) Our time, then, is "that day" on which Paul and all those that love the Lord's appearing receive the crown of righteousness laid up for them. This is the day in which the "temple of God" in heaven is opened, in order that his judicial representative, Christ Jesus, might come there and take his seat and start off the judgment beginning with the house of God. On this account it was foretold to us that, at his coming to the temple, "the dead in Christ shall rise first."—1 Thess. 4:16.

[13] Just before his own resurrection A.D. 33 Christ Jesus came to his Father's house in Jerusalem, the temple, and cleansed it by casting out the religious racketeers, and this cleansing was three and a half years after he was baptized and anointed with the spirit in the fall of A.D. 29. Parallel to this, his promised coming to the *spiritual* temple of God

10. What exposures, rewards and recompenses will then be given?
11. When comes such day? and why with resurrection of Christians?
12. Why did not the nations see the resurrection of these?
13. How do we calculate when the Judge came to the temple?

would be three and a half years from when the "time of the end" began in the fall of A.D. 1914, at which time the 2,520 years of the Gentile times ended and Christ Jesus was enthroned in the heavens as Jehovah's anointed King. That means he came to the temple as Judge of the dead and the living in the spring of A.D. 1918, and all the events since then in church and world verify that conclusion as correct. This was long ago foretold by Jehovah's prophet, at Malachi 3:1-4. That, then, is when the dead begin to rise according to God's time-schedule.

BEFORE THE TRIBUNAL OF CHRIST

14 Faced with such a prospect, the apostle wrote: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:8-10) Christ Jesus sits upon the judgment seat after his enthronement in the kingdom of God, which enthronement was in 1914; and the service as Judge is one of his kingly duties. He is "the Son of David", hence heir of the Kingdom covenant that Jehovah God made with David when king in Jerusalem. One of King David's responsibilities was to serve as judge for the nation of Israel, and concerning him we have it reported: "David reigned over all Israel; and David executed judgment and justice unto all his people." (2 Sam. 8:15) When wise young Solomon came to the throne of Israel at his father David's death, he prayed to God and said: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" And in Solomon's first recorded sentence as royal judge he made a reputation for himself, so that we read of him: "All Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment."—1 Ki. 3:9, 28.

15 Fittingly, too, Christ Jesus undertakes the judgment proceedings after he becomes God's acting King in 1914. Then on coming to the temple in 1918 he starts judgment first at God's house. Hence the thoughts of the apostle were properly put together when he wrote of his hopes of the crown of righteousness in "that day" and said to Timothy: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom." He associates judgment with the kingdom and the appearing of the Judge at the temple.—2 Tim. 4:1, 8, *Am. Stan. Ver.*

14 Why does his sitting as Judge come after his enthronement?
15. When, therefore, did he start judgment at God's house?

16 Christ Jesus himself indicated that judgment work at God's house would follow his entrance actively upon the duties of the Kingdom. In parables he illustrated how he would start judgment with those of his responsible servants yet alive in the flesh on earth at his coming to the temple in 1918. One of these parables, that of the pounds, he spoke as he went up to Jerusalem because the people thought he was about to set up God's kingdom then at his first coming. The record says: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds [for example, £10], and said unto them, Occupy [or, Trade with this] till I come. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound [£1] hath gained ten pounds [£10]. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities."—Luke 19:11-17.

17 This proves that the Kingdom did not get established at Jesus' first coming and that the final judgment of his servants, his followers, did not begin at the "house of God" back there in the first century. However, back there he did begin entrusting the valuable treasure of gospel service (the pound to be used in active trading) to his consecrated followers upon earth. And as these consecrated believers have entered the ranks of his followers down the centuries to this year 1947, Christ Jesus has entrusted to them the symbolic pound, the precious gospel ministry. By the use of this pound each one might prove his zeal and devotion to his Lord and King down till the time of finishing his earthly course and making his final appearance before the judgment seat of Christ Jesus the enthroned King and Judge. Back in the first century the apostle said concerning this: "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) Thus, even since his coming into the Kingdom in 1914 and then coming to the temple for judgment in 1918, he entrusts the symbolic pound of the Kingdom interests to the remnant of his consecrated brethren of the house of God. The remnant must each "trade" with them or put them to use in God's service till death occurs and till their case comes up for final decision at the bar of Christ the Judge.

16. How did Jesus illustrate such succession of events?
17. What does that parable prove as to Kingdom, judgment, pounds?

[18] The same thing is illustrated and taught in Jesus' like parable of the talents, which he inserted in his lengthy prophecy on the signs that would appear at this end of the world. His including it in his prophecy on the end of the world argues that the fulfillment of the final part of this parable of the talents occurs in the "time of the end" of this world, namely, since 1914. Jesus said to his disciples: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.... After a long time the lord of those servants cometh, and reckoneth [or, settles accounts] with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:13-21) This is further proof that final judgment of the church takes place in "that day", a long time after his ascension to the "far country" of heaven, and first after he becomes a ruler and suddenly comes, at an unpredicted day and hour, to the temple to judge the "house of God".

[19] Many faithful servants died before his becoming king and arriving at the temple for judgment, but had faithfully used their precious talents or pound for the increasing of the Kingdom interests. These were resurrected, of course, into the presence of their reigning King and Judge at the temple. Their resurrection and uniting with him there was an expression of judgment toward them, a judgment of approval. By "patient continuance in well doing" they had sought for "glory and honour and immortality", and now they were judged worthy and were raised to eternal life in inseparable union with Christ Jesus in the heavens. (Rom. 2:7) They have risen first; but the remnant of His servants yet alive in the flesh must continue faithful until death before they can join in that "first resurrection" and appear before him face to face. They must keep on using the pound or talents of precious Kingdom service diligently in order that Jehovah God may bless it with increase to the approval of their Judge Jesus Christ. This remnant found alive on earth from and after his coming to the temple in 1918 are brought together as a united, co-operative servant-body under him their Head, and accordingly they are likened to a composite servant that is faithful and discreet.

[20] As regards how this remnant fares in the end of the world at Christ's sudden arrival at the temple, Jesus said further in his parable on the world's end: "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) From this it is plain that even before the members of the remnant complete their earthly course, they have a measure of judgment executed toward them by the Lord at the temple, in that he retains them in his service because he finds them faithful at their duties in the household of God. He executes judgment against the evil, slothful, self-seeking servant by taking away from such a class the talent or pound of service privileges inside Jehovah's Theocratic organization and by then putting them out of the organization, to be condemned with the world and to share its tearful fate. —Matt. 24:48-51; 25:24-30; Luke 19:20-26.

[21] However, the "faithful and wise servant" class is rewarded now even on this earth while they are in the flesh. They are appointed to be the visible servant with whom Jehovah God deals by Christ Jesus and through whom, therefore, God does his Kingdom-witness work in the earth. They are made his visible channel, and under Christ Jesus their Head they are given the "meat in due season", all the Kingdom truths revealed from time to time, in order that they may minister this to all of God's household of sons and to all the consecrated persons of good-will in all nations of this world. (Ps. 75:6, 7; Luke 12:42-44) But one sober fact must not be overlooked: the members of this "faithful and wise servant" class must each be faithful on his own part with the pound and talents placed in his personal care. Each must be faithful till death in order to continue a member of that approved class and in order to be found worthy of a resurrection into the exalted, majestic presence of the Judge in the heavenly temple. By this course alone can they avoid being shifted over to the ranks of the evil, slothful servant class.

SENTENCE UPON CHRISTENDOM

[22] This judgment at the house of God in the "time of the end" is the one referred to at Psalm 50:3-6: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by

18. What does the parable of the talents show as to order of events?
19. How are the faithful dead and faithful living then dealt with?
20, 21. (a) How are the faithful servant and the unfaithful-servant class handled? (b) What must members of the servant not overlook?
22. Why must Christendom then be judged, too?

sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Christendom with her hundreds of religious organizations sanctimoniously claims to be God's people, or saints. She must therefore be judged to prove publicly whether she does make up his saintly people or is a hypocritical religious liar.

[23] Under judgment since A.D. 1918, Christendom is found to be a modern Sodom and Gomorrah. She is a modern counterpart of the Jewish church cast away in the first century. The words of Isaiah fit her: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward. Except Jehovah of hosts had left unto us a very small remnant [Jehovah's witnesses], we should have been as Sodom, we should have been like unto Gomorrah. Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. What unto me is the multitude of your sacrifices? saith Jehovah: . . . And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood [of two world wars and other bloodguiltiness]." (Isa. 1:4, 9-11, 15, *Am. Stan. Ver.*) Christendom, disturbed at her own internal condition, cries out imploringly for "more religion". At the same time she scoffs at the Kingdom message proclaimed by the "very small remnant" of Jehovah's witnesses who say His kingdom by Christ Jesus is the only hope of lovers of life, peace and happiness. During World War I Christendom knocked into a dead appearance the work of Jehovah's witnesses in her midst with the result foretold, namely: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom." (Rev. 11:8) After World War I ended Jehovah brought his witnesses to life again, but to date Christendom fights their Kingdom message.

[24] At this late date Christendom, or organized religion, is yet like the "great whore", "the mother of harlots," described at Revelation 17. Shining up to the "kings of the earth" in this atomic age and letting them use her religious organization for their unclean worldly purposes, Christendom has saddled herself upon the monstrous man-made creature of many heads, the United Nations organization. She has no faith or desire toward God's kingdom as proclaimed in all nations by Jehovah's witnesses, and she would gladly kill them all off if Almighty God would only let her. She is already "drunken with the blood of the saints, and with the blood of the martyrs of Jesus", many of whom she killed since 1914. The Revelation says about the kings of the earth with whom she commits religious fornication to buy their favors and protection: "These shall make war with the Lamb [Jesus Christ], 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. 17:6, 14) Seeing that she will not have Jehovah's anointed King reign over her, but sides with his enemies in this time of judgment, she will have executed upon her the sentence of the Judge: "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (Luke 19:27) Thus in this trial period she is publicly proved not to be God's saintly people and will suffer the fate of Sodom and Gomorrah, fiery overthrow.

[25] This world, under Christendom's political, commercial and religious leadership, will no more be spared by Jehovah God the great Judge than was the old world of Noah's day or Sodom and Gomorrah. This sure destiny is made certain for this world by the apostle's words, at 2 Peter 2:4-9: "For if 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; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample [UNTO WHOM?] unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: . . . the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (Also Jude 7) Will any serious student of the Bible deny that since 1918 we are in the day of judgment of the nations? When was Christendom ever in a more responsible time before God, "the judge of all the earth"? Almighty God has let the imitation-Christian nations of Christendom exist on down to this day of judgment, because it was for this day that he was reserving them to be punished with destruction in the final end of this world.

[26] But, as with Noah and Lot, Jehovah God has faithfully kept his little band of witnesses. He will deliver them out of this crucial period of world temptation and will bring them alive through the catastrophic end of this world and over into the everlasting righteous new world to follow. Their eyes will be gladdened with the sight of what the aged apostle John saw in symbol by the help of God's angel. He writes: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her

23. Of what is Christendom proved to be a modern counterpart?
24. How is she pictured in Revelation 17, and with what fate due?
25. How does Peter show this world will meet certain destruction?
26. What will become of God's witnesses, and what will they see?

fornication.... the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Then the world rulers making up the world combine long dominated by organized religion will themselves be crushed with their world league by Jehovah's King and Judge, for "in righteousness he doth judge and make war".—Rev. 17:1, 2, 16; 19:11.

[27] Jehovah God now issues his challenge to the nations to come down to the low place of opposition to his kingdom where he will execute his righteous judgment upon them, saying: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up.... Let the nations bestir themselves, and come up to the valley of Jehoshaphat [the name means 'Jehovah is Judge']; for there will I sit to judge all the nations round about.... for their wickedness is great." (Joel 3:9-13, *Am. Stan. Ver.*) They will never leave the valley alive. It will spell the end of their world in total destruction, and Jehovah's universal sovereignty will be vindicated by his King by whom he makes war and executes his judgment upon all opposers.

27. What is foretold to happen at the "valley of Jehoshaphat"?

TRIAL OF THE QUICK AND THE DEAD

WHILE the nations are being assembled to the symbolic valley of Jehoshaphat for the showdown fight over world domination, another judgment procedure is in motion. The very small remnant of Christ's brethren of the house of God are proclaiming the message of salvation by God's kingdom throughout the habitable earth. It is for a witness to all nations. (Matt. 24:14) Who will accept the witness and act upon it? Those who are teachable and leadable and inoffensive like sheep will do so, no matter of what nationalities they are. Jesus' final parable in his prophecy on the end of the world illustrates this comforting fact; and again in the parable he underlines the truth that it is as King that he acts as Judge. That is to say, after the Kingdom of God has been set up, then Christ Jesus the enthroned King comes to the temple for the judgment of the quick as well as the dead. Note the words: "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 [the individuals of all these nations] 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 testing time determines who are "sheep" and who "goats".—Matt. 25:31-33.

[2] This is not the same judgment process as that pictured at Revelation 20:11-15. Those divided as 'sheep" and "goats" are not individuals brought back from the unconscious, inactive death state in the sea or in hell (the grave). These are the peoples of the nations living since the King's coming to the temple in 1918. They are included among the "living" or the 'quick", whom the Scripture says he will judge together with the dead at his kingdom and appearing. The time is the time of the Kingdom, because the King says to those who prove to be "sheep": "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) These "sheep" do not inherit a place on the heavenly throne alongside of Christ Jesus. They are not members of the "house of God", the spiritual brethren of the King. They become children of Christ Jesus, "The everlasting Father."—Isa. 9:6.

[3] The "sheep" are those who do good to the King's brethren, such as giving them something to eat or wear, housing them, relieving them in illness, or aiding them when under arrest or in prison for preaching the good news of the Kingdom. They are not the remnant of the King's brethren, because in doing the aforementioned kindnesses they confess they did not realize they were in fact doing such things to the King. Because they thus showed they were in favor of the kingdom of God by Christ, and because they lent support and active co-operation to the remnant of his brethren in increasing the Kingdom interests under hardship and opposition, the King judges them worthy of everlasting blessing on the earth in the new world and under the kingdom of heaven. —Matt. 25:35-40.

[4] Those who turn out to be "goats" are also included among the "quick" or living ones whom the King judges after coming to the temple in 1918. In condemnation he says to these on his left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41) Because they are condemned with the world, including Satan the Devil and his demon angels, Christ Jesus the King will not preserve these in the everlasting fire, as God preserved the three faithful Hebrews in Nebuchadnezzar's fiery furnace in Babylon. He will everlastingly destroy them therein just as the fire from that ancient fiery furnace destroyed the mighty army-men that threw the three Hebrews into it.

2. What other judgment-procedure is now in progress, and why?
2, 3. (a) Why is this different from the judgment at Revelation 20:11-15? (b) Who are the "sheep", and how are they rewarded?

4, 5. (a) What evidence condemns the goat class? (b) What is their punishment, and how is it everlasting?

(Dan. 3:20-27) "Jehovah preserveth all them that love him; but all the wicked will he destroy." (Ps. 145:20, *Am. Stan. Ver.*) The damaging evidence that condemns the goatlike ones is that they did not love God's kingdom and lent no support to it. Oh, the "goats" may blubber to the King that they did not know they were not helping him by not helping the remnant of his brethren of the "house of God" who were acting as ambassadors of the Kingdom upon the earth and preaching it. But if they had really loved the King, whom men cannot see, they would have loved the message of his kingdom and they would have loved his brethren whom men can see and hear. (1 John 4:20, 21; Matt. 10:40-42) Therefore the King says to those accursed ones: "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. 25:45.

5 The "goats" inherit no earthly blessings under the kingdom of heaven in the new world. As it is written: "And these shall go away into everlasting punishment [*kólasis*]: but the righteous into life eternal." (Matt. 25:46) The punishment that is everlasting upon the "goats" is destruction without end, a total cutting off from all life in contradistinction to the "life eternal" that the "sheep" inherit in the new world. For this reason *The Emphatic Diaglott* reads here: "And these shall go forth to the aionian cutting-off [*kólasis*]; but the righteous to aionian life." And this agrees with how it reads at 2 Peter 2:9: "The Lord knows how to rescue the pious out of trial, and to keep the unrighteous for a day of judgment to be cut off [*kolázo*]." This carries as its consequence that the "goats" will not survive the end of this world as Noah and his household survived the watery end of the old world, or as Lot survived the fiery end of Sodom and Gomorrah. At this world's end in the "battle of that great day of God Almighty" they suffer destruction as ungodly creatures, together with the invisible and visible parts of the Devil's world organization. Concerning this the apostle Peter writes: "But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. 3:7, 8, *Am. Stan. Ver.*) Our literal earth, the Lord's good creation, will survive the fiery destruction which will rage about it to consume Satan's world of demons and wicked men.

THOUSAND-YEAR DAY OF TEST

6 By the destruction of Satan's demonic heavens and corrupt earthly organization at the close of the judgment of the nations, Satan the Devil is bound for a thousand years. (Rev. 19:19-21; 20:1-3) Then follows a thousand-year day of test which will affect even the dead. The prophetic vision of this is given at Revelation 20:11-15, in these words: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades [the concealed state of those buried in the ground] gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."—*Am. Stan. Ver.*

7 The One seated upon the great throne the whiteness of which symbolizes purity and righteousness is Jehovah God (Rev. 20:12); but at this time of judgment he is represented by his anointed and enthroned Son, Christ Jesus. No one should marvel at this. Long ago Jesus said concerning this: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. 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. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."—John 5:26-30.

8 Now, in a return to consideration of Revelation 20:11-15: The dead pictured as coming from out of the sea, death and Hades (or buried condition), do not include the 144,000 members of the "house of God", the spiritual brethren of Christ Jesus the Head. Jesus said regarding these consecrated followers of his: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:24, 25) These faithful Christians were once under condemnation of death with the rest of sinful mankind, but the Kingdom gospel was preached to them and they believed on Jehovah God and his King. "For, for this cause was the gospel

6. When does the thousand-year day of test start? and whom does it affect?

7. Who sits upon the white throne? and who judges for him?
8. Why is the church not included in that judgment of those dead?

preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6) And the apostle John writes to these, to say: "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother [hence the world that hates Christ's brethren] abideth in death." (1 John 3:13, 14) And John also shows, at Revelation 20:4-6, that these take part in the "first resurrection", ahead of dead humankind in general, and that, at the beginning of the thousand-year-long day of judgment, they are enthroned with Christ Jesus and the privilege and power of judging with him as the Chief Judge is conferred upon them. —1 Cor. 6:2, 3.

[9] Besides these faithful brethren of Christ who live and reign with him for the thousand years, others will come forth from the graves "unto a resurrection of life". Many will be the devoted people of God who lived prior to Christ's death and resurrection but who suffered for their faith and devotion to God, "that they might obtain a better resurrection." Faithful ones, from Abel to John the Baptist, are here meant. (Heb. 11:35) Besides that, there are sheeplike persons of good-will who have appeared during this "time of the end" and thus during the present judgment of the nations. They have manifested faith like those men of old, but some have died and will yet die faithful before the fiery end of this world in Jehovah's great battle for vindicating his sovereignty. These modern-day "sheep" as well as the faithful ones of old will come forth to a "resurrection of life" on earth. At once on coming forth from the graves they will step onto the way to everlasting life, and the King will have nothing against them, just as he will have nothing against the "sheep" that survive the Battle in which this world ends. However, for them there is yet a final test to pass, and that is, when Satan the Devil will be loosed for a "little season" to test those dwelling upon the earth under the Kingdom.

"UNTO THE RESURRECTION OF DAMNATION"

[10] So, then, for the others of dead mankind that come forth from the graves, or from the sea and Hades, there remains the provision for them to hear the voice of the Son of man, the Judge, and to "come forth . . . unto the resurrection of damnation". This is because they "have done evil" in this life and have never come under God's favor for exercising faith and obedience toward him. The old English word 'damnation" is out of date, because the King James Version Bible translation was published in 1611. The modern-day translations render the original Greek word (*krisis*) at John 5:29 no more by "damnation" but by "judgment", and speak of the "resurrection of judgment". The cursed "goats" of the present "time of the end" will not come forth in this "resurrection of judgment". Why not? Because, at the destruction of all the "goat" class by the time of Jehovah's battle to destroy this world, the King-Judge appoints them to the destructive "fire reserved for the Devil and his angels" and they go into "everlasting cutting off" from all life. They, at death, go into the symbolic "lake of fire", namely, "the second death," from which there is no redemption by Christ Jesus, because he has died only once.—Rev. 20:14, 15; Heb. 9:28.

[11] The "resurrection of judgment", or standing up to judgment, does not mean that those who are reserved for this are damned or condemned right at the start and that there is no show for them during Christ's thousand-year reign. There is a difference between "judgment" and "condemnation". Proving this, Jesus said: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." And the apostle Paul wrote: "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."—Luke 6:37; Rom. 2:1.

[12] This distinction between mere judgment and condemnation shows that the "day of judgment" need not necessarily be a day of condemnation for all, and the judgment meant in the "resurrection of judgment" does not necessarily mean the "judgment of Gehenna" such as the hypocritical scribes and Pharisees of Jesus' day could hardly escape. Jesus said to them back there: "Serpents, progeny of vipers! how can you escape the judgment of the Gehenna?" But he will not say that to those coming forth from the graves to the "resurrection of judgment". (Matt. 23:33, *Diaglott*) If he were to do so, why, then, should he call them forth, seeing that Gehenna is the same as the symbolic "lake of fire" or "second death"? Those of the scribes and Pharisees back there that did not escape the judgment of Gehenna at the time when their nation was judged did not at death go to sleep in the graves to await a resurrection, but were forever destroyed. They are not included in the dead "in the graves", or in the *memorial* places, who are to hear the voice of the Son of man and to come forth.

[13] It is because Jesus Christ came to "give his life a ransom for many" that "all that are in the graves shall hear his voice, and shall come forth" by a resurrection. Consequently, Paul said, "there shall be a resurrection of the dead, both of the just and unjust."

9. Who besides them will come forth to a "resurrection of life"?
10. Who come forth to "resurrection of damnation"? "Goats"?
11. Does judgment mean their condemnation right from the start?
12. Why will it not mean a "judgment of Gehenna" for all then?
13, 14. (a) Because of what provision do the "unjust" come forth? (b) According to what will they be judged, and why?

(Matt. 20:28; Acts 24:15) The unjust are the ones that come forth to the resurrection of judgment, to be "judged out of those things which were written in the books, according to their works". The 'things written in the books' do not mean the records of all their past unjust lives and all the evil they have done before dying and descending into the graves. True, such evil lives and things of the present will have a hindering effect upon them in the thousand-year judgment day, because they will be the same personalities in the resurrection. But those things are in the past, just as a Christian's life before accepting Christ and consecrating to God is a thing of the past and Christ's ransom sacrifice takes care of all that. So the future is what counts for them.

[14] Christ's "ransom for many" opens up the way back to everlasting perfect human life for those coming forth in the resurrection of judgment. Only now, under the thousand-year rule of Christ the Judge, they have to be tested to prove themselves worthy of a decision of everlasting life in their favor. How the judgment will go in their case will depend upon their works, not their works in the past when Satan and his demons were on the loose, but their works henceforth under the righteous Kingdom. If their works are in harmony with the "things which were written in the books", then the judgment rendered toward them will be to justify them to everlasting life on a paradise earth. The books are therefore not personal-record books, but are God's books setting forth God's will concerning humankind during the Kingdom rule. Those things of God's law are the things worth reading and being published, and by these things which the Judge Jesus Christ publishes for all mankind's guidance they will be able to learn righteousness that tendeth to everlasting life. Such books undoubtedly symbolize something additional to the present-day "Bible" or "Holy Scriptures". —Isa. 2:2-4.

"WRITTEN IN THE BOOK OF LIFE"

[15] Moreover, the "book of life" is something still different. It symbolizes God's unerasable records of those judged worthy of life eternal on the perfected earth of the New World of righteousness. No records will be preserved of those who are destroyed: "the memory of the just is blessed: but the name of the wicked shall rot." (Prov. 10:7) To get one's name written in that book of life will depend upon one's works, whether they are in fulfillment of God's will and approved by his Judge and King. During his thousand-year reign, those coming forth from the graves as immature children will be granted the opportunity to grow up to responsible age, and every opportunity and advantage will be put in their way by the King and Judge to "bring them up in the nurture and admonition of the Lord" according to the books that are then opened. In fact, instruction in the Lord's way will fill the earth and be made available for all, both young and old. Each one, according to this knowledge gained, will be made responsible for his own works. No one will be prejudged or be held accountable for the willful sin of his present parents or offspring or other relatives according to the flesh.

[16] The Lord God's rule will then apply: "The soul that sinneth, it shall die." (Ezek. 18:4, 20) And the adequate opportunities to learn and to do right and to prove worthy of life will correspond with what is written at Isaiah 65:20: "No babe shall die there any more in infancy, nor any old man who has not lived out his years of life; he who dies youngest lives a hundred years; anyone dying under a hundred years must be accursed by God." (*Moffatt*) By living up to the wide-open opportunities to learn righteousness and to be lifted up to human perfection in God's image and likeness they can live on to an eternal age, in the new world which is a world without end. But those who by persisting in willful disobedience become accursed of God will be destroyed, after full opportunity.

[17] The Judge's writing in the book of life of all the names of those judged worthy of everlasting life in the new world will take place at the finish of the thousand-year judgment-day. At that time all on earth will be subjected to a final and determinative test of their integrity and indestructible faithfulness to the universal sovereignty of Jehovah God. This test will be imposed by the loosing of Satan the Devil for a "little season" when the thousand years are ended. He will go out from his prison for a little period of license and will use it to deceive as many as he can. (Rev. 20:7-10) The eternal issue of Jehovah's sovereignty will be also then the primary issue before mankind, and all on earth must face this final test, namely, the faithful ones of ancient times, the "sheep" of this time of the end, and all those or any of those included in the "resurrection unto judgment". If any then selfishly yield to the Devil's deceptions and rebel against being delivered by Christ over to Jehovah's universal and everlasting sovereignty, they will be condemned and sentenced to unending destruction. The Supreme Judge's decision already written and posted in prophecy is: "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15) Satan the Devil that deceived them into this rebellious course will suffer the same fate as they.

[18] All living mankind, then lifted up to human per-

15. What help will be given to get written in the "book of life"?
16. Why may some live to an eternal age? and others not?
17. When will the names be written in the book of life? and why?
18 When will the Supreme Judge justify them? and to what?

fection by the Judge's curative and uplifting power during the thousand years, will be able to resist the Devil's deception and to yield perfect obedience and flawless loyalty to the Most High God. All those lovingly choosing to do so during the Devil's short-time loosing will therefore hold fast their integrity to God and will not deflect one iota from their allegiance to him. They will be for his universal sovereignty first, last, and all the endless time of eternity. Successfully enduring this perfective test to prove them perfect in their obedience to God, the Supreme Judge will justify them to everlasting life, by declaring them to be right in his holy sight. (Rom. 8:33) Then his Associate Judge, Christ Jesus, will inscribe their worthy names in the "book of life", which will signify their receiving the priceless right to eternal life in human perfection in the earthly paradise. Then Jehovah's universal sovereignty toward this earth will be vindicated and will never again be challenged or interrupted.

19 By the faithful kingship and judgeship of the beloved Son of God, Christ Jesus, the close of the thousand-year day of judgment will witness Jehovah's name and sovereignty vindicated forever in heaven and in earth. "Blessed be Jehovah God, the God of Israel, who only doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen."—Ps. 72:18, 19, *Am. Stan. Ver.*

19. Through what agency will Jehovah be thus vindicated? and where?

CONVENTION AND MEMORIAL IN THE FAR EAST

IT IS Tuesday, April 1, and a plane of the Commercial Airline, a Filipino company, has set out from the Hong Kong airport eastward over the South China sea toward the Philippines, bearing among its passengers the president of the Watch Tower Society and his secretary. Three hours of flying and they catch sight of the Lingayan gulf, which indents Luzon island on the northwest. Then they fly over some of the beautiful country of the Philippine Islands. It was mountainous and green at first, but as they approached the city of Manila they saw that it became flat and swampy. There were many rivers flowing into Manila bay. As they flew over the city of Manila they could see signs of the devastation of war. There were many buildings without roofs or windows, particularly in the old walled city, and there were temporary bridges over the Pasig river.

At Makati Airport a delegation of the brethren from the convention of Jehovah's witnesses then in session gave our world travelers, N. H. Knorr and M. G. Henschel, a rousing greeting. Newspaper reporters were there. Photographers were on hand. They had banners on their cars advertising the public meeting to be held as the climax of the convention.

Accommodations in Manila were practically impossible to get. A committee of the brethren had been searching all over the city for suitable places. The brethren themselves had no rooms and their homes were filled by conventioners. Every good hotel seemed to be filled. Brethren attending the convention were sleeping in the open. Before the global war there was a ten-story hotel in Manila called The Great Eastern. During the fighting around Manila it had been bombed and burned and quite thoroughly ruined. However, some repairs had been made on the fourth, fifth and sixth floors, and the brethren were able to arrange for a room on the fifth floor of that hotel. Our hotel and all other large hotels in Manila employ guards with rifles for protection at the entrance.

The car provided for the visitors by one of the brethren was used to take them to the hotel, and on the way in they passed through much of the good part of the city that had been destroyed. The large government buildings had been used by the Japanese as fortresses at the time the American forces fought for Manila, as well as the large hotels and apartment houses in the good part of the city. Blocks and blocks of the city that had been homes of the people were now cleared-off open country; it was truly much worse than anything we had seen in Europe a year ago. The walled, ancient city where the Japanese made their final stand was practically completely destroyed, although the walls remain standing to the height of 18 to 20 feet. It is no wonder there is a shortage of housing facilities and hotel accommodations in Manila. When we reached our hotel room we looked outside of the window and saw what had been a department store or office building next door. It was now nothing but four stories of walls held together by twisted, rusting steel I beams. Yet, down on the street level, some of the people were using the floor as space for shops and other business enterprises, apparently not afraid that portions of the building might fall down on them at some time. Across the street the buildings had been blown out and some reconstruction was going on. All about us we could see the destruction that had been caused by shells and bombs. But Manila was a busy city, with plenty of traffic and noise.

As aforesaid, the convention of Jehovah's witnesses was on in Manila. The day before Brothers Knorr and Henschel arrived the brethren had assembled from all parts of the Islands expecting their arrival. We were two days late because of the change of schedule back there in Singapore and the necessity of staying over en route at Bangkok and at Hong Kong. But the convention was making good progress. The conventioners had gone right ahead advertising the public meeting, which was to be held on Wednesday afternoon, April 2, at the Santa Ana Racetrack. We could not go to the convention immediately because we had to check on our plane reservations for the flight from Manila to Shanghai and other places in the East, but immediately after making all the arrangements for travel we went to the

Santa Ana Racetrack, where 2,200 brethren were assembled.

The chairman, Brother Liwag, the district servant, had withheld the address of welcome to the convention until the American representatives arrived; so that evening he delivered his talk. He pointed out that all the brethren present were made of one blood, all of one family, and that all there who worshiped Jehovah, be they Portuguese, American, Chinese, Ilocano, Tagalog, Pangasinan, Pampango, Bicolano, Cebuano, Boholano, Ilongo, Leyteno, Samareno, Igorot, or Bagobo, were brethren. He also mentioned that now for many years they had longed for the president of the Society to visit them. The work in the Philippines began back in 1912, when Charles T. Russell, the first president of the Watch Tower Society, visited the city of Manila and delivered a public address on the subject "Where Are the Dead?" No one in all the Islands was in the truth then. That was the beginning of the sowing of good seed insofar as the Philippines were concerned. Since then much work had been accomplished in the Islands, and now their hopes had been realized and the president of the Society, N. H. Knorr, had come to meet with them and to help them in better organization. The brethren were very enthusiastic and welcomed with heartfelt applause the two American visitors.

In talking to the brethren that evening the president pointed out that there are now 2,700 publishers in the Islands, and this despite the great opposition shown by the Japanese toward the work and the putting of many brethren into prison camps during the war period. The brethren had been scattered by the war. Before the war there had been 380 publishers in the Islands, but these publishers never ceased talking and, when it was time to reorganize the work, the people of good-will who had heard the truth came forward. The brethren were told that the Society was sending four of the graduates of the Watchtower Bible School of Gilead to the Philippine Islands to help them with the reorganization. This announcement was received with great joy. Brother Knorr also invited the pioneers to meet with him the next morning. (At that time 36 filed preliminary applications looking forward to the time when they could attend Gilead and go on in missionary service in any part of the earth. There is much room for missionary service in the Philippines.)

Wednesday, April 2, was a very busy day for the brethren. They assembled in the morning for the discourse on baptism, and then those who had the desire to symbolize their consecration to Jehovah's service were taken to waiting trucks and jeeps and driven to the beach near Dewey boulevard at the edge of Manila bay. There were 151 immersed that morning. In the background could be seen the remains of many ships which were lost by the Japanese during their battle at Manila with the United States army. It was an interesting setting for these publishers of peace.

PUBLIC MEETING

That morning was also a faithfully employed time for the Kingdom publishers. They had the public meeting to advertise for the last time. Newspaper ads had been run for some days, and now the brethren themselves were going out with the placards and handbills for the last effort. It was daylight then, and we could see what the grounds looked like. The racetrack itself was as usual. There were two grandstands fitted with planks for seats, and the brethren assembled in front of the speaker's stand. The administration building of the Philippine Racing Association had been demolished by the war, but the stands still stood. They were built to accommodate almost ten thousand persons, and so the brethren had a big work to do to advertise the public lecture.

By three o'clock that afternoon 4,200 persons had assembled to hear the lecture as advertised, "The Joy of All the People." The audience paid close attention despite the many distracting features. One of the brethren in Manila has a motion-picture company and he wanted to take plenty of pictures so that he could make up a short feature to be run in all the theaters in the Philippine Islands. He had permission from the Branch servant to get some of these pictures, and hence everything was set up for the public meeting. As the public meeting began the flood lights on the platform were turned on, making it warmer than ever for the speaker. Two cameramen moved their cameras about during the whole program, taking pictures from many angles. The equipment was made for sound work, and everything was recorded as well as photographed. These photographers moving around with their lights and cameras caused some disturbance, but the audience soon got used to it and the speaker had to ignore it.

The brethren had arranged to broadcast the entire lecture over station KZPI, which station was of sufficient power to cover all the islands of the Philippines. They arranged for an hour and a half. Therefore Brother Knorr had to speak extemporaneously for about twenty-five minutes in addition to the regular talk given at other places. Comments on the convention were made by a staff announcer of the station at the beginning and ending of the lecture, with the result that a good testimony was given to the predominantly Catholic people of the Philippines.

In the afternoon a strong wind began to blow up from the direction of the bay, and it continued to increase until at about 4 p.m. it was sufficiently strong to blow plants off the platform. Finally, at 4:15, it ripped the big text-banner off the top of the platform. The platform itself was constructed of rough lumber and galvanized iron, which caused considerable rattling. The radio station's microphones had pennants on them with the call letters, which made good sails, and so every so often the speaker would have to reach out to keep the microphones from blowing over. Besides this, it was the dry season of the year and there was plenty of dust to fill the nostrils and eyes of the speaker. But all went well. The message was very well received and it is reported that the entire broadcast went over the air.

The closing session of the convention was that Wednesday evening. The wind had died down by then and the skies cleared and the moon shone brightly, which made a very pleasant setting for this last night of assembly. Brother Henschel, the president's secretary, who had spoken twice before, spoke first, using as his theme the good use of the tongue. He gave some excellent advice to the brethren on field matters. After his hour-and-a-quarter discourse, Brother Knorr followed with general counsel on company organization and the duties of the servants in the compa-

nies. Some of the brethren had the idea that when one becomes a servant he must show his authority, but it was pointed out that when the Lord Jesus came to earth he washed the feet of his brethren and he had come to serve the disciples, not to be served by them; and so all the servants appointed by the Society should act in a like manner by being anxious to serve the brethren as servants and not lord it over their fellow workers.

After the closing remarks the conventioners were anxious to know when the two visitors would return. Many were told that probably we shall see some of the Filipino brethren at the Watchtower Bible School of Gilead before we return to the Philippines.

The following day, Thursday, April 3, was spent at the Branch office of the Society in Manila. All of the servants to the brethren and the Branch servant and the district servant had a special meeting with the president, going over problems peculiar to the Islands and arranging details for the future work. Much mail was answered that day, and the rest of the time was devoted to going over the Branch office records and making plans for the future, leaving written instructions as to what should be done to advance the work which was being carried on very well. This was attested to by the fact that there are now 2,700 publishers and that approximately 5,000 are attending meetings regularly throughout the Islands. This is amazing when we realize that many of the brethren cannot speak English, let alone read it; and they have only one or two booklets in some of their dialects. Yet they meet together regularly, and through the translating by one of the brethren who knows English they are able to get much of the good, strengthening spiritual food so necessary now for the Lord's servants. An effort will be made to provide for the brethren more literature in the dialects, particularly in the Tagalog, which has been adopted together with English as an official language to be taught in all schools in the future under administration of the Republic of the Philippines. All this great increase has come in since the war began. The Filipino brethren love righteousness, and there are many of good-will of the same mind who are anxious to have the truth. While most of them understand some English, they prefer their own languages, such as Tagalog, Ilocano and Visayan. It is a real pleasure to have a share in serving them.

The visiting brothers counted it a privilege to have their meals with the brethren at the Branch during the day. The evening came much too soon for departing to the hotel and packing for their flight the next morning to Shanghai, China.

DELAYS

Getting-up time Friday morning, April 4, was at four o'clock, and we left the hotel for the airport. Many of the brethren arrived at the airport to give us their final good wishes, and they saw us leave in a large, new four-engined Douglas transport, the latest type. As we waited in the plane for the take-off we felt the heat of the sun beating on the outside of the cabin and while we hoped for a quick take-off we perspired. We had dressed up for the cooler weather of Shanghai, not for the heat of Manila. There was no difficulty in taking off and rising rapidly, because there were only a few passengers and not much freight. But while we headed north something went wrong with the No. 4 engine. It stopped running! So we had three engines left to get along with. The captain radioed back to the airport that we were returning to find the cause of this engine trouble. The big plane turned back toward Manila, flying high over the rice paddies which seemed to dominate the landscape. It would not have been safe to land with the full load of gas, and wisely the pilot headed out over the water and dumped about a thousand gallons of gasoline. It was 9:45 a.m. when we were again back at Makati Airport waiting in the terminal building until some decision would be made concerning the trip. After waiting for a while, the second officer came in with the report that no flight would be made that day and that all passengers were to go to the Manila Hotel on the company bus. Information would be given later on during the day concerning the time for departure. So we got our bags and boarded the bus. This time we drove into the city by a rough back-road and all along this road were wrecked freight cars and other war-damaged machinery, tons and tons of scrap iron. At the Manila Hotel the Pan American Airways representative arranged for rooms for us and in the afternoon we checked on the flight, but there was still no news. Then we were told to check again at eight o'clock. This allowed time for a trip to the Branch. That evening we paid a surprise visit to the Branch office. There they told us that word had come through a brother that a plane was due to return because of engine trouble; but they were not too sure about it, because we were not able to get there by noon. Of course, we were in custody of the airline people and were not sure what we were going to do during the day.

After returning from the Branch to the hotel we learned from the airline people that the engine could not be repaired for at least three days. This made our possibilities of getting to Shanghai very doubtful, but we talked the matter over and arranged for the next best thing, making arrangements to go to Hong Kong early the next morning and from there we would try to get a plane for Shanghai. So up we were at three o'clock the next morning, Saturday, April 5. We took off at dawn on the Trans-Asiatic Airways and flew northwest over the island of Luzon. This plane had the bucket seats along the side, with cushions, which provided us difficulty in seeing all the passing countryside. To the west we could see the mountains of Bataan peninsula and almost all of Manila Bay to the south. But soon we were above the clouds. At 10 a.m. we were flying over Hong Kong. Here we had to come down through the cloud bank, and the pilot cautiously worked his way down to the airfield, accomplishing this feat very skillfully despite the mountains round about.

As soon as we could do so, inquiries were made concerning planes going to Shanghai. Much to our dismay we learned that one had gone at seven o'clock that morning and there would be none that day or the next, Sunday, but we could check in the city to make sure about Sunday. When we arrived at the Peninsula hotel we found that there was no possibility of going to Shanghai before Monday morning. It was very disappointing, because it meant that if we were going to keep the rest of our schedule according to the reservations made it would be impossible for us now to go

on to Shanghai and visit the brethren there. A cable was sent notifying the brother in charge of the work there that he should try to fly to Hong Kong on Monday if it was at all possible, in order that the work of witnessing in China might be discussed and plans made for the future activity. (Readers of *The Watchtower* will be pleased to know, however, that three graduates from the Watchtower Bible School of Gilead are being sent to Shanghai to take care of the Branch office there.)

THE LORD'S SUPPER IN HONG KONG

Finding out that we could not go to Shanghai, we reconciled ourselves to staying in Hong Kong. We looked up our brethren here, and they were pleased to see us. They were surprised, too, because they expected us from Shanghai on Monday. Now we were able to visit with them and to deliver to them a packet of books that we picked up in the Philippine Islands and brought along for their use in the field service. One of the brethren had already made arrangements to start two book studies. In the afternoon one of the brethren was to leave for Tientsin, China, so we saw him to his boat at the pier in Kowloon and then went to Hong Kong on the ferry to find out if we could register with the Police Department and arrange for our departure permits. We found it was impossible for that day: we would have to return on Sunday morning. We made preparations that afternoon for the celebration of the Memorial or Lord's supper, getting the wine and arranging with a Chinese cook for the baking of the unleavened bread to be used as the Memorial emblems.

Sunday morning we arranged our business at the Police Department, and then had a few moments to look at Hong Kong. We observed that there is a cable tram running up the side of the mountain and that the buildings toward the top of the hill were all of the appearance of burned-out or war-wrecked buildings. We were told that following the capitulation of the Japanese army in Hong Kong the Chinese entered the big houses of the city and removed everything of value, including even the window frames. Hundreds of fine houses were thus ruined, not by war, but by stealing. Up near the summit of Castle Peak there is a walk that runs around the hill, but at this time of the year it is often in the midst of the clouds that hang close to the peak. Hong Kong is a city built on an island that is really composed of three large hills. The city runs from the waterfront uphill for about a mile. Beyond that point the houses become scattered as they approach the summit of the hills. The governor's mansion is located at about the center of the city, overlooking the main business district and the harbor. It is a very busy city, containing all classes of people. Thousands of coolies are running about carrying heavy loads divided in two and balanced evenly at each end of the bamboo pole they carry across their shoulders. It is amazing, the great weights they are able to lift by this means. Some have said, 'You can put anything on a coolie's shoulder and he'll carry it.' They do not appear to be able to lift with their hands and arms, but they have strong legs and backs.

The hawkers are seen all along the curbs. They have developed a competition with the regular shops by parking themselves in front of the shops and then proceeding to sell their wares, which are the same as those the shops carry, at a reduced price. The police are continually rounding them up, but as soon as they are free they go back again. Jewelry shops are many in number, and in front of each, as is true of banks also, there are men stationed with rifles ready to stop anyone who wishes to steal some valuables. It seems to be the custom here that the Chinese steal what they can. Prices are inflationary throughout the East now, and Hong Kong is a good example of it. Perhaps that is one reason why the people steal—to keep alive. The multitudes of the people in the East and the vastness of the territory that has never been given the Kingdom message, these features are impressive. The majority of the people have little or nothing. Many of them sleep on the streets at night. Others live on sampans and junks all their lives, often fishing green bananas and other things from the bay to feed upon. Yes, we wondered if the Lord God would show mercy to these millions of Asia by providing them with an opportunity to hear the message of His kingdom, and we recalled the words concerning Jesus at Matthew 9:35-38 as he compassionately looked at the weary people scattered about like straying sheep without a shepherd. We must look to the Lord to direct His service.

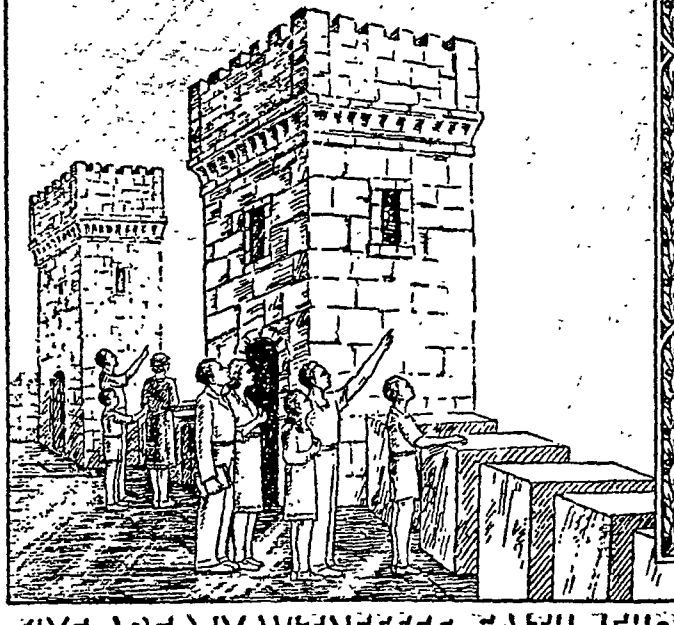
At six o'clock, Sunday night, April 6, four of us gathered together in the hotel room and discussed the Memorial of Christ's death. Brother Knorr gave the talk concerning the Memorial and its importance. It was a joyful occasion, and the privilege of the two brethren that partook of the emblems in association with the two persons of good-will was greatly appreciated. We thought of our fellow workers throughout the whole world who were assembling in small conventions and local companies and how, hour after hour as the earth rotated, the Memorial would come to each part of the earth. We were some of the first brethren to celebrate the Memorial that day, at least 13 hours before our brethren of the Brooklyn Bethel home in the United States would.

Monday came, and there was no reply or news from our brethren at Shanghai. In checking with the airlines we found there was only one plane due in from Shanghai and our brother did not come on it. We concluded that since we were unable to get to Shanghai the Lord would provide some other way, probably through the visit of the Gilead brethren, for the assistance of the Kingdom publishers in Shanghai and for the advancing of the Kingdom service in China, that mighty country of the East where so little truth is known.

O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd.—Isaiah 40:9-11, *A.S.V.*

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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JULY 15, 1947

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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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

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"ALL NATIONS EXPANSION" TESTIMONY PERIOD

The entire month of August is a special testimony period designated as above, and the theme of expansion will be forwarded as Kingdom publishers everywhere enlarge their witnessing activities to take in the extensive rural sections of territory. The favorable weather of this midsummer month in the Northern Hemisphere invitingly calls for concentrated work in the countryside, and the offer is worthy of our best effort. For the third consecutive month the featured presentation will be three bound books on a $1.00 contribution, this to include, if at all possible, the Bible handbook *"Equipped for Every Good Work"* and the revealing textbook on fundamental Bible doctrine, *"Let God Be True"*, along with any other WATCHTOWER bound-book publication. *"Equipped for Every Good Work"* will continue to be placed alone on a 50c contribution. By means of this offer during August the message of God's established Kingdom will spread and expand in many nations. You, as a *Watchtower* reader, may share in the expansion work. A postcard or letter will bring us to your aid in putting you in touch with others near you active in this work, or in instructing you how to proceed. Please report your work accomplished during August, that the record of expansion in all nations may be complete.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is $1, American money; individual copy, 5c; mailed anywhere.

"WATCHTOWER" STUDIES

Week of August 24: "Endurance That Wins," ¶ 1-20 inclusive, *The Watchtower* July 15, 1947.

Week of August 31: "Endurance That Wins," ¶ 21-40 inclusive, *The Watchtower* July 15, 1947.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII JULY 15, 1947 No. 14

ENDURANCE THAT WINS

"Do not then cast away your freedom of speech, the which hath a great recompense. For of endurance ye have need in order that, the will of God having done, ye may bear away the promise."
—Heb. 10: 35, 36, Rotherham.

JEHOVAH is the great example of endurance. This is true in a broader sense than meaning that he lives on without an end, as stated at Psalm 102: 12: "But thou, O Jehovah, wilt abide for ever; and thy memorial name unto all generations." (*Am. Stan. Ver.*) Aside from existing, he has endured in an exemplary way in matters where his keenest personal feelings and dignity are concerned. He has restrained himself where there is the greatest cause for provocation and for taking action against the provokers.

2 With hurt feelings toward God, many sorrowful or indignant men have asked: 'Why has Almighty God permitted wickedness? Why did he ever permit all this evil?' But with honor and respect toward God the question might better be put: 'Why has Jehovah God endured all the wickedness of these past six thousand years? How has he been able to endure it with such longsuffering and forbearance?' Endurance of wickedness there has surely had to be exercised on his part, because such wickedness has brought great reproach upon his name and has tried to block his good purpose and to destroy and to pervert all his good works. He of all persons in the universe has been undeserving of such misrepresentation, infamy and reproach to be heaped upon him, while his having omnipotent power made him always able to put a full stop to it at any time and relieve himself. For a most wise reason Almighty God has endured all this which has seemingly hurt his good name and his universal sovereignty.

3 By such exemplary endurance of all this at the hands of his foes, Jehovah has displayed himself as perfectly unselfish. If the complainers think they have been hurt by the reign of wickedness, wrong and oppression upon earth, then what about Jehovah God in view of all the outward hurt and reproach it has meant to his name and sovereignty in heaven and in earth? We today, who are the distant descendants of the criminal sinner Adam, have no just cause to complain against God because of the conditions amid which we carry on our uncertain existence. Being such as we are, so condemnable because of our imperfections and sins, it has been a divine mercy to us to enjoy even the briefest of existence. God's endurance of reproach and opposition to His own supreme self at the hands of enemies in heaven and earth has been with loving-kindness and mercy toward mankind in sin and imperfection. (2 Pet. 3: 9, 15) In justice to himself Jehovah God will not endure this for all time. He will in his wise time, after his purpose has been realized, use his almighty power to bring this wicked reproach and opposition to its fitting end. By that time he will have distinguished himself beyond equaling for his endurance of so much, and will win his point in the long-drawn-out controversy.

4 The apostle Paul points to both the endurance and the mercy of God and says: "Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour? What [then] if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in [Hosea], I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."—Rom. 9: 21-26; Hos. 2: 1, 23, *margin*.

5 Men are of the earth, earthy, like the clay of which a potter shapes his vessel, destroying it if it turns out unsatisfactory; and so we have no grounds for complaint against Jehovah God, who is the Creator, supreme in his universal sovereignty and also almighty. While he endures his opposers for his appointed times, he holds wrath against them or

1, 2 How is Jehovah God the great example of endurance?
3 In all this endurance how has God shown himself unselfish?
4, 5. How does Paul's illustration of a potter illustrate God's endurance and his mercy?

appoints them to an eventual expression of his wrath and thus sets them apart as "vessels of wrath fitted to destruction". The final destruction of the last surviving ones of such "vessels of destruction" will bring to a full end his time and need of endurance. His destruction of them shows that they lose and he wins. But during this period of his endurance he goes ahead with his glorious purpose and shows mercy upon certain human vessels. These he sets aside for the opposite of destruction, namely, everlasting life, and that in glory. Notwithstanding the wickedness all round about them and against them, he prepares these vessels to everlasting glory and defeats the purpose intended by the wickedness of his great opposer, Satan the Devil, and all his fellow opposers. These particular human vessels that are under preparation for the riches of divine glory are Jehovah's people, "the children of the living God." He bestows mercy upon them to make them his people, his children. The glory to which he brings them forth as his children is the glory of his heavenly kingdom under his "King of kings", Christ Jesus. To this kingdom will go the glory of vindicating Jehovah's universal sovereignty and blameless name and destroying completely all the wicked "vessels of wrath".

6 Under this heavenly kingdom others of humankind will live upon whom Jehovah God has had mercy, from the first martyr Abel onward and including an unnumbered multitude of persons of good-will living on earth during this twentieth century. Not all of humankind have turned out to be "vessels of wrath" worthy of destruction. That speaks well for Almighty God in enduring so long. It proves that his endurance has not been in vain but results in covering him at last with unsurpassable glory. His mercy is proved to be not misspent, but works out toward producing (1) a glorious kingdom family in the heavens under Jehovah's beloved Son Jesus Christ and (2) a recovered and perfected race of human creatures on a paradise earth, all inheritors of everlasting life.

7 This beautiful result of six thousand years of divine endurance will exhibit itself as a full answer to the Devil's boastful challenge. By corrupting Adam and Eve in Eden and turning them away from perfect obedience to Jehovah's universal sovereignty, Satan the Devil falsely charged that God could not exercise his sovereignty toward this earth and could not put on earth men and women that endure temptation and keep integrity toward Him. To permit such an endurance test Almighty God must allow time for the seditious and wicked activities of Satan the Devil toward angels and men. He must let the reproaches and false charges stand without a full and conclusive answer till his fixed time for it. Then, when he has the uncontradictable answer as furnished by the faithfulness and integrity of his devoted servants and has brought forth his promised kingdom despite the all-out opposition of Satan's organization, Jehovah God will show his long-pent-up wrath. He will make known his all-conquering power over Satan and his organization by utterly destroying them at the oncoming battle of Armageddon.

8 We have entered the "atomic age" of human science. We are unmistakably in this world's "time of the end", concerning which time Jesus' bracing words should constantly ring in our ears, namely: "But he that shall endure unto the end, the same shall be saved." (Matt. 24:13) This, above all times, is no place for wrong notions upon the subject. If we hope to win eventual salvation, then, without the exception of a single one of us, we must submit to a hard test of endurance. We cannot escape it. According to the principle upon which God now proceeds, we must expect it, face it, and go through with it. God has not spared himself from enduring unpleasant things that he could blot out instantly if the leading issue of universal sovereignty and of creature integrity were not pressing for an eternal answer. This whole world under its seditious god, Satan the Devil, is ranged up in opposition to God and to the vindication of His name and sovereignty by His kingdom. Unavoidably that means that everyone who seeks after God and consecrates himself to God's side of the issue and undertakes to serve him, has this world under Satan arrayed in continual opposition to him.

9 Every such one must steel himself to endure that wicked opposition and to bear it as long as this world stands and until it goes down in defeat at Armageddon before God. To be his victorious ones that overcome the world by their integrity, there is nothing else to do than to hold on doggedly to the end of the test. We cannot afford to disappoint ourselves by the self-pleasing idea of an end of the test of endurance tomorrow or "just around the corner", in order to get it over with in a hurry. In comparison with Jehovah's six thousand years of endurance, what is our short time of test? As to this matter of pleasing oneself Jehovah's beloved Son set the example for us to copy. In harmony with prophecies written long beforehand, Jesus Christ chose the course of enduring with God. We read: "Even the Christ did not please himself! On the contrary, as Scripture says of him—*'The reproaches of those who were reproaching thee fell upon me.'* Everything, remember, in the Scriptures was written beforehand for our instruction, so that through patient endur-

6. How will God's mercy prove to have not been misspent?
7. Why must God permit an endurance test before showing wrath?
8. Why cannot Christians avoid a test of endurance?
9. What disappointment should we not arrange for ourselves, and how did Jesus set up an example for us?

ance and the encouragement to be gained from the Scriptures we may hold fast to our hope. And may God, the giver of all patience and encouragement, grant you a Christ-like spirit."—Rom. 15:3-5, *The Twentieth Century New Testament.*

[10] We could please ourselves by escaping such reproaches and oppositions or by getting out from under them as soon as we should like. But if we appreciate being in under those reproaches and oppositions on the side of Jehovah God and bearing up under them for the vindication of his side of this issue, it will nerve us to endurance. Just for that we are glad to be in there under the endurance test no matter how long it lasts. Pleasing ourselves means pleasing the Devil's world, but to please God with all the lasting power of our minds and bodies is what we want. In order to do so, we must turn to the sacred Scriptures which the God of endurance lovingly caused to be written for our present needs. All those Scriptures, from Genesis to Revelation, testify continually to the unceasing antagonism between the Devil's world and God and his people. To be with God and on his side puts us directly in the line of fire of the opposition forces. There is no other alternative. But what an honor to be opposed for His sake! As long as this world keeps standing and fighting, we must make ourselves understand that endure reproach and hardship we *must,* to the end!

A NEEDED QUALIFICATION

[11] We do not have to turn long through the pages of the Bible to find that the most prominent persons that have qualified for everlasting life in the righteous new world have had to manifest steadfastness on God's side. Even to carry on as one of Christ's apostles this qualification was needed. In arguing that he did not come behind others whom the Corinthians looked upon as apostles, Paul said to them: "Although I am nobody, in no case did I prove inferior to the most eminent apostles. The signs that mark a true apostle were exhibited among you—in circumstances constantly calling for endurance—by signs, by marvels, and by miracles." (2 Cor. 12:11, 12, *20th Cent. N.T.*) Paul was not the one to seek for an early release from his duties as a minister of God's Word because it meant hard work and trialsome experiences. He did not quit the ministry demanding a pension on which to retire from activity, because of having served over a term of years or having reached a certain age. Instead of looking for early retirement, to lean back in ease upon his past record, he paid his own way to keep going in the blessed ministry of God's Word. Despite the burdens of the work, he prized it so much that he tried not to bring any reproach or blame upon this ministry as if it were a work for selfish interests, and so he did not burden the Christian congregations financially.

[12] Anything to carry on in God's service and to make his service impressive for good effect upon people's minds! this was the apostle's motive, expressed in these words: "I put no obstacle in the path of any, so that my ministry may not be discredited; I prove myself at all points a true minister of God, by my great endurance, by suffering, by troubles, by calamities, by lashes, by imprisonment; mobbed, toiling, sleepless, starving; with innocence, insight, patience, kindness, the holy spirit, unaffected love, true words, the power of God; with the weapons of integrity for attack [with the right arm] or for defence [with the left arm], amid honour and dishonour, amid evil report and good report, an impostor, but honest, 'unknown' but well-known, *dying* but here I am *alive, chastened but not killed,* grieved but always glad, a 'pauper' but the means of wealth to many, without a penny but possessed of everything."—2 Cor. 6:3-10, *Moffatt.*

[13] A young person, starting out as a Kingdom publisher in a Christian company, or as a full-time pioneer publisher, or in some other form of Christian ministry, needs to keep in mind what he may expect and then determine to go through with it in order to measure up to his privileges of the ministry. Paul was not asking the young Timothy to do only as he said, but to do as he did, when he said: "Love of money is a source of all kinds of evil; and in their eagerness to be rich some have wandered away from the faith, and have been pierced to the heart by many a regret. But you, Servant of God, must avoid all this. You must aim at righteousness, piety, faith, love, endurance, and gentleness. Run the great race of the faith, and gain the enduring life. It was for this that you received the call, and for this that, in the presence of many witnesses, you made your great profession of faith." (1 Tim. 6:10-12, *20th Cent. N.T.*) Having made a great profession of the faith or belief before many witnesses, Timothy had already carried on quite an activity of publishing the gospel message publicly and from house to house with Paul. But he must keep on in this ministry, not turning aside to gain money or other kind of selfishness by which he could pursue a sheltered life of ease. Gaining the prize of lasting life in heaven to which he was called depended upon his taking the hard way in this world, because it is the right way.

[14] At all times we need exhortation on this vital matter of steadfastness. Lest there be any weakening among the brethren, they must be regularly encouraged to hold on to the truth and to the precious service of truth-spreading. The missionary servants of God in the early church, in their calling back upon

10. Why do we not want to please ourselves in this connection?
11, 12. How did Paul show in himself the qualification all of us need?
13. What must a young person in the ministry determine to do?
14. Lest there be weakening by us, what is regularly needed?

the companies of God's consecrated people, found it needful to set the issues before the brethren and to show them what was required of them to make good and succeed for God's vindication. Describing what Paul and Barnabas did on their back-calls upon the young companies, Luke writes: "After preaching the gospel to that town and making a number of disciples, they turned back to Lystra, Iconium and Antioch, strengthening the souls of the disciples, encouraging them to hold by the faith, and telling them that 'we have to get into the Realm of God through many a trouble.' "—Acts 14: 21, 22, *Moffatt.*

15 It takes time to perfect the test concerning us. And if we cannot hold on and remain true and faithful during a short-term season of storm and trial, how can we expect to hold on and abide loyal for all eternity in the new world? Wait, wait, wait! seems to have been God's rule with his servants of old for a test of their continuance of faith. In the end, though, it did not prove to be a vain wait. As a member of the then visible governing body of the church the apostle Paul wrote, and, as a world-wide publishing agency, we are pleased to repeat his words of exhortation, saying: "We earnestly desire each one of you to show the same diligence for the full completion of the hope to the end; in order that you may not become sluggish, but imitators of those who through faith and patient endurance are inheriting the promises. For God having promised Abraham, since he could swear by no one greater, he swore by himself, saying, 'Surely, blessing I will bless thee, and multiplying I will multiply thee'; and so, having waited long, he obtained the promise."—Heb. 6: 11-15, *The Emphatic Diaglott.*

16 Abraham was already seventy-five years old when God called him out of Ur of the Chaldees to go into the Promised Land. He was about 125 years old when he received that oath-bound confirmation of God's original promise to him. This was immediately after Abraham went as far as God let him in offering up his beloved son Isaac, who was now about twenty-five years old. (Gen. 22: 1-18) Fifty years was a long wait in a strange land, but Abraham held on yet fifty years longer, until he died, when 175 years old, as a sojourner in that strange land. In all that time he was faithful as a witness and prophet of Jehovah God. (Ps. 105: 9-15) His faith and endurance are held up as a pattern to all the children of God who want to enter the promised blessings through Jesus Christ, the Seed of Abraham.

17 Since the ending of the seven "times of the Gentiles", in 1914 (A.D.), we as Jehovah's witnesses of today have come a long way over thirty-three years of time. We have passed through two world wars, with violent efforts each time by the Devil to destroy us by bitter persecutions, this last time by using fanatical mobs and Nazi and Fascist rulers egged on by religious clergymen. A postwar period now stretches before us, of how long a duration we know not. Because of persisting in our stand for Jehovah's kingdom by Christ as the hope of all men of goodwill, we may be sure further tribulations await us, come a third world war or not. Because the time stretches on indefinitely, with the certainty of new afflictions from godless masses as well as religious masses, should we faint and think this thing is endless and the reward an illusive will-o'-the-wisp? No! That would never vindicate God's sovereignty or honor his name, and he would not be justified before this world in conferring upon us the prize. The watchword is still that of unwavering endurance in doing God's will. In the past he has borne us up through severe afflictions, with confiscation of our property, bonds, imprisonments, concentration camps and tortures, bringing us through triumphantly with glory to his name and cause. Through the time that yet remains for the perfecting of our test he can do the same. His exhortation remains fitting for our day, which says:

18 "Call to mind those early days in which, after you had received the Light, you patiently underwent a long and painful conflict. Sometimes, in consequence of the taunts and injuries heaped upon you, you became a public spectacle; and sometimes you suffered through having shown yourselves to be the friends of men who were in the same position as yourselves. For you not only sympathized with those who were in prison, but you even took the confiscation of your possessions cheerfully, knowing, as you did, that you had in yourselves a greater possession and a lasting one. Do not, therefore, abandon the confidence you have gained, for it has a great reward awaiting it. You still have need of patient endurance, in order that, when you have done God's will, you may obtain the fulfillment of his promise."—Heb. 10: 32-36, *20th Cent. N. T.*

19 When we consecrated to do God's will we did not care that we were yet in this wicked world, but we wanted to do His will because we no longer cared to do the world's will and be conformed to it. Now, God must be letting this old world remain for a while longer because he yet has a work to do in it before its destruction. As long as he has work to do amid it and we are consecrated to do his will, then we want to be engaged in that work till it is finished. Our consecration to His work was not till any time this side of the world's end at Armageddon. It was for ever; and, happily, God's work for us will not end with Armageddon's battle. However, it is only after we

15, 16. What is God's rule with his servants, as in Abraham's case?
17. Why not quit because a postwar period with affliction is ahead?
18. What exhortation by Paul remains fitting for our day?
19. Why not engage in God's work to only a point this side of Armageddon?

have done what work is to be done during this present evil world that we shall enter into a realization of the grand things He has promised to his consecrated people. Serving God is, in fact, its own reward. But, in addition to the simple privilege of his work, there is a time for further rewarding us with the long-hoped-for things of his promise, after the completion of God's "strange work" at this end of the world.

[20] At times of weariness we may ask: 'How shall we stand up and last any longer?' By loving God with all our heart, mind, soul and strength is how. Our love of him we express by keeping his commandments. It is written: "Love suffers long and is kind. . . . covers all things; believes all things; hopes for all things; *endures* all things. Love fails not at any time." (1 Cor. 13:4, 7, 8, *Diaglott*) Unless it is out of love of God that we endure, our bearing up under burdens and afflictions does not mean devotion to him and does not have the effect of deepening our love for him. It is for some other cause and does not count with God. But what was not Jesus able to do out of love for God his Father? and what can we his followers not do and endure out of love for God our Father and his?

THE FACTORS OF JOY AND HOPE

[21] As we look at Jesus we mark that he did the will of God gladly, and not with grief. His joy at doing the divine will constituted inward strength to him. He knew better than anyone else the truth of the Scripture: "The joy of Jehovah is your strength" (Neh. 8:10, *Am. Stan. Ver.*), and hence we must look to Jesus: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." By looking to Jesus as the perfect illustration of what to do when the running in the race-course to everlasting life seems rough, grueling, lengthened-out and almost exhausting, it gives us a new infusion of strength to pace onward closer to the prize, with fresh joy at our privilege. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. 12:2, 3.

[22] Jesus, who from the start of his public ministry on earth had the vision of the tree of torture clearly before him, was able to go straight forward despising the thought of it, because of the joy of God's service that was set before him, joy of witnessing to the truth of God's kingdom down till the tree and then the joy of rising from the dead and ascending to God's right hand, there to see God's work through to its finish and to vindicate Jehovah's name by means of the Kingdom. By his endurance as a man on God's side he held on to his right to everlasting life, yes, immortality, and he said for his hard-pressed followers at the end of the world: "It will be by the endurance you exhibit that you will secure your lives." Or, otherwise said: "Hold out stedfast and you win your souls."—Luke 21:19, *20th Cent. N.T.; Moffatt.*

[23] What Jesus bids us do we can do. And as we hold out steadfast we will keep our minds, not on the physical painfulness of the sufferings and the mental grief of the reproaches, but on the reasons why we should be joyful. A person having knowledge of Jehovah God and of the great issue concerning his good name and sovereignty is strong. And having God's holy spirit or active force upon him to make up for his weaknesses, he is made still stronger for keeping at God's service with the right attitude of mind. "Walk worthily of the Lord," writes the apostle, "pleasing him in all things; bringing forth fruit by every good work, and increasing in the exact knowledge of God; being strengthened with all strength according to his glorious power, for all patience, and endurance with joy." (Col. 1:10, 11, *Diaglott*) There is secret strength in our knowing for whom we are privileged to undergo hardship and persecution. Anything undergone for the sake of honoring God's name and upholding his cause is a reason for a joy such as no man can take away from us. This explains why the apostles, after being beaten at the behest of the Jewish Sanhedrin for bearing witness to Jehovah God in Jesus' name, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." This rejoicing counteracted the sting and shame of the beating and made them strong to keep up the ministry, so that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ".—Acts 5:40-42.

[24] The hope that God has set before us serves as another sustaining power in our lives. It is unquestionably because of this fact that Satan the Devil stirs up the world to ridicule our hope. Our Scriptural hope is that a righteous new world will be created by God's kingdom with Christ Jesus at his right hand, and if we gain God's final approval we shall be rewarded with everlasting life in that new world. Our hope is in God's deliverance of us from this old world and its misguided servants. This hope we must build up more and more by continuing in the way of God's approval, holding on to that way although in it we must run the gantlet of affliction from this world. Then we shall be able to glory in suffering for His cause and, as the world says, thrive

20. How can we stand up and endure any longer in this test?
21. Why must we look unto Jesus?
22 What was the joy that sustained Jesus?
23. How can we be joyful and strengthened unto endurance?
24 How do we build up our hope so as to glory in tribulations?

upon persecution. The world marvels at the faithfulness of the witnesses of Jehovah God, because it does not know or see how we can do what the apostle writes, namely: "We boast 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. 5:1-5, *Diaglott*.

[25] In order to exert and build up powers of endurance we must be thrown into afflictions. The Devil stoutly claims that God's servants and witnesses have no powers of endurance, and he takes great pains to prove his argument. But the servants devoted to God and seeing that his vindication is tied in with their holding out under affliction, know they will gain his approval by doing so. Endurance by us will work out divine approval, and having his approval we can hope for the realization of the promises he has made, whether that realization be seemingly delayed or not. The deferment of the hope to future time does not make our heart sick and weaken our staying powers. (Prov. 13:12) We must endure to keep that hope, for endurance brings the consciousness that we are pleasing God. This hope plays an important part toward our ultimate salvation, because it holds us true to our course in God's service and buoys us up under afflictions. "For by our hope have we been saved, but hope beheld is not hope, for what one beholdeth why doth he hope for? If, however, what we do not behold we hope for, with endurance are we ardently awaiting it." (Rom. 8:24, *Rotherham*) As we thus wait out the time, not actually seeing the glorious things hoped for, we can, nonetheless, now enjoy the sense of Jehovah's approbation of us. We know we have him with us amid the test of our faith. We have his word assuring us of that, and we must depend and rely upon it.

[26] We must never think this waiting period is just a waste of time. But as we wait and bear up under the things that try us there are changes that go on in us, and, if we undergo the experience rightly, it is a change for the better, winning us greater favor with God. It is therefore something to be glad for rather than to be glum about. Under the proving of us we have the occasion or opportunity for exercising the same fine qualities that the faithful ones of old time, and especially our Exemplar Christ Jesus, showed which so won Jehovah's smile of satisfaction and good-pleasure. Is that not to be rejoiced over? Says the disciple James: "Greet it as pure joy, my brothers, when you encounter any sort of trial, sure that the sterling temper [or testing] of your faith produces endurance; only, let your endurance be a finished product, so that you may be finished and complete, with never a defect." (Jas. 1:2, 3, *Moffatt*) That makes it certain that the period of test will not be quickly over, but that we shall have trial after trial, keeping us repeatedly exercising the right qualities and awakening new ones as, all the while, we lean hard upon the Lord God for wisdom and guidance. Thus under the continuing trial we gain a many-sided experience and a well-rounded-out understanding of how to take things, and we are matured and perfected in obedience and trust toward God. We prove our dependableness toward God; and the dependable ones are the ones of whose integrity Jehovah God can be sure for all eternity.

[27] No wonder that James broke out with the exclamation: "Blessed is he who endures under trial; for when he has stood the test, he will gain the crown of life which is promised to all who love him." (Jas. 1:12, *Moffatt*) If, then, we appreciate the eternal values to be gained, far be it from us to shirk the tests of endurance. Be it rather our consistent way of acting to enter into them with the best of what we have, and adding to ourselves also all that we can in order to come through successfully. We know what the issue is, and that our failure would bring reproach upon God's name; and so we must exercise self-control and hold ourselves steady and not back out by making a bargain with God's enemies. Self-control and endurance go hand in hand, and both of these are necessary to our being godly, fully committed to God's will and purpose. "For this very reason," says Peter, "do you contrive to make it your whole concern to furnish your faith with resolution, resolution with intelligence, intelligence with self-control, self-control with stedfastness [or endurance], stedfastness with godliness, godliness with brotherliness, and brotherliness with Christian love." (2 Pet. 1:5-7, *Moffatt*) Remember that this is no new method by which God is dealing with us. The faithful Christians before us, including our Captain Jesus Christ, and also all the "cloud of witnesses" of old times before Christ, all of whom were not privileged to live in our wonderful day of fulfillment of prophecies, all of them were dealt with the same way, with provings of their constancy to God. They all have shown us what to do under our present test.

[28] Not just for historical purposes, then, was the record of the exploits of faith and devotion of God's servants preserved in his Word. Seeing that his approval of them is recorded in his Word, we can count all of them happy because of holding out under test. "Brothers, as an example of the patient endur-

25. Why must we be thrown into afflictions? and how are we saved by hope?
26. Why is not this waiting period a waste of time for us?
27 What will we furnish in order to come through successfully?
28 Who are the happy ones of old? and how can we become counted among the happy?

ance of suffering, take the prophets who spoke in the name of the Lord. We call those who displayed such endurance happy! You have heard, too, of Job's endurance, and have seen what was the Lord's purpose in it all, for the Lord is full of pity and compassion." (Jas. 5:10, 11, *20th Cent. N.T.*) The Lord's purpose in Job's sufferings as in those of all the other speaking prophets of Jehovah was the vindication of his name and universal sovereignty. Because of continuous steadfastness, they had part in vindicating him and proving the Devil a liar, and we can become counted among the happy ones by following their example. There must be some to uphold Jehovah's side with integrity during this twentieth century, just as those speaking prophets did in ancient centuries, and happy are we to be the ones to do it!

THE WORD OF ENCOURAGEMENT

[29] In order to serve as one of the aids to help us through our season of trial, our provident heavenly Father has furnished us his written Word. It is worth repeating, that "through patient endurance and the encouragement to be gained from the Scriptures we may hold fast to our hope". Only God's Word has to have its roots deep within us so as to draw out from us by such strong roots a proper response at all times, pleasant or unpleasant. We do not benefit at all by being like that stony ground described in Jesus' parable of the sower, by having on top or on the outside what appears to be good receptive soil for God's Word but underneath having a stony, selfish heart of unbelief that is unyielding and not letting God's Word take a real hold of us. Jesus foretold the certain outcome to those who are like that, saying: "These are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended."—Mark 4:16, 17.

[30] Anyone, therefore, that receives the gospel word with any acceptance should not delude himself about it. He is taking to himself something that will draw upon him the heat of affliction and persecution if he lives up to it and holds on to it. But if he keeps on appreciating the value of what he is receiving, then he will not merely accept it with gladness but also count it all joy when he encounters trials of persecution and tribulation for holding fast God's Word and talking it to others. The persecution will not wilt and destroy his fruitfulness, but he will steadfastly endure the scorching heat of the enemy's fire. He will keep right on holding forth fruit for the sustenance of others who hunger for food from God's Word. He has no stony heart of hypocrisy, but is like the good soil Jesus described, saying: "As for the seed in the good soil, that means those who hear and hold fast the word in a good, sound heart, and so bear fruit steadfastly. No one lights a lamp and hides it under a vessel or puts it below the bed: he puts it on a stand, so that those who come in can see the light." So, if you know positively that you have the true seed, then bring forth the good fruit and hold it forth to others. If you have the true light, then let it shine, and let those visiting or coming in touch with you enter as into a house of light.—Luke 8:15, 16, *Moffatt.*

INCREASE

[31] The enemy's purpose in persecuting is to break down the obedience of God's people to His universal sovereignty and to prove that they cannot hold out in their integrity. It is defeated by keeping on bringing forth to others the Kingdom fruits and letting the light of God's truth shine out to the hungry, bedarkened people. Now that we have emerged from the hideous years of combined Nazi-Fascist-Vatican collaboration for world domination, we rejoice to see that the fiery persecutions that were blow-torched against Jehovah's witnesses, notably from the time of Hitler's concordat with the pope in 1933, failed to destroy them or to prevent their fruitfulness and increase. Our joy at these faithful ones that have endured that terrific period of 1933-1945 is like the apostle Paul's when writing to his Christian brethren at Thessalonica, Greece.

[32] Religionists at Thessalonica had rioted against Paul and also tracked him to Berea to stir up a riot there too. The persecuted apostle wrote to those who had to stay behind in Thessalonica among such persecutors and said: "Brothers, it is our duty to be always thanking God about you. This is but right, considering the wonderful growth of your faith, and because, without exception, your love for one another is continually increasing. So much is this the case that, of our own accord, as we move among the churches of God, we speak with pride about the patience [endurance] and faith which you have shown in spite of all the persecutions and troubles that you are enduring. These persecutions will vindicate God's justice as a judge, and as the result of them, you will be reckoned worthy of God's kingdom, for the sake of which you are now suffering." (2 Thess. 1:3-5, *20th Cent. N.T.*) Notwithstanding the sufferings at enemy hands those Thessalonian Christians grew in Christlikeness and in numbers. How was that possible? Because they remained steadfast and obeyed the Lord's orders and endured.

29. What does God's Word supply us toward endurance? and why should we not be like stony ground toward its seed?
30. What should we not be deluded about when receiving the Word? and why be like good ground toward it?
31. At what recent defeat of the enemy's purpose do we now joy?
32 How and why did Paul joy over those at Thessalonica?

33 The same thing accounts for the emergence of Jehovah's witnesses from the crucible of persecution during World War II, with newly interested ones added to their ranks and with undimmed faith and hope and with unquenched zeal for further service as His witnesses during this postwar era. To continue on in this way, they know, means to feel further the fulfillment of Jesus' prophecy concerning the end of the world: "And ye shall be hated of all nations for my name's sake"; and that refers to the nations now that have survived World War II, communist, democratic, Roman Catholic, Protestant, heathen. The suppressing of Nazi-Fascist types of government over certain nations does not mean that Jesus' words cease to apply. As the Scriptures warn us, all political nations are part of the same world, and it is the same world today as it was before the global war. Because it is done for the sake of the name of Jesus Christ, his faithful footstep followers are resolved to go on in the course of service that focuses the hatred of all nations and of all men upon them. They know that in this world any international popularity is not the mark of true Christianity. Hence they are not troubled at unpopularity. They have a good conscience toward God, because their conscience is educated according to his Word, and they well understand that to suffer with intelligent conscience toward God is what draws his approval and reward although all the world hate. (1 Pet. 2:19-21) Like Moses, they 'endure, as seeing him who is invisible', Jehovah God their Judge and Rewarder. —Heb. 11:27.

FOR SALVATION OF OTHERS

34 Primarily for the sake of God's vindication we faithfully and uncomplainingly put up with hardship, privations and persecutions. But there is another unselfish reason why we submit to these things with inward joy and remain in the ministry of the Kingdom truth. It is that we may pass along the Kingdom tidings to others and that more publishers for God's kingdom may thus be raised up and be trained for this same ministry. We must do more than just pray that the Lord of the harvest, Jehovah God, will send forth more laborers into the harvest because it is great and the laborers are few. (Matt. 9:37, 38) Those whom Jesus told to pray thus were persons that he sent out actively into the field work. Hence he must have meant that all those actively at work in God's service should at the same time pray that the Lord of the harvest would bless their work to the extent of raising up more publishers of the Kingdom. The prayers should be by the workers; work should accompany prayers. The apostle Paul made that point very plain to his fellow worker, the young man Timothy, saying: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses [while Timothy accompanied Paul in his witness work], the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ."—2 Tim. 2:1-3.

35 A soldier cuts loose from the free and easy life of the non-military civilian. After that fashion Timothy back there, and we today, must concentrate on the fight in obedience to our Superiors, the Higher Powers. To please them with a good fight for the faith of the Kingdom gospel, we must not entangle ourselves with the affairs of those who are not in the Lord's army and not in the fight, but, in fact, on the opposing side. And like a hard-working farmer, who plows, plants, weeds and hoes, we must work on and wait for the fruitage in due time. Only if we work will there be fruits of which to partake deservingly. (2 Tim. 2:4-7) In striving for mastery in the games so as to win the crown men must practice stern self-control and set aside useless weights and entanglements.

36 Finishing our earthly course successfully to Jehovah's vindication and winning the prize he reserves for us depends, from the start on, upon our steadfast continuance throughout the full length of the course. We cannot, therefore, hold out to the end if we hobble ourselves with hindrances and load ourselves down with things not serving the cause of righteousness and bringing sufferings upon us for such things. Even when stripped of such things, the requirements of us are still exacting enough to call for all that we can muster of fortitude. "Therefore," we are instructed, "also we having such a cloud of witnesses surrounding us, laying aside every encumbrance, and the close-girding sin, should run with patient endurance the course marked out for us, looking away to the Leader and Perfecter of the faith, Jesus, who for the joy set before him, endured the cross, disregarding the shame, and has sat down at the right hand of the throne of God." Like Jesus, we should not magnify, but minimize, the sufferings to be borne, as being a cheap cost for the joyous prize.—Heb. 12:1, 2, *Diaglott*, interlinear.

37 Because we love God and the men who are inclined to seek after him, we can gladly put up with many things in order to reach them with the good news of salvation. For preaching God's Word the foes may bind us. But God's Word cannot be bound, neither the speaking of it for the salvation of others. In bonds for having preached the gospel, the apostle

33. Why is international hatred still ours, and why do we go on?
34. With what objective do we submit to such things, and why pray?
35. Why must we conduct ourselves like soldiers and farmers?
36. How should we and can we run the race-course to the prize?
37. What cannot be bound? and for whose benefit do we endure?

told Timothy the unselfish reason why he was so willing to encounter trial and trouble: "I endure hardship, even to chains, as a malefactor; but the word of God is not chained. Therefore I undergo all things on account of the chosen people, so that they also may obtain that salvation which is in Christ Jesus with glory aionian. True is the word; For if we died with him, we shall also live with him; if we endure patiently, we shall also reign with him." (2 Tim. 2:8-12, *Diaglott*) Because it was for the direct benefit of the devoted people of God, this apostle was glad to undergo these things. He was willing to bear the brunt of the enemy's assault, if he could spare his brethren the direct suffering or could foil the enemy's intentions by benefiting the brethren with his Christian ministry. Said he: "I Paul am made a minister; who 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: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil [or, fully to preach] the word of God."—Col. 1:23-25.

[38] Seeing, then, that others stand to profit from our steadfast continuance in God's service to their eternal salvation, we are under that added urgency to keep on, never quitting until done. We can fittingly take to ourselves this further instruction written to Timothy: "Make these things thy care; be occupied in them; so that thy progress may be manifest in all things. Attend to thyself and to the teaching; continue in them; for by doing this thou wilt save both thyself, and those who hear thee." (1 Tim. 4:15, 16, *Diaglott*) Our minds, therefore, should be settled on this vital fact: By being quitters we do not help ourselves or anybody else to salvation. By continuing on, regardless of what there is to face and bear, we keep ourselves constantly in line for salvation and we can directly help others unselfishly to salvation and we can be a forceful example of strength to them to that end.

[39] "Stick to your work." (1 Tim. 4:16, *Moffatt*) We thank the great God of endurance for that admonition through his apostle, and this admonition we will follow. We are in this work to win. If we peter out just because the time continues on somewhat longer than we confidently expected years ago we shall fail when we are within close reach of the promised reward. The reward is there, without any question. Also the service is present with us, and the extending of it farther into the postwar era should not dampen our enthusiasm.

[40] So may our eyes not grow weary with watching for the war of Armageddon to begin, bringing destruction to the Devil's organization, Babylon. In view of all the telling signs round about us, may we look ahead in faith. May we gird up the loins of our powers of endurance, and may we stick to the post of watchmen who must sound out the Lord's warning. May we daily be able to report to the Lord as did the watchman of old: "And he cried as a lion: O Lord, I stand continually upon the watch-tower in the daytime, and am set in my ward whole nights." Then, after a faithful watching and crying out of the signs of the times, we shall, some ardently desired day, have our eyes blessed with the vision of the Lord's victorious war-chariots riding into view and our ears will be set tingling with the freedom-sounding announcement: "Fallen, fallen is Babylon; and all the graven images of her gods are broken unto the ground." (Isa. 21:8, 9, *Am. Stan. Ver.*) Till then, no quitting on our part, by God's grace! Continuance at our posts of service day and night, and endurance to the triumphant end! be our watchword.

38. How do we 'save ourselves and those who hear us'?

39. Why should we 'stick to our work'?
40. To what post will we constantly stick, and with what watchword?

ASIA AND THEOCRATIC EXPANSION

MORNING at Hong Kong on April 8 was dark and dreary. Heavy clouds hung low over the city and surrounding hills and there was slight evidence of precipitation on the streets. But already multitudes of people were on the move. Hundreds of men were running along the streets pulling their rickshas. The harbor was full of activity. Motor-powered boats and junks with their one huge sail were plowing through the waters; myriads of small craft and sampans powered by women with long oars were weaving about between the ferries, ocean liners and other large craft. Yes, the women of China do as much work as the men, if not more, especially on the small harbor boats, where it is common to see coolie men and women working side by side, often the women carrying their babies on their backs while loading or unloading trucks and carrying heavy bundles from boats to wharves. Coolies running down the roadsides carrying their huge burdens are passed by great modern motor transport. Here is the contrast of East and West. Here the most modern and most primitive methods are side by side.

But the time had come for our world travelers, N. H. Knorr, president of the Watch Tower Society, and his secretary, M. G. Henschel, to leave all of this behind. And there they stood at the airport waiting for the heavy clouds to rise so that the pilot would be given permission to take off. It was a wait of more than an hour until the ceiling rose sufficiently to permit the pilot to see a mile ahead, and then the passengers boarded the two-engine plane of the Philippine Commercial Airline. When the plane took off there was no apparent hurry to gain altitude as is usually the case at Hong Kong, but the plane hugged the water because by staying low the pilot could keep his

bearings and better observe the islands and thus avoid the high hills hidden in the clouds. For many miles after the take-off for Bangkok the plane headed in the wrong direction, away from Siam. Finally the plane gained a good altitude and broke through the clouds. There was no longer a danger of hitting a mountain. After communicating with the radio station at Hong Kong the pilot got on his course and headed toward the southwest.

We had been over this route once before on the way to Manila, so when the cloud formation began to break below us we tried to see if we could tell where we were. Two hours had passed, and there below us was the shore line of the big Chinese island of Hainan. Then there were more clouds, and the next time we saw land it was Indo-China's mountains. And there was the twisting Mekong river, which separates Indo-China from Siam. The skies were quite clear now and as we flew on over Siam we could see the thousands of rice paddies for miles and miles around. Its being the dry season made everything brown-looking except for a green spot here and there that looked like an oasis in the desert, indicating there was a group of farm houses or a village and water supplies. As we came in low over the airport near Bangkok we got a clearer picture of the rice paddies and of men using their water buffalo or oxen to plow the fields in preparation for the planting season. They moved very slowly; but it seems there is never a hurry in the East. If a thing isn't done today, tomorrow will be all right, or the next day.

Our brethren were at the airport to meet us, and after we went through the usual formalities of the Siamese customs officials we were on our way by car into the city. We passed the small canals filled with beautiful water lilies and green vegetables used for food by the Siamese. Lined up alongside these muddy canals were the woven bamboo and palm shacks which house the rice farmers. Then we came to the huge war memorial and were soon in Bangkok. Here we found many more brethren who had come from many parts of the land to attend the convention. We were not able to stay at the Society's depot as before because many of the brethren were there, so we were taken to the heart of the city where the brethren had engaged a room at a large hotel operated by the Siamese government.

Living at a hotel in Bangkok in these times is not exactly like being in an American hotel, and we enjoyed ourselves getting acquainted with some of the routine. For example, there was no running water on the second floor of the hotel where we stayed, because during the war the municipal water works had been bombed and since then only partially repaired. Now each bathroom is equipped with a 30-gallon clay urn. Boys carry water upstairs and fill the urns daily. A small metal pan is part of the equipment for bathing. With the pan the bather can throw water upon himself, apply soap if he brought some with him, and then pick up the pan and scoop water out of the urn to pour over his body. All the while the bather hears the buzzing of the mosquitoes that like to hang around the edges of the water urns. Even though one occupied a room in a modern hotel, the mosquitoes seemed to have claim on a greater portion of the room. In our case they were our close companions It was necessary at night to show an unfriendly attitude toward them by secluding ourselves within the confines of a netting hung over the bed and tucked in under the mattresses. But they did not become offended and go away. Patiently they awaited morning, taking up strategic positions inside sleeves and shoes. When we dressed each morning we would always have to chase the mosquitoes out of our shoes and clothing; otherwise they would have remained bosom friends for the day. We were told by those living in Siam for many years that the mosquitoes are harmless, even those in the hotels.

The first day in Bangkok we spent considering the mail that had been awaiting our arrival. There were also matters concerning the local Theocratic activity. As we busied ourselves in the office the brethren would come in to see us occasionally, bringing a newspaper clipping or article that had been published in a local English, Siamese or Chinese newspaper concerning the coming public meeting. All of the principal newspapers in Bangkok had accepted and printed a news release furnished by the brethren.

Advertising for the public meeting was done by other means as well. The brethren had arranged to have two of the Cleveland convention photos appear on their handbill and many thousands of handbills were printed inviting the people to attend the lecture by Brother Knorr at Chulalongkorn University Hall, April 9, at 5:30 p.m. The handbills were printed in English on one side and Siamese on the other. The lecture was to be given in both languages. All handbills were distributed throughout the city. Personal invitations were given to the interested ones and letters were sent to them. The local government radio station broadcast the announcement about the meeting. It was by far the best advertising the brethren had ever participated in; and how they did enjoy it!

The Chulalongkorn University Hall is situated right at the center of the spacious green lawns of the university campus. Although the university itself is toward the outskirts of the city, it was nevertheless convenient for persons desiring to attend. Many came. At the time of the meeting there were 275 in attendance to hear the lecture, "The Joy of All the People." Most of them were Siamese, and they appreciated the services of the brother who was the interpreter. Among those present were three Buddhist priests in their bright yellow robes. Foreign missionaries and local clergymen were also on hand to see what would be said. (The missionaries had already complained to the publishers that Jehovah's witnesses were stealing from their pastures.) Most of all it was the Siamese we wanted to reach with the message. Good interest was shown and announcement was made of the next day's assembly of Jehovah's witnesses in convention at the Kingdom Hall in the depot property. Several who had come to the public meeting made further inquiry and came to the Society's office.

The next two days were devoted to the convention. There were 45 present at these meetings, and we discussed means of advancing the Kingdom work and preaching it throughout the land. A real problem confronts the Kingdom publishers because the people of Siam in general believe in Buddha, and when one speaks of the kingdom of God ushering in a new world of righteousness shortly the Buddhists immediately agree and say that they know that that is going to occur in ten years' time because in Siam they believe that the reign of peace that was predicted by

the Buddha will be ushered in shortly. The publisher must therefore be alert to show the difference between the kingdom of God and that for which Buddha told his people or followers to look.

Buddhism is the religion of Siam. It is part of the king's duties to officiate at certain Buddhist rites. The common people are very devout and superstitious. They do not like to kill animals, and some will not even kill a mosquito but will merely blow it away. This is on account of their belief in transmigration of the soul and that God's spirit is in everything that lives. Thousands of dogs wander about Bangkok, many of which are full of sores and disease; but the Siamese will not kill them or put them out of their misery because the Buddhists believe the dogs are souls of those who did evil during human life and who must suffer their due punishment. *Wats* or temples seem to be everywhere and more are under construction. There are many images of the Buddha in various positions, denoting certain thoughts or ideas. It is at Bangkok where the great sleeping Buddha is found, also the emerald Buddha. The images are generally decorated in gold color. Especially at the *wat* in the grounds of the royal palace is solid gold used for the many utensils employed by the priests in connection with their rituals. Usually the temples are decorated with pieces of broken glass or china dishes set in mortar. At the entrance to the temple and at some gates inside the temple grounds huge grotesque images with frightful faces stand as guards. They are made as terrible to look upon as possible in order to frighten away the evil spirits or devils.

There is much in the *wats* and formalities and imagery of the Buddhists, as well as in their beliefs, that reminds one of the Catholic cathedrals and their priesthood. The Buddhists have their great altars, shrines, candles, chanting, incense, lucky charms, and relics, and so do the Catholics; and it must be remembered that Buddhism existed long before Catholicism. Of course, there are no pews in the *wats*, because the Siamese people are used to sitting on the floor with their legs folded under their bodies. The Buddhist religion has done nothing for the people as to giving them peace and prosperity and a hope for life in the new world under Christ Jesus. And so world religions, whether Buddhist or Catholic or any other, stand as a curse to the adherents thereto. The Siamese are willing to continue to support their begging priests and are willing to contribute toward the building of more temples.

One morning during our stay in Siam we had an opportunity of going across the river Chao Phya to see what the other side of the city was like. We wanted to find out what kind of territory the full-time Kingdom publishers, the pioneers, had to work. One of the brethren engaged a boat and five of us boarded it. We sat in Siamese fashion on the floor. Using his one oar very cleverly, the boatman quickly crossed the river and headed up the *klong* or canal on the other side. It was one of the principal canals, known as Klong Bang Luang. Here the people from near-by rural communities come by boat early in the morning and trade their wares. The water is the only way to travel here, and we are surprised to see the great contrast between this part of the city and the part in which we stayed during our visit to Siam. Besides being their means of transport, the river and canals provide place for bathing, dumping refuse, getting drinking water, and sewage disposal. Bamboo huts lined this canal on both sides and many people were taking their morning bath as we passed by. It is no wonder that when a plague hits a city like Bangkok thousands upon thousands of people die.

Along the sides of the canals are various industrial establishments. Huge teak logs are moored at the edge of the canal, and as they are required at the saw mills they are pulled out of the water. Very primitive methods are seen. Two men using a hand saw will invariably be the only means used for doing the cutting of boards from the logs. They may not cut more than a board a day; but then they are not in a hurry anyway. Many small boats are built along the canal side. Big flat-bottomed boats come along the canal bringing in rice from the farms. At some places it is unloaded in small baskets by the coolies. Here and there a man is seen sitting in a little boat carefully watching over a half dozen fishing lines. Young ladies are paddling their little boats along the canal and selling food to the people who live along the canal. We are sorry that the people of Siam are in mourning for their King Anandra Mahidol because the one-year mourning period decreed by the government has caused them to leave off wearing their usually bright clothing and varied colors and now they have taken on black. In any other times the canal would have been alive with colors.

The people of Siam are kind, pleasant and very considerate. We enjoyed our association with the brethren and eating the various dishes they prepared. There is certainly no lack of food in Siam; and it costs very little as compared with other countries. We liked Siam, and after several days of visiting with the brethren and discussing problems or seeing things ourselves we could only wonder how long it would take to preach the gospel of the Kingdom if it is to go to all of Siam. Those few in the truth are zealous, earnest and determined by the Lord's grace to spread far and wide the good news of the Kingdom and to help the people see the difference between religious man-worship and the true worship of the Most High God. There is a big work to be done and there are many obstacles to overcome, but the zeal, faith and endurance of our Siamese brethren is an inspiration. A lot has been done there in just the last few years and surely the Lord will bless the progress of the work in Siam. A Branch office will begin to function in Siam on September 1.

The days went fast for us, and on Saturday, April 12, we flew from Bangkok to Rangoon in a flying boat of the British Overseas Airways Corporation. We had become well acquainted with the brethren in Siam and learned to love them, and before we left they wanted us to promise to come back again. We told them that by the Lord's grace we would, and to a bigger and better organization in Siam. These were our thoughts as we sped along the river in our flying boat and the water splashed up on the windows. We could see our friends standing on the wharf waving goodbye as the plane rose from the water.

RANGOON, BURMA

Out over the city we flew and then turned west toward Burma. We saw a few mountains along the way, but it didn't take long until we were out over the waters of the

Indian ocean along the Burma coast, heading for the waters of the River Irrawaddy and our landing at Rangoon. Down below Burma appeared to be a peaceful land of rice paddies and green jungle growth, and we wondered if conditions in Burma would be quiet in view of the elections that had just taken place as the Burmese attempt to take up the reins of self-government. We had also heard that head-hunters were very active in Burma, taking as many as three hundred heads at a time, and we were glad to hear they were only up in the north part of the country. It was a short flight of about two hours, but we appreciated the brief opportunity to breathe cool air after having been in the heat of Siam.

The plane landed at the opposite side of the river from Rangoon. We were transported by motor launch across the choppy waters to a pier where a bus was waiting to take us to the center of Rangoon. As we rode into the main part of the city we could see how much devastation had been caused by the war. Temporary bamboo homes had been constructed along the side of the road and thousands of people were living in these improvised structures. It was interesting to us to observe these little houses built up on poles, about two feet above the ground. The floors were a sort of woven bamboo mat stretched tightly across bamboo "rafters". As our bus rolled on along the rough road we could watch the people walking across these springy floors. The front of the houses being wide open, we could see some people sleeping and some cooking. Every so often we would see a modern piece of household equipment, a sewing machine. That was often the lone piece of furniture. The floor was their table, chairs, bed, etc., and each member of the family used the floor. Near each water hydrant in this section we saw people kneeling on the stone and splashing water upon themselves from the sidewalk; they were taking their bath. And as we got to the center of the city we found the buildings were made of stone and were quite modern. Many, we discovered, were merely shells of buildings; the interior had been burned out. We could now better understand why it was that the brethren in Burma had to flee when the war came near, why many had gone by boat or walked to India in those dark days of the Japanese invasion.

We were taken to the only hotel remaining in Rangoon, and there some of our brethren met us. First, however, the government's formalities for entry. Then we were told we would be staying with the brethren, for which we were glad. We traveled through the city in a jeep that one of the brethren had obtained from the American army after the war. We found Rangoon to be a spread-out city. There are some lovely lakes and parks in the city itself. Buddhism is strong in Rangoon, and atop the highest prominence is their biggest temple, which in Burma is called a *pagoda*. It was in the course of being redecorated with gold-colored paint and the color presented a pleasant picture on the horizon.

Our stay in Rangoon was a very happy one. While traveling through the main streets we saw the publishers advertising the public meeting, which had been scheduled for the next morning. This was encouraging, for in this company that had recently been re-established in Rangoon we could observe the zeal they had for the Kingdom.

Sunday morning at ten o'clock was the time for the public meeting. The place chosen was the New Excelsior Theatre, a motion-picture house. About an hour before the lecture the manager of the theater suffered a heart attack and died. His assistants quickly hung up a sign stating that due to his death the theater would be closed for the day. Nevertheless, the brethren who had made the arrangements for the use of the theater prevailed upon those left in charge to permit the meeting to go on; so access was gained to the meeting place. The sign was covered until the public lecture had been given. There were 287 present to hear. In connection with the meeting, it should be mentioned that Rangoon is a warm and humid city and even at ten o'clock in the morning it doesn't take much exercise for one to perspire. Brother Knorr was not equipped with tropical clothing and so he soon became soaked from head to foot from perspiration while he delivered the public discourse. There was no ventilation on the platform. The doors had been closed to keep out the heat of the day. He, in particular, sweltered, finding it very novel and interesting to be giving a discourse and feel the water running down the back and into the shoes so that at the end of the discourse he had wet feet.

But that was just the beginning of being wet in Rangoon. That afternoon before going to the meeting at the newly built bamboo-and-palm Kingdom Hall, it was necessary for the travelers to report to the airways office to check on their tickets relative to departure the next day for Calcutta. It was the first day of the water festival, a religious celebration by the Buddhists at the new year, when they throw water on one another and wash away sins. Four of us, Brother Kirk, a Gilead graduate, the company servant and Brothers Knorr and Henschel, climbed into the jeep and got on our way downtown. The young people were out in force on this first day of the festival, lining up on both sides of the streets wherever water was available. Every pedestrian or every vehicle that passes by is showered with water. Every conceivable type of container is put into use. Tin cans, buckets, pots, water guns, and hoses were used on us. The four of us were soaked before we got very far, but we would laugh and try to enjoy our plight every time we got drenched. We might as well have fallen into the Irrawaddy river, for that is how we looked by the time we got down to the airways office. And we were only getting a good start, for after our tickets were fixed up we had to return to the same part of the city whence we had come, to the Kingdom Hall.

When we stepped from the jeep in front of the Kingdom Hall and let some of the water drip off our frames we found some of the brethren were already assembled at the Kingdom Hall, but they too had had similar experiences. However, they were familiar with the customs of the people and had brought with them in waterproof containers some changes of clothing. They changed their clothes and looked presentable. But as for the three speakers of the afternoon, Brothers Kirk, Knorr and Henschel, they looked as if they had just come in out of the rain. It was good that the brethren understood the position. The speakers went ahead giving the Scriptural advice and admonition. The only interruption was that about halfway through the meeting some bold young men ventured to the door of the hall and

threw in a bucketful of water, hitting no one. The 37 brethren who attended the meeting enjoyed it very much.

The work is going well in Burma. The company is increasing. This increase is due mainly to the return of the publishers from India who before the war had been publishing in Rangoon. That evening an informal meeting was held in the home of the company servant, where questions were asked and discussed. The brethren are very much interested in the expansion of the work in Burma and it is hoped that it will be possible to send more Gileadites to Rangoon to serve the people and bring them the message of the Kingdom. Arrangements were made for the establishment of a Branch office of the Society at Rangoon beginning September 1, 1947, which will be to the advantage of the work in that country. The brethren, as in all other parts of the world, are zealous and anxious to move ahead and we believe our Commander-in-Chief Christ Jesus will gather together the "other sheep" in this land too.

AHAZIAH, CONSULTER OF DEMONS

JEHOVAH God is the authority for the statement that demon religion is a snare. Before his chosen nation entered Canaan land and came in contact with the heathen religionists already squatting there, Jehovah gave this warning to Israel: "Neither shalt thou serve their gods; for that will be a snare unto thee. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God." (Deut. 7:16, 25) The centuries of history that followed Israel's entry into the promised land accumulated a mountainous pile of evidence to prove that Israel generally left Jehovah's warning unheeded. The inspired review of Israel's rebellion and God's long-suffering mercy recorded in Psalm 106 draws special notice to Israel's ensnarement to religion when it comments that God's chosen people "mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them". —Verses 35, 36.

The religious snares that beset the pathways of the nation of Israel took captive ruled and rulers alike. Many centuries after Israel's possession of the Promised Land but only a few years before the nation's fall and desolation to Babylon, Jehovah God through his prophet Jeremiah sounded this indictment and raised the searching question: "An awful and appalling thing has happened in the land: the prophets prophesy by false gods, and the priests make profit through them; my people love to have it so, but what will you do when the end comes?" (Jer. 5:30, 31, *An Amer. Trans.*) So subtly did profiteering priests tighten the noose of heathen religion that the victims loved to have it so. They gave no heed to the disastrous end of the religious road along which the nation hastened.

The snares of religion were particularly tight in binding back the people from Jehovah's true worship during the time of Israel's rule by the house of Ahab. It was King Ahab who troubled Israel exceedingly by contracting an unscriptural marriage with the wicked heathen female named Jezebel, and allowing her to become the power behind the throne. Through her union with Ahab, Jezebel effected a union of her religion of Baalism and the Israelite state. The deadliness of this religious snare was emphasized by Jehovah God when he caused his prophet Elijah to sound the divine judgment against Ahab for his turning to Baalism. (1 Ki. 21:21-26) Not only Ahab himself, but all the males of Ahab's house were to be cut off.

Hence, this judgment message reached out to include within its scope Ahab's son Ahaziah, who succeeded his father to the throne of Israel in about the year 922 B.C. The new king walked in the footsteps of his father, and particularly along the religious pathways of his heathen mother Jezebel. Of this evil-doing king the Bible record states: "For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done." (1 Ki. 22:53) Neither in times of prosperity did Ahaziah turn to Jehovah God with thanksgiving, nor in times of distress did he petition the Almighty for mercy or guidance. Ahaziah was wanting in faith in God, but was strong for the demon-worship of Baal. And his superstitious mind was quick to turn toward that quarter for relief in times of distress. Hence it is that we read: "And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease." Israel was a nation consecrated to God and bound to him by covenant relationship. Yet, here is an incident of a king of that nation turning for consultation to the demon gods of the heathens, as much as to say that Jehovah God of the nation of Israel was either nonexistent, or weak and powerless as compared with the devilish Baal-zebub, the lord of the fly.—2 Ki. 1:2.

But the messengers of the king never reached the faker-priests of Baal-zebub. En route they were intercepted by Jehovah's prophet Elijah, and from his lips they heard the answer from on high as to the possibility of recovery for King Ahaziah: "Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." Back to Ahaziah sped his messengers with the reply, not from devilish Baal-zebub, but from Jehovah God himself, the true and Almighty One in heaven. In response to King Ahaziah's surprise and query "Why are ye now turned back?" the messengers narrated their meeting with the prophet of God, and related to the king the doomful message.

By the description provided by the messengers, Ahaziah recognized Elijah as the mouthpiece of God, and, typical of religionists of all time, he immediately launched a campaign of persecution against the true servant of the Almighty and tried to take him into custody. Fifty men under their captain were dispatched to bring in Elijah. And when they came to him as he sat on a hilltop, their command was: "Thou man of God, the king hath said, Come down." Elijah's only response was that if he was a man

of God, then let fire come down from heaven and consume the fifty-one members of Ahaziah's strong-arm squad. Fire from heaven testified that Elijah was one of Jehovah's witnesses, as it descended and licked up the persecutors. Ahaziah dispatched another military group to round up Jehovah's witness, but they met up with the same fiery fate. The captain of the third group of fifty fell on his knees and besought Elijah to come, but to spare the life of him and his group. Elijah did not hesitate to meet Ahaziah face to face and testify to Jehovah God. With his own ears King Ahaziah heard his course of consulting the demons condemned, and shortly thereafter he died according to the word of the Lord. The brief two-year reign of Ahaziah does not recommend demon religion as good security for politicians.—2 Ki. 1:3-18.

The name "Ahaziah" means "Jah holds, possesses"; but this king of Israel did not live up to the meaning of his name, but willingly allowed himself to be held in the snares of the Baal religion and to be completely possessed by the demons which he consulted and worshiped. There is another prominent Bible character answering to the name of Ahaziah, and he also was a king, and he also failed to live up to the meaning of his name by refusing to hold to Jehovah's service or to be a posessesion for his name. This second Ahaziah was king over Judah and was a nephew of King Ahaziah of Israel, his mother being the idolatrous Athaliah, daughter of Ahab and Jezebel. He succeeded his father Jehoram to the throne of Judah in the year 910 B.C., but his reign was even shorter than that of his uncle Ahaziah of Israel, lasting only one year. Cause for his speedy downfall was the same as that of his uncle-king in Israel, namely, consultation with demons and hobnobbing with demon-worshipers.

The record at 2 Kings chapter 8 discloses that Ahaziah of Judah began to reign at the age of twenty-two years, and that he walked in the way of the house of Ahab and did evil in the sight of the Lord. However, the paralleling account of this Judean's reign found at 2 Chronicles chapter 22 supplies more details as to the relations of the king with Ahab's house. (The account in Chronicles states that Ahaziah was forty-two years old when he began to reign; but that this is a copyist's error is apparent when it is noted that Ahaziah's father Jehoram was only forty years old when he died. Hence, the account in 2 Kings giving Ahaziah's age at the time of his ascension as twenty-two years is doubtless the correct one.—2 Ki. 8:26; 2 Chron. 21:5, 20; 22:2.) Note the record that shows the close association between King Ahaziah of Judah and his idolatrous mother Athaliah and the house of Ahab: "His mother's name also was Athaliah the daughter [granddaughter] of Omri. He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction."—2 Chron. 22:1-4.

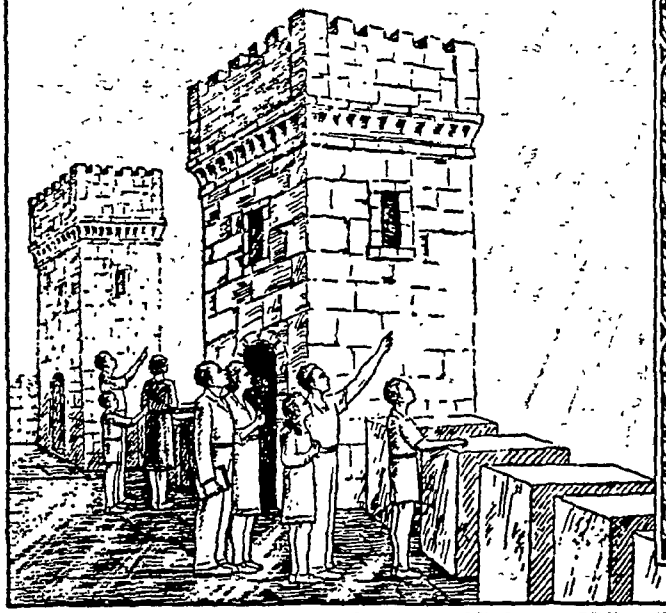
To his destruction? Yes, because it was due to his close association with the ruling house of Ahab in Israel that he fell under the executional stroke of Jehu and his company. Ahaziah of Israel associated himself with his uncle Jehoram, king of Israel, in warfare against the Syrians at Ramoth-gilead. Jehoram (or Joram) was injured in battle and returned to Jezreel to be healed of his wounds. Sympathizing Ahaziah visited the convalescent there. And hence it was that Ahaziah was with Joram when the Israelite king went out to meet the furious-driving Jehu. Executing the judgment of God against the Baal-worshipers, Jehu smote down the fleeing Israelite king, and his company of military pursued Ahaziah as far as the pass of Gur. There he was smitten fatally. His fast-waning strength allowed him to get only as far as Megiddo, where his life surrendered to death. That the destruction of Ahaziah of Judah was from God and was due to the Judean king's association and consultation with the worshipers of Baal in Israel is made clear by the divine record: "And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab." Ahaziah of Judah was also known by the names Jehoahaz and Azariah. Because of his descent from righteously disposed King Jehoshaphat, Ahaziah was buried in the city of David.—2 Ki. 9:23-28; 2 Chron. 21:17; 22:5-9; 25:23.

Many of the kings of Israel and Judah were consulters of demons from the time of the first king, Saul, who consulted the witch at En-dor, to the time of the last king, Zedekiah, some five centuries later. The law of God specifically forbade the consulting of spirit mediums and the worship of demon gods. But to demon gods false prophets and priests turned along with the rulers, and the people loved to have it so. Because of this condition Jehovah God asked them what they would do when the end came. On an occasion during the period of judges Jehovah God gave the answer: "Ye have forsaken me, . . . Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." (Judg. 10:13, 14) Backsliding Israel did turn to her demon gods, but they were unable to deliver in the time of trouble. And as a Theocratic typical nation, Israel came to an end; and in time she dropped from the special favor of God as a nation. Largely responsible were her leaders who turned her people into the way of demonism and consulted the demons for their direction.

But with the casting off of the nation of Israel, national leaders that consulted demons did not end. The Gentile nations were under demon control also: "The whole world lieth in the evil one." (1 John 5:19, *Am. Stan. Ver.;* see also John 12:31; 14:30; 2 Cor. 4:4) The evil practice of consulting demons reaches all the way down to this day, as the prophecy in Revelation showed that it would: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world." (Rev. 16:13, 14) An abundance of evidence can be amassed to show how the world statesmen turn to fortune-tellers and astrologers, ouija boards, spirit mediums, etc., to seek information on the future. Wise Christendom has learned nothing from the experiences of Israel, and her end will be even more disastrous when it comes, at Armageddon. No demon gods will be able to deliver their worshipers at that time of great tribulation; for, in fact, they will not be able to deliver even themselves.—Rev. 19:11-21; 20:1-3, 7-10.

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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AUGUST 1, 1947

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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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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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"ALL NATIONS EXPANSION" TESTIMONY PERIOD

The entire month of August is a special testimony period designated as above, and the theme of expansion will be forwarded as Kingdom publishers everywhere enlarge their witnessing activities to take in the extensive rural sections of territory. The favorable weather of this midsummer month in the Northern Hemisphere invitingly calls for concentrated work in the countryside, and the offer is worthy of our best effort. For the third consecutive month the featured presentation will be three bound books on a $1.00 contribution, this to include, if at all possible, the Bible handbook *"Equipped for Every Good Work"* and the revealing textbook on fundamental Bible doctrine, *"Let God Be True"*, along with any other WATCHTOWER bound-book publication. *"Equipped for Every Good Work"* will continue to be placed alone on a 50c contribution. By means of this offer during August the message of God's established Kingdom will spread and expand in many nations. You, as a *Watchtower* reader, may share in the expansion work. A postcard or letter will bring us to your aid in putting you in touch with others near you active in this work, or in instructing you how to proceed. Please report your work accomplished during August, that the record of expansion in all nations may be complete.

"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.

"WATCHTOWER" STUDIES

Week of September 7: "Blessed Are the Eyes Which See," ¶ 1-20 inclusive, *The Watchtower* August 1, 1947.

Week of September 14: "Blessed Are the Eyes Which See," ¶ 21-41 inclusive, *The Watchtower* August 1, 1947.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII AUGUST 1, 1947 No. 15

"BLESSED ARE THE EYES WHICH SEE"

"Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them."—Luke 10: 23, 24.

JEHOVAH the Creator gifted man with two eyes, and wise is he who uses them in harmony with the divine purpose. Otherwise, these optical organs fail of their blessed function. "The wise man's eyes are in his head; but the fool [who does not use his eyes] walketh in darkness," said a wise man of old. Before outfitting man thus, the Creator, with scientific skill, made that wonderful complement to vision, namely, light. His first reported words at preparing this earthly globe for man's habitation were: "Let there be light." It is in harmony with the normal order of things that the perfectly balanced man rejoices at light, and he agrees with the wise man who further said: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." —Eccl. 2: 14; 11: 7.

[2] More than that, the Creator made something for the glorious light of the sun to fall upon for man's sake, something for man to behold with enjoyment in the diffused light, namely, the matchless material works of God in the heavens, in the earth, under the earth, and in the seas. Man's sense of vision put him in touch with these things, whether they were afar off or near to him. Vision acquainted man with the creation amid which he lived, and his mind became filled with impressions that he could call forth and visualize to himself even with his eyes closed or in night's darkness. His mind became stored with memories that resulted from gazing out upon the beauteous spectacle of nature about him.

[3] There is no reason for us to complain because the Creator made us without the ability to see the spiritual realm within which He himself dwells. With man's weak visual powers, we were not constructed so as to support the vision of God, for the law of the Most High God in this respect is: "There shall no man see me, and live." (Ex. 33: 20) Man was created to be an intelligent creature with faith in the existence of God. In Eden's garden the perfect man Adam could not see the personal form of God, neither the form of the angelic messenger by whom God spoke to Adam there in the cool of each evening. But Adam's Maker had endowed him with the mental faculty of understanding, and as he looked about him at the varied created things about him or looked himself over he could read the message that all these things spoke: There is a God, our Creator and yours. This fact broke in upon his mental appreciation. With his eyes of understanding (or mental powers of discernment) he could grasp the self-evident fact that God is. Man did not need to see him personally in order to know that vital fact. Today fallen men, despite their sinful, imperfect condition, are inexcusable for not grasping this truth; "because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse."—Rom. 1: 19, 20, *A.S.V.*

[4] The eyes are therefore one of man's choicest possessions, for they are so necessary to his complete happiness. But more to be prized than eyes of flesh in the head is what the Scriptures speak of as the "eyes of understanding" or "eyes of the heart". The person that has the latter, although he may be physically sightless, is more favored and has far better possibilities of everlasting life than the one without such although having physical sight.

[5] Because of the vital importance of this mental gift, the Christian apostle prayed that his fellow disciples at Ephesus might be enriched with it by the great Creator, for it was essential to their continuing to be Christians and gaining the prize of glory, honor and immortality with Jesus Christ in the kingdom of God. His prayer for them is also a suitable prayer for us today, namely: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having *the eyes of your heart*

1. For the sake of man's vision what did God create? and who is a wise man in these respects?
2. How did man thus become acquainted with creation about him?
3. Why does man not see God, or even need to see him?
4. What are more to be prized than fleshly eyes? and why?
5. How and why did the apostle pray we might have our eyes of understanding enlightened?

enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church." (Eph. 1:17-22, *Am. Stan. Ver.*) It takes eyes of a spiritually inclined heart to see and accept those things set before the church of God. If we look at the things in God's written Word with a blank stare that is held stiff and motionless by the religious creeds and traditions of men in our minds, then we shall be looking at his Word but shall not see what it contains or understand what it teaches.

6 The church of God was founded in Jesus' day, under him as its Head member. It is a known fact that the majority of the Israelites of that day or generation did not become members of such church and did not receive the holy spirit of God from and after the day of Pentecost A.D. 33. Why not? God's own written Word itself assigns the reason as being that they did not have the proper mental inclination and desire to perceive spiritual things; they did not have the "eyes of the heart" enlightened. Long before that Israel's prophet Isaiah foretold this; and twenty-five years after the majority of the Israelites rejected Jesus and had him killed Paul the apostle said to certain Israelites that visited him in prison-custody: "Well spake the holy spirit through Isaiah the prophet unto your fathers, saying: Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them. Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear." (Acts 28:25-28, *Am. Stan. Ver.*) The Gentiles or non-Jews, together with a remnant of faithful Jews, did hear with the right heart condition. For that reason they understood.

7 Jesus knew that the prophet Isaiah foretold such a state of heart or mind for the Israelites, and he also readily discerned it to be in them. He adjusted himself to that situation by taking up a special style of teaching, namely, that of using simple parables as illustrations of larger and higher spiritual truths. His disciples noted this procedure and asked him why he followed it. His answer disclosed that he was not working for any world conversion and was not expecting world conversion such as the religious organizations of Christendom claim it their business to undertake and attempt. Jesus said to his faithful disciples:

8 "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath [eyes of the heart or understanding] to him shall be given [to know], and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."—Matt. 13:11-17, *Am. Stan. Ver.*

9 Read for yourself any of Jesus' parables. What could be more simply stated and more easily visualized? But the picture described in Jesus' words was not the only thing to visualize. He was not just entertaining his hearers as if taking them to a verbal "movie picture show". There was a hidden meaning to the parabolic picture that he drew in words, and it lay beneath what appeared upon the surface. This was plain from the fact that he told such parables in connection with his serious preaching of God's kingdom.

10 The Israelites that heard him visualized the picture that his graphic words sketched for them, but they did not get the meaning with reference to the Kingdom nor see how it fitted to the things of the Kingdom. They were entertained, thinking Jesus a most captivating preacher or talker, one like whom no other man spoke, but they did not faithfully retain what he said, hoping to come to the meaning of it by earnest study and inquiry. So they dropped from mind what he taught and did not compare the characters and events of his parables with what was going on visibly among them. They saw in actual life about them the things that Jesus described as

6 As foretold by Isaiah, why did not most Jews become Christians?
7, 8. Why did Jesus take up the use of parables in his teaching?
9 Besides the picture Jesus drew, what was there to his parables?
10. Why did the people not get the meaning of Jesus' parables?

illustrations in his parables, and alongside of that they saw Jesus and his apostles and evangelists at work in all Jewry. But they did not connect the two sets of things together and look at them in a comparative way to see the correspondency and to come to an understanding in their minds of the truth. They took such an attitude because they were not really anxious for God's kingdom nor willing to take action toward it that would make them unpopular.

TAKING ADVANTAGE OF THE LIGHT

[11] To see with our natural eyes it is necessary to have light. When we have light, especially good light, we should take advantage of it and use it well. That is to say, our body's visual powers should help the body to benefit by the light, so that the body is able to act and go in the right way. When Jesus came into the world back there, he brought light, but the Israelites of his day did not use the marvelous light such as had never before shone by which to see. Jesus' intimate disciple John comments on that: "The real light, which sheds light upon everyone, was just coming into the world. He came into the world, and though the world came into existence through him, the world did not recognize him. He came to his home, and his own family did not welcome him. But to all who did receive him and believe in him he gave the right to become children of God." (John 1:9-12, *An Amer. Trans.*) The light-bringing mission of Jesus was specially illustrated on one particular occasion, concerning which we read: "And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world." Then to demonstrate in a physical manner that he is the light of the world because of having power to enlighten people, he restored sight to the man born blind.—John 9:1-7, *Am. Stan. Ver.*

[12] Those who refuse to see things in the light brought by Jesus as the light of the world injure themselves to the extent of losing eternal life and hence everlasting happiness. Such persons are the ones that are even ready to call the light darkness, whereas the darkness in which they like to dwell for the sake of selfishness they call light. God's prophet cried woe to such self-deceivers, because they are wise in their own estimation and prudent from their own viewpoint and are therefore not teachable regarding the ways of God's salvation. They choose their own religious darkness in preference to the bright-shining truth. Why? In order that they may follow their own selfish inclinations and may give themselves over loosely and irresponsibly to the works of unrighteousness. Their end shall be the darkness of destruction, "because they have rejected the law of Jehovah of hosts, and despised the word of the Holy One of Israel."—Isa. 5:20-24, *Am. Stan. Ver.*

[13] The religious leaders of Jesus' day were suchlike. He therefore told them that he came into the world to put them on judgment in regard to the light of truth, to show those up as blind who religiously claimed that they saw, and to enlighten the blind ones that honestly wanted to see the truth. Hearing this, some Pharisees said to Jesus: "Are we blind also?" They self-conceitedly thought it was impossible that they could be mentally blind. Jesus replied: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."—John 9:39-41.

[14] Had they acknowledged to themselves and to Jesus that they were mentally blind, they would have been excusable for what they were doing in opposition to Jesus, because of their unwilling blindness. Also they would have been in the way to get out of it and out of the sin that it was causing them to commit. But now they hardheartedly insisted they were not blind and needed no enlightenment from Jesus but knew what they were doing. Taking them at their word, they were fully responsible for what they sinfully did against him and his Father. And so their sin rested upon them, and there was no way of getting them out from under it, because they refused to see the error of their way in the light of the truth. They were religious hypocrites! They find their modern-day counterparts in the religious clergymen of Christendom now.

[15] Jesus, in his sermon on the mount, described how deplorable their condition was in these words: "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:22-24, *Am. Stan. Ver.*) The eye that functions properly is like a lighted lamp to the body in the dark of night, because with it the body can walk without stumbling or bumping into something, and the hands can take hold and apply themselves to things without uncertainly feeling about and miss-

11. Of what should our eyes take advantage in order to see? and did the Jews of Jesus' day do so?
12 Why do the religionists refuse to see things in the light? and what shall be their end?

13, 14. Why did Jesus say sin remained upon the Pharasaic religionists?
15. Like what is the eye to the body? and why?

ing. Without the lamp of physical vision the body at the height of noonday might just as well be in the depth of midnight. But even with the eyeball in the socket, there is another requirement for our human body to be enlightened by it: The eye must be sound, "single," as Jesus said.

16 That is to say, The eye must be simple, uncompounded, all one way in performing its function. It must faithfully catch up the light rays from the object at which it looks and then by means of the clear lens of the eye it must bring such light rays to a focus on the sensitive membrane covering the inner rear-part of the eyeball. The most sensitive part of this membrane is at the depression, the *fovea centralis;* and if the visualized image is focused upon this, it results in the most acute sight. If the eye-lens does not focus well upon the retina, the image seen is blurred in outline and detail, and at a certain distance or in a poor light it fades from sight and becomes indistinguishable from the background against which it appears. Also the many light rays may converge upon the eye with such diversity and number that the poorly functioning eye, unable to focus for clear vision, is filled with a crisscross of light rays all tangling with one another. We then get only a sense of light diffused in the eye but there is no sharp perception of a single thing upon which our eye is training its line of vision. The effect is the same as sightlessness in which there is no perception of that to which the eyes turn. For our whole body to be filled with informative, guiding light, there must be, not alone the entrance of light rays through the eye, but also the clear functioning of the eye, to make distinguishable the visual images that are flashed to it. The eye must be at balanced unity in operation.

17 Without question, Jesus, by this illustration, was teaching a great spiritual truth respecting the "eyes of the heart" or mental vision of spiritual things. To discern the truths brought by the inspired prophets and servants of God and which are recorded in his Word, the Bible, we must have what corresponds to the single eye. In other words, our vision must be pure, our view of things must be from a pure heart that loves the truth and that is eager to find it and grasp and possess it. When we look we must be in the search for the truth of God. The connection of the heart with the vision makes the eye like the window through which the heart looks and takes a view of things. This is shown in Jesus' words as follows: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, . . . All these evil things come from within, and defile the man." (Mark 7: 21-23) An evil heart will result in an evil eye or a looking at things in an impure way and with an evil design. Hence the apostle Peter spoke of certain rebellious Christians that were disobedient to God's arrangements in His church and who were committing spiritual fornication with the world as having "eyes full of adultery". (2 Pet. 2: 13, 14) Such ones did not have the light of truth in them.

16 Why is it necessary for the physical eye to be "single"?
17. Spiritually, how is the eye affected by the heart?

THE "EVIL EYE"

18 What, then, did Jesus mean by saying, "If thine eye be evil"? What is this "evil eye"? Reasonably, it is possessed by a person that has an evil heart or mind, like Satan the Devil the "evil one" from whom we pray God to deliver us. The Scriptures make it clear that the "evil eye" means envious vision, covetous vision, selfish, hypocritical vision. (Deut. 28: 54-57) It begrudges another person his freedom to enjoy spiritual prosperity. It does not want the common people, from whom the religious leaders are fattening themselves with honor and wealth, to get free from religious bondage by Jesus' teaching. God's law by Moses forwarned against the "evil eye", in this way: "If there be among you a poor man of one of thy brethren . . . thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine EYE BE EVIL against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee." (Deut. 15: 7-9; see also the Greek *Septuagint*) A covetous person with a greedy outlook does not care whether it will result in poor relations between God and him if he gains his selfish end by unjust short-cuts. "He that hasteth to be rich hath an evil eye [*Septuagint:* An envious man hasteth to be rich], and considereth not that poverty shall come upon him." (Prov. 28: 22) He makes himself poor of all generosity and looks upon the wealth and possessions of others with envy. His vision is bent selfishly.

19 The highly titled religious leaders who made long prayers for people to hear and who by trick means were able to "devour widows' houses" were such kind of envious men. God's Word warns against sitting at the religious table which they spread for the people. "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words." (Matt. 23: 1-14; Prov. 23: 6-8) Many are the people that have already had

18. How does the "evil eye" act toward the poor?
19. Why not accept religious dainties from those with an evil eye? and how has the evil eye affected some in the Lord's vineyard?

to vomit up with regrets the things they have swallowed by the teaching and training from the religious clergy. Many more people are due to become thus disillusioned about these leaders who appear outwardly so righteous, public-spirited and charitable. Those who serve the Lord in his vineyard must guard against becoming like those religionists who have the lust of the eyes for world control. We must be generous to let others share to an equal degree with us in the spiritual blessings that the Lord God our great Rewarder now has to bestow upon us in His service. Those who think they have earned the Lord's blessings by long service are liable to think that those with a shorter record of service are not entitled to the same blessings and equal blessings as themselves. Those inclined to envy the mercies and favors that others receive after a short time in God's service take a bad view of matters, and they cannot see straight on the fundamental principles upon which God's organization rests and operates.

[20] Envious ones of this type show up among God's active people. Jesus exposed such ones in his parable of the penny, which finds fulfillment in this twentieth century. Their unjust as well as ungenerous, presuming condition of heart appears in the part of the parable that reads: "And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen." (Matt. 20:9-16) The evil eye, if uncorrected, will certainly cause a worker in God's vineyard to lose out finally and not be chosen or selected to the Kingdom for which he may have been called long before, when his heart was right.

[21] It was while Jesus was teaching concerning the Kingdom that he said: "If thine eye be evil, thy whole body shall be full of darkness." Such an eye, or the kind of vision that it symbolizes, is selfish and serves a heart that is self-seeking, lacking the pure, sincere love of God and his kingdom. The Kingdom glories in heaven that are promised in God's Word to the faithful it desires selfishly, and not that this might be to the honor of God and the vindication of his name. Hence at the same time it desires the honors, titles, and good things that this world has to offer, in order to please itself. For the sake of these things it is willing to please the world and its great master, Satan the Devil. Thus it is willing to make compromises with this world rather than to be decisively clean-cut for the Kingdom. It imagines that it can serve two masters, now serving the Devil's world and lining up with its programs for its own "better, finer order", and now serving God, to curry God's favor and at the last, for safety's sake, to come in upon what God has to offer. It is so double in vision or viewpoint that it cannot see that a partial devotion and partial service is pleasing to neither of the two great masters, Jehovah God and Satan the Devil. Each demands the whole or nothing.

[22] Such a person with a divided heart has a divided, selfish, envious vision. He can not with any clearness see the requirements concerning God's kingdom or life in the righteous new world now close at hand. With a blurred, compromising vision he is in the dark on these things. He gropes about, now on this side, now on that, and gets nowhere on the path of light, but stumbles on down the broad road that leads to destruction. He may think he is in the light, but what he thinks is light is actual darkness, and, because of his wrong, selfish opinion, "how great is that darkness!"

PROPER VISION

[23] The "single" eye is the faculty which we should cultivate both in natural life and, figuratively speaking, in our spiritual life or our relations with God. Behind this eye there must be the pure heart, fully devoted to Jehovah God through Christ Jesus and loving his kingdom undividedly and seeking to know the divine will and purpose so as to act in full accord therewith. Then our vision of the light and of the things that God reveals at this time in that glorious Kingdom light will be clear. It will fill our minds and bodies with illuminating intelligence. "Therefore when thine eye is single, thy whole body also is full of light; . . . If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." (Luke 11:34-36) That means that all the parts of our body, the hands, the feet, the tongue, the shoulders, the head, etc., will do the works of light, because of the unhindered mental vision which is not impaired by selfishness for the things of this world. Furthermore, no light-filled body would go unnoticed in the darkness surrounding others. So we, if we have the light, should not hold it within ourselves. That with which we are enlightened by the spiritual vision of our eyes of under-

20. In a parable, how did Jesus expose such ones in the vineyard?
21, 22. Due to the evil eye, how does the body become full of darkness?
23. How does fullness of light result to the body from the "single" eye?

standing we must use as a lamp for the benefit of all in darkness. "No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light." (Luke 11:33, *Am. Stan. Ver.*) To be guides of light, keep your eyes open and use them, because they are the body's lamp.

[24] To keep good spiritual vision, then, we must feed upon good food that nourishes our heart or mind. It is like the case of Jonathan in the heat of battle. He was about to be overcome with exhaustion for lack of nourishment. When he partook of a little honey he found in his way he said: "See, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey." (1 Sam. 14:27-29) His eyes brightened to carry on with clearer vision the pursuit of the Lord's enemies. However, for our spiritual vision, the food we need is the enlightening food that the Lord provides from the Bible and through his Theocratic organization in Christ Jesus. Keep your eyes on this food. Do not let your eyes wander lustfully away to the outwardly attractive and inviting dishes that organized religion and its commercial and political allies have to offer in the way of propaganda, traditions, and culture, all of which blight our true vision and put darkness for light.

[25] We are living in the Laodicean stage of the Christian church, and if any professed Christians have suffered impairment of their vision of God's will and purpose, becoming blinded by the selfish things of this world, they should pray to God through Christ so as to receive His spirit, which is like a healing eyesalve. To such ones Christ Jesus says: "I counsel thee to buy of me . . . and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Rev. 3:18, 19) By repenting at the Lord's loving rebuke and by turning from the blinding things of this world, fix your studious attention upon God's Holy Word. By studying and applying it we receive of His spirit. Get acquainted with His commandments and instructions for his people in this dark time of the world. Guide your line of vision and your powers of discernment according to his safe rules. Then the perception of truth will brighten for you. "The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes."—Ps. 19:8, *Am. Stan. Ver.*

[26] At the first you may not be able to see so much or see with the best of understanding. But this should not make you discouraged or make you think that in your case the Lord is unable to perform the miracle that he performed literally upon so many blind persons when he was on earth. It is as with an infant at birth. The babe has eyes in its head ready to function, but the helpless child does not know at first how to use them. It comes forth into a world completely strange to it, on which it has never looked before. Its organs of sight have the light strike them. The light rays from the various objects in its perspective of vision fall upon those newly opened eyes, but it recognizes nothing. It sees nothing familiar, and attaches no value to anything, because it is meaningless to it. Hence the child sees nothing because it perceives nothing. But it keeps on looking and, after a time, the same patches of color and the same forms and shapes out there in its line of vision keep on reappearing. They become familiar to it and establish a meaning for themselves; and the growing infant begins to perceive them, because he looks for them, he recognizes them and focuses upon them. They have made impressions upon his mind with a definite shape, form and looks, and he remembers them and can now identify them on sight. Thus he increases in familiarity with the world about him.

[27] The same is true with anyone that is a babe in the knowledge of the things of God's "present truth". At first it is all unfamiliar ground and he can see little of what is at first revealed to him. But if he has an honest heart that seeks to learn to know and to retain what he learns, he will keep on peering into the pages of God's Word and into the operations of his Theocratic organization. He then grows in familiarity therewith. (Mark 8:17, 18, 21) With good remembrance and familiarity he increases in perceptive powers, that is, in powers to select or pick out various things and to distinguish them from other things and to detect details and peculiar features. The Lord answers his prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law." —Ps. 119:18.

[28] The great "Father of lights" takes an interest in the creature eyes that fix their gaze upon his Word with a desire and purpose to understand. He blesses such. The blessed "eyes" are not those which give an occasional, casual and general look at his Word and organization as if by one or a few such looks to take in the whole field of God's Word hurriedly and thus save time for other things of a selfish kind. We should not look at his Word and organization with a stationary, religious stare to see things according to the religious point of view. When we stare with our natural eyes, what happens? Such a staring renders the eyes motionless and subjects them to strain in the effort to see. It also paralyzes the powers of perception and immobilizes the attention, so that no clear, detailed impression is gained that can be remembered with sharpness. The mental effect

24. What connection has food with good spiritual vision?
25. How do we apply to ourselves the Lord's healing eyesalve?
26, 27. (a) Why should babes in knowledge not get discouraged at not seeing so much at first? (b) What should they keep on doing?

28. Why not look at God's Word and organization with a "stare"?

is hazy, unclear, unimpressive; and the staring, by being kept up, is liable to induce drowsy self-hypnotism rather than bestir us to an energetic action in response to sight.

[29] The blessed "eyes" are not those with a fixed, religious stare that looks but has other things on the mind. The blessed "eyes" are those that are alert, on the move, scrutinizing, not trying to capture the whole visual field with a prolonged, fixed stare, but focusing attention upon details and moving from detail to detail in order to get the whole picture. They do not see everything at a glance. They cover the field of vision gradually, but progressively, like the finder beam of a television recorder. This moves over the field of vision point by point, line by line, so as to pick up each item individually and transmit it on to the television broadcaster. Then the broadcaster sends it to the television receiver the projector in which throws it onto the image-frame of the television set where human eyes are on the watch. In that way the whole picture is built up out of all its details all of which are clearly discerned and properly related and put together.

[30] Likewise with one who is in search of the blessed things that God has to show us at this day; all such detailed study takes time and practice, but the reward in the way of results is blessed. What is seen in this way will differ widely from that which religion has painted as the picture, but the honest-hearted lovers of truth will not be offended at the clearer sight. Let us not be like the religious scribes and Pharisees that came to Jesus asking of him a special sign to make them believe he was the Messiah. They had the written Word of God with its prophecies, and if they had only fixed their attention and studied they would have seen the fulfillments of prophecy in what Jesus taught and did. From these it was evident he was sent by God. But those religionists did not want to reach that conclusion, for it would mean accepting Jesus. Because they did not want to believe, they wanted still more evidence, and so asked for a sign. If they had been sincere, they would have already had enough evidence; but they were hypocrites. They did not care to exercise faith in what they saw, because it would have meant giving up their own selfish ideas and the worldly advantages they were then enjoying. They did not desire to see, but preferred to stay blind. By this they missed a great blessedness.

[31] The honest-hearted who seek for light are not prejudiced against possibly reaching conclusions to which the religious leaders object, although being the manifest teaching of God's Word. On comprehending the sight of God's truth in all its detailed beauty the honest-hearted marvel and rejoice and give Him praise. In classic Bible language they exclaim: "This is the LORD's doing; it is marvellous in our eyes." (Ps. 118:23) But the religiously prejudiced are dull of eye. They are left unimpressed, due to their blindness and inability to read the truth behind the facts that plainly appear. Because the facts show up their religious blindness and prejudice, they feel cheap and exposed. They feel injured and want to do injury to those who follow the light. —Mark 12:10-12.

29. How do the "blessed" eyes survey the visual field?
30. (a) What does such detailed study require and also produce? (b) Why do religionists ask to see an extra sign?
31. Unlike them, how do the honest react toward things seen?

CORRECT USE

[32] Marvelous, indeed, are the things visible today to eyes that have been trained to look at the conditions and events of our time Scripturally. The many details of the modern world-scene all combine to prove that we are at the end of this world and that the everlasting kingdom of Jehovah God by his Christ has been set up in the heavens. This sign of our times is becoming clearer and clearer to our vision as the dawning light of the new world brightens. Concerning this time since A.D. 1914 the prophet Isaiah said: "Your eyes shall see the King in all his splendour, and gaze upon his broad domain; till, musing on the terror that has vanished, you ask, 'Where are the tyrant's officers, who taxed us, charged us, took our tribute?' These insolent creatures you shall see no more [inside God's organization], . . . the Eternal himself rules us, the Eternal is our captain, the Eternal is our king, he, he alone, defends us."—Isa. 33:17-19, 22, *Moffatt*.

[33] The faithful Christian remnant today and their good-will companions now see the Eternal God's kingdom. They have been delivered from bondage to Satan's world organization and its oppressions and blinding religion. They are the ones meant in Isaiah's further prophecy: "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought." It is because the Liberator, Jehovah's elect Servant Christ Jesus, now reigns, "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 29:18-20; 42:1, 7.

[34] Jesus, speaking to his disciples who had just come in from a campaign of field service preaching the kingdom of God, said: "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to

32. How do our eyes look at the world scene? and what do we see?
33. Why do blind eyes now see out of obscurity and darkness?
34, 35. (a) Why are our eyes more blessed than those of kings, prophets and disciples of old? (b) How do we avoid Christendom's destruction?

hear those things which ye hear, and have not heard them." (Luke 10:23, 24) Jesus' words are more true in our case now in this twentieth century. We see what kings and prophets, yes, what even Jesus' early disciples, did not behold. Ten centuries before Christ King David said: "Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it." That was at the enthronement of David's successor, his beloved son Solomon, to be ruler of the typical kingdom of Jehovah God in Israel. (1 Ki. 1:48) Later, at the beginning of the "Christian era", at the temple in Jerusalem, an aged man named Simeon took up a babe in his arms and "blessed God, and said, 'Now, Master, you will let your slave go free in peace, as you promised, for my eyes have seen your salvation which you have set before all the nations, a light of revelation for the heathen, and a glory to your people Israel!'" The babe over which Simeon blessed God was Jesus forty days old. By faith's power of discernment Simeon saw in Jesus the promised Messianic King in whom all nations and families of the earth should be blessed. (Luke 2:25-32, *An Amer. Trans.*) Thirty years later the faithful disciples discerned in Jesus that same promised King, now anointed of God's spirit and now giving full proof of his Kingdom title.

[35] All the foregoing men were blessed in beholding God's advancing steps toward His establishment of the long-foretold Kingdom, and Jesus' personal disciples were especially blessed. But the eyes of us today are far more blessed than even theirs, because we see Jehovah's royal Government by his Christ now fully established in the heavens forevermore. That being true, we are not following any cunningly devised fable nor are we under any hallucination when we proclaim everywhere and to all nations the presence and active operation of God's kingdom. This proclamation by Jehovah's witnesses is in fulfillment of Jesus' prophetic words on the end of the world, at Matthew 24:14. We are rejoicing over the spiritual light that is now shining due to the inauguration of God's kingdom by Christ: "The light of the eyes rejoiceth the heart: and a good report maketh the bones fat." (Prov. 15:30) Christendom, in blindness like that of ancient Jerusalem, when the King was first present in the flesh, cannot understand or perceive this light of today and does not rejoice at it. But the anointed remnant of heirs of the heavenly kingdom do so. They are today required to have the visual powers to take in the light and to actively serve God in it. In this manner they will avoid destruction with Christendom, to which destruction at the battle of Armageddon her blind guides are gropingly but surely leading her.—Luke 19:41-44.

[36] The anointed remnant, and, in fact, all persons of good-will who hope for eternal life in the oncoming new world of righteousness, must now treasure their "eyes of understanding" most jealously and should exercise the greatest care for them. They must never be permitted to deteriorate in visual power and sharpness, nor to relapse back into worldly blindness. They must continually be strengthened so as not to be strained or offended at the increasing brilliancy of the present-day light from God's Word. They must not be allowed to grow dull, but be constantly exercised and used in harmony with the fine rules for the art of spiritual seeing.

[37] Among such rules are these: "Yet shall not thy teachers be hidden any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." (Isa. 30:20, 21, *Am. Stan. Ver.*) Jehovah is our all-wise Teacher and is the Source of all light, and our vision must be fixated upon him in teachableness. There must be no turning aside from this, but we are obliged to imitate Jesus' example in always looking to God for guidance and instruction. We are therefore restrained from turning and looking to the many religious organizations about us for enlightenment and teaching. We must keep watch on Jehovah's instructions through his unfolding Word and his Theocratic organization. We must be just like servants attentively watching the motion of their master's hand in order to discern the indication of his will and we dare never tire of doing this. "Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." And as we obey what he indicates to be his will by his hand of power, we will not care for the scorn and contempt that Christendom and other religionists heap upon us because we obey Jehovah God rather than men. Our deliverance is nigh.—Ps. 123:1-4.

[38] The Lord God has set a straight road ahead of us that leads right on into the righteous new world of eternal life, and Christ Jesus the King now deflects through God's Word the divine light down upon that road. The New world created by God's perfect wisdom and power and ruled by his King is to the front of us. No looking behind for us, nor to either side, with any selfish longing! We might stumble. Our eyes are at the front of our head. "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right

36. How should we now treat and care for our spiritual eyes?
37. How should we look according to Isaiah 30:20 and Psalm 123?
38. In what direction and toward what should our eyes be fixed?

hand nor to the left: remove thy foot from evil." (Prov. 4:23-27) Deprived of guiding vision, the feet lead or stumble into evil.

[39] There is great value in keeping our powers of vision always directed ahead upon the course before us and, at its end, the blessed prize held in reservation for all enduring down to the end and not turning aside. The apostle Paul knew that. So, near to the end of his course in this evil world, he said with unchangeable determination and a final burst of effort: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded." (Phil. 3:13-15, *Am. Stan. Ver.*) The sight of what is at the end of the course beckons us forward. It renews our strength because of the joy that it infuses in us, joy that makes the road yet to be traversed not seem so hard or so long. In this manner Jesus finished his own hard course successfully; wherefore it is written to us: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:1, 2) To keep looking to him as our Trainer and Example and as the One that sets the pace for us in the strenuous course yet ahead of us means to finish with success and to fully realize the joy to which we steadfastly look forward.

[40] As we thus press along in the one and only right way, we shall look with generosity upon the poor people in darkness and who hunger for the light of Kingdom truth. As we move about among them it is well for us to remember this: "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." (Prov. 22:9) Personally we do not have much of material bread to distribute, but we do have an abundance of spiritual food from God's Word which has been made understandable to our hearts and minds. While such world hunger for truth exists, this is no time for the envious eye that begrudges God's "meat in due season" to any people. Because they are left to hunger and starve by reason of the self-seeking, self-centered course of Christendom's clergy the people are perishing without a vision of God's kingdom of salvation now at hand. Our Leader Christ Jesus looked with compassion upon the spiritually neglected people and at times he fed them with natural food, but principally and regularly with heavenly bread. He did not hide his face from them in order not to be disturbed by the sight of their condition. He took note of their needy state and dealt bountifully toward them, not sparing himself. For this he has won and will yet win the blessings of multitudes without number. It will be as the proverb says: "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse."—Prov. 28:27.

[41] By copying today our Master's bounteous course toward the poor and by imparting to them the bread by which we have been so well fed and nourished, we shall show we do not despise their Maker, Jehovah God, and we shall be certain of His blessing, in addition to any blessings from the poor we serve with food. Thus fed, their eyes will be enlightened and will be able to discern God's kingdom and the presence of his King in power. "As the Scripture says, 'They who have never been told of him will see, and they who have never heard will understand.'" (Rom. 15:21, *An Amer. Trans.*) Let the people have the light to see, that their eyes may be blessed!

39. As shown by Paul and Christ Jesus, what value is there in keeping our visual powers directed ahead?
40. How did Jesus show us how to look upon the poor people today?
41. How can we help the eyes of the people to become blessed?

JEHOVAH'S STANDARD AGAINST THE ENEMY

NEARLY twenty-seven centuries ago an inspired prophet, looking down to our day, declared: "So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the LORD shall lift up a standard against him." (Isa. 59:19) The nations of heathendom and so-called "Christendom" have their standards, but what is this standard that the spirit of Jehovah God lifts up against the enemy?

The prophet inspired to speak as above, Isaiah, lived in the days of the second world power of history, Assyria, when its king Sennacherib came down and laid siege against the holy city Jerusalem. The Assyrians had standards for their besieging forces, and concerning this *The International Bible Dictionary* says: "The Assyrian standards were emblematic of their religion, and were therefore the more valuable as instruments for leading and guiding men in the army. The forms were imitations of animals, emblems of deities, and symbols of power and wisdom. Many of them were crude, but others were highly artistic and of great cost. The Egyptian standards were designed in the same idea as those of the Romans, exhibiting some sacred emblem, or a god in the form of an animal, a group of victory, or the king's name or his portrait as of lower and of upper Egypt, or an emblematic sign." It was therefore but natural that the Assyrian, Egyptian and Roman hosts treated these standards with reverence and struck religious attitudes toward them.

That such practice harks back to the time of Babylon founded by Nimrod is confirmed by a published report that

reads: "A few years ago in northern India, Sir John Marshall, head of the archaeological service of the government of India, discovered two abandoned cities; one at a site now called Mohenjo-Daro, the other at Harappa, cities which are believed to have thrived about 3,500 B.C. and which were in close contact with the earliest civilizations of Babylonia. Among the objects found in the former city was a seal, used to sign documents, depicting a procession of seven men carrying square standards, held aloft on poles like modern flags. These ancient 'flags' were not made of cloth but were rigid solids, like boards."

National flags or emblems traceable to such origin in demon-worship could have nothing to do with Jehovah's standard. There is no Scriptural evidence that the Theocratic nation of Israel used such national standards in their warfare against enemies, and certainly they did no obeisance toward them. The covenant of Israel with God forbade worship of birds, animals, sun, moon, stars, human creations of any kind, and images or emblems of these things or any other thing. (Ex. 20:4, 5; Deut. 4:15-19) The abhorrence of the Israelites to national standards or emblems is instanced in the days of Pontius Pilate. Concerning this instance McClintock and Strong's *Cyclopædia*, Volume VIII, page 200, says:

"One of Pilate's first acts was to remove the headquarters of the army from Cæsarea to Jerusalem. The soldiers of course took with them their standards, bearing the image of the emperor, into the Holy City. Pilate had been obliged to send them in by night, and there were no bounds to the rage of the people on discovering what had thus been done. They poured down in crowds to Cæsarea, where the procurator was then residing, and besought him to remove the images. After five days of discussion he gave the signal to some concealed soldiers to surround the petitioners and put them to death unless they ceased to trouble him; but this only strengthened their determination, and they declared themselves ready rather to submit to death than forego their resistance to an idolatrous innovation Pilate then yielded, and the standards were by his orders brought down to Cæsarea. No previous governor had ventured on such an outrage. Herod the Great, it is true, had placed the Roman eagle on one of his new buildings; but this had been followed by a violent outbreak, and the attempt had not been repeated."

Though abominable, such presence of national standards in Jerusalem was not the fulfillment of Daniel's and Jesus' prophecies concerning the standing of the "abomination of desolation" in the holy place. (Dan. 11:31; 12:11; Matt. 24:15) The standard of the real desolating abomination, to wit, the counterfeit substitute for God's kingdom, is being raised in our day, since 1918. Promoting it invisibly is the great enemy, Satan the Devil. He and his demons release a flood of propaganda by the most up-to-date means of publicity, accompanied by overflowing violence against Jehovah's kingdom witnesses. The enemy's purpose is to blind the people and fix their desires and hopes on the desolating abomination and turn all hearts and minds away from and in opposition to God's kingdom.

Against this enemy flood, what standard does the spirit or invisible power of Jehovah lift up? Kingdom truth! The message of God's kingdom by Christ! "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." (Ps. 60:4; 20:5) It is the "testimony of Jesus Christ", and the privilege of holding aloft this testimony to the world Christ Jesus shares with his faithful remnant on earth, together with their companions of goodwill. He commands that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations". (Matt. 24:14) By accepting and holding aloft the standard of truth concerning the established kingdom of God his faithful witnesses not only are enabled to resist the enemy's flood of demonism, but also "lift up a standard for the people". (Isa. 62:10) Those persons who rally to this upraised standard discern the primary issue—God's rule or demon rule, which?—and choose the side of life eternal under Jehovah's righteous government.

THEOCRATIC PEACE EXPANDED IN TROUBLED INDIA

THE air-travel schedule made the visit of the Watch Tower Society's president, N. H. Knorr, and his secretary, M. G. Henschel, all too short in Rangoon, Burma. The two-day stay there was up on Monday, April 14, and early on that morning our world travelers were on their way through the city to the airways terminal at the Strand Hotel. We join with them as their report unfolds further and leads into troubled India.

We were glad that the departure this time was in early morning, because we were up before the religious water-throwers that had drenched us on the previous day, the opening day of the water festival, a religious celebration by the Buddhists at the new year when they throw water on one another with the idea of washing away sins. (We read later in the Indian newspapers that two persons were killed and two seriously injured during the Rangoon water festival.) We were taken on the bus again to the wharf and then by launch to the waiting flying boat. It was not long until we were up in the air heading for Calcutta. There is some rugged country along Burma's Bay of Bengal coast. The only point we could identify along the way was the Cheduba island which the captain told us was right below in the course of our journey. For a while we could see only the waters of the Bay of Bengal, but presently we came to the portion of India known as the Mouths of the Ganges. Here we could see how the marvelous works of nature had built up the great delta, bringing down the Ganges much of the fertile soil of India and depositing it in the form of islands along the bay. Every island was very green. We flew over this great expanse of territory, went inland, and finally landed on the Hooghly river near Calcutta.

When we came over the city of Calcutta we noticed many ponds, which we later learned were used by the people for bathing. Along the river were many Hindu temples with the broad stone steps leading down into the river which is really one of the outlets of the Ganges. It is part of the Hindu's belief that he should wash himself at these temples daily, and some people were busy bathing near the landing place of the flying boat. Calcutta is a damp city, and some

have said that one can dig anywhere for ten feet and find plenty of water.

The brethren met us at the riverside and we were happy to see so many of them there. They told us of the arrangements for the evening meeting and of the public meeting to be held on Wednesday night at the I.T.F. Pavilion in the center of the park known as Esplanade Maidan. They did not feel too sure of the success of the public meeting because of the many riots that had recently occurred in Calcutta and the curfews that had followed in different parts of the city. In some sections a 32-hour curfew existed, which meant no one would be allowed to go in or out of a house for 32 hours. In this way the police seek to calm down the fighting spirit of the Hindus and Moslems. So everything was left to work itself out.

We traveled to the heart of the city in the airways bus. We had heard many stories of India, and now came the opportunity to see this great land at first hand. The landing point was a considerable distance from the city proper, so we had quite a journey through the highways and streets. The dress of the people attracted us at first; their costumes were different from those in any other part of the earth. Most of the men were wearing *dhotis*, which seem to be nothing more than a few yards of cotton wrapped around the lower portion of the body and fastened at the waist. Many were wearing *pugris* of various colors on their heads, a turban-like indication of their nationality. In some areas the fez stood out. It was interesting to see the well-dressed Hindus wearing shirts such as are used in the Western world, but with the long tails hanging out. The women wore their bright *saris* (shawls) and an abundance of bracelets and anklets of silver or gold. Some women wore earrings and rings in their noses; others had stones set in the sides of the nose. A few women wore *bhurkas* or veils that completely covered their faces. Among the Hindus there is a religious custom of putting a dab of some colored paint on the forehead, so it became quite common to see that on both men and women. Some of the less prosperous Indians were attired in scanty loin cloths which Mahatma Gandhi has featured and made world-famous. During our course of stay in India we learned that each nation and people maintains the dress peculiar to itself, and so it is always easy to identify a person as to nation and belief. The Scriptures use the garment as a symbol of identification, and here in India and in the East we witnessed how appropriate that is.

En route we saw the shops, which did not seem inviting to us. We saw how many people sat on the streets, and spit on them too. The odors that greeted the nostrils in some areas were terrific. It all seemed to be made more offensive because of the terrible heat. No wonder twenty to twenty-five people are dying daily in Calcutta alone on account of cholera.

Then we saw our first cow walking on the sidewalk. She seemed to have the right of way and all people seemed to let her have full control of things. Then we saw more cows and sacred bulls. This was something new to us. We were used to seeing cows in a pasture or barnyard or in a barn, but to have them walking about the main streets of a city of four million people, helping themselves to some greens at a shop along the way and being chased away only to go to another shop, or eating something along the sidewalk that someone dropped, this was all so different from other countries visited! These were "sacred" animals.

Here and there barbers squatted on the sidewalk. Customers had to squat in front to get a shave or a haircut. A group of men stand about and watch. Near by will be a man with his vegetable market in a small basket. Another man sitting on the sidewalk will be selling roasted nuts; another, some sliced fruit, which is said to be a source of cholera. People seem to set up shop wherever they might be. Busy bare feet are hustling from one place to another, men and women carrying heavy loads on their heads. Beggars are plentiful.

But our bus is having troubles of its own trying to get across a big bridge. The engine stalls. The driver starts it again. It stops. Finally it starts again and the bus limps across the bridge, sputtering and spitting and jumping about. It moves on another block and then the engine dies for good. The airways attendant goes into a small shop to put in a phone call. We are soon informed that we have engine trouble and another bus will be along in twenty minutes to pick us up. People stood near by looking at the strange folk in the bus and wondering what was wrong with the conveyance. We felt we looked as strange to them as they looked to us on our first visit to India. It got hotter and hotter waiting in the bus. About thirty minutes later the relief vehicle arrived. Luggage was transferred and passengers changed to the other bus, and so we were off again to our final destination.

By this time the brethren that had met us at the airport were wondering what had happened and they were at the hotel waiting for us. Explanations were in order. But soon we were settled and ready for matters of business. A meeting with the brethren was arranged for five o'clock that evening at the Kingdom Hall, so at 4:30 we began thinking of how we would get there. All trams and busses had been on strike for several months and taxi was the only way to travel. If we took one of those horse-drawn gharry taxis so common in India we would never get there on time. Our hotel was in a Hindu section and so the drivers were all Hindus, mostly Sikhs. They were eager for business, but when we told them the address they showed great fear. They would not take us there because it was in the Moslem quarter. There had been too many stabbings and riots lately. Finally we found a man who agreed to take us most of the way, as far as he felt he was safe, and then we, along with the company servant, took the taxi to a corner about six blocks from the Kingdom Hall, where we got out and proceeded to walk down the narrow street of the Moslem area. One of the street corners happened to be the meat market of the district, and it seemed to us it was a question of whether the people would get the meat or the crows, kites and vultures that lurked near by, ready to take any morsel of food they might be able to get. The sky and buildings were filled with them. (In fact, wherever we have been in India we have seen great numbers of crows, right in the heart of the city. They make constant noise. They are so bold they will come right into a room of one's house. They have been known to come in and pick up anything loose that attracts the eye and fly off with it, even watches and jewelry. Crows are always looking in on a meeting in India and giving a caw, caw.)

Soon we arrived at the Kingdom Hall, and the meeting was held with 15 brethren. The curfew as announced by the police had kept some away. By seven o'clock we must be finished, so that the brethren living in areas where curfew became effective at nine o'clock could get home in time. It was a very brief but enjoyable session to talk with these Calcutta brethren, to learn of their problems and to hear of their experiences in the field service. We were able to tell them of the love and greetings of their brethren in other parts of the world, as well as to give them spiritual admonition. The Calcutta company has a very nice hall and stock room. If there is a cool place in Calcutta this is it, as there seemed to be a continual breeze. Seven o'clock came too soon; but we knew conditions in the city, and therefore we had to get away. We could not get a taxi right at the Kingdom Hall, so we walked several blocks until we found one that would take us to our hotel. A ricksha man offered to take us; but we did not want to ride all night, so we chose the taxi. As we traveled home we observed that the streets were quite deserted in all quarters and not many people were going about at night, even at 7:30.

The morning papers announced more trouble in Calcutta between the Moslem and Hindu factions and that curfews were to be put on in other districts. We were wondering how this would affect the public meeting. Part of Tuesday was devoted to looking for a place where large stocks of literature might be stored at a future date or a place that would be suitable for a Branch office. Then in the afternoon interviews were arranged with brethren at the Kingdom Hall for handling personal questions. The second meeting with the brethren was held that night and more attended; 28 were present. Some of the new interest felt more sure about themselves and did not fear the curfews. They believed it better to come to meeting than to stay at home. A very enjoyable time was had. Many of the brethren did not get away after the meeting until eight o'clock, on account of propounding questions and getting more information on various matters. But they weren't much worried about the curfew. They felt they could get home on time.

The next day was the public meeting, and this was to be held in the evening at the I.T.F. Pavilion in Esplanade Maidan. This park is the location of the huge white memorial to Queen Victoria. Through the center of the park runs a broad boulevard known as Chowringhee. It is so wide a road that during the war the American Army Air Force took over the park and commandeered the road as a landing strip for twin-engined planes. But now all signs of war had left the park. As one sister termed it, this was one of the "lungs of Calcutta". She meant that here was where one could get some air to breathe in Calcutta. Generally throughout this metropolis the air is stuffy, hot and sour. There was a good breeze that night. It was not exactly cold, but it was pleasant for the assembly of 100 persons that was listening to Brother Knorr speaking. At the conclusion good interest was manifested and many booklets were given away and names taken from those who were anxious to make further inquiries. This too was the last meeting we had with the brethren in Calcutta and it meant saying good-byes, because early the next morning the two travelers were to be on their way to Bombay.

This was one morning we got up earlier than the monkey who lived on the roof of the building across from the hotel and begged bananas from his neighbors. Before the sun came up we were riding in a bus through the slowly awaking residential area of Calcutta and out to Dum Dum Aerodrome. Air-India had a fine twin-engine DC-3 waiting and we got a good start on our way to Bombay. Once aboard the plane the hostess went from passenger to passenger handing out little slips of paper. The slip, we were told, was to be presented in exchange for breakfast at Nagpur, the one stop en route. Landing at Nagpur was almost like walking near a blast furnace. The concrete radiated the heat and the sun beat down on our heads as we walked to the little house beyond the terminal buildings where the meals were served. Our stop was for about half an hour and then we rejoiced to have the plane take off for Bombay. The journey that far had been smooth, but we soon learned there was a cyclone over Bombay. Just how it would affect the remainder of the trip we were not certain. As we got near to Bombay the clouds became very heavy and everyone was made to fasten his belt and remain seated. We were over the Western Ghats (mountains) and had ample altitude, but we were not above the storm. For the last half hour before we landed at the airport at Bombay we went through very rough weather, the plane bouncing around like a cork on rough seas. But our pilot made a good landing, even better than at Nagpur, probably because he was being much more careful on account of the storm.

There on the steps of the buildings at the Santa Cruz Airport stood many of the brethren who had assembled preparatory to the convention in Bombay. Just a few days before six Gilead graduates had arrived by boat from America, and they were on hand. So the first thing that reached the ears of the travelers as they alighted from the aircraft was a terrific 'Hip, hip, hooray', in true British fashion. It was a pleasure to meet these Gilead graduates of the eighth class, the acting Branch servant, and the many other brethren from India.

There was a strong wind and plenty of rain was falling. Here again was unusual weather, because at this time of the year it almost never rains in Bombay. But we were due to have rain for three days straight. This proved to be a blessing, because it cooled the atmosphere and made things very pleasant for the assembly of the Lord's people. The trip for us in the airline bus was very interesting. In the rain some passengers got splattered because windows were broken out; but we saw some of the city of Bombay and were very favorably impressed, comparing it with what we had seen in Calcutta. Bombay is built on an island, and hence there is usually a breeze from the Arabian Sea that makes life more pleasant. It seemed to us that Bombay was also a cleaner city.

Space was provided at the Bethel home (in the Branch office) for us and we rejoiced to have the fellowship of the two members of the family as well as the six Gilead graduates. There was much to talk about to learn of the trip the Gilead graduates had had, and they to learn of ours. It was service meeting night for the Bombay company. They had their Theocratic ministry school too. As visitors we took no part. We were more interested in listening and seeing how things were done on the other side of the earth from Brooklyn. It gave us an opportunity to meet many of the brethren and the early convention arrivals.

There was much to do at the Branch office, and it was a pleasure to go over the problems of the brethren in that land. Throughout the whole day we worked to the accompaniment of the cries of the beggars and the incessant honking of the taxis and busses. There are so many people on the streets that the drivers just keep on honking their horns all the time. As for beggars, just across the street from the Branch was one sitting on the sidewalk with his legs crossed beneath him. He had arrived at 7 in the morning. He put his hands on his knees with the palms upward and set a small can in front of him. He was an old man, but he seemed to have plenty of stamina. He would bend forward and touch his forehead to his hand as it lay across his knee and straighten up again. He did this approximately twenty-five times every minute, each time calling out "Ram" (referring to one of the Hindu gods). We thought he would get tired after a while, but he just kept doing that all day until nine o'clock that night. They were the longest "setting up" exercises we had ever witnessed! Surely it was possible only by the power of the demons.

About a hundred feet down the street was a "holy" man of the Hindus who had smeared his arms, legs, hands and face with "sacred" manure. In addition he had put on some red and yellow paint, which made him look more ugly and repulsive. He was begging, too, and people would stop and talk to him. He would give them his "blessing". What was said we didn't know. And there were numerous other beggars throughout the city, people who had that as their profession.

Friday, Saturday and most of Sunday were devoted to work at the office and attending to matters relative to travel. We had to travel about the city a bit and thus were able to see the people in their religious habits and customs. One thing noticeable was the great number of men on the streets. There were very few women to be seen doing shopping or traveling about, perhaps one woman to fifty men. We were told most women are kept at home and only educated women or servants go about the streets. There were more of the women in Bombay who had their faces veiled than we had seen in Calcutta.

Sunday afternoon was set aside for looking over the city to see about possibly finding a new location for the Branch. Then we went to Dadar section, where the brethren had scheduled their regular *Watchtower* study and public meeting. The meeting was held in the courtyard of a Hindu school. The *Watchtower* study was attended by 55, quite a few being pioneers and conventioners. The public meeting was attended by 75. It was a good arrangement. We traveled home by train, and we learned from a policeman on the train that riots had broken out in Bombay late that afternoon and that he was called out on special duty. This caused a little disappointment in the mind of the acting Branch servant, C. S. Goodman, because we were going to have a public meeting and he felt sure curfews would be put into operation which might affect it. The next day we learned that a curfew was put on a certain area from 7 at night until 7 in the morning. This would keep some people living in this area from coming to the public meeting. But our meeting place was not in the area of the curfew. We were in hopes there would be no more trouble that might cause an extension of the curfew to other areas.

A special meeting was called for Monday evening at 7:30. The pioneers were addressed by Brother Knorr, the subject being Gilead (the Society's Bible school, located in New York state). Invitation was extended to the faithful pioneers of India to come to Gilead, where they could receive special training for missionary service afield. Ten filled out preliminary application forms. They were indeed anxious to come. They already had in their midst six Gilead graduates and had observed their devotion to the Lord. There had been some difficulty in the Bombay company on the matter of disfellowshiping some brethren; so at eight o'clock the Bombay company assembled, along with the disfellowshiped brethren, and this matter was dealt with. Brother Knorr talked on "Mercy and Forgiveness", and then the various facts on the matter were explained and suggestions made to the company as to its further course of action. It is believed that in the future there will be more unity among the brethren serving the Lord in Bombay and vicinity than heretofore. The brethren who had been disfellowshiped had repented of their course of action and therefore the company was requested to invite them back to the fold, which was done by withdrawing the resolution disfellowshiping the brethren. After the meeting the brethren were happy that this special assembly had been called for the benefit of all concerned. It was a blessed evening.

ASSEMBLY

Tuesday was the start of the Bombay Theocratic Assembly. The brethren had arranged for use of the Lecture Hall, College of Economics and Sociology, Bombay University. It was a delightful location at the heart of the city. The convention opened at nine o'clock Tuesday morning with Clarence Taylor, of the Branch office, the chairman, giving the address of welcome. One of the outstanding parts of the program in the morning was that of the six Gilead graduates giving pioneer experiences. These were very interesting. The program was enjoyed by all of the 114 who attended on this first day. The meetings were brought to a close at 4:45 p.m., following the discourse of "Baptism" by one of the Gilead graduates. The talk was interpreted into Kanarese for the benefit of the new brethren in the company speaking that tongue. Six were immersed. Then the brethren went out to spend the evening advertising the public meeting by distributing handbills and using placards.

The next morning on our way to the assembly hall we encountered a man carrying water. We were informed that he had "holy" water from a near-by well. The well is considered sacred by Hindus and its water is drunk regularly by some. It was reported that some time ago one of the untouchables wanting water let down a bucket into the well and drew out some for himself. This "defiled" the well and a riot ensued. But that did not clean the water. The only thing the religionists could do to make the water "holy" again was to take seven bucketfuls of manure from sacred bulls and throw it into the water. Thereafter the Hindus could again drink this "holy" water and use it for sacred purposes. It is also stated that this well is one of the great causes of cholera in Bombay. The regular drinking water of the city is good and pure and well looked after by the city administration, but some religionists do not prefer to drink it. They want their "holy" water.

The second day of the convention began at 8:30 a.m. with field service, distributing handbills and information walking with large placards. The difficulty reported by the advertising publishers is the attempts of the people to take the handbills from them. Hundreds of hands extend from the crowds around the publishers, but it is certain that many of them do not know how to read English, or any other language. They want something free. Some putting up signs had the experience of a shopkeeper's wanting them to put up six or more paper signs in a small shop. Everybody in the block would want to have a sign, and the brethren would have to refuse some of them because there were limited supplies of signs. Then the shopkeepers would get angry because they couldn't have a sign in their shop. What a difference from many other countries!

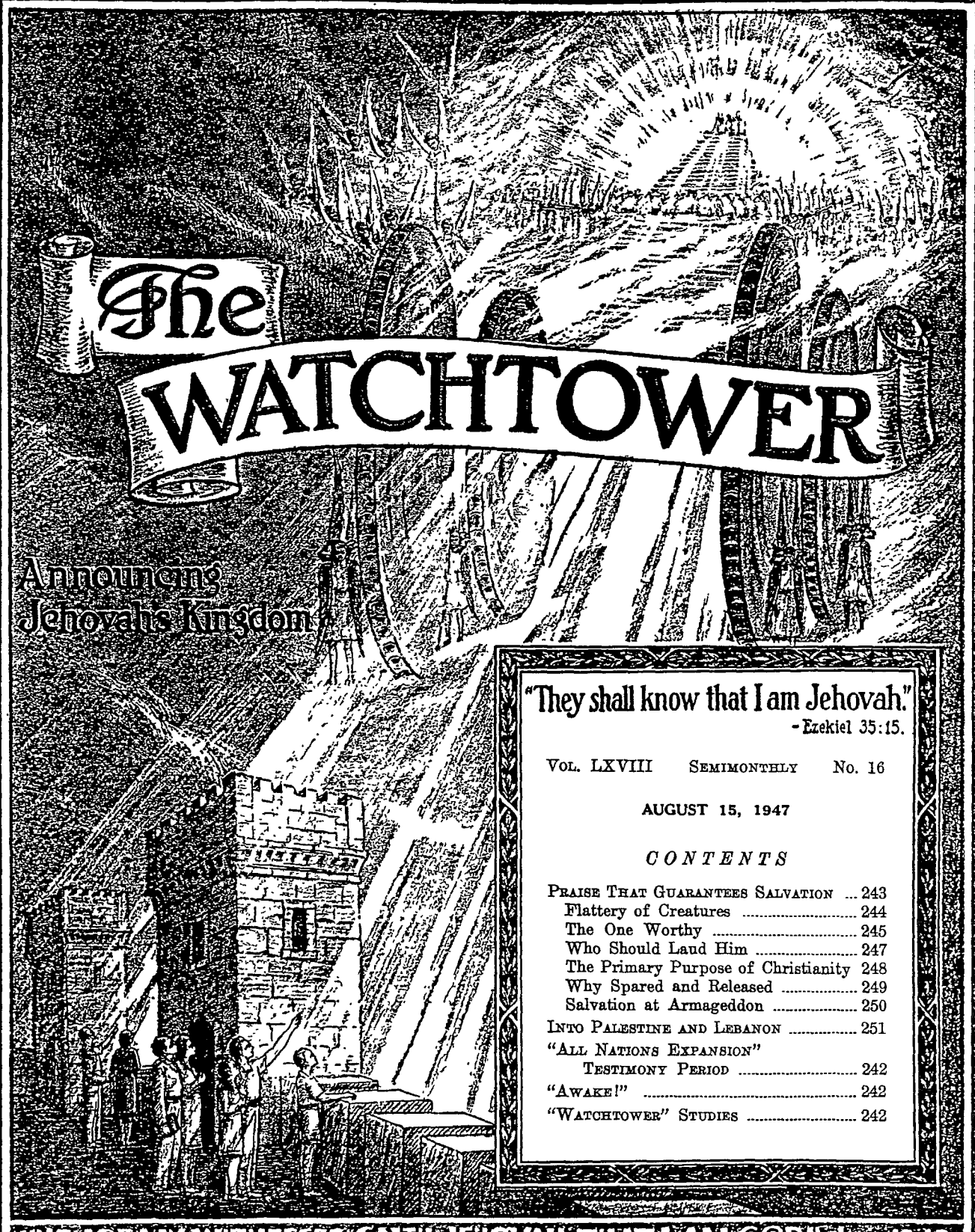
The first meeting at the University was at 10:30. It was at this morning session that Brother Knorr outlined the work in India and what was proposed for the future. This was received very well and the brethren were happy for the announcement of the reorganization of the work in India. Brethren were in attendance from Karachi, Delhi, Madras, Travancore, Ceylon, and Calcutta, as well as many other smaller places. One could see on their faces and in conversation with them their determination to preach the gospel of the Kingdom in India and to aid the people of this bedarkened land with the message of life. In the afternoon some of the features were "reminiscences" of Gilead. We visitors from America found this like being back at Gilead and hearing students describe the merits of the instructors and some amusing occurrences at the school. For the pioneers of India who had filled out preliminary applications it must have been outstandingly interesting. All in attendance at the assembly, which by now had increased to 120, appreciated these things. They were glad to see that the Lord's organization was really trying through the Watchtower Bible School of Gilead to help pioneers in the missionary service in all lands and that the expansion work was on in all parts of the earth, not only in one section. The reports by these six Gilead graduates were very heart-cheering.

Later in the afternoon a résumé of our travels thus far was given and then it was time to go to the other hall for the public meeting. What was going to happen at this public meeting in Bombay was the question. Brother Goodman told Brother Knorr that at all of their public meetings a good attendance is usually on hand at the start of the meeting, but after the lecture progresses and the people learn that it is about the Bible they get up and walk out, until at the end of the meeting the audience is quite small. Then, too, there was the curfew coming on at seven o'clock and the public meeting was at 6:30; which would affect some parts of the city and gave anxiety to the brethren used to Indian public meetings.

As 6:30 drew near the Sunderabai Hall, a Hindu hall, was practically filled half-way and people continued to come in as the speaker began to talk to them on "The Joy of All the People". The count finally showed there were 504 present, and, much to the amazement of Brother Goodman, very few people had walked out of the hall during the lecture. "The Joy of All the People" was especially prepared for the people of the East, and the talk pointed out how the religionists of Christendom are no better than religionists of heathendom. This being the introduction of the talk it seemed to hold the attention of the audience and they were pleased to know that the speaker wasn't hanging any glory on Christendom or inviting them to take up a religion that had done no better for the nations of the world than Hinduism, Mohammedanism, or any other demon religion. So they were prepared to listen to the distinction between the religions of all "this present evil world" and the Bible, which was presented to them. Much interest was shown throughout the talk. Extemporaneous remarks were given from time to time and especially at the conclusion. The hearers were invited to turn in their names so they might study further with Jehovah's witnesses and ask whatever questions they wanted. A free booklet was offered and many copies were taken. Outside the hall Catholic Action presented itself with many booklets of Catholic propaganda, but very little attention was given to these people by the departing audience because the Catholic religion did not get any glory from the speaker, but rather it was shown to be just as wicked and hypocritical as the heathen religions of India and that in the main Catholicism had taken over the practices of heathendom.

The brethren at the convention said this was the best public meeting they had ever had in India and they were certainly overjoyed at the way the audience stayed to the finish to hear the whole argument. They said maybe this is the start of the expansion work in this land and that the time has come for the Hindus and Moslems to listen to the truth as presented in the Bible. Certainly the Lord's blessing was shown upon this public meeting and it was a joy to be associated with these valiant workers and hard fighters for the Kingdom that had come from all parts of India.

After the public audience had been dismissed and had departed from the hall the brethren assembled again for the final admonition by the president of the Society. These were two happy days at the assembly, and all looked forward to the time when the round-the-world travelers would have the privilege of coming to Bombay again, saying they wanted them to visit Travancore, Karachi, Madras and other points. Yes, they were anxious to have such meetings in their own city and to expand the service activities. It was pointed out to the brethren that if there are "other sheep" in India the Good Shepherd, Christ Jesus, would gather them, and that they, the Lord's servants in India, must feed them and lead them in green pastures of truth. The brethren in India are ready to receive the "other sheep" of all nations, kindreds, peoples, and tongues in India unto an organization ready to expand and unto an organization wholly devoted to the Lord and zealous for His work. Parting at the end of this assembly was not easy, but it was expected that we would be able to see some of them at the service meeting on Thursday night, April 24. And we did have a blessed time that Thursday. Our plane of the Trans World Airline had been delayed a day and we had one more day with the brethren in Bombay before taking off for Palestine. And so, off to the troubled land of the Middle East, Palestine.



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

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AUGUST 15, 1947

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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N. H. KNORR, *President* GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

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"ALL NATIONS EXPANSION" TESTIMONY PERIOD

The entire month of August is a special testimony period designated as above, and the theme of expansion will be forwarded as Kingdom publishers everywhere enlarge their witnessing activities to take in the extensive rural sections of territory. The favorable weather of this midsummer month in the Northern Hemisphere invitingly calls for concentrated work in the countryside, and the offer is worthy of our best effort. For the third consecutive month the featured presentation will be three bound books on a $1.00 contribution, this to include, if at all possible, the Bible handbook *"Equipped for Every Good Work"* and the revealing textbook on fundamental Bible doctrine, *"Let God Be True"*, along with any other WATCHTOWER bound-book publication. *"Equipped for Every Good Work"* will continue to be placed alone on a 50c contribution. By means of this offer during August the message of God's established Kingdom will spread and expand in many nations. You, as a *Watchtower* reader, may share in the expansion work. A postcard or letter will bring us to your aid in putting you in touch with others near you active in this work, or in instructing you how to proceed. Please report your work accomplished during August, that the record of expansion in all nations may be complete.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is $1, American money; individual copy, 5c; mailed anywhere.

"WATCHTOWER" STUDIES

Week of September 21: "Praise That Guarantees Salvation," ¶ 1-19 inclusive, *The Watchtower* August 15, 1947.

Week of September 28: "Praise That Guarantees Salvation," ¶ 20-41 inclusive, *The Watchtower* August 15, 1947.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII AUGUST 15, 1947 No. 16

PRAISE THAT GUARANTEES SALVATION

"I will call upon Jehovah, who is worthy to be praised: so shall I be saved from mine enemies." —*Ps. 18: 3, Am. Stan. Ver.*

JEHOVAH rewards with salvation those who praise him. Praising him is the joyful privilege of those that live. "The dead praise not Jehovah, neither any that go down into silence; but we will bless Jehovah from this time forth and for evermore. Praise ye Jehovah."—Ps. 115: 17, 18, *Am. Stan. Ver.*

[2] With the battle of the universe, namely, Armageddon, drawing closer, the question of salvation becomes most pertinent. To those desiring to survive that final war into a new world of God's creation the wise man long ago said: "A prudent man forseeth the evil, and hideth himself: but the simple pass on, and are punished." (Proverbs 22: 3; 27: 12) The Lord God himself, who fully foreknows what an appalling evil Armageddon will be to this world, says in advance to all the prudent persons: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isa. 26: 20, 21.

[3] This does not mean entering some underground, atom-bomb-proof shelter. In the interest of our security the great Preacher of the "sermon on the mount" borrowed some of the language of the above-quoted prophet Isaiah and said for our guidance: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: . . . After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6: 6-10) Such sincere praying to be heard of God represents true worship of him according to Christ's instructions.

[4] Paul, a disciple of Christ, also borrows some of Isaiah's above-quoted words and says: "Ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a very little while, he that cometh shall come, and shall not tarry. But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul." —Heb. 10: 36-39, *Am. Stan. Ver.*

[5] Nineteen hundred years have passed since Paul, so that the "very little while" he mentions has shrunk almost to nothing as we today stand confronted with the final war of Armageddon where God Almighty will display his righteous indignation against the iniquity of this old, evil world. Now, just as when Paul wrote, it is a person with unshrinking faith in the true God that will live, because of having God's pleasure upon him. The faithful person will gain the promised salvation to life in the righteous new world. For anyone to shrink back from displaying this faith and faithfulness now spells destruction for that one at the hands of God in His displeasure. Only the men and women with faith in God and his Christ, and who never draw back from faithfulness, will be delivered from execution at Armageddon. They will be "hid in the day of the LORD'S anger". (Zeph. 2: 3) All prudent persons who today foresee the calamitous evil of Armageddon ahead will take the proper steps so as to be "hid" in the "battle of that great day of God Almighty".

[6] The place of safe hiding is no particular place on earth, such as a "refuge farm" or the like, but is the condition of worshiping God Almighty in spirit and in truth. According to Christ Jesus, God may now be worshiped acceptably anywhere on earth. (John 4: 23, 24) The prophet Moses, to whom God revealed his name Jehovah, said of the only safe place of hiding: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my

1. Whom does Jehovah reward with salvation?
2. What do Solomon and Isaiah say to do to survive Armageddon?
3. How did Jesus enlarge on part of Isaiah's words?
4. How did Paul enlarge on that "little moment" of hiding?
5. Because of exercising what will any persons be "hid in the day of the Lord's anger"?
6. Where is the place of safe hiding, and how is it entered?

fortress; my God, in whom I trust. For he will deliver thee from the snare of the fowler, and from the deadly pestilence. He will cover thee with his pinions, and under his wings shalt thou take refuge: his truth is a shield and a buckler." (Ps. 91:1-4, *Am. Stan. Ver.*) The true worship of Him is the thing required to bring us into the protected hiding place. This is the significance of the proverb: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Prov. 18:10, *Am. Stan. Ver.*

7 The Bible is the only Book that puts down in writing the proper worship of the living and true God. According to that sacred Word his worship is not a silent one out of sight of the unbelieving world, but is a very vocal and open service and activity. It puts very prominently the praising of God, not just in silent prayer as in one's private closet or chamber, but out where others may hear. Let anyone take the Bible and examine it to see what it has to say about worshiping; he will be amazed to find how much it says with regard to the worshiper's praising Jehovah God in the presence and hearing of others, yes, of multitudes. This praise is a requirement in the worshiper's life, because it is an open confession of the worshiper's faith and devotion to the Lord God.

8 On such account this praise guarantees deliverance and salvation into the new world of everlasting life. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14:11) "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." (Isa. 45:22, 23, *Am. Stan. Ver.*) The apostle Paul, then, had Scriptural support when he declared that this confession in praise to Jehovah God leads to eternal salvation, saying: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10.

FLATTERY OF CREATURES

9 The earth nowadays rings with the praises to creatures, to men and women of fame in the political, financial, social, military and religious fields. Such persons, despite their outward professions of aiming to serve the people, are in reality the servants of this demon-controlled world and are the ones joining in leading this world down to its destruction at Armageddon. (Rev. 16:14-16) In accepting the applause and eulogies of the people they are doing a disservice to mankind by turning man's adoration away from the Supreme One, to whom all praise is due. Such misdirected praise is what encourages the self-reliant rulers and leaders of this world in their ineffective government of this world. Blunt as that statement may sound, yet God's Word, in its proverbs of wisdom, says: "They that forsake the law praise the wicked; but such as keep the law contend with them [that is, with the wicked]. Evil men understand not justice; but they that seek Jehovah understand all things." (Prov. 28:4, 5, *Am. Stan. Ver.*) Whoever, therefore, eulogizes the prominent ones of this world as the saviors of mankind and as the benefactors of humanity is forsaking the law of God as regards praise and is taking away from the Creator his due.

10 Naturally those who do not want to be regulated by God's law will praise the wicked who are in power, but those who stick to the divine law will contend with the wicked by obeying God and exposing the ungodliness of this world and its lawlessness toward Him. They will not try to please the honor-seeking leaders of this world and tickle their ears by saying things not in harmony with the Holy Scriptures. They do not forget one recent case where men that forsook God's law and praised the wicked thereby led the people in the ways of death. It is the case of the religious bishops in their yearly conference at Fulda, Germany, in August of 1940, when the Nazi dictator was overrunning Europe. Reporting on this, the New York *Times* of August 28, 1940, said the following:

"August 27. BERLIN. The D.N.B. announces that the view predominated at the German Catholic Bishops Conference at Fulda that 'the Catholic Church in Germany is indebted to German troops for victorious advance and defense of the German homeland. Without the successful warding off of enemy invasion by German armed forces, German Catholics could not have pursued so undisturbed and quietly their church work and ministerial offices. Publication of the pastoral letter, customary in past years after conclusion of the conference, is to be postponed until after the final victory of German troops. At this time, special ceremonious acts of gratitude of the Catholic Church, including the pledge to the Fuehrer [Hitler], are provided for'. Forty-five of Germany's forty-eight bishops participated. Missing because of illness were Cardinal Faulhaber, archbishop of Paderborn, and the apostolic administrator of the Aachan diocese."—See also the Philadelphia *Record*, August 28, 1940.*

11 Not absolutely certain of Nazi-Fascist victory the Roman Catholic Hierarchy of Germany astutely

7. As described in the Bible, what is prominent about God's worship?
8. To what does such praise lead, and why?
9. How does the praising of worldly creatures work to bad effect?

* See *Theocratic Aid to Kingdom Publishers*, page 324, paragraph 1.

10. What do those not forsaking the law do, and what example of the forsakers in 1940 do they not forget?
11. What did the Hierarchy thus betray themselves as doing?

did not publish their pastoral letter at the time. The war's outcome five years later made impossible their publication of the flattering letter. But by drawing up such a letter and purposing to publish it at a hoped-for Nazi-Fascist victory the Roman Catholic Hierarchy proved that they had 'forsaken the law of Jehovah God to praise the wicked instead of contending with the wicked'. (Prov. 28:4) By boasting in the nation's military might and aggressions against neighboring countries the Roman Catholic Hierarchy betrayed themselves as depending upon carnal weapons and as choosing Caesar in place of Jehovah God the universal King and his Christ. They placed their trust in human political leaders, and celebrated dictatorial men, to the great reproach of Jehovah God. They went directly contrary to his command, at Psalm 146:1-6, which says: "Praise ye Jehovah. Praise Jehovah, O my soul. While I live will I praise Jehovah: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God: who made heaven and earth, the sea, and all that in them is; who keepeth truth for ever."—*Am. Stan. Ver.*

[12] Completely different from the Hierarchy, the ten thousand of Jehovah's witnesses who were banned and put into Nazi concentration camps and prisons refused to *heil Hitler* and his hosts of military aggression, but took up the psalmist's words: "Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever." (Ps. 44:4-8) Today Jehovah's witnesses in Germany, still alive and now enjoying freedom from prison and concentration camps, give the credit for their preservation and deliverance to Jehovah God through Christ. With clean hands, they exalt His name by a renewed witness work in Central Europe. But with shame the Catholic Hierarchy tries to cover its own unclean record.

THE ONE WORTHY

[13] The sad results that have always followed from glorifying members of our imperfect, sin-laden race should long ago have served as a corrective to teach the religionists against such folly. But such has not been the case. The glorifying and memorializing of popular favorites, heroes and man-made institutions rages on without letup into this postwar period, particularly so in Christendom. Without protest from her religious clergy, the people keep on forsaking God's law. They magnify and laud those who are the wise, mighty and rich personages of this world, which world lies under the wicked one, Satan the Devil. (1 John 5:19) Why is such praise a forsaking and violating of God's law? Because this world is the enemy of God and "the friendship of the world is enmity with God", and "whosoever therefore will be a friend of the world, is the enemy of God". Enemies of God deserve no praise from those who profess to be His people, or Christians. (Jas. 4:4) God's law directs the praise of His people to be directed to him through Jesus Christ, not because God is self-centered and conceited, but because he is worthy. The sincere giving of the glory to him wins his favor, and "in his favour is life".—Ps. 30:5.

[14] God's law, as expressed through his prophet Jeremiah and as quoted by the apostle Paul, is: "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah." (Jer. 9:23, 24, *Am. Stan. Ver.*) "That, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1:31) To the real people of God this command spares no room for praising the political and economic wise men, the mighty military men, and the popes and higher clergy who are rich in material wealth and worldly honors. A sensible question for men to ask in these days immediately preceding the universal war of Armageddon is, Did the lauding and glorifying of such political, commercial, military and religious elements ever lead the people to life, lasting peace and prosperity? Never; but the effect has been to shove the only Giver of life and peace to the side and to put men at enmity with him. They cannot escape giving account for this to the Lord God. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Especially so those professing Christianity are accountable to God, for they should have learned and known better.—Rom. 14:11, 12.

[15] According to the Lord God's own words it is inescapable that all men that live shall bow the knee to Jehovah God and swear and confess to him. Why do not the people of Christendom believe it will be

12. How is the case of Jehovah's witnesses in Germany different?
13. What shows the religionists have not learned the folly of praising worldlings? and why is such praise against God's law?
14. What is God's law on the subject, and why must men-praisers give account to him?
15. Why ought the people to start confessing to God now? and why not look to Christendom for the lead therein?

so and start doing these God-honoring acts right now? When Armageddon breaks loose, it will be useless for anyone on earth to start doing them. A pretense of repentance on their Armageddon deathbed will not bring them recovery and a survival of that worst of mankind's tribulations. Today is the gracious time of opportunity to obey the divine command: "Sing unto him, sing praises unto him; talk ye of all his marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek Jehovah. Seek ye Jehovah and his strength; seek his face evermore." (Ps. 105:2-4, *Am. Stan. Ver.*) The people cannot expect Christendom to lead them in thus singing to Jehovah and glorying in His name; and she is not doing so. As one of many proofs, in religious Quebec the political, judicial and religious authorities have had Jehovah's witnesses arrested and fined and accused of libel and seditious conspiracy. On what grounds? Because they keep the commandment of the Most High God to sing and publish his name and good purposes among the Catholic population. One thing is sure: In place of looking to religious Christendom for the right lead, each individual must choose for himself whether to engage in Jehovah's praise that guarantees life.

[16] Too long the people have looked to Christendom's clergy and praised them; and what is the world's condition today? The people that long for happy living in God's righteous new world should now turn to the faithful men whose record is preserved in the Bible and should follow their words and example. Do you want to be the friends and companions of God's covenant people? Then to you Moses, who published Jehovah's name, says: "He is thy praise, and he is thy God." (Deut. 10:21) Are you afflicted by the world's distress, and wanting deliverance? Then let Jehovah inhabit your speech and expressions as suggested by the psalmist David, who said to God: "But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded." (Ps. 22:3-5) Do you want to know for certain whom to exalt, whether Jehovah God or the men of this world? Then read and follow the psalmist's repeated instructions (*Am. Stan. Ver.*): "Great is Jehovah, and greatly to be praised; and his greatness is unsearchable." (Ps. 145:3) "For great is Jehovah, and greatly to be praised: he also is to be feared above all gods. For all the gods of the peoples are idols: but Jehovah made the heavens." (1 Chron. 16:25, 26) "Great is Jehovah, and greatly to be praised, in the city of our God, in his holy mountain." (Ps. 48:1) "From the rising of the sun unto the going down of the same Jehovah's name is to be praised." (Ps. 113:3) Let us give to the great Worthy One his due, regardless of what Christendom does.

[17] A man-made idol can never survive alongside of Jehovah God. In the coming settlement of the controversy over worship he will not let the glory due to him go to idols. He will cut off both such idols of men's adoration and those who adore them. Says he: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images. Behold, the former things [of prophecy] are come to pass, and new things do I declare; before they spring forth I tell you of them. Sing unto Jehovah a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof." (Isa. 42:8-10, *Am. Stan. Ver.*) In the days following the flood of Noah's time the people, speaking one language, set out to build a world city and a super-high tower like or taller than the sky-scrapers of New York city, to hold their world together and make a name for themselves. But their one-world scheme collapsed when the Most High God threw them all into a babel of confusion and misunderstanding. Thirty-six centuries later, in this postwar period, we find another set of would-be builders of a "better and finer world". They have constructed a United Nations organization with a world capital, to tower above all earthly nations and to bind all the peoples together into one peaceful neighborhood. To begin with, it is a bewildering confusion of religions. However, in connection with this UN various men have made and are making a great name for themselves. But not so Jehovah. Until now, this many-nationed organization has not set itself, and never will set itself, to obey the divine command at Psalm 117:1, namely: "Oh praise Jehovah, all ye nations; laud him, all ye peoples."—*Am. Stan. Ver.*

[18] The proverb says: "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." (Prov. 27:1) Heedless of this, the architects of international organization boast of a "better world of tomorrow" made by their own hands. Fearful of its failure, they insist that it is the only salvation of civilization and humanity, and call upon all to trust in it and support it. The religious clergy, like priests of an idol in a temple, give it the strength of their moral and religious influence and claim it is God's visible means for ushering in his kingdom and a new world. It has become a graven image standing for man's power and achievement.

[19] The idolatry of this international institution is on. But will the living and true God permit the praise

16. To whom, then, must we look? and what instructions did they give?

17. (a) Why will not an idol survive alongside Jehovah? (b) What do men now build like the tower of Babel, and for whose name?
18. How has this international organization become an idol?
19. What fate awaits this international idol, and why?

for humanity's salvation keep going to it? No more than he let the city and tower of Babel come in for everlasting praise and glory. God cannot deny himself the role of Savior. He will not renounce his purpose of salvation in favor of an international idol of unbelieving men. His steadfast rule by which he abides is: "My glory will I not give to another, neither my praise unto graven images." The Babel-like fate of the modern-day international idolaters He decreed and foretold in these words: "Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods." (Ps. 97:7) Jehovah, who is not served through the agency of any idol-images, has declared war against all idols and graven images of worship. The day of decision is here for men to settle on whether to worship man-made idol-creations or the real, living God.

WHO SHOULD LAUD HIM

[20] No creature is excused from honoring and glorifying the great Builder of all creation. All must join in vindicating him by showing that his work is commendable, or else perish. For this reason the inspired psalmist calls upon even the invisible heavens to celebrate the Creator of everything good and perfect. In sublime phrase he sings out: "Praise ye Jehovah. Praise ye Jehovah from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of Jehovah; for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass away." (Ps. 148:1-6, *Am. Stan. Ver.*) All the visible creation, whether examined by telescope or by microscope or by nuclear physics, discloses itself more and more as the work of a marvelous master engineer. It did not come into existence by chance out of universal chaos. It is the matchless work of an intelligent creator, exciting amazement and delight, and no fault can be found with it. If that is true of the visible creation, what must be true of the far more glorious invisible creation?

[21] The faithful angels inhabiting the invisible realms on high must bless and celebrate the Creator in proof that they uphold his universal sovereignty and dominion. "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.*) The day for any more indecision is past. It is the time for all the heavenly creatures to line up as commanded on the side of God's universal dominion. Since A.D. 1914 his kingdom is in operation through his anointed King Jesus Christ, and the issue of the right to universal domination is now due to be settled for all time and all creatures must take the consequences of their final choice for or against the Supreme Ruler. At the beginning of the so-called "Christian era", when the human birth of Jesus at Bethlehem was announced by a glorious angel, then faithful hosts of heaven made themselves visible to God-fearing shepherds and gave the glory to Jehovah as the Most High. "And 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 among men in whom he is well pleased." (Luke 2:13, 14, *Am. Stan. Ver.*) Now, since the bringing forth of this same Jesus as King in heavenly glory and power, those faithful angelic hosts are again giving the glory to Jehovah God in the highest, making heaven resound with His praises. —Rev. 12:1-12.

[22] No creature, the highest or the lowest, is exempt from giving to Him their encomiums. Men do well to take their cue from angels, for man is made lower than the heavenly angels. Furthermore, all inanimate creation that we see was made to show forth his glory and actually does so to men of understanding. So, then, it is only reasonable that all animate creatures, and outstandingly the intelligent human creature, should join with the rest of creation including angels in declaring God's adorable qualities and virtues. Hence, in order to overlook nothing, the psalmist turns his attention from the heavenly heights and next sings out: "Praise Jehovah from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapor; stormy wind, fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying birds; kings of the earth and all peoples; princes and all judges of the earth; both young men and virgins; old men and children: let them praise the name of Jehovah; for his name alone is exalted; his glory is above the earth and the heavens."—Ps. 148:7-13, *Am. Stan. Ver.*

[23] What if the earthly kings, princes and judges of this twentieth century had heeded this psalm as applying to them? Then they would never have issued bans prohibiting the witnesses of Jehovah from preaching, nor forbidding the importing and exporting of their literature in explanation of the

20. Whom does the psalmist first call upon to praise Jehovah? and why must such creatures be glorious to God's praise?
21. Why must the angels bless and celebrate Jehovah? and what assures us that they do?
22. Why, too, should man praise Jehovah? and whom does the psalmist next call upon to do so?
23, 24. If all officials and humans designated in Psalm 148 had heeded its instructions, then what of world events and conditions?

Bible. Men on administrative boards or on the judicial bench would never have ruled against these witnesses and denied they are preachers of the gospel. The thousands of cases would not have had to be fought out in federal district courts and in courts of appeal, up to the supreme court or court of last instance in this land or others. The thousands of young men and women would not have been deprived of freedom and kept from witnessing to God's kingdom among the distracted people.

[24] If all humans designated in Psalm 148 had obeyed its instructions, there would have been no total wars in this century with all members of the nations, young and old, male and female, being regimented and required to take part in the effort of the total nation against an enemy. The total effort of all the nations and peoples would have been centered and united on exalting the Lord God, whose kingdom by Jesus Christ was brought forth A.D. 1914 in realization of Bible prophecies. Also, with all young men and virgins being occupied in this service of universal importance, and with the old men setting the example and guiding the children, no problem would exist today over the increasing juvenile delinquency. Science would never have been controlled by the military, nor nuclear energy been exploited for destructive uses and the hideous atomic bomb dropped upon Hiroshima on August 5, 1945. The Atomic Energy Committee of the United Nations would never be needed.

[25] In the light of Psalm 148, therefore, all the nations have failed in their highest duty, especially those of Christendom. The rulers could not be the "higher powers" "ordained of God". They cannot be ruling, as claimed, "by the grace of God." Facts show they do not rule "for the glory of God" nor as His administrative servants or ministers. (Rom. 13:1-4) In the case of the peoples of Christendom it is as the prophet Isaiah was obliged to say: they draw near to God with their lips in flattery but their hearts are far from him and his commandments. Therefore God will make the worldly wisdom of their wise men perish with them at Armageddon. The understanding of their prudent men will then fail to appear as the salvation of this present evil world. —Isa. 29:13, 14; 1 Cor. 1:19.

THE PRIMARY PURPOSE OF CHRISTIANITY

[26] Undeniably "Christendom", so called, has not lived up to the primary purpose of Christianity which she professes. Since she has gotten off the right track, we ask: What is the primary purpose of the Christian church, the body of Christ's footstep followers? It is to give witness in favor of Jehovah and his kingdom by Jesus the Messiah. Christians must do this while steadfastly holding to Jehovah's universal sovereignty. The notorious Pontius Pilate, the Roman governor of Judea, held to the Devil's sovereignty of this world. Unafraid before this supporter of the enemy's side, Jesus Christ confessed that his being born and coming into the world was primarily for the purpose of bearing witness to the truth of God's kingdom, and he testified that he himself was God's anointed One for the position of king. (John 18:37) Just so, the prophecies in the volume of God's Book foretold that Jesus' mission on earth would be that of a preacher, bearing witness in support of Jehovah God.

[27] The apostle Paul applies to Jesus the prophetic Psalm 22, which represents Jesus as saying to his God: "I will declare thy name unto my brethren: in the midst of the assembly will I praise thee. Ye that fear Jehovah, praise him; all ye the seed of Jacob, glorify him; and stand in awe of him, all ye the seed of Israel. Of thee cometh my praise in the great assembly: I will pay my vows before them that fear him." (Ps. 22:22, 23, 25, *Am. Stan. Ver.*) "For which cause [Jesus] is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Heb. 2:11, 12) Why was it necessary for Jesus to declare God's name and virtues among his Jewish brethren and in the midst of the congregation of God's covenant people when Jesus was on earth? It was because hypocritical religion, as taught and practiced by the priests, scribes, Pharisees and Sadducees, had worked in among the Jewish nation. The traditions of selfish, lawbreaking men were being taught instead of God's truth and commandments. Reproach, instead of honor, was being heaped upon God's name, and the Jewish people were being misled by blind religious guides toward the ditch of destruction. So Jesus rose up in their midst to proclaim the truth concerning Jehovah and his kingdom. In this way he glorified God on earth.

[28] Exactly how did Jesus declare Jehovah's name among his brethren and praise Him amidst the congregation? Not simply by preaching in Jerusalem's temple or in the synagogues when his Jewish brethren congregated in such places. He did so by also going to the homes of the common people and from village to village and from city to city. Wherever he could get an audience large or small he proclaimed the truth, whether on the mountainside or at the seashore. He gave God's kingdom message the widest circulation throughout the land of his brethren, also sending out at least eighty-two of his disciples to do the same thing in the cities, towns and homes of the Jewish people. In that way his campaign of praise

25. In the light of Psalm 148 what must be said of the nations?
26 As shown by Jesus, what is the primary purpose of the church?
27. According to prophecy, where was Jesus to declare God's name and praise him? and why there?
28. How exactly did Jesus declare God's name among his brethren?

to Jehovah reached a multitude. This was foretold of him in Psalm 109, which first tells of his betrayer and persecutors and then concludes with Jesus' faithful words: "I will give thanks unto Jehovah with my mouth; yea, I will praise him among the multitude." (Ps. 109:30, *Am. Stan. Ver.*) By Jesus' method of preaching he was our pattern to follow now.

[29] Before a multitude of listeners Jesus stood up for God's truth and exposed the false traditional teachings and customs of Jewish religious leaders. For this, Jesus was judged by them as a seditious libeler outside the pale of God's people and was led out of the gate of Jerusalem to die like an accursed blasphemer. But since his resurrection to life Jesus has set before his followers the continuous duty and obligation of likewise glorifying God on earth in spite of being misjudged and condemned by religious enemies. The apostle Paul encourages the followers of Jesus Christ onward in this course, saying: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name [Jehovah]." (Heb. 13:15) Paul also tells us of God's purpose to gather all these sacrificers of praise into a unity in Christ, and adds: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." (Eph. 1:11, 12) If, then, we trust in Christ, we must glorify God.

[30] Although having the prophecies, the Jewish religionists rejected God's anointed King and were themselves rejected from the service of God. They failed of their mission as His people. The mission of the Christian church during this present evil world is therefore emphasized by the apostle Peter. He says to faithful Christians: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." (1 Pet. 2:9, *Am. Stan. Ver.*) In saying this the apostle was combining quotations from the Hebrew prophets, and particularly the prophet Isaiah, by whom God declares his purpose in forming the Christian church, namely: "This people have I formed for myself; they shall shew forth my praise." (Isa. 43:21) In the context of this declaration through Isaiah, just a few verses ahead, Jehovah tells this people that they are his servant and his witnesses to the effect that he is the one and only God, from whom salvation comes. (Verses 10-12) The whole context applies this declaration to God's covenant people from and after the time of their being delivered from captivity and bondage to the Devil's organization Babylon. The prophecy, besides having a miniature or typical fulfillment, has a major and complete fulfillment in the "latter days"; and so the prophecy points chiefly to Jehovah's witnesses from and after A.D. 1914, the year World War I opened, marking an end to the seven "times of the Gentiles."—Luke 21:24.

29. In what course does the apostle Paul encourage Christians in likeness to Jesus' course?

30. (a) How and why does Peter emphasize the mission of the Christian church? (b) To whom and when does Isaiah 43, from which Peter quoted, apply?

WHY SPARED AND RELEASED

[31] During the course of World War I the Christians in covenant with Jehovah God, through no desire or choice of their own, felt the aggressions of the religious, political powers of this world and came into unwilling bondage to them. This went so far as actual imprisonment of many of them and a general restraint upon their freedom to preach the Kingdom gospel. When release came, from and after 1919, it was such a joyful, unexpected pleasure that the witnesses of Jehovah were like those that dream. Then their mouths were filled with gladness and gave expression to their thankfulness to Him and his King Jesus Christ among all the nations. During their Babylonish imprisonment they had prayed the prophetic prayer: "Bring my soul out of prison, that I may give thanks unto thy name." (Ps. 142:7, *Am. Stan. Ver.*) Only for that expressed purpose did God deliver them from the death to which the enemies had sentenced the witnesses of Jehovah, and bring them out from bondage.

[32] In their affliction they had cried: "Have mercy upon me, O Jehovah; behold my affliction which I suffer of them that hate me, thou that liftest me up from the gates of death; that I may show forth all thy praise. In the gates [the public places] of the daughter of Zion I will rejoice in thy salvation." (Ps. 9:13, 14, *Am. Stan. Ver.*) Having now been lifted up from the gates of death from enemy hands, they must ever thereafter show forth all the praise of their Savior publicly, openly. More so is this obligation true since World War II, for never were Jehovah's witnesses more near entering into death and extinction by God's enemies. The only reason for now being alive, their only purpose in living, is to praise Him.

[33] Now the restoration, reconstruction and expansion of the worship of Jehovah must be effected in the earth, to undo the destructive work of the Devil's organization. It is the time for persons of good-will out from all the nations and peoples of this world to learn to know Jehovah and to serve him, before His battle of Armageddon strikes the nations and kingdoms. Jehovah's anointed witnesses of today are the

31. How were these put in a prison condition? and why delivered?

32. Why were they lifted up from the gates of death?

33 For what is this the set time? and who are the people created for it?

favored people that were to be created, the generation of his witnesses that were to be brought forth, for this time of reinstating and reconstructing His worship. His capital organization is Zion, the Chief Foundation and Cornerstone of which is Jesus Christ the King, and his anointed followers on earth are its representatives and ambassadors. The set time having come, the prophecy of Psalm 102:13-22 has undergone fulfillment upon those who were destitute during World War I: "For Jehovah hath built up Zion; he hath appeared in his glory. He hath regarded the prayer of the destitute, and hath not despised their prayer. This shall be written for the generation to come; and a people which shall be created shall praise Jehovah. For he hath looked down from the height of his sanctuary; from heaven did Jehovah behold the earth; to hear the sighing of the prisoner; to loose those that are appointed [by the enemy] to death; that men may declare the name of Jehovah in Zion, and his praise in Jerusalem; when the peoples are gathered together, and the kingdoms, to serve Jehovah."—*Am. Stan. Ver.*

[34] The people of good-will toward Jehovah and his Theocratic Government under Christ are now gathering to serve the true God, from every direction and from all parts of the earth. They are rallying to the side of the covenant people that Jehovah has created for his praise in this reconstruction time. Such result follows because His created people are carrying out the divine purpose for their being spared alive and delivered. That is, they are everywhere actively obeying his commandment: "For thus says the LORD: 'Raise a peal of gladness for Jacob, and shout on the top of the mountains; publish, praise, and say, "The LORD has saved his people, the remnant of Israel." Behold, I am bringing them out of the north land, and will gather them from the uttermost parts of the earth.'" (Jer. 31:7, 8, *An Amer. Trans.*) That fact that Jehovah's witnesses can now fulfill this commandment is one of the convincing proofs that Jehovah's Theocratic Government by Christ has been set up toward this earth. So they thank the Lord God Almighty for taking his great power to begin reigning.—Rev. 11:15-17.

[35] Like King David, when installing his son and successor, Solomon, they say: "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."—1 Chron. 29:11-13, *Am. Stan. Ver.*

[36] Multitudes of people of good-will in all nations are having their eyes opened by the enlightening power of the Kingdom truth proclaimed by Jehovah's covenant people. By the eye of faith they see His enthroned King Jesus Christ riding to victory at Armageddon and to his thousand-year reign thereafter. Now they act like the multitude of nineteen centuries ago at Jesus' triumphal ride down Mount Olivet and into Jerusalem. Concerning that typical multitude Luke 19:37, 38 says: "And when he was now approaching, at the descent of the mount of Olives, all the multitude of the disciples began to rejoice, and praise God with a loud voice, for all the miracles which they had seen, saying, 'Blessed be the coming King in the name of Jehovah! Peace in heaven, and glory in the highest heaven.'" (*The Emphatic Diaglott*) Today the King rides again! The destiny of the people now depends on whether they stop exalting men of this enemy world and henceforth turn their praises to Jehovah God and his King. At Armageddon the executing of those who have misused their lives will be determined by this vital question of whom they have praised and glorified in this life.

SALVATION AT ARMAGEDDON

[37] The expanding of Jehovah's praises by his covenant people and the multitude of good-will is certain not to please this world with its selfish postwar aims. World resistance to the expansion of his praise will increase. Angered at the competition that his praises offer to the worldly leaders, the three main elements of this world are sure to combine throughout the united nations to silence those exalting Jehovah's name and kingdom. His Word forewarns us that his witnesses may expect the combined assault of politics, commerce and religion. Despite this, Jehovah's witnesses can continue to be stronghearted for praising him throughout all nations. The situation due to shape up before them as Armageddon gets closer will be like that which confronted Jehovah's worshipers at Jerusalem near the end of the reign of King Jehoshaphat. The three nations of Moab, Ammon and Mount Seir united their forces to set out on an expedition against Jehovah's anointed, King Jehoshaphat, and His covenant people. Getting within twenty-five air-line miles of Jerusalem, the allied enemies in great force gravely imperiled this city where Jehovah's people were worshiping at his temple. In the crisis they looked to him for salvation. How did it come?

34. Who also are now gathering to serve Jehovah? and how does this come about?
35. Like King David, what do they see regarding God's kingdom?
36. Like what multitude nineteen centuries ago do these act? and why does this determine their destiny?
37. How will this world react toward the expanding of Jehovah's praises? and how was this foreshadowed in Jehoshaphat's day?

[38] Using a temple musician as his prophet then, God sent this message: "Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them: . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Jehovah with you, O Judah and Jerusalem; fear not, nor be dismayed: tomorrow go out against them; for Jehovah is with you." (2 Chron. 20:15-17, *Am. Stan. Ver.*) Under command not to hole up fearfully behind city walls, Jehovah's people tramped forth early next morning. But how? With the military forces to the fore? Strangely, no; but with the temple singers at the very head of the marching column. We read: "And when [the king] had taken counsel with the people, he appointed them that should sing unto Jehovah, and give praise in holy array, as they went out before the army, and say, Give thanks unto Jehovah; for his lovingkindness endureth for ever."

[39] Here the praise of Jehovah was put before militarism, even if that might seem to make His people naked to attack and slaughter. Nevertheless, although president and legislators, atomic-energy scientists and religious clergy may not believe it is true, the faithful and courageous praising of Jehovah led to salvation. The Bible challenges the doubts of the politicians, financiers and religionists of this world when it says of Jehovah's ancient people: "And when they began to sing and to praise, Jehovah set liers-in-wait against the children of Ammon, Moab, and mount Seir, that were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were none that escaped."—2 Chron. 20:21-24.

[40] During the singing of Jehovah's praise under such conditions, his honor was put at stake. So he came to the salvation of his covenant-people and fought the battle without their having to shoot a single arrow. He vindicated his own praiseworthy name. Earlier the psalmist had accurately stated the right rule of action for God's obedient people in this day: "I will call upon Jehovah, who is worthy to be praised: so shall I be saved from mine enemies." (2 Sam. 22:4; Ps. 18:3) The experience of King Jehoshaphat and his people confirms this rule. Jehovah's witnesses of these days when Armageddon draws near may confidently follow the same rule. Doing so, they will not hole up behind walls but will daily march forth calling upon Jehovah by singing his praises publicly and to the people in their homes. Such continuous singing forth the honor of His name and kingdom will lead to their salvation at Armageddon, where they will see their combined worldly enemies thrown into confusion and panic and destroyed. It is Jehovah's battle, and his praisers will survive it into the righteous new world that follows.

[41] Today God's command from the throne of his kingdom is: "Praise ye Jehovah. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. . . . Let everything that hath breath praise Jehovah. Praise ye Jehovah." (Ps. 150:1-6, *Am. Stan. Ver.*) We are past the time when just the Jewish nation or those Christians in God's new-covenant arrangement are called upon to exalt and eulogize the Most High. The call is now of universal application. Every legitimate instrument for sounding out Jehovah's glories is called upon to play its part. Everything that breathes must praise the Life-giver now in order to breathe the air of his New World without end. That means *all* nations that now draw breath. There is no exception. All are invited to join in the united praise of Jehovah by the increasing chorus: "Hallelujah: for the Lord our God, the Almighty, reigneth." (Rev. 19:5, 6, *Am. Stan. Ver.*) The only creation to survive to all eternity will be that which praises the Creator.

38. What message did God then send? and, accordingly, how did they move out to meet the enemy?
39. How is it proved that such praise then led to salvation?
40 What right rule does that salvation of God's people confirm? and how will his people now follow that rule, and with what results?
41 What is the command from God's throne now? and to whom does it apply?

INTO PALESTINE AND LEBANON

THE two world-traveling representatives of the Watch Tower Bible and Tract Society, President N. H. Knorr and M. G. Henschel, left Bombay with joyful hearts after the blessed convention. Their four-engine Skymaster of the Trans World Airline had quickly left the shoreline of India in the distance and was speeding along between scattered clouds above the Arabian Sea toward Saudi Arabia and the Middle East. Good progress had been made in the world service tour thus far and now they were looking forward to visiting the land where Christianity had its beginning. It would be a real privilege to see the terrain where Jesus walked with his apostles and did so much preaching, and where he set such a marvelous example for his footstep followers. Since those days of Jesus when it

first went out the truth concerning the only living God and his Son that he sent into the world had reached unto the ends of the earth. Now Jehovah's witnesses were busy spreading it still farther by all resources in their hands.

After several hours of flying we were told to fasten our seat belts; there was rough weather ahead. We were about to pass over the peninsula in Oman that separates the Arabian Sea from the Persian Gulf. We were surprised to see the many high mountains so near to the sea. Truly it was a desert land. There were no trees on these mountains nor in the valleys in between. High jagged peaks fell away to plains of sand dunes. We flew over a great expanse of barren territory which appeared from above to be completely desolate—nothing but red and white sands were there. Very occasionally along the seaside we could see a small settlement where there was a spot of green. We flew over the Bahrein Islands, near which some ships were anchored, and soon landed at Dharan, an oil drilling center in Arabia. All we could see was the airport, a few buildings scattered along the stretches of hot sand. Apparently our only reason for stopping was to leave mail and take on other mail and fuel. We were there for about an hour, waiting in the airport buildings and trying to dodge the desert heat. How glad we were that the plane was in good running condition and we would not have to stay very long!

Once more up in the air and off in a northwesterly direction toward the mouths of the Euphrates and the Tigris. We were over the Persian Gulf until we reached the river mouths. Then we passed Basra at about sunset. It was observed that the waters of the rivers were very high and much of the land was inundated. From the air we could not figure out how the people could get about except by boat. The rivers seemed to cover a great area, and perhaps this was the way the land was fertilized. But this vision was soon lost to our sight as night fell, and all we could see was the flickering of lights here and there on the ground below or the bright moon and stars in the heavens. We were told by the captain that we would fly north as far as Bagdad and then turn west toward Lydda in Palestine. We arrived at Lydda at 12:30 a.m. Jerusalem time and did a little waiting to go through customs. We felt worn and tired and hoped we would soon be taken to Jerusalem, which was about 32 miles away. Many of the passengers were going to Tel Aviv, however, and since that was only 12 miles away those passengers were taken to their destinations first. That very day a bomb exploded in one of the large police stations and many police had been killed, including the chief of the CID and his assistant officer. A strict curfew was imposed on all Jewish communities and it was reported unsafe for a car to be on the road by itself. There were three station wagons of the Trans World Airline on hand, so two of them went on to Tel Aviv and the third, together with Jerusalem passengers, remained at the airport awaiting their return.

In an hour the cars returned and we began our journey from Lydda to Jerusalem. There were three cars traveling together. About a mile from the airport buildings we were stopped by British troops at a road blockade. The driver had to show his curfew pass and each air passenger produced his passport. We got by all right and drove along the smooth highway for several miles when we spied out in the middle of the highway a row of white barrels blocking the way. As the car came to a halt we could see the figure of a British soldier coming from the roadside. He had a sub-machine gun slung over his shoulder. All he wanted was to see who we were and what right we had to be on the road at that late hour. We were all checked again and then the car was permitted to pass. In the bright moonlight we could see other troops and armored cars near by. It would not have been good to be traveling without proper identification or to fail to stop. The road wound its way across the hills and led us to the outskirts of Jerusalem. Here a tank was parked in the center of the road and several policemen were on guard. Once more we must show them who we were. Okayed once more, we got inside the city. The only movement we saw was that of patrolling armored cars in the city streets. No one was allowed out of his house from 6:30 p.m. until 5 the next morning. Jerusalem looked like a dead city, and sounded even stiller. We aroused the hotelkeeper, who let us in. When we finally retired that morning we found that it had taken us 25 hours from the time we left the hotel in Bombay until we reached the hotel at Jerusalem. We were ready for some sleep.

It was our hope that when we arrived at the Lydda airport some of the brethren would be there to meet us. But the curfew had made that quite impossible. We had no way of contacting them at Jerusalem, so now it would be necessary for them to find us by consulting the airline office to see to which hotel they had taken us. Saturday morning, April 26, we rose with the hope of seeing our brethren early in the day, but they were not about. So we went to the airline office and did not find out anything about them there. Then we decided to take the morning for the renewal of our visas for Lebanon, obtaining re-entry permission for Palestine, and to report to the health authorities. If our brethren did not appear, we would take some time to look over Jerusalem and surrounding countryside.

As we walked down the busy streets of the new part of Jerusalem we remarked how modern everything looked and how far from Bible times we were. The buildings, the shops, the theaters and the streets were of the latest design; but one difference between this and other cities we had seen was the barbed wire strewn across the streets and all around some of the larger buildings. What buildings were these? They were the headquarters of the government and various British offices. Guards were busy marching back and forth behind these barricades. First we had to go to the health officer to report our arrival in Jerusalem. Before we could get near him, however, we had to be searched for weapons. Of course, none were in our possession; so we got by. The Lebanese consulate was located in another protected area; so we had to get special passes to go into that part of the city to have our visas renewed. Then, in order to have our passports validated for return to Palestine from Lebanon we had to submit to another search for weapons. All of the police seemed to be very nervous and expecting only the worst. After fixing these things we returned to the hotel, and found none of the brethren there. So we arranged to have a guide take us to see some of the historic spots of the vicinity.

BETHLEHEM

Our very first point of interest was Bethlehem, a few miles south of Jerusalem, the place where Jesus was born.

It was a very interesting trip, for here we had our first opportunity to view the countryside, the hills of Judah of which David wrote. Today they are very rocky and there are many olive trees growing on the hillsides. There were flocks of sheep and goats moving slowly along the trails and we could picture in our minds how it must have been when the shepherds were on the watch in the sloping fields near by when the angelic hosts sang for joy over the birth of the Savior, Jesus. Probably the land was terraced for the growing of crops in those days as it is today in hilly sections.

We were interested in the birthplace of Jesus and our guide took us to the Church of the Nativity, which is purported to be the exact spot where Mary gave birth to Jesus and where the manger in which Jesus was laid is preserved. Religion has made the most of this location. Whether it is authentic or not, no one can say. So many conquering armies have passed through Palestine and destroyed everything in their path that it is hard to believe anything would be left standing. The Orthodox Church seems to have gotten in first and built their chapel right over the manger. The Armenian Church was given a concession to build a small chapel alongside of the altar of the Orthodox chapel, and the Roman Catholics put up their own chapel next door; but all three of these organizations have access to the "Birthplace of Jesus". Christmas is the big holiday for this spot, and then the Protestants are permitted to have their services in the courtyard outside of the church. These religious organizations do not agree as to when the birth of Jesus took place; so there are three different dates on which they celebrate Christmas, covering about a month's time.

The supposed birthplace is beneath the altar of the Orthodox chapel, in a sort of subterranean grotto, and the spots where Jesus was supposed to have been born and then laid in the manger are filled with all kinds of religious paraphernalia. Many oil lamps hang from the ceiling, each having been provided by a certain denomination and cared for by them. Priests walk through regularly with incense burners shaking smoke at these two supposedly holy spots, going through the sign of the cross and other religious forms. At this point our guide made a brief speech and showed us what a marvelous privilege we had to be there and that we should not be afraid to get down on our knees with the other people and pray. Of course, we pointed out that Jesus had said prayer should be made in secret and we did not care to pray at that spot, which seemed to satisfy him. The whole thing has been commercialized and religionized and the picture that one always held in mind after reading the Bible account of Jesus in a manger is completely different from what the religionists claim is the place. It looks like a part of a modern temple on a miniature scale, be it Orthodox, Roman Catholic, Mohammedan, Hindu, or Buddhist, or what have you in the religious world. For a long time the religionists had disagreements about the possession and use of this place, so now there is a Mohammedan policeman on guard all the time to keep order in the 'house of God'.

From Bethlehem we returned to Jerusalem, where we saw the Valley of Hinnom, which the Scriptures speak of as the place 'where the worm dieth not', Gehenna. Today it is not being used for a dumping ground and common burial place; but it is a very deep valley alongside the old city. We passed the city walls that were constructed by one of the Turkish sultans about A.D. 1600 and drove on to the supposed site of the Garden of Gethsemane. Here again religionists have built a large church, this time the Roman Catholics, and they try to impress upon all of the travelers that come to Jerusalem that the rock in the church is the very spot where Jesus knelt down in his agony and prayed to his Father in heaven. They point out where the apostles were asleep while Jesus prayed just before his betrayal. This is the general location of Gethsemane; but as to the rock there are doubts. The only things that look real and not tampered with by religion are the ancient olive trees in the garden. These trees have strong, sturdy trunks coming out of the ground, but no longer are any of the original branches left. Into all of the trunks have been grafted new branches, all of which looked fresh, alive and to be producing fruit. We immediately recalled to mind how Paul said old branches would be cut off and new branches grafted in, and this is true of all the old olive trees in the garden they now call Gethsemane. But even these olive trees have some use to the religionists. When the winds blow and the leaves fall to the ground in the garden the monks go out and gather them up. These leaves are then pasted singly into paper folders and offered as souvenirs together with a prayer to Jesus which supposedly will give the one praying 100 days indulgence for each time he repeats the prayer.

About 200 yards from this church is an old church said to have been built by the Crusaders. The Orthodox have gotten control of it. It is built under the ground in the shape of a cross. Our guide told us this was the authentic place of the burial of the virgin Mary. Just why the religionists picked on this tomb is hard to understand, but probably they had to have something in Jerusalem or just outside of it which they claim is the authentic place where Mary was buried. Upon entering the courtyard in front of the church we observed three bearded priests in long robes sitting down casting dice and engaging in some form of gambling. Our guide told us that these guardians of Mary's tomb do this all day long, but they do stop long enough to hold their hand out or try to sell visitors candles. The inside of the church is kept very dark to make it necessary for visitors to buy a candle or two if they wish to see the tomb of the virgin. It is a place to show to tourists, and it rakes in considerable pecuniary gain from the credulous people Next to this place is a grotto called the Grotto of Gethsemane. This is controlled by the Roman Catholic Church, and is said by them to be the place where Jesus and his disciples went to rest. A special altar has been built at the side nearest to the tomb of Mary that is located in the nearby underground church.

The garden and these churches are located at the foot of the Mount of Olives; and as one looks up the slope one can see where Jesus spent many hours with his apostles in groves of olive trees, many of which trees are very old. Our guide next took us to the Mount of Olives summit. We traveled a round-about way by car and passed the Hebrew University and Library en route. From the mount one has a marvelous view of Jerusalem, old and modern The most prominent thing to be seen on looking to the west is the Mosque of Omar, the worshiping place of the Mohammedan Arabs. Looking to the east we saw the Jordan valley and part of the Dead sea, and quite close to us the village of

Bethany, the town of Mary, Martha and Lazarus. There is also the view of the wilderness of Judea that lies to the west of the Dead sea. Atop this Mount of Olives there is a building called the Chapel of the Ascension. The place is under control of Mohammedans. Inside this chapel is a rock with an indentation in it. This is supposed to be the mark made by the foot of Jesus as he ascended to heaven, the last spot he touched on the earth.

THE OLD CITY

Then we went into the old city itself, entering by the Jaffa Gate at the west. Here one goes into an altogether different world. No longer does one have broad, clean streets and modern buildings, but the streets are narrow. One can almost touch the walls of the houses on either side of the street with his outstretched hands. It is crowded with people, everyone selling something or buying something. People are seen leading asses or riding them up and down the stepped streets. Meat shops are selling camel meat to Arabs at a very reasonable price. There are shoemakers busily producing new shoes. Coffee shops are being well patronized by the Arabs, who like to sit about for long periods and listen to loud music that sounds very unpleasant and discordant to us. As we walk on we come into a section of the city where the streets are covered over by a roof and there are a few air vents through the roof. This makes the city all the dingier. We feel as if we were in a large building, but we are walking on cobblestone streets that are filled with traffic. Some of the odors that arise are terrific. We wonder if there is any sanitation within the old city at all. We are told that 30,000 people live within the walls of the old city. Now we observe that there are many Orthodox Jews around us. They wear long coats and hats with big brims and they have a little curl hanging down in front of each ear. The older men have long beards and their hats are trimmed with fur, for this is the sabbath.

The guide tells us we are entering the Arab section of the city. Here we see all of the men wearing *egalls* on their heads. Some have European dress, but others have very baggy pants or, most common of all, long robes or dress that resembles very much the ordinary nightgown in design, some striped, some plain white and some black. This is distinctly different from the European style of clothing worn in the Jewish section of the old city. We continued to walk along looking at the interesting people and sights until we reached the wailing wall where the Jews come to cry and pray. The wailing wall is supposed to be the wall of the old temple. Most of the elderly men are wearing long coats and fur-trimmed hats. They are mumbling or chanting. Women are keeping their heads covered with shawls and doing the same. This spot we wanted to see, and now we had just a little time left before the curfew.

Leaving behind old Jerusalem's many interesting sights we headed for the Garden Tomb, which is outside the old city but near the Damascus Gate at the north. This is reported by historians to be the hill of Calvary. Religionists have put this spot inside the old city and have built their Church of the Holy Sepulchre around what they call Calvary; but the British Garden Tomb Association claims to have found the garden and the tomb in which Jesus was buried after being nailed to the tree on Calvary. Now the Holy Land has two places that are celebrated for one event.

The place we are visiting called the "Garden Tomb" is not controlled by religion and it was indeed a pleasure to hear the keeper of the garden tell the story and the reasons why they believe this was the tomb where Jesus was buried and also to point out Calvary and how Jesus was taken outside of the city and put to death. All of this was highly interesting, especially in view of the fact that recent excavations by the British government have shown that at the north side of the present city the walls are built over the location of the walls of previous cities.

As the day was drawing to a close and the curfew hour was near, we must go back to the hotel. What a surprise we had when we got there! The brethren had located our place of abode and three of them were there to greet us. Time was very limited that evening but arrangements were immediately made to have a meeting on the following day, Sunday, at the home of one of the brethren in Beit Jala.

Sunday morning the brethren met us with a car and drove us to Beit Jala, which is about two miles to the west of Bethlehem. Here we received the thrill of meeting many brethren. We had thought there were about a dozen interested persons in Palestine, but at the meeting 40 had assembled from various parts of Palestine. There were some Arabic brethren there and brethren of Russian, Ukrainian and German nationality. They all understood either English or Arabic and we used an Arabic interpreter. We learned from them that there are actually 55 interested persons scattered throughout the land who are studying the Society's publications. Not all are publishers, but they believe the truth and they are being built up in the faith. It was a very joyful day. Speaking was done through an Arabic interpreter during the whole day and many questions were answered. Instructions as to organization were given and a brother was appointed to look after the Society's interests in Palestine. Arrangements were made to order a large quantity of literature and have a depot organization at Beit Jala. Inquiry was made as to which of the brethren could be best qualified to be company servants in Haifa, Ramallah, Beit Jala, and other villages where brethren are assembled together. Appointments were made, and it is hoped that the work of preaching the gospel in the land of Palestine will continue to expand This visit with the brethren made our hearts very glad, for it was a joy to see here some very active individuals who travel to various parts of Palestine every week-end distributing the literature and trying to arouse interest. The day passed rapidly, and it was necessary to get back to Jerusalem before the 6:30 curfew.

As we returned to Jerusalem we were reminded again of the unrest in the land. Police and soldiers were busy taking up their curfew stations. Armored cars were moving about the streets. Barbed wire was strung across the approaches to all military camps and government buildings. The terrorists were still giving them cause for much anxiety. Palestine is not a peaceful country. We left our brethren that evening with the information that we would be on our way to Lebanon early the next day.

So that we might see some of the Holy Land we arranged to go by 7-passenger car or bus service to Beirut. We left Jerusalem at 8 a.m. and traveled through the scenic valleys of the western part of the country and then into the flat

country near the coast. It is remarkable what the Jews have done in just the past 25 years with some of the land that was formerly only desert. What was once desolate land has now been transformed into green wheat fields, citrus orchards and vineyards. All of this presented a pleasant atmosphere for the trip. At some spots there are shepherds. In the farming sections there are many camels that are used as beasts of burden by small farm owners.

By the time we reached Hadera we had a flat tire. This was not good, because there was no spare tire in the car. Fortunately our driver knew of another car coming through from Jaffa; so our wait was not long until the driver was able to flag down another car of the same company and borrow a tire to get us into Haifa.

LEBANON

At Haifa we drove down to the center of the business district and had a brief look at the busy port activity. Many ships were discharging cargoes and dock workers were scurrying about with their loads. We changed cars at Haifa and got the better of the exchange; a new model with good tires was provided. Little time was lost in this action and we were quickly on our way northward along the coastal highway. All of this land appeared to be under cultivation and we were glad to see that the highway serving the area was a good one. As we approached the border between Palestine and Lebanon we saw the foothills of the Mountains of Lebanon, all of which made the scene before us more interesting, for we had read about these mountains in the Bible. Border formalities for both countries delayed us a little because there were many travelers on the road. After we left the border our driver seemed anxious to make up time, so we really sped along. We passed by the sites of former cities of Bible fame, Tyre and Sidon, where there are now small towns. From the road we could see there in the distance snow-capped Mount Hermon.

Beirut, the capital of Lebanon, and its largest city, was reached quickly and we were impressed by the sight of its surrounding miles and miles of olive groves. There were also banana and citrus trees growing in small patches. The city was a very busy metropolis, autos and trams filling the downtown streets. The car had barely stopped at the terminal when a group of the brethren from Tripoli were shaking hands with us and guiding us to the waiting car they had obtained for the onward journey to Tripoli. This part of the trip in Lebanon was far more interesting than the first because the brethren could explain some things to us. All along the highways we had noticed what appeared to us to be altars or little shrines with crosses on the top. When we inquired they told us that these are placed along the highways by the priests and that the travelers are assured of making a safe trip if they stop to give an offering for the churches. Each night priests go out to make their collections. We passed some cliffs along the seashore where the various conquerors of Lebanon had inscribed their names and dates at the time they left the country.

We also had many questions about the work in Lebanon and the great opposition of the Orthodox Church which we had heard about. Priests were busy telling the people about the evils of the Bible in the hand of Jehovah's witnesses, and one priest in particular had organized some young men to take action against the brethren. Great efforts had been put forth to interfere with the assembling of the brethren at the time of the Memorial, but the opposition was unsuccessful, and in the end the brethren were blessed by the Lord with an attendance of 420 persons at their meeting.

We had given the brethren very short notice of our coming and we were able to stay for only a short time. As soon as they heard of our coming they notified the brethren that there would be a meeting at seven o'clock Monday night. We arrived at Tripoli at 6:30 and were greeted by many of the Lebanese brethren. Many could speak English. We were glad to meet Brother and Sister Farah, Gilead graduates, who had been in Lebanon for a few months, and the many other brethren who had faithfully carried on in the service for so long and were now seeing the work increase. One of the families of good-will in Tripoli had provided their home as the meeting place, and this was very much appreciated. The house was overflowing with people. We were amazed to see the assembly of 270 brethren and people of good-will on such short notice. Both Brother Knorr and Brother Henschel spoke to the assembled audience through the interpreting of Brother Atiyeh. Advice was given to them as to proper organization, which was lacking in Lebanon, and how conditions in Lebanon, Palestine, the United States, or other parts of the world, were not so different and that the same organization instructions could be followed. The brethren appreciated the advice and the suggestions made for carrying forward with the message in this Arabic-speaking land.

The next morning was devoted to interviewing brethren who had problems, and also time was spent on arranging for a depot to be set up in Lebanon so that all of the companies and pioneers in the land could be supplied with literature locally and not have to order direct from New York every time they wanted supplies. Reports were to be made to one central point and Gilead graduate Farah was given general supervision of the work in Lebanon and Syria. Arrangements were made for Brother Farah to visit all of the cities and towns where brethren live and organize them into companies and see that the reports are made out regularly each month and forwarded to the Brooklyn Office.

After finishing this work some of the brethren wished to take us up to see the remaining cedars of Lebanon. We took the opportunity of seeing some of the country and the few trees still standing. A new Chevrolet car was hired for the trip and, almost immediately after we started off, the road began winding back and forth as we left the city. Up and up we went through the thoroughly terraced and cultivated lands. After traveling for about an hour we began to see some breath-taking sights. Gorges over a thousand feet deep were to one side of the road and steep mountains towered up on the other. Even high up there in the mountains of Lebanon the people have terraced the land and planted crops. Beautiful falls and cascades send water tumbling and splashing hundreds of feet down into the valleys. Houses are built on the edges of these gorges and the people seem to have little worry that they might some day slide off into the valleys far below. Churches of the Catholic Maronite rite are there to dominate each town. Up here the farmers work plots of land they terrace off which are often only four feet wide and perhaps twenty feet long. All farm-

ing is done by hand, or perhaps with the aid of an old wooden plow. What these people do to till the land and raise food is really hard work when compared with modern farming methods used in most other lands.

The snow upon the tops of the mountains of Lebanon presents a sharp contrast against the deep-blue background of clear sky. When we reached the cedars we found that demon religion had gotten there and built a chapel near these trees because the cedars of Lebanon are mentioned in the Bible. There was still snow beneath some of the trees, and in the clear places small mountain flowers contributed a dash of color to the scene. The trees themselves were old, and some looked to be more than six feet in diameter. Their flat branches that grow straight out from the trunks make them entirely different in appearance from other trees we had seen. The cool mountain air was indeed refreshing and we would have tarried long had it not been for the scheduled service meeting at Tripoli that evening. What a vantage point we had up there! We could see far out across the Mediterranean and enjoy the reflection of the red evening sun upon its smooth blue waters.

At the meeting that night the company servant turned the entire time over to Brother Knorr, who gave admonition concerning the organization of the Tripoli company and told of the appointment of new servants to carry on the work. He told of the organization of the servant to the brethren work and the means to be used for supplying literature for the field. The brethren were very much encouraged by this arrangement and are looking for more increases in the future service.

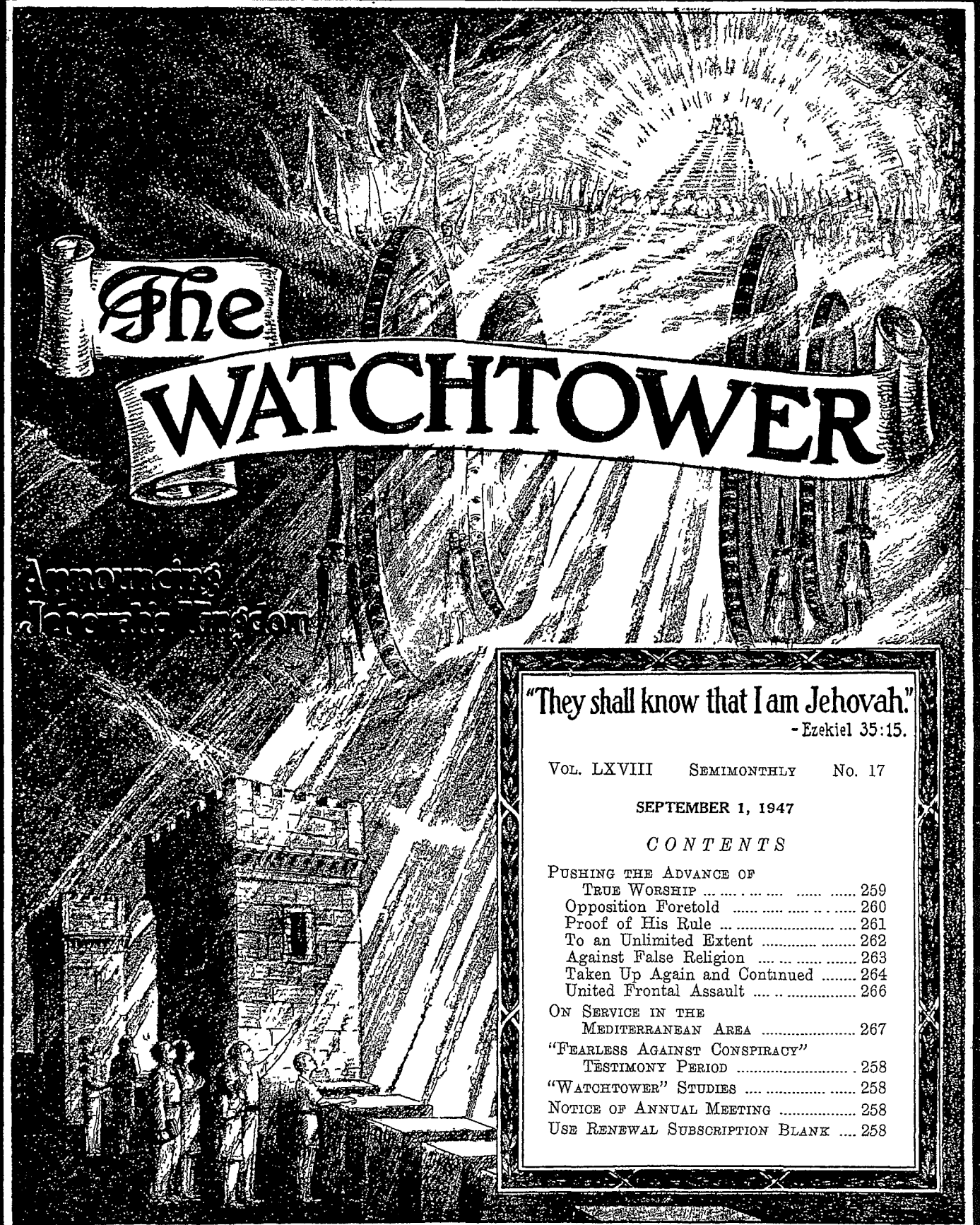
At four o'clock the next morning it was time to get up and prepare for a ride by car to Beirut. From Beirut we were to take a plane to Lydda, Palestine, and we were told to be at Beirut at seven o'clock. Some of the brethren accompanied us and we had a very pleasant journey at that early hour. Twenty minutes before boarding our plane we saw a small plane crash on the runway. We hoped our pilot would be able to do better with the small 5-seater plane in which we were going to travel. He got us off the ground in fine style and headed north, circling out over the Mediterranean, and then south along the shoreline of Lebanon and Palestine. This was a very enjoyable trip because this small biplane flew very low all along the route and it was made easy to follow our motor trip of two days before, as well as to see much more of the landscape. Seeing Tyre and other points from the air reminded us of the maps we had seen of this part of the earth before we left New York. It took us just an hour and twenty minutes to reach Lydda, and we got to Jerusalem well before noon in the car. On the way to Jerusalem we passed several busses whose passengers were gathered at the roadside being searched by police for weapons or explosives, a common occurrence in Palestine these days.

That afternoon we went into the old city of Jerusalem once more, this time to get a look at the Mosque of Omar and the Church of the Holy Sepulchre. We were sorry to find that the Mosque of Omar was not open in the afternoons, and so all we could see was the outside. But we did find the church open. A man there told us that several different churches had rights to parts of the place, and once more we saw some of the bearded priests hanging around looking for a contribution. There were marks on the rock inside the church where the two thieves were supposed to have been crucified. Between these there was a metal plate with a hole in the middle and we were told that if we knelt down and put our hands into the hole we could feel the rock at the exact spot where the death stake of Jesus had stood. We were asked if we had any beads or other things we wanted blessed near the tomb of Jesus, as they claim it to be. We were glad we had seen the place, but it was also good to get outside and breathe some air free of incense. It was interesting to note that here too there was a Mohammedan who had charge of the entrance to the church. We returned to our hotel feeling quite sure that what we had seen was just another spot where demon religion has tried in vain to make a place appear holy and real.

On May 1 we spent the morning with some of the brethren in Jerusalem. We got detailed information concerning the companies in Palestine and attended to some legal matters that required attention. We drove out to Bethany to check on legal points, and from there we took the ride down, down and down to the Dead sea, the lowest spot on earth. A small drop of sea water on the tip of the tongue was sufficient to convince us that the water was salty. Many bathers were enjoying a dip in the water that is supposed to keep persons afloat who cannot swim. We also passed through modern Jericho as we drove to the banks of the river Jordan. The river was deep and cloudy and we found the climate uncomfortably warm. This river is remarkably situated entirely below sea level. We also saw what is supposed to be the mountain that Jesus went up into after his baptism in Jordan, called the Mount of Temptation. The religionists have taken over this mountain and have turned it into a location for their monastery. They have dug caves into the sides of the mountain and monks spend their lives there in seclusion. What good they do up there is hard to imagine. Jesus went up into the mountain for forty days to pray and receive instructions, but then he came down from the mountain to preach throughout Galilee and Judea to the lost tribes of Israel. These monks go up there and spend all of their lives doing no preaching. People should readily see these are not walking in the steps of Jesus.

Upon returning to the hotel that afternoon quite a few of the brethren met us and gathered in our hotel room, where questions were answered concerning the work in Palestine. Our visit to the holy land was a joyful one What had made it so was the realization that Christ Jesus, the Commander, had gathered together some of his "other sheep" and that he was feeding them and that they were going forward in his footsteps preaching the message of the Kingdom in all parts of that land. We felt certain that the work in Palestine would move forward with the Lord's rich blessing.

Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths.—Proverbs 3:5, 6, *A.S.V.*



"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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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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"FEARLESS AGAINST CONSPIRACY" TESTIMONY PERIOD

October is annually a special testimony-period month, and this year it is designated "Fearless Against Conspiracy" Testimony Period. The fact today of world conspiracy against Jehovah God and his kingdom by Christ cannot be denied, and it falls not amiss that during this special testimony His fearless publishers will offer the challenging book *"Let God Be True"*, making it their initial offer on a contribution of 35c, American, or the equivalent of this in foreign lands. Many new *Watchtower* readers doubtless feel emboldened by its message to take part in this special effort to place the said book and to lay the foundation for future studies of the Bible with it in the private homes of the obtainers. We invite all such into the ranks of active publishers of God's present-day message. In harmony therewith we wait to hear from you if wanting to get instructions and any references to companies or groups with whom you can associate unitedly in this privilege of service. For the part that it plays in compiling a world-wide report, we ask for your report of work at the end of October.

"WATCHTOWER" STUDIES

Week of October 5: "Pushing the Advance of True Worship," ¶ 1-21 inclusive, *The Watchtower* September 1, 1947.

Week of October 12: "Pushing the Advance of True Worship," ¶ 22-42 inclusive, *The Watchtower* September 1, 1947.

NOTICE OF ANNUAL MEETING

On Wednesday, October 1, 1947, at 10:00 o'clock a.m., the annual meeting of the members of the Watch Tower Bible and Tract Society, a nonprofit Pennsylvania corporation, will be held at the registered office of the Society located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania, at which the regular business of the corporation will be transacted.

Notices of the meeting and proxy forms are being mailed to the members. Every member, whether attending the meeting in person or not, should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, on or before September 15, 1947.

USE RENEWAL SUBSCRIPTION BLANK

The renewal blank sent you prior to the 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. LXVIII SEPTEMBER 1, 1947 No. 17

PUSHING THE ADVANCE OF TRUE WORSHIP

"Through God we shall do valiantly: for he it is that shall tread down our enemies."—Ps. 60:12.

JEHOVAH'S King, the Messiah, is irresistibly on the advance. He is the Rightful Ruler whom God has raised up for a new world of righteousness, and now he is coming into his own. His taking over complete control of the earth is without selfish motives, for it has only the glory of God and the lasting welfare of persons of good-will in view. It is certain to result in the blessing of all the families and nationalities of the earth.

[2] At present great movements are under way among men to spread the control of certain patterns of political government and to extend the sway of certain economic and social ideologies. The western democracies dread the infiltration and overspreading growth of communism, and the communist powers look with suspicion upon the vigorous activities of the capitalist democracies. Each of the two great blocs is guarding against encirclement by the other. For the most part the religions of Christendom have chosen to hug close to the side of the western democracies; but Jehovah's King, the Messiah, is party to neither of the two great opposition blocs. He is leading neither one to superiority over the other. He has no attachments to any man-inspired political movements to dominate or perpetuate this old world which is doomed and near its disastrous end. He is entirely devoted to the regeneration of a new world of righteousness as promised in the Scriptures of the Word of Jehovah God. The advance that he is now pushing throughout the universe is to gather all the willing ones to the side of the Sovereign of all creation, Jehovah, where they may loyally worship Him as the living and true God. Only the combined allegiance of all creatures that live to the Most High God and their united worship of Him will result in universal peace, happiness and stability for ever.

[3] Nineteen centuries seem long enough for a King with divine right to wait before actively taking hold of the reins of his government, and Jehovah's anointed King has meekly waited for that long. His long wait was foretold in the prophecies of the Hebrew Scriptures, and it discloses how longsuffering and forbearing Jehovah God has been toward men who choose their own political, social and religious ways. Ancient King David on his throne at Jerusalem acknowledged that the coming Messianic King was to be loftier than himself and hence his Lord, and David said: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1, *Am. Stan. Ver.*) The calling of the Messianic King to the exalted position at Jehovah's right hand in the heavens was because he was unswervingly loyal to Jehovah God even to death as a perfect man on earth, and also because he laid down his perfect human life in order that he might bestow everlasting life upon all who should become his faithful subjects. His sacrifice has actual power to remove the guilt of sin from all those who accept him as King and submit themselves to his requirements.

[4] King David of Jerusalem had no priestly services to render, but while he concerned himself with governmental affairs he also took the lead in the worship of Jehovah God. The One whom David prophetically called his Lord was to be his descendant, a "Son of David", but was at the same time to be a king higher than his forefather David. Moreover, David's future Lord and King was to be a high priest upon his throne and to reign forever. Death would never call for a successor to Him. In Psalm 110, quoted above, David prophesied about this, saying: "Jehovah hath sworn, and will not repent: thou art a priest for ever after the order of Melchizedek." (Ps. 110:4, *Am. Stan. Ver.*) Jehovah's oath is beyond withdrawal. By it Christ Jesus was made High Priest after the rank of the ancient priest-king Melchizedek. Jesus by his own human sacrifice on earth offered the one and only sacrifice that could count for man and that proved Jesus to be a true high priest. Jehovah God resurrected this High Priest from the dead and granted him access into heaven with his sacrifice, to present it in the very presence of Jehovah God himself for the benefit of humankind. (Heb. 10:12, 13; 6:20; 7:1-28) Christ Jesus is High Priest as well as

1. Why is Christ's irresistible advance now not a selfish move?
2. Why is he with neither of the world's opposing blocs today?
3. How was his long wait foretold? and why was it at God's right hand?
4. When acting as King, why does he advance Jehovah's worship?

King. It follows as a consequence that when he goes into action as King he would be highly concerned with the worship of Jehovah as God and would advance the knowledge and worship of Him over all the earth.

5 During the nineteen centuries of waiting in the heavens at Jehovah's right hand, Christ Jesus the High Priest has faithfully ministered for all his consecrated followers and subjects upon the earth in order to prepare and fit them to reign with him in the heavens in due time. But now the kingdom of Jehovah God toward this earth has come, and the great God has empowered his King, Christ Jesus, to act for Him in a governmental way. The time for the kingdom of Jehovah God arrived in 1914, thirty-three years ago. Time and space do not allow here for going into details on this provable fact, but in that eventful year the "seven times" of the Gentiles came to their end. They had begun 2,520 years before that, when the last of the earthly kings of David's line to rule on a throne in Jerusalem was unseated, his crown and all that it stood for were overturned, and his royal city Jerusalem was laid low in the dust under the feet of Gentiles bent on world aggression. In 607 B.C. that was. Jehovah's worship suffered at the time also, because the awe-inspiring temple of His worship at Jerusalem was destroyed and its various vessels of service were carried off by robbers.

OPPOSITION FORETOLD

6 All during the time that the ancient kingdom of the house of Judah existed, from the accession of King David in 1077 B.C. down to his last human successor and Jerusalem's overthrow in 607 B.C., it had to fight for its God-given right to operate in the midst of powerful enemy nations. Now the day has come upon us for the kingdom of Jehovah God, established in the hands of his Christ, to extend its power from heaven and into all parts of our earth.

7 It is not according to Bible teaching to think that at the end of the Gentile times, A.D. 1914, when Jehovah God and his Christ assumed Kingdom power, the Gentile nations including Christendom would hail the Kingdom as the salvation of the peoples and would at once yield up their governmental powers to Jehovah and Christ as "The Higher Powers". (Rom. 13:1) It is contrary to Bible prophecy to think that at that time the Gentile rule and Gentile systems of power would instantly go out of existence and this world would promptly enter in upon an unbroken period of peace. Christ Jesus knew better than to expect that to take place from and after A.D. 1914, because the prophetic psalm said to him as King and Priest after Melchizedek's order: "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.*) That was notice to him to expect to have a fight on his hands when taking Kingdom power, regardless of the fact that the "seven times" of uninterrupted rule had run out for the Gentiles. They would not want him as King.

8 The Bible faithfully records the historic facts of nineteen centuries ago and earlier because those facts forecast the course of earthly history in our twentieth century. In the first century neither the Jewish nation as a whole nor the Gentile nations nor the Roman Empire wanted Jesus as King of a new world. Naturally the Gentile nations did not want him because they did not care to surrender up their political power. On the other hand, the Jewish nation did not want him because that would have meant giving up their specially developed religion, Judaism, and devoting themselves to the true worship of Jehovah God under the rulership of the Messianic King. Rather than do that, they would continue under Gentile political domination. Opposition to Jesus Christ as God's anointed King for the new world was what united Jews and Gentiles in an active alliance, a conspiracy, against Christ. Hence from the very start the primitive church of Christ's apostles and other early disciples had to carry on their preaching activities in the midst of Christ's combined enemies. Once, after the apostles were beaten and released from prison under threats, they met with their brethren in prayer and pointed to this foretold conspiracy of Jews and Gentiles against Jehovah's King, Christ Jesus. We read:

9 "And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: who by the holy spirit, by the mouth of our father David thy servant, didst say, *Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord* [*Jehovah*], *and against his Anointed:* for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings."—Acts 4:23-29, *Am. Stan. Ver.*

10 The prophecy by David which those early disci-

5. Why did the time for the Kingdom come A.D. 1914?
6. To operate, what did the kingdom of Judah's house have to do?
7. Why was not submission by Gentile powers to be expected in 1914?
8. Why did the apostolic church have to preach amid combined foes?
9. How did they apply prophecy to this situation?
10 Why was that a preliminary fulfillment? and the final since 1914?

ples quoted as then having a fulfillment was Psalm 2. But a fulfillment back there could have been only a miniature or preliminary fulfillment, because nineteen centuries ago Jesus had been merely anointed to become King in the future, and the Jews and Gentiles combined their opposition forces to prevent him from becoming King. God had not then set Christ Jesus upon his "holy hill of Zion" as reigning King. Hence now, since A.D. 1914, is the time for the full-scale and final fulfillment of the prophecy of Psalm 2, because in 1914 Jehovah God set him on the throne to rule for Him and he could defiantly say to all this world: "Yet I have set my king upon my holy hill of Zion." It is accordingly from that year onward that the opening verses of Psalm 2 have their concluding fulfillment, namely: "Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure: Yet I have set my king upon my holy hill of Zion."—Ps. 2:1-6, *Am. Stan. Ver.*

[11] It is not according to any wish and prayer and good pleasure of the nations that Jehovah's King, the Anointed Jesus, sits upon the throne of His capital organization Zion to introduce a righteous new world. No one can persuade those nations, including Christendom, that the Gentile times expired A.D. 1914 and that they should yield up power to earth's Rightful King, Christ Jesus. Not even thirty-three years of persistent preaching by Jehovah's witnesses world-wide has persuaded the nations into that course. To the contrary, all the acts of the nations since 1914 have been against Jehovah God and Christ Jesus and against any restrictions' being placed by these heavenly "Higher Powers" upon the sovereignty and dominion of the nations on earth. Although they have fought between themselves in two global wars, it has not been for the advancing of the rulership of Jehovah's anointed King on his holy hill of Zion, but it has been for their own world domination.

[12] Now the "last straw" effort at self-preservation by the nations whereby they set up the United Nations organization is no bid for Christ Jesus to rule the nations directly, even if they do incorporate the World Conference of Christians and Jews in with the UNESCO (United Nations Educational, Scientific and Cultural Organization). And when the religious clergy of Christendom pray for all national and international get-togethers to succeed, they are not deceiving Jehovah God and his King, but are simply giving their moral and religious support to this world's rulers who take counsel together against Jehovah's rule of our earth by Christ. All of this made it necessary, as foretold at Psalm 110, for Jehovah to send forth the rod of his King out of Zion and to command him, "Rule thou in the midst of thine *enemies*." Christ Jesus will rule forever, but not so his enemies. He is on top of the world situation, and they have been made his footstool. Even Satan the Devil and his demon hosts have been now cast out of heaven and down to the immediate neighborhood of this earth and its nations.—Rev. 12:1-12.

11. Why is it not according to Gentiles' wish that he reigns?
12. What divine action and command did all this make necessary?

PROOF OF HIS RULE

[13] Thirty-three years have passed since Jehovah God installed Christ Jesus as acting King in the throne, and he has not yet destroyed his enemies in heaven and in earth. How, then, has he been ruling in the midst of his enemies? What has he been doing to show visibly to human creatures on this earth that he is ruling? He has been doing a life-saving work preliminary to his destroying of all his enemies at the final war of Armageddon. What is that work?

[14] It is this, namely, the restoring and the advancing of the worship of his God and Father, Jehovah, throughout all the earth. Hence he has been gathering his subjects together, and those who become his subjects must worship the same God as he their King worships, that is, Jehovah the Most High Sovereign of all the universe. None but such worshipers of Jehovah will the anointed King spare alive through Armageddon. He will class all others as his enemies against whom he will carry out his rule to their destruction. Bear in mind, everybody, that Jehovah, who has made him King, has sworn with an unrecallable oath: "Thou art a *priest for ever* after the order of Melchizedek." (Ps. 110:4) And as a priest he serves for the salvation of all those who in faith become his loyal subjects. As High Priest he is properly the uncompromising Champion of Jehovah's pure worship and also the Chief Promoter of the worship and service of the Most High God. Knowing that he is divinely commissioned to destroy all enemies utterly at Armageddon, Christ Jesus first of all promotes the pure worship of the living and true God now in the earth upon a permanent basis. He does so in order that some flesh might be saved at the final end of this world in Armageddon and that Jehovah's worship may keep on uninterruptedly in the earth clear through Armageddon and into the new world forever.

[15] As far as extending the worship of the great

13, 14. What has Christ been doing, to show us that he is ruling? and why is it fitting and timely for him to do that?
15. Whose case is the strongest circumstantial proof of his ruling amidst his enemies, and why so?

Life-giving Jehovah in all the earth goes, is there any visible proof that Christ Jesus has been reigning in the midst of his enemies? Yes, there is! Where? In Jehovah's faithful witnesses, who have come through two world wars and through all the world opposition and persecution that Christ Jesus predicted would come upon them at this end of the world, saying: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. . . . But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end [of this world and its nations] come." (Matt. 24: 9-14) This proof is not to the praise of any creatures on earth, but is to the praise of Jehovah God and Christ the King, whose mercy, faithfulness and protection have preserved his loyal consecrated servants and witnesses. Had his King Christ Jesus not been ruling amid all the nations that hate Jehovah's witnesses, they could never have survived to this year 1947. But they have come through in a miraculous way and are now seeking to redouble their activities in preaching this gospel of the established Kingdom; and that fact gives the strongest circumstantial proof in the light of Scripture prophecy that Jehovah's King rules!

[16] Those of us who have taken our stand as devoted subjects of Jehovah's King, what shall we do now and until Armageddon? There is only one thing in obedience to the King, and that is to join him as our High Priest in spreading the worship of the true God to all parts of this globe. Why should we care if all the nations hate us for holding fast to the Kingdom against which the kings and rulers of earth take counsel together? What if they do threaten us still more? Should that frighten us into timid silence and inactivity and retreat? In the first century, when the miniature fulfillment of Psalm 2 took place upon the apostles and fellow disciples, they mentioned in prayer the joint Jewish-Gentile conspiracy against God's Anointed and then implored God: "And now, Lord, take note of their threats, and give your slaves the power to utter your message fearlessly." That was not a rash and stubborn course of foolhardiness, deliberately sticking their necks out to be whacked. It was the course that the Lord God approved, so he gave them more power; for we read: "When they had prayed, the place where they were meeting shook, and they were all filled with the holy spirit, and fearlessly uttered God's message." (Acts 4: 29-31, *An Amer. Trans.*) Taking our cue from that, we will keep on publishing God's kingdom with all boldness, praying for more power from Him to do so. Now with his anointed King set upon Mount Zion with the rod of his strength stretched forth toward this earth, God's power will be manifested as never previously for the sake of those who boldly tell his Word.

16. We shall do what now, fearless of enemies, and praying how?

TO AN UNLIMITED EXTENT

[17] No nation on earth today is right when it raises any objection and a barrier of resistance to our extending of Jehovah's pure worship to their gates and inside their borders. The command of the Messianic King just before he ascended to the right hand of his heavenly Father was expressed in these words to his faithful followers: "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.*) To the end of the world, therefore, that authoritative command stands, inexpungeable by any or all of the nations. Christ Jesus thus gave command because he died to "taste death for every man" and he is the promised "Seed of Abraham" in whom all the families and nations of the earth are to be blessed. And for men, families and nations to enter into the blessings, they must receive the message concerning him and the Greater Abraham, whose Seed he is, namely, Jehovah God. (Heb. 2: 9; Gen. 22: 18) His government, so gloriously described in sacred prophecy, is to be accordingly a Government over all nationalities, and ruling the earth without the present-day boundary lines and divisive borders and selfish national sovereignties. The preaching of the Kingdom message must be coextensive with the promised blessing and rulership, and that is, earth-wide, no matter what national governments may be holding down local parts of this globe now.

[18] The centuries-old command to Christ's disciples, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations," takes on added force since the end of the Gentile times, A.D. 1914. How is that? Because then Christ Jesus, "the Son of David," expressed to Jehovah God the request authorized in Psalm 2: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2: 8, *Am. Stan. Ver.*) In 1914 the time arrived for him to ask the Supreme Ruler for all the nations and for the uttermost parts of the earth. He now has the right to rule amidst them and to extend the worship

17. In view of what command and promised blessing is it not right for nations on earth to resist extending Jehovah's worship by us?
18. Why does Christ's command to us take on added force since 1914?

of his God and Father into all the nations and even to the uttermost parts of the earth. He now has the right and power to spread the gospel of God's kingdom universally.

[19] Hence the activities of Jehovah's witnesses, who are subject to Christ the Anointed King, must be carried to all peoples, nations, kindreds, and languages. It is in the highest public interest to do this, and it is most urgent upon Jehovah's witnesses to reach all nations. Why? Because immediately after the Lord God invites Christ the new King to ask for the nations and uttermost parts of the earth as his inheritances and possession Jehovah commands his King saying: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2:9) That means the destruction of the nations at Armageddon, not by Jehovah's witnesses on earth, but by the iron-like rod of the heavenly King Christ Jesus. Hearing and heeding the Kingdom message is the exclusive means of salvation for all persons of good-will.

[20] From all the facts set out in the Scriptures, this witness work is different from disseminating alien political doctrines among all nations and which are subversive to the present local political governments in each nation and realm. It is distinct from any revolutionary doctrine that issues from some foreign headquarters on earth aiming at world domination by either violence or sly infiltration or political propaganda. The headquarters from which issues this Kingdom gospel is heavenly and is above all political parties and ideologies, and its textbook of teaching is God's holy Word, the Bible. It makes subjects for Jehovah's heavenly King, but does so by no carnal weapons or violent terrorism or strong-arm squads of the political state; it does it solely by the power of the love of God which is expressed in the message of his kingdom.

[21] Offering resistance to the spreading of the Kingdom gospel and of the worship of Jehovah God means fighting alongside the conspirators against him and his Christ. The resisters can be sure of their being broken with the King's rod of iron and being dashed to pieces with all worldly nations at Armageddon. For this reason Jehovah's witnesses are instructed to say, when appearing before world rulers or before courts: "Now therefore be wise, O ye kings: be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him." (Ps. 2:10-12, *Am. Stan. Ver.*) No one, regardless of having a lofty, powerful position on earth, is exempted from the obligation to serve and worship Jehovah and to yield homage and obedience to his King now installed on Zion. To take refuge in him persons tied in with the world conspiracy of political, commercial and religious rulers should break clean away from it without delay. To avoid perishing with it at the battle of Armageddon they must now seek heavenly wisdom and instruction to serve God and his Christ.

19. Why is it specially now beneficial and urgent to reach all nations with the message?
20. How does this work differ from propaganda out of alien sources?
21. What are we instructed to say to kings and judges, and why?

AGAINST FALSE RELIGION

[22] Since this world-wide movement is for advancing the worship of the Most High God, who offers salvation, it cannot help being also a righteous warfare against the death-dealing religions of this world. Such religions have overspread the whole earth and have brought great reproach upon the name and purpose of Jehovah God and have kept the people in darkness concerning the only means for their eternal salvation. The demons under Satan their prince are the promoters and backers of such religions, and therefore the warfare of God's consecrated people is in reality an advancing fight against demonism. Carnal weapons are not used in this fight, and they could accomplish nothing against invisible demons. Only the spiritual weapons of the divine truth and worship are adequate for this warfare, and even the political governments of earth cannot withstand or overcome the power of these spiritual weapons.—Eph. 6:11-20.

[23] In our advance against false religious worship, we know we have all the demons arrayed against us, organized under all their spiritual principalities and rulerships which cause the darkness of this world. We know, too, that these demons not only stir up the clergymen and priests of organized religion against us as we carry forward Jehovah's true worship but likewise stir up the political factors of this world to use the police power, judicial courts and legislative bodies of the land to operate against us. We are not ignorant of what Revelation 16:14-16 has foretold, namely, that the hosts of demons would issue forth to all the world's rulers and would gather their united forces to a showdown fight at Armageddon, where the "battle of that great day of God Almighty" will be fought to a decisive finish. But this is no proper ground for fear and quailing hearts, for, besides disclosing the combined demonic and human forces arrayed against us, God's Word opens our eyes to see also the superior hosts that are supporting us in advancing the pure worship, with Jehovah's great, invincible Commander Christ Jesus at the head leading us forward to victory.

[24] God's Word presents no thought of defeatism, no expectation of frustration, but only hope of sure

22. Advancing Jehovah's worship is also what kind of fight?
23. Through whom do the demons operate? and why do we not quail?
24. What like situation confronted Israel? and what did Moses say?

and final triumph after we have had a hard campaign. The situation that confronts us is like that which faced the Israelites as they were encamped on the east side of the Jordan river, ready to cross over into the Promised Land under the leadership of Joshua, Moses' successor. In a last plea to the Israelites to hold faithful to the pure worship of Jehovah God Moses said to them: "If ye shall diligently keep all this commandment which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him; then will Jehovah drive out all these nations from before you, and ye shall dispossess nations greater and mightier than yourselves. Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the hinder sea [the Mediterranean] shall be your border. There shall no man be able to stand before you: Jehovah your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you." —Deut. 11:22-25, *Am. Stan. Ver.*

[25] All those nations greater and mightier than the Israelites worshiped demon gods, and the demons roused up all these devotees of theirs to stout resistance, by leagues of united nations on at least two occasions. But that did not stop the push of the worshipers of Jehovah back there, because He fought for them in order that his worship might be established in the land which he had promised them by a solemn compact made with their forefather Abraham. (Gen. 15:18-21) Those works of his in the ancient past in behalf of his worship were recorded for our sakes today, and we should bring them to remembrance to strengthen our hearts. As it is written: "Great are the Eternal's doings, to be studied by all who delight in them; splendid and glorious are his deeds, his victories know no end; he will have us celebrate his wondrous deeds, for the Eternal is gracious and pitiful. He feeds his worshippers; never does he forget his compact. He has shown his people his power in action, as he gave them the homes of the heathen."—Ps. 111:2-6, *Moffatt.*

[26] Already since A.D. 1918 Jehovah's witnesses have seen His power in action in their behalf, because his name is called upon them and they faithfully worship him, keeping themselves unspotted from this world. His power will not fail them now when the hardest part of the fighting for true worship is yet ahead. He upheld his typical people of olden times before Christ as they pressed the campaign against demonism in Canaanland. Just as true to ancient form he will uphold his consecrated witnesses today, now that he has set his King on Zion and has given him the uttermost parts of the earth for his possession. Jehovah's prophetic words by Moses to the Israelites there at the Jordan river were recorded for our assurance in these perilous times, namely: "The eternal God is thy dwelling-place, and underneath are the everlasting arms. And he thrust out the enemy from before thee, and said, Destroy. And Israel dwelleth in safety." (Deut. 33:27, 28, *Am. Stan. Ver.*) Jehovah's arms, being everlasting, are under us today, too!

25. Why was the push of the faithful Israelites not stopped by the activities of demons and nations back there?
26. Why have we seen, and will we yet see, His power in action?

TAKEN UP AGAIN AND CONTINUED

[27] Under Moses' successor, Joshua, the Israelites of old crossed over into their God-given land and uprooted or pushed back the demon-worshiping Gentile nations. (Acts 7:45) The subduing of the Promised Land in that fifteenth century before Christ was not completed under Joshua; and so, four hundred years later, King David at Jerusalem took up the work where Joshua had been obliged to leave off because of his death at a great age. David actually did subdue the Promised Land to the limits set by Jehovah God, from the Euphrates river on the north, to the river of Egypt to the south, the Mediterranean sea on the west, and the Arabian desert on the east. His warfare was not an aggressive totalitarian warfare for world domination like that of Fascist Duce Mussolini or Nazi Fuehrer Hitler. It was Theocratic warfare, ordained by God and carried out in fulfillment of his compact with Abraham. Hence it was to vindicate God's word and name and sovereignty and to make his people safe and undisturbed in their worship of him in the Promised Land.

[28] When David became king at Jerusalem the Gentile nations that occupied parts of the Promised Land without right from God ganged up against David's kingdom. They concerted their actions against him in a demon-controlled conspiracy against the kingdom of Jehovah's king, as described in Psalm 2. But, trusting in God to fulfill his covenant concerning the borders of the Promised Land, David pushed his warfare against the anti-Jehovah demon-worshipers. The record on this is: "And Jehovah gave victory to David whithersoever he went." (2 Sam. 8:14, *Am. Stan. Ver.*) This faithfully foreshadowed what Jehovah God is doing for his anointed King enthroned on the heavenly Zion in these days at the end of this world.

[29] One temporary reverse came to David in the war. For the time it seemed like a serious threat to the ultimate success of his general warfare, but, by God's answer to prayer, it was promptly overcome to a memorable victory for Jehovah's name. The

27. Who fully subdued the Promised Land, and with what warfare?
28. How did the nations resist David? and who gave him victory?
29, 30. What serious threat called forth David's cry at Psalm 60:1-4? and what did Jehovah seem to signal them to do?

sudden arising of this threat appears to be what called forth David's anxious cry with which he opened up Psalm 60: "O God, thou hast rejected us —hast broken out upon us, thou hast been angry— wilt thou not take us back? Thou hast shattered the land—hast split it open, heal thou the fractures thereof—for it hath tottered. Thou hast sated thy people with hardship, hast let them drink reeling as wine. Thou hast given to them who revere thee a signal, in order to take flight before the bow!" —Ps. 60: 1-4, Rotherham *Psalms;* also the *Septuagint* and *Moffatt.*

30 Putting together the facts appearing in the several parts of the Bible, we conclude this: While King David with his generalissimo Joab was carrying on the war in the northeast against the powerful Syrians, the treacherous Edomites in the southeast took advantage of the draining off of David's troops mainly to the northeastern front. So they made a "stab in the back" at the territory of Judah in the southeast. It appeared as though Jehovah God was angry with his people. Nevertheless, his unbreakable covenant concerning the Promised Land remained in force over all. For the time it seemed as if Jehovah had given them a signal to retreat before their foes and to flee from before the enemy's bows which were pouring a rain of arrows upon them: "Thou hast given to them that fear thee a signal [the Israelites carried no banners or flags with national emblems] to flee from the face of the bow." (Ps. 60: 4, *LXX*) But in view of the campaign of attack that had been prophesied and undertaken, that could hardly have been Jehovah's order for his king.

31 With a cry of dismay and then a fervent entreaty to God, David kept up the fight against the Syrians, but now, under the emergency, he detached a sizable force of troops from his main body. Then his general Joab in command of these troops, together with an underofficer named Abishai, "returned" or wheeled about and headed to the south to the new fighting front that had unexpectedly flared up to the far south. There General Joab and his adjutant Abishai met the forces of the Edomites and defeated them with a slaughter of thousands of them. This brought honorable mention in Scripture to both Joab and Abishai and stopped any international military putsch that might have used the Edomites as shock troops to shatter King David's enlarged realm. (Psalm 60, heading; 2 Sam. 8: 13, 14; 1 Chron. 18: 12; 1 Ki. 11: 15, 16) Thus David's prayer to his God was answered, and his military moves were blessed in vindication of Jehovah as the living God of salvation for his people.

32 A.D. 1914 Christ Jesus, the anointed King greater than David, began to rule with the rod of his strength in the midst of his enemies. Without delay he pushed Satan the Devil and his demon hosts out of heaven. (Rev. 12: 7-12) However, during World War I, which was then raging upon the earth, the devoted followers of Christ Jesus came under the displeasure of Jehovah God. He let the modern-day Edomites, the organized religionists of Christendom, assault them and try to wipe out their worship of Jehovah and their witnessing to his kingdom by Christ Jesus. For a time the activities of Jehovah's witnesses on earth were prostrated by the combined religio-political action taken against them, particularly so in 1918, when the leading officers of the Watch Tower Bible and Tract Society were railroaded off to imprisonment in a U. S. federal penitentiary. In confusion, the majority of Jehovah's witnesses, like the prophet Elijah when threatened by Queen Jezebel, fled before the bows of the enemies who aimed fiery darts at them. Then the active worship of Jehovah God lagged in the earth and the voice of the proclamation of his kingdom established in 1914 grew faint.

33 Jehovah's faithful remnant, feeling the divine displeasure, cried out for help and deliverance that they might renew his worship publicly and might serve him with the boldness of Elisha. Then Christ Jesus wheeled about and delivered them from the threat of destruction at enemy hands and bows. In 1919 he began freeing them from their fear of men and man-made organizations. He led them out to a fearless, open worship of Jehovah God and began the aggressive campaign against the false worship that is entrenched in this earth which Christ Jesus as King has now inherited from God.

34 Thus the middle section of Psalm 60 was fulfilled, which implores God: "That thy beloved may be delivered, save with thy right hand, and answer us. God hath spoken in his holiness: I will exult; I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine; Ephraim also is the defence of my head; Judah is my sceptre. Moab is my washpot; upon Edom will I cast my shoe: Philistia, shout thou because of me." (Ps. 60: 5-8, *Am. Stan. Ver.*) God delivered the remnant of his faithful witnesses on earth because he has given his sacred promise, spoken in holiness, namely, that all this earth must become the place of his worship, where his name is proclaimed and his kingdom is preached.

35 All parts of the earth were prophetically represented by the localities mentioned in Psalm 60. Shechem was on the west side of Jordan. The valley of Succoth was on the east side of Jordan, also Gilead and Manasseh on the same side. Ephraim

31. What action did David take, and how was his prayer answered?
32. How did a like serious reverse come to us in 1914-1918?
33. How did Christ Jesus save us from the threat from and after 1919?
34. Because of what territorial promise did God save his remnant?
35. What did the middle section of Psalm 60 symbolically say?

was on the west side, being like a helmet defense to the head because of the populousness of this tribe. Judah, also on the west, was the tribe with whom the divine promise lodged concerning the royal scepter of Shiloh the Peaceful One. Moab and Edom lay east and southeast of the Salt (Dead) sea; and Philistia along the Mediterranean sea to the west. All these were included in the territory that Jehovah promised in his holy compact spoken to Abraham. Hence victory over the Moabites and Edomites and Philistines was inwardly understood in God's solemn utterance of the holy compact. The land of Moab, when subjected, would be like a washbasin with which to wash the bloody hands and the tired, dusty feet of the victorious warrior. Edom would be like a land over the which the victor would cast his shoe in token of his taking possession, or be like a whipped enemy to whom the victor would shake off his sandal before washing his feet, after that same sandal had carried him along in a victory-march over Edom. And Philistia, challenged to make her boast of triumph over Jehovah's worshipers, would have her defiant shout die on her lips as Jehovah's power in action triumphed over her.

[36] All this earth must become the place of Jehovah's worship for all time. Hence his witnesses can go forth in their educational work to all nations, confident of victory through him. No organization, even if it appears untakable like the rock-guarded city of Edom's capital, is powerful enough to withstand the victorious advance of Jehovah's High Priest and King in extending the worship of the true God among all the nations of the earth. Avoiding any repetition of God's displeasure due to fearing men and worldly nations, Jehovah's witnesses can march on through this postwar period, facing any kind of opposition courageously with the final words of Psalm 60 on their lips: "Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies? Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies."—Ps. 60: 9-12.

UNITED FRONTAL ASSAULT

[37] The Psalm shows how we must march forth to God's work under the leadership of his anointed King Christ Jesus. We must march forth unitedly, those from the east united with those from the west; those having the administrative work united with those greater numbers who carry out instructions, just as Succoth, Gilead and Manasseh on the east of Jordan were united with Ephraim and Judah on the west, and just as tribesmen of the royal tribe of Judah were united with the warriors of the larger and more populous tribe of Ephraim. We are all God's consecrated people whom he has given over to Christ Jesus. This anointed King and High Priest of the Most High God is the binding tie between us for a united worship of Jehovah and for a united effort world-wide against organized religion which holds the people in bondage and in opposition to the God of salvation. We cannot take religion's course today of relying upon men and man-made organizations such as the United Nations. Help from human quarters is deceptive and vain. It will not shield anyone from destruction at Armageddon. God is our reliable Helper. Through him whom we worship we shall be able to do valiantly in publishing his name and advertising his kingdom, treading under foot as we do so all the organized opposition of the enemies.

[38] As we go forth, we do so, not covered by an umbrella of air-planes equipped with atomic bombs and rocket guns and other frightful weapons of carnal warfare, but under the safer protection of Jehovah's overshadowing hand of power. Let us remember that the situation is not yet static in the earth. It will not be so until the battle of Armageddon wipes out this old world and its various forms of demonism. Jehovah's King rules amid his enemies at this earth. Under him the worship of Jehovah God is on the move and it must increase until all those who will be carried alive through Armageddon into the righteous new world will have been reached. This is not the place and occasion to remain stationary. We face more perfected, combined opposition from all the demon-controlled enemies of Christ the King; and the increase of his Kingdom interests on earth will come only by our activity. Our best defense against the mounting opposition is to keep up our offensive and not go into stabilized trench warfare on the defensive. As we press forward out into the open in a steady advance upon the religious foes, we need have no fear that our ranks will be mowed down by the enemy's direct, concentrated fire. Our courage and fearlessness in doing so will be a token to them of the certainty of their impending destruction and will smite fear into them. But this united fearless pushing of God's work will be to us a strengthening sign of our approaching salvation and deliverance from God.—Phil. 1: 27, 28.

[39] The anointed remnant of Christ's joint-heirs and their multitudes of consecrated companions of good-will must now carry on as one company under the King, each group pledged to the other's support. As we refuse to squabble and fight selfishly among ourselves, lest we divert ourselves from the com-

36. How does Psalm 60: 9-12 show us we can march sure of victory?
37. How must we march unitedly, and relying upon whom?
38. Under what protection do we go forth? and what method is our best defense for certain specified reasons?
39. In a world at controversy what do we purpose to do, and why?

bined main effort against the foes outside, we also refuse to meddle in with the world's controversies and to become split up and at odds over such. We are not of this world, just as Christ Jesus our King is not of this old political, commercial, religious world. We purpose to hold our neutral position toward this world's embroilments, debates and controversies. Our consecration to God and our being assigned to the new world's interests forbid us to violate our neutrality toward this world's affairs by any participation therein. To step aside now from our exclusive work for God's worship and take a hand in the worldly internal strife would surely injure us and spoil our opportunity for life eternal in His righteous new world. The proverbs of divine wisdom say: "It is an honour for a man to cease from strife: but every fool will be meddling." "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." —Prov. 20:3; 26:17.

[40] So, then, let the worldly political institutions fight it out among themselves. Let the openly declared warfare between the Roman Catholic Hierarchy and Marxian communism go on and increase in intensity between them. These things are not the affairs of the devoted subjects of the new world's King, Christ Jesus. As they fight it out among themselves and mutually batter themselves up, we will stand neutral, but with positive activity for the Kingdom and worship of Jehovah God. We will watch as the Israelites did under King Jehoshaphat, when the united nations of Moab, Ammon and Mount Seir came against Jerusalem but were thrown into confusion by Jehovah's invincible power and were set to fighting among themselves until finally they had destroyed themselves. While this self-destructive melee was going on among their combined enemies, the Israelites sang aloud the praises of Jehovah under the leadership of the temple singers and musicians. In the same way we will keep up the constructive singing to God's praise, that all the humble and meek of the earth may hear and may flee the doomed hosts of demonism and false worship and may join with the singing worshipers of the Most High God. (2 Chron. 20:21-29) While we sing his praises, Almighty God, Jehovah of hosts, will disconcert the enemies, and, by his King, he will fight the battle of Armageddon and destroy all the confused enemy forces. Only his true worshipers will survive!

[41] As these worshipers now move about as aliens and strangers in this world, keeping their neutrality among all nations among which they move, God will act in their behalf as he did for Abraham, Isaac and Jacob of old, of whom it is written: "When they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong: yea, he reproved kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm." (Ps. 105:12-15) Jehovah God has given his worshipers as a heritage now to his King, as his children; and about this we read: "Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." (Ps. 127:5) They are children given to the all-conquering Fighter for true worship, Christ Jesus the King of kings, and they are fighters in imitation of him. He now leads right up to the very gates of the enemy strongholds, preparatory to taking complete possession.

[42] The seed of Abraham must possess the gates of the enemies. Genesis 22:17 speaks thus about the Seed. So the offensive against false worship must go on in order that the prisoners may be released for the true worship of Jehovah God. The order of the day is to push the offensive to the very gates of the enemy. The faithful heirs of life in the new world will do so. As the residue of the King's anointed brethren do so, together with the trustworthy companions of good-will, they receive courage from the divine promise: "In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate."—Isa. 28:5, 6, *Am. Stan. Ver.*

40. While neutral, how shall we be active and what will God do?

41. (a) As these few neutrals move among the nations, what does God do? (b) As children given to Christ Jesus what do they now do?

42. According to Genesis 22:17, what is the order of the day? and what divine promise gives us courage to obey?

ON SERVICE IN THE MEDITERRANEAN AREA

ON THE evening of May 1, at five o'clock, the traveling representatives of the Watchtower Society, President N. H. Knorr and M. G. Henschel, left Jerusalem for Lydda, to take off by TWA to Cairo, Egypt. By eleven o'clock they had caught the plane coming in from Bombay and were leaving behind the bright lights of Tel Aviv and Jaffa as the plane flew off into the darkness. An hour and thirty-five minutes later our plane was making its descent to the runway of Farouk Airport (formerly Payne Field, an American Army base during the war). We arrived at 1 a.m., and on account of engine trouble it was decided that the plane would not go on with the through passengers until the next morning, so all passengers had to disembark. Several hours were spent getting through the rigid customs inspection and traveling into the city of Cairo, about fifteen miles away. By four o'clock in the morning of May 2 we were asleep.

Before going to bed we had arranged to have a meeting

with the principal servants from Cairo and Alexandria companies at 10:30 that morning, and most of the day was spent discussing the problems of Egypt and answering the many questions. One of the great problems of Egypt is the variety of languages. The people do not live in sections of the city where one language is spoken; they live anywhere, and when the brethren witness they run into many languages and peoples. Arabic is the official language of the people now, but there is much French used, as well as Greek. There are also many who use Italian, Armenian, and English It is difficult for those speaking one language to witness to those who use another, but the brethren are trying their best to get the message across. Arabic is coming to the fore now, of course, since the British have departed.

A meeting was arranged for the Cairo company that night at the Kingdom Hall, which is just a small room away at the back of an apartment house in a section of the city a distance from the center of the city. The company in Cairo is divided in that some speak Greek, others French and still others Arabic. So it was decided that on Friday evening Brother Knorr would speak to the Greek brethren through an interpreter and following that discourse Brother Henschel would talk to the Arabic and French brethren through one interpreter who would first speak in French and then in Arabic. It was a real pleasure to converse with the brethren in Cairo before and after the meetings, to observe their zeal and to see and know of their appreciation for the visit by their American brethren. We felt that much good had been done that day in the way of providing instruction on organization.

The government of Egypt is not at all in favor of proselyting, that is, having any Christian organization preach its doctrine to other persons that are not its own members. Therefore they are not allowing any missionaries to come into that country or any religious organizations to start up. Even the religious institutions that have been established in Egypt for many years who have set up schools and hospitals and other similar institutions for attracting the people to their religions are forbidden by the government to teach their doctrine in these religious institutions. To find out what the Society could do in the way of establishing a Branch office we, along with two of the principal brethren in Cairo, called on a prominent lawyer to discuss the matter on Saturday morning. This lawyer, who himself claimed to be a Christian, explained the situation to us. We found that the government would not recognize the Society nor permit it legal authorization for the carrying on of its preaching work and that there was no use trying to have it registered because Mohammedanism is the controlling religion according to the laws. If the Mohammedans have their way it is going to be a Mohammedan country; so the lawyer advised us to continue on, as we have been, without registration.

That evening the second gathering of the brethren at the Kingdom Hall was held, beginning at six o'clock. Brother Knorr spoke to French and Arabic brethren; Brother Henschel, to the Greeks.

The next morning was spent writing instructions for the brethren concerning carrying on the work. A public meeting had been scheduled for five o'clock that afternoon at Casino Bosphone, a dance hall opposite the Egyptian State Railways station in Cairo. The lecture was given, "The Joy of All the People", and 175 attended. The Cairo brethren were very much pleased with this attendance in Cairo. The lecture was given in English as the brethren had advertised it Had it been in Arabic too, or another language more commonly spoken in Cairo, it is believed many more would have attended and the place would have been too small. Many of those who did attend expressed their great interest in this new message and obtained literature as they left.

After the public meeting all of the brethren and persons of good-will proceeded to the Kingdom Hall, about ten blocks away. There were 65 present in the hall when Brother Knorr spoke to the company through three interpreters—Greek, Arabic and French—so all could understand the details pertaining to the organization of the Kingdom work in Egypt. Brother Knorr pointed out that three units would be established in Cairo because of the language barriers, and it is believed that by having three units where service meetings and *Watchtower* studies are conducted in the three languages a greater witness can be given in the territory assigned to the Cairo company and the people will have meetings to come to where they can understand. Two nights a week were assigned to each unit for meetings in the one Kingdom Hall, one night for *Watchtower* study and another for service meetings and Theocratic ministry school. Announcement was also made that the Society would open an office that would be considered a Branch and that Brother P. Spiropoulos had been appointed as Branch servant. Brother Spiropoulos had been one of the first brethren to preach the truth in Egypt and he had been a pioneer for many years. His appointment was enthusiastically received by all the brethren in attendance, and they felt comforted that the Society had taken this great interest in the expansion of the work in Egypt. The brethren were informed too of the fact that a larger Kingdom Hall would be obtained in connection with the office quarters and the room for the storage of supplies of the Society's publications. This would allow for expansion of the work of the company, whereas the Kingdom Hall they were now using was so small that many of the brethren at the meeting were sitting outside in the courtyard listening through the opened window and doorway. It will be difficult to find such a building in Cairo under present housing conditions because prices are far out of reason for rentals in that overcrowded city; but the brethren will look until they find something.

PYRAMIDS

Being in Egypt, we were interested in seeing some of the historic points mentioned in the Bible and in learning more of the facts concerning the land. First of all we wanted to visit the Museum on Monday morning, and were greatly disappointed to find it closed. Then it was decided to visit Gizeh, where there are some of the pyramids, including the largest one, erected by King Cheops, along with the Sphinx and the burial places of many ancient pharaohs and their chief politicians. Much had been said in past times by Bible scholars about the pyramid at Gizeh as being an 'altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord', mentioned at Isaiah 19; but the scripture had been wrongly applied to the pyramid. Much having been published and studied on this subject years ago, it was of interest to us to go inside and see firsthand that there was nothing to the opinions of some that the pyramid has something to do with the Lord's purposes. So we climbed about the inside of the pyramid, stooping to get through low passageways, going up to the King's Chamber and to the Queen's Chamber below it. It was just cold, dark and empty. We were impressed by the massive size of the stones used in the construction, their average weight being reported as 2½ tons. It stood as a remarkable piece of engineering, but there was no question that this pyramid was built for the sole purpose of burying a king and queen, to prolong their memory in the evil world.

The religion of the early Egyptians gave the pharaohs their ideas about building tombs and pyramids. Authorities agree that the Egyptians had a definite belief in immortality of the soul. The make-up of their tombs, including the pyramids, shows that they believed the "immortal" part of them had the same desires and likes as the human when on earth. All the treasures of the kings were buried with them for their enjoyment in the spirit realm. Food, water, dishes, chariots, and even boats, were buried with them. Slaves and servants were killed at the time of a ruler's death and buried with him at a near-by spot so they could serve in the future life. Tradition has it that the labor of building the great pyramid required 100,000 men for twenty years. Rocks were transported many miles from a place on the opposite side of the Nile. Many of the slaves died in the building of the pyramids, and certainly they were not dying as an honor to the Lord's name. The Egyptians worshiped the sun and the great pyramid of Gizeh is

merely a religious monument that glorifies the name of a sun-worshiping pharaoh and his queen of many centuries past. It is a burial place, unclean according to the Bible.

Other pyramids were built from rocks quarried not far from the site. The Sphinx is a symbol of the intelligence and power of the pharaohs, but there is nothing honoring God in the whole setup. Only humans who served Satan, the god of this evil world, are memorialized there at the edge of the desert.

The kings of Egypt still believe in preparing very elaborately for their burial. The present king, according to good Mohammedan belief, has built his tomb and the tomb of his queen, which now stand in the famous Mohammed Ali Mosque in Cairo. These are carved from marble, alabaster and other fine stone and decorated with gold and beautiful colors. They are placed in special rooms where the walls and ceilings have been lavishly decorated with unusual mosaics to set off the tombs. The windows are made in beautiful colors and some take the general shape of a cross with rounded ends. Some windows are made of translucent alabaster. It seems that everything artistic and beautiful that men create with their hands is made by inspiration of some form of religion, in all parts of the earth.

Coming of the next day meant a train trip to Alexandria to meet with the brethren and to hold a public meeting. The train traverses the great delta area of Lower Egypt, the source of the wealth of this principally agricultural land. Were it not for the steady supply of water from the Nile, all Egypt would surely be a desert. Irrigation is essential to the cultivation and productivity of the land and all along the way we saw the small ditches that serve to direct the water to spots where it is needed. Oxen are blindfolded and made to walk in a circle for hours to turn the huge water wheels that lift the water out of the shallow wells. Along the way we were able to observe how the people live together in dusty mud houses. The mosques and minarets of the Mussulman are ever present. Poverty is evident throughout the land, and we were told that most of the arable land is in the hands of a few pashas who have all the wealth. Many are too poor to own shoes or sandals. Almost all of the men wear galabias, those long flowing robes. In the cities the headgear is the red tarboosh or fez. Veiled Mohammedan women are a common sight in Egypt too.

Alexandria is the principal seaport of Egypt and the weather is cooler than in Cairo. We enjoyed seeing the eastern harbor and breakwater extending out in the blue Mediterranean. The meetings there began at 4:30 at the Kingdom Hall and continued through until nine o'clock, a brief intermission being had to allow for transfer from the Kingdom Hall to the Moassat Theater for the public meeting. In the Kingdom Hall 135 brethren and persons of good-will attended, and instruction was given to the company relative to peaceful association within the Lord's organization and that it is not in keeping with Theocratic arrangements for quarreling and dissatisfaction to exist among the brethren. It was pointed out that bosses are not needed to see that the Lord's work goes ahead; but that servants are required and that these servants should in fact be the slaves of the publishers and should aid the brethren in getting into the field and should set a good example for them. They should not be quarreling and finding fault with what the brethren do, but be pleased with even the 'widow's mite' and patiently deal with the brethren for the good of the Kingdom work. The publishers of the Kingdom were happy to hear these remarks by Brother Knorr, which he supported by the Scriptures. There are only 37 publishers reporting in Alexandria, but there were 135 interested and 60 to 70 persons always attend *Watchtower* studies. The full appreciation of the blessed privileges of service is not held by all; perhaps fear of man and of losing reputation have held many back from going ahead with the proclamation of the message of the Kingdom, which to them means salvation. It is a privilege to give instruction to the people of good-will; but when they have received the instruction and believed, then they should show their appreciation to the Lord by making confession with their mouths. This has been lacking on the part of many in Alexandria. Brother Knorr also told them about the new organization in Egypt, and the brethren rejoiced. Most of the publishers being Greek, the information was given in English and Greek. The Arabic-speaking brethren were able to understand English or Greek, and so all enjoyed hearing us.

The public meeting arranged for at the Moassat Theater was attended by 240, the lecture being "The Joy of All the People" in English and in Greek. Notice of the meeting was published in four of the principal newspapers, including the one owned by the Greek patriarch in which so many articles have been published against the enlightening work of Jehovah's witnesses. The brethren were surprised and glad that the advertisement was accepted and published. Evidently the patriarch was surprised, too, when he saw the ad in his newspaper and the brethren putting out handbills in the city, so he got to work on the government police officials who had given permission to hold the meeting and he tried to have the owner of the hall cancel the agreement for use of it for the meeting. It was May 2, however, the day for celebration of the ascension to the throne of King Farouk. Everyone was busy with the festivities and many of the officials were off duty. Streets were jammed with people and the police were pressed to keep order. The patriarch could not find anyone to bring about the cancellation of the permit to hold the meeting. He tried to cause a lot of worry for the manager of the theater, but the meeting was held successfully. Advertising of this meeting began on Monday. The Tuesday newspapers had carried the ads and the meeting was held that evening. Had the advertising of this meeting been begun any sooner, the brethren felt sure, the meeting would have been canceled. All rejoiced that it was possible to have two public meetings in Egypt during the visit of the president of the Society, hoping this would mark the opening of a great expansion of the work in Egypt.

Early Wednesday morning we returned to Cairo by train, hoping to get there in time to go to the Museum to check up on some matters pertaining to early writings of the Bible, and we were successful in finding the information we were seeking. The Cairo Museum did not have it, but the gentlemen there were kind enough to take us to the French Archeological Institute, where the manuscript is actually kept. We had very little time to see the Museum itself, but we were glad we succeeded in finding out what we wanted about the manuscripts in Cairo.

Because of a change in flying schedules our date of departure was moved ahead one day and we did not have time to visit the companies at Port Said and Suez. The brethren at Port Said were a little disappointed to learn that time would not permit Brother Knorr to visit that company; but, that the brethren could have the information, arranged to have one of the Cairo brethren go in his behalf and tell all the good things that had happened.

Thursday, May 8, we rose early in the morning and bade good-bye to the Cairo brethren, who had been so hospitable to us. By the time we arrived at the airport it was 8 a.m. We learned then that the plane in which we were to go had engine trouble. No one was sure whether we would be able to go that day, but there was one chance—another plane was there that required only a few repairs to an engine and it might be possible to get that ready for flight. By eleven o'clock it was ready, and so we took our places in the cabin. We got off into the air quickly and were flying over Cairo. Our pilot gave us a special trip to the pyramids and tipped the wing so that all seated passengers could see the area, and then he headed northward along the edge of the Sahara. It was notable, that contrast between the fertile valley of the Nile and the great expanse of reddish desert where the green ended so abruptly.

GREECE

It was not long until we were able to see Alexandria to the west. We were leaving behind the continent of Africa and flying northwest toward Greece. En route we saw the eastern tip of the

island of Crete and hundreds of islands in the Aegean sea. All looked very rocky. The plane made a very smooth landing at Athens Airport and we were happy to see through the small round window next to our seat that the brethren, including Brothers Sideris and Turpin, of Gilead School, were on hand. All disembarking passengers were taken to one side by the ground hostess and told they must report to the medical officer. When we got to his office we found that regulations provide that all passengers coming from the East must be inoculated against the plague. We had no choice. One of the passengers traveling with us asked whether this inoculation would protect us from the plague of beggars who are busy in every country. After this we were allowed to go through the regular immigration and customs routine and we finally met with our brethren and went into the city.

The brethren in Greece are going through many trials and difficulties. The Greek Orthodox Church has lost much ground in this past war period, but evidently she feels that her big fight is not so much against the Roman Catholic organization or the Protestant religions cutting into the ranks of her people. She makes Jehovah's witnesses her big worry and concern and warns her people against these, whom she calls 'heretics' and Millennialists. Every effort has been put forth to stop the work in Greece, but the harder she tries, the more interested the people become in the truth. There is much dissatisfaction in Greece with its officially recognized Orthodox religion. Very little is done in state government without the approval of the archbishop, and the people know it. They would like to have freedom.

Such religious oppression is not the only problem in Greece. The Royalists (or Government forces) and the Leftists are fighting for domination of the country. The Royalists have driven the Leftists into the mountains and there is civil war going on constantly, with lines of battle shifting daily. Perhaps a third of the country is dominated by the Leftists. Athens itself is, as a result of the war, a very overcrowded city. We were told that normal population is about 400,000 but it has grown to upward of two million. Thousands upon thousands of Greeks have left their little farms and villages to come into the haven of the big cities where it is safe from the raiding parties of the guerrillas, as they are called, who come down from the hills and seize food from the farm people. If this continues much longer in Greece probably a famine will hit the land unless food is shipped in from the outside. At the present time there is sufficient food in Athens and the larger cities for everyone, but farmers are still leaving the land and they are coming into the larger cities for safety.

Inflation is very bad in Greece. People carry about stacks of bank notes and can purchase very little for them. Prices of clothing and food are going up continually and the value of the money is on the decline. Many people do business only in terms of gold coin. No one feels secure.

As for the Lord's witnessses, these are scattered throughout all of Greece and are preaching the gospel the best they can with the literature they have. Conditions in the country do not make it easy for them, and added to this is the police and clergy opposition both to the distribution of the literature and to the holding of Bible studies. All literature that is distributed by the brethren should, according to the government religious director, be stamped "heresy", which the brethren refuse to do. Of course, it is looked upon as heresy by the Orthodox Church; but if the Watch Tower publications are heresy in Greece, why not those of the Roman Catholic Church, Adventists, or other non-Orthodox people? The constitution of Greece guarantees freedom of worship, but the archbishop in Athens does not want it, because evidently he knows the Greek people are tiring of his religion and oppression and he is fearful that those able to read and write will learn the truth about the trinity, the cross, hell-fire, and other doctrine, by obtaining literature from Jehovah's witnesses. Beating the brethren and putting them into prison is the program to stop the witness work now, but it is not succeeding.

Some months ago two graduates of Gilead were sent to Greece to aid in the reorganization of the Branch office and also to bring all of the companies into line with present-day instructions. The brethren in Greece are anxious to follow Theocratic principles, and we believe they will accept these instructions as quickly as they are received and can be explained. So far these Gilead brethren have done much to aid the brethren in Athens and Piraeus to get better organized. If the brethren were allowed to hold regular meetings openly they would find it much easier to get the complete organization in operation.

Brothers Knorr and Henschel were very busy at the Branch office going over numerous problems which face the Greek brethren, and arrangements were made to push ahead without letting up in the preaching of the gospel of the Kingdom. It would be necessary for someone to visit the many new companies and properly instruct them as well as to counsel some of the new publishers who had access to so few of the publications of the Society and could not obtain Bibles of their own. Brother Knorr appointed Brother Sideris as the new Branch servant to push this organizational work.

While in Athens it was possible to pay a visit to the American embassy. Brothers Knorr and Henschel, along with Brothers Sideris and Turpin, all Americans by nationality, presented the Society's numerous problems concerning importation of literature from America to the charge d'affaires. He suggested that we speak to the minister of education and religion, and had his secretary make an appointment for us for the next evening.

We took the Society's lawyer with us, who is also one of Jehovah's witnesses, when we went to see the minister of education and religion at 6:30 Saturday evening. Our problems were presented clearly before him, and in his official capacity as minister he was quite surprised that Jehovah's witnesses were being persecuted, that meetings were being broken up by police, that children were not allowed education because they would not make the pagan sign of the cross, and especially because our books were not permitted entry for the reason that they did not have "heresy" stamped on the front cover. It was pleasant to talk to this man, who had been educated in America and who therefore understood our ideas on matters of freedom and equality. He assured us that he would do everything in his power to rectify matters in so far as his ministry was concerned, and asked to have the opportunity of speaking with the lawyer and the two brethren who were living there in Athens on the following Monday so that matters could be straightened out. We left his office with a better feeling about the future and hoped that some forward steps were being made that would let the work go ahead with less interference and injury to the brethren than at the present time. Regardless of the outcome, however, we feel certain that our brethren in Greece will press on diligently preaching the gospel, for that is their God-given right. They know it is better to obey God rather than men. They know of Paul's words at Acts 24:10-16, and will not stop because accused of heresy. But if some men can see the righteousness of our cause and can aid us, it is greatly appreciated.

Though there is always the danger of having meetings broken up and the brethren arrested and put into prison, a meeting of the servants of units in Athens and Piraeus was arranged to be held in the home of some of the publishers. If it had been possible for all brethren in Athens and Piraeus to meet together there would have been over two thousand present, but as it was only 66 assembled. Their faces were bright and they appeared zealous for the Lord. Through an interpreter Brother Knorr gave these brethren instruction as to how the work should proceed in the future in Athens and all of Greece. Announcement was made of the appointment of the new Branch servant for Greece, Brother Sideris, and how the work would be handled in the future. Servants to the brethren would be trained and sent to visit the companies twice a year. It was pointed out that Brother Karanassios,

the former Branch servant, had been a faithful servant of the Lord in this capacity since 1922 but because of age and poor health another was assigned. His privilege of service was not given to another because of unfaithfulness, but the heavy burden of the work in Greece should fall upon younger shoulders and he was glad for the change in the interests of the work. Brother Karanassios remains in the Bethel family and will always be able to give counsel and such advice as is needed. There is every reason to believe that the expansion work in Greece will continue under the great Commander, Christ Jesus, who is leading on to victory.

Another problem facing the Watchtower Society in Greece is the lack of quarters for the housing of the brethren, the office and the printing equipment. One of the brethren who owns a house in Athens has given considerable space in one of his apartment houses, and some arrangements will be made, if possible, to enlarge those quarters. There are now more than two thousand publishers in Greece and it is estimated that well over five thousand are attending small group meetings throughout all of the land. Locally the brethren are printing approximately twenty thousand copies of *The Watchtower* on the first and fifteenth of each month and this magazine is having wide distribution. Booklets are also printed locally and we hope to ship much literature in from America.

There was very little time to see any of Athens, because from 7 in the morning until 10 at night we were working with the brethren. We did manage, however, to spend two hours on the Acropolis of Athens and see what remains of the many ancient temples of heathen worship of Athena, goddess of wisdom. Here stand the remains of the Parthenon, the Temple of Nike, the Propylaea, or entrance, and the Erechtheion. On the south slopes of the Acropolis is the site of the Theater of Dionysus, which was the center of dramatic art in ancient Greece. But of greatest interest to us was the Areopagus, or Mars Hill, which is mentioned in connection with the apostle Paul. It is now just a rock with a few ruined steps hewn therein. Here is where the Athenians held their court of justice and where Paul preached Christianity as recorded at Acts 17. From the Acropolis the whole of Athens and Piraeus can be viewed, as well as much of the sea and the hills of Attica.

ON TO ROME

Getting out of Athens was not as easy as getting in. The TWA office in Athens had no record of our reservations. Therefore the only possible way was to try other airlines, which we found to be completely booked, or to stand shipside in order to go on to Rome. We rose at 3:45 Sunday morning according to instructions from TWA and made our way to the airport. Some of our brethren from the Branch office met us at the airport. Some others were there, too. We appreciated very much having their company at the early hour as we waited for news of the plane to see if any seats were unoccupied. About a half hour before the plane landed we learned there would be one vacant seat; and Brother Knorr took that for his journey to Rome. Brother Henschel remained in Athens during the day and visited one of the brethren from the Branch office who had been taken to prison because he was responsible for printing *The Watchtower* without putting "heresy" on the cover. It was good to find him very joyful and having good opportunities of witnessing to the other prisoners. And he was not alone; he had the companionship of another brother who was also doing time in the prison for his faithfulness and integrity.

Brother Knorr journeyed on to Rome, flying high over the beautiful land of Greece, with its rocky slopes and snow-covered peaks. The captain chose the course above the waters of the blue Gulf of Corinth. There were some villages along the coast, and some fertile valleys could be seen which extended from the water's edge back toward the snow-covered mountains. Greece glistened in the bright, morning sunshine and presented beauties difficult to describe in a few words. Then out over the Ionian sea, past the island of Corfu, and to the heel of Italy, there to see the beautiful green hills and snow-covered mountains of southern Italy. There was Taranto, where Italian naval ships were lost during the war. Flying across Italy the plane reached the coastline at Salerno, where a beachhead was established by the American army during the war. Onward to Naples and Mount Vesuvius. A little village stands on the site of old Pompeii, at the water's edge. The pilot was considerate enough to circle the cone of Vesuvius so that passengers could look down into the mountain that had brought about the destruction of Pompeii and has disturbed the inhabitants of the land many times since then through earthquakes. There was no activity apparent now, but it was a sight to behold the yellow sulphurous patches and the red streaks on the hillside, as well as its black lava reaching out into the fertile land. To the west lay the well-known isle of Capri. And then continuing along the coast of Italy there was Anzio, another famous war spot, and, to the east, Monte Cassino. Then Rome. Brother Knorr's schedule called for arrival on Monday, according to previous arrangements. Getting there a day early, he expected to meet no one then but would do so the next day, when Brother Henschel was supposed to arrive from Athens.

Brother Henschel took the same trip the next day in a Constellation plane and was met at Ciampino Airport by Brother Romano, the Italian Branch servant, who was very much surprised to learn that Brother Knorr had arrived the day before. All of us got together in the afternoon and talked over matters concerning the work in Italy. That evening at eight o'clock we had a meeting with 11 brethren from the newly-formed Rome company of Jehovah's witnesses. This was a very interesting meeting for us, because these brethren were in a stronghold of religion and needed the same encouragement and advice that Paul gave to the Romans about 1900 years before, when he wrote a letter and urged them to preach, arguing that people would never believe unless they first heard, and people could not hear unless there were preachers. While 11 interested persons attended this meeting, not all were ministers of the gospel, and so Paul's admonition was very appropriate along with other instructions on organization. Brother Romano, a graduate of Gilead, acted as interpreter.

VATICAN CITY

Tuesday, May 13, was devoted to gaining general knowledge about Rome and the Vatican. A visit was made to the Vatican Museum, and we were especially interested in the Vatican Library, where they have copies of old manuscripts and books on display. Request was made of an attendant to see one of the librarians to find out if we might look at the original manuscript of Codex Vaticanus 1209, which is one of the most authentic Bible manuscripts extant. We were taken to a private library of the Vatican, where one of the librarians brought to us some pages of the original vellum manuscript. It is no longer in codex form. Each sheet of vellum, on which there are four pages of writing, is kept flat between two heavy pieces of cardboard. This is done to stop the pages from rubbing against one another and destroying the writing on the surface. The manuscript is clearly written and well preserved. Those fourth-century scholars did good work when they prepared that codex. We were also shown a volume of this entire codex which had been made by reproducing the pages of the codex through photography. All of this was of great interest to the president of the Watch Tower Bible and Tract Society, which publishes Bibles. These big volumes and original manuscript are not on display to the general public in the Vatican Museum, only one page being placed there.

Within the museum itself there is much of the greatest art work in the world. Grecian and Roman art in sculpture form are plentiful. There are the magnificent paintings by famous Italian artists of centuries ago. And there are many huge vases and other types of treasures. All of the walls and ceilings are beautifully painted and decorated. It must have taken men many years of constant labor to prepare all these things. From the windows we could see the Vatican gardens, the fountains, some courtyards, and the towers of the Vatican Radio. The Swiss Guard in bright uniforms were on duty at various gates. Everything was very well kept and outwardly very clean.

The church of St. Peter was visited and there we saw some of the mass of wealth that had been accumulated in this one building. Its gold ceilings, fixtures and altars, its paintings and tombs of the popes, all were of the finest work. There were several altars and pipe organs. It is impossible to estimate the value in money of this edifice and its contents, but great sums of money must have been collected from people all over the world to build such a "church" or basilica. Comparing it with the mosques and temples of the heathen religions that we had seen, it surpasses them all in pecuniary value and probably in man's creative ability in the

form of art work, paintings and sculpture. But in many ways it reminded us of what the ancient Buddhists had built, as well as the other heathen religionists.

It is all put there to be bowed to and worshiped before. To a student of the Bible these things do not bring one closer to God, for here one sees images, altars of gold, crosses, beads, candles, lamps, and confessionals by the dozen, all of which tend to separate man from God. We saw lavish robes of the hierarchy, decorated with gold and fine embroidery. There were solid gold bejeweled crowns of popes, crosses set with precious stones, golden monstrances, and other treasures. The Bible, God's Word, gives one knowledge of the Creator; images and temples built by men do not. Faith comes through true knowledge, not because of outward show of wealth or power by a religious organization. We thought of the words of the head waiter at the restaurant in Rome, "The priests have the churches, and gold, and all the wealth of the land; and we, the people, have the sun." If the priests could charge the people for the sun they would do that too.

In the day's trip around Rome we saw the remains of the Colosseum, that gigantic amphitheater built by Vespasian and Titus about A.D. 80, where, history tells us, early Christians were thrown to wild beasts for the entertainment of the pagan Romans and the stamping out of true worship of God. On the site where the emperor's box stood—the man who gave the sign of thumbs up or thumbs down—Catholics have set up the ever-present cross as if to now sanctify this spot.

In the afternoon a visit was made to the American embassy to gain information pertaining to the work of the Society and to see what aid could be enlisted for the brethren in Milan so as to prolong their stay in Italy. Tickets were obtained for our trip from Rome to Milan on the Rapido, one of the fastest electric trains of the Government Railways.

MILAN

Our journey from Rome was made the following day, from 1:30 in the afternoon until 11:30 that night. The trip was made through the beautiful green countryside of Italy, with its numerous grape vineyards, olive groves, grain fields, and well-kept gardens. The hills are often terraced and carefully farmed, but there are some that are heavily wooded. Most of the people of Italy are tillers of the soil and right now all the farmer has is his wine, olives, bread, and cheese, and a place to sleep. He has no way of obtaining clothing, because prices are out of reach for the ordinary people and the black market is booming. Almost everything is rationed; still one can buy all one wants openly on the black market. Railroads are crowded. Many of the persons traveling third-class travel in boxcars and we were able to observe much of this travel from our train windows. Women would fight to get into a crowded third-class train, and other women would try to shove them away. Black market operators travel from one section of the country to another carrying huge boxes of rationed articles to sell where they are scarce.

We traveled north to Florence and Bologna. Especially in the valleys through which we rode between Florence and Bologna we saw the results to Italy of major battles during World War II. Bridges were blown out and whole towns destroyed, and only portions of the walls of some houses remain standing as grim monuments. Shell holes and bomb craters were numerous along the way, and many a railroad station was in the process of reconstruction. The Italian people suffered during the war and are now trying to bring their land back to normal. Reconstruction progresses rapidly in many parts of the land. Bridges have been rebuilt sufficiently for trains to keep regular schedules, though the trains must pass slowly over the ones still being worked on.

While the people are trying to settle back to normal times, politics and finance are at a point of crisis. There is no peace among the rulers that the Italian people have elected to office. Again there is evidence that man will never be able to bring himself peace and prosperity. Only God's kingdom can accomplish this.

In Milan we stayed with the brethren at the Branch office. Thursday we looked into matters in the office and made some arrangements for further expansion of the work in Italy. It was a pleasure to see George Fredianelli, a Gilead graduate, who has been serving the companies in Italy. He has had many interesting experiences and finds that the brethren in Italy are very new in the truth but want to learn and to organize the witness work properly. He enjoys being with the Italian brethren and has been able to do them much good spiritually during the short time he has served in Italy. The anticlerical attitude held by many of the people in Italy now often opens the way for witnessing concerning the Bible, and the field for service in Italy seems to be great.

Friday was convention day in Italy. The brethren really had the spirit of the event, too. The light rain that fell was unnoticed. They had come from all parts of the country to attend. Special busses had been hired; others traveled by train. Milan is overcrowded, and so, many had to spend the night sleeping in the railway station. Others stopped at the Branch office and slept on the floor or in the cellar. The little inconvenience of this was forgotten in their joy over having an assembly in Italy after the many years of dictatorship. There were 225 brethren at the Milan assembly. It was good to hear how well the Gilead brethren were able to speak Italian and to see how much the publishers appreciated their discourses.

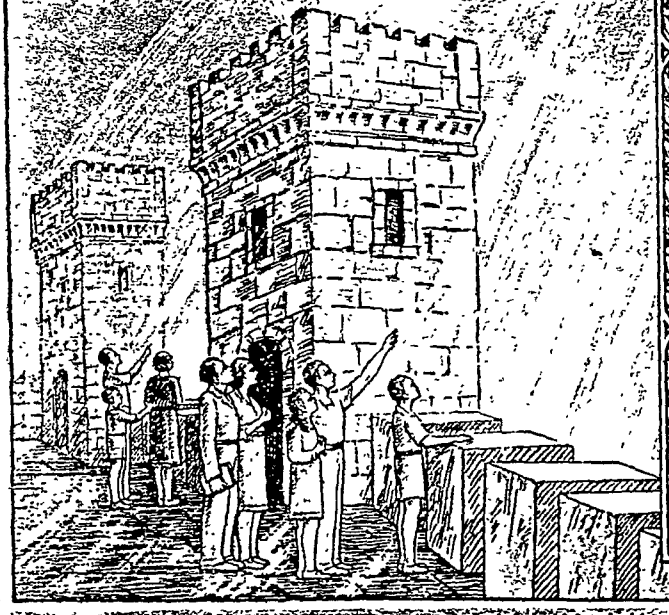
A few brethren had come from Trieste, at the border of darkened Yugoslavia. They related how they had some opportunities to go into Yugoslavia and had met with some of the brethren. Conditions are very distressing in that country for everyone. People in general do not like the present administration of Tito, but there is no choice under the steel rod of the government. Although many of the elder brethren in Yugoslavia were recently sentenced to prison, the work in Yugoslavia has not stopped. The brethren have to be extremely careful about how they work and they do not take any chances of having their underground preaching activity discovered. They know each other only by sight. No one will disclose his name to another. They meet together regularly for study but do not call each other by name. In this way they are always in position to say they do not know any of the others of Jehovah's witnesses in the country. If they are arrested by police and taken to a torture place no amount of pain can make them betray a brother, for they actually do not know the names. Surely the Lord is with his people in Yugoslavia in these difficult days.

The climax of the entire Mediterranean service trip was the public meeting held at Cinema Zara in Milan. The brethren had been few in number and could distribute only five thousand handbills in their advertising work prior to the assembly day, nevertheless the results were very gratifying. The Cinema was well filled and some people were standing along the walls at the sides and back when Brother Knorr gave the public address on "The Joy of All the People"; 700 had come. They were a very attentive audience and after the talk many expressed the desire to learn more concerning the Bible, which for so long had been kept from them. Much literature was placed and the brethren rejoiced greatly. They seemed to have gotten more good from this large gathering than did the people of good-will, for this was a sure sign that the time for expansion of the work in Italy had come. There are 35 companies organized in Italy now and these brethren are determined, by the Lord's grace, to have some public meetings in their local territory. If this was an indication from the Lord of what might be expected from the public meeting campaign, then by all means they would get to work on it. More Gilead graduates will be sent to Italy to press the work and instruct the new publishers in the best methods of carrying on the good work. More servants to the brethren will be on the road. Circuit assemblies will be arranged for in a few months' time. Every resource will be poured into the Italian field in the coming months in an effort to reach the people with the life-giving message of truth.

Our stay in Italy seemed very brief. The few days spent with the brethren there had been busy and eventful ones and time flitted away. On Saturday morning, May 17, we spent our few last moments with the Branch family at the Milan railway station. They were a happy little group and we were thankful that we had the privilege of seeing the great blessing of the Lord upon the few days of association we had had together. As we stepped aboard the train that was to take us to Switzerland and bade good-bye to our brethren our hearts were filled with gladness. Surely there is now a great awakening in the land of Italy and we had confidence that the Lord was opening up the way for the Kingdom work there. Italy is now well represented among the 'all nations' that are praising Jehovah, the only Living God

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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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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Please address the Watch Tower Society in every case.

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"FEARLESS AGAINST CONSPIRACY" TESTIMONY PERIOD

October is annually a special testimony-period month, and this year it is designated "Fearless Against Conspiracy" Testimony Period. The fact today of world conspiracy against Jehovah God and his kingdom by Christ cannot be denied, and it falls not amiss that during this special testimony His fearless publishers will offer the challenging book *"Let God Be True"*, making it their initial offer on a contribution of 35c, American, or the equivalent of this in foreign lands. Many new *Watchtower* readers doubtless feel emboldened by its message to take part in this special effort to place the said book and to lay the foundation for future studies of the Bible with it in the private homes of the obtainers. We invite all such into the ranks of active publishers of God's present-day message. In harmony therewith we wait to hear from you if wanting to get instructions and any references to companies or groups with whom you can associate unitedly in this privilege of service. For the part that it plays in compiling a world-wide report, we ask for your report of work at the end of October.

"WATCHTOWER" STUDIES

Week of October 19: "Turning In the Report,"
¶ 1-15 inclusive, *The Watchtower* September 15, 1947.
Week of October 26: "Turning In the Report,"
¶ 16-28 inclusive, *The Watchtower* September 15, 1947.
Week of November 2: "Turning In the Report,"
¶ 29-35 inclusive, also "What the Report Showed,"
¶ 1-7 inclusive, *The Watchtower* September 15, 1947.

NOTICE OF ANNUAL MEETING

On Wednesday, October 1, 1947, at 10:00 o'clock a.m., the annual meeting of the members of the Watch Tower Bible and Tract Society, a nonprofit Pennsylvania corporation, will be held at the registered office of the Society located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania, at which the regular business of the corporation will be transacted.

Notices of the meeting and proxy forms are being mailed to the members. Every member, whether attending the meeting in person or not, should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, on or before September 15, 1947.

EUROPEAN RELIEF

In accord with the announcement by the Society's president Friday night, August 15, at the "All Nations Expansion" Assembly at Los Angeles, Calif., the Watch Tower Society is now supervising through its Branch office the sending of relief in the form of food supplies to the needy brethren in Germany. The organization CARE is being used to prepare special 21-pound packages of select food at $7 a package. We remind all *Watchtower* readers in America, to whom this opportunity is restricted, that the privilege of sending financial contributions for this purpose closes September 30.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII SEPTEMBER 15, 1947 No. 18

TURNING IN THE REPORT

"The man in linen with the ink-horn made his report: 'I have obeyed thine orders.'"
—Ezek. 9:11, Moffatt.

JEHOVAH God gave Ezekiel a vision in the sixth year of this prophet's captivity at Babylon and therefore five years before Jerusalem's destruction in 607 B.C. Jehovah did so for the sake of giving us today a solemn warning of Christendom's coming destruction and also a comforting hope that some of our generation will escape being wiped out with her. (1 Cor. 10:11) The vision shows that those who are responsible to Almighty God will have to turn in a report of their works on earth, just before or when such destruction strikes the hypocritical religious organization.

[2] The setting for the vision to Ezekiel was at the temple in Jerusalem. By means of his glorious angelic representative Jehovah God came to it for an inspection. "In the visions of God" he brought the prophet Ezekiel along with him. (Ezek. 8:1-3) The inspection shocked Ezekiel, because it disclosed that right there at the temple which had Jehovah's name called upon it, yes, right there under his very nose, the Israelites were practicing false worship. They were not worshiping the Creator, Jehovah God, although they were in the house dedicated to him. They were worshiping created things such as (1) a hideous man-made image that provoked God to jealousy and resentment, and (2) pictures and engravings of animals and of idols, and (3) the demon-god Tammuz, and (4) even the rising sun to the east. They were religious hypocrites, and their idolatrous acts of worship within the house nominally His were disgusting and abominable to Jehovah. They made a joke of his simple, plain words to them through his prophet Isaiah: "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.*

[3] More than 150 years passed after that inspection of the temple at Jerusalem. Then Jehovah God foretold how at a future time he would come by his special messenger to his *spiritual* temple for an inspection. At that time he would be a swift-acting witness against those religionists who profaned his name and his worship. "Behold," says He, "I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. . . . 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. For I, Jehovah, change not." (Mal. 3:1-6, *Am. Stan. Ver.*) There is much in modern history to show that the coming to the temple which Jehovah of hosts here predicted took place in the spring of 1918. He foreshadowed it by the temple inspection in Ezekiel's day. *The Watchtower* has published much to show that since 1918 the special inspection has been directed upon all those who claim to be worshiping and serving at God's temple, and that the glorified Jesus Christ is Jehovah's Messenger and Judge at the temple. He will act swiftly as a witness and executioner against all those who do not fear Jehovah as God but who bring scorn and shame upon his sacred name.

[4] For this reason Christendom ought to be most interested. At her hands Jehovah's faithful witnesses have received their worst persecutions and opposition in recent years. She should notice the purpose of God which he plainly declared in Ezekiel's vision after inspecting the temple and exposing the abominations done there by professed people of God. The vision as written down says: "Then I heard him shouting at the pitch of his voice, 'Come here, you executioners of the city, each with his deadly weapon!' And six men came from the direction of the upper gate that faces north, each holding a

1. To give and show us what was the vision given to Ezekiel?
2. Why did the inspection of the temple shock Ezekiel?
3. What other inspection did God foretell, and when fulfill it?
4. Who were God's executioners in type, and whom do they depict?

battle-axe, and accompanied by *another* man in linen dress, with a writer's ink-horn at his side. They passed inside the temple, and stood at the bronze altar." (Ezek. 9:1, 2, *Moffatt*) Five years later Jehovah God called the executioners to execute his indignation against religious Jerusalem. They were the armies of the Chaldeans under Nebuchadnezzar the king of Babylon, who came down from the north. Today ancient Babylon and her Chaldean armies are no more. Who, then, will be the six modern-day executioners whom Jehovah of hosts will call to visit his indignation upon the antitypical city of Jerusalem, namely, Christendom? They will be his heavenly hosts under his anointed and enthroned King, Christ Jesus, at the battle of Armageddon, to which Christendom and all nations on earth are being gathered by superhuman forces.—Rev. 16:14-16.

5 Hence the visionary six men with battle-axes do not picture six literal men, but picture the organized hosts that Jehovah God uses for executing his righteous fury against Christendom because of her religious abominations. So with that seventh man, in linen dress, with a writer's inkhorn at his loins. He pictures, not some individual man on earth today, but the organization of Jehovah's anointed servants on earth who are members of the "body of Christ". Jesus Christ is their invisible Head, and they are the remaining members of "his body" yet found on earth. By the Scripture rule that "the fine linen is the righteousness of saints" (Rev. 19:8), this composite man in linen is in the righteous service of the Lord God and has no sympathy and no connection with the unrighteous organization of Christendom and her religious abominations.

6 Different from the six executioners with battle-axes, this Christian company pictured by the linen-clad man are not equipped for violent combat and destruction. They are neutral regarding the conflicts that divide Christendom into hostile camps, because they have a commissioned service from God that assigns to them other work, on which they are bound to turn in a final report. Their God-given righteous work is denoted by the writer's inkhorn at the man's side. It has to do with the inspired written Word of God and with the publishing of it to those who stand in danger because the execution of God's wrath is threatening modern Christendom and all nations allied with her in an international compact. From this peaceable, salutary work God's anointed servants cannot turn aside to intermeddle with the conflicts and strife of doomed Christendom and her allies. Neither can they presume to take upon themselves the destructive work that is delegated to the six men with battle-axes to do upon Christendom. They have but one special assignment of service on which to report. What it is in actuality, watch that "man clothed with linen" and see.

5 Whom does the man in linen with the writer's inkhorn picture?
6. How do we know what is the work assigned to this man to do?

"SET A MARK"

7 The bronze altar beside which the seven men took their stand awaiting orders was located in the inner court of the temple and before the threshold of the porch of the sanctuary. Just on the other side or west side of the altar, hence between the altar and the temple porch, there were about twenty-five men with their backs to the holy sanctuary. (Ezek. 8:16-18) Although they were facing the seven men near to the altar, they were evidently so intent on worshiping the sun to the east that they did not pay any serious attention to those seven men that had just now come in through the north gate. The seven did not stand near to the bronze altar to offer a sacrifice, but to do a work of obedience according to the commands that the Lord should now issue to them. Hence we read the following words concerning Jehovah of hosts, who is said to dwell in the midst of the cherubim: "And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side. And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof."—Ezek. 9:3, 4, *Am. Stan. Ver.*

8 The movement of God's glory to the temple threshold points forward prophetically to A.D. 1918, the time that Jehovah God, by his glorious Messenger, the reigning Christ Jesus, came to the temple. Malachi's prophecy quoted above foretold that Jehovah's Messenger at the temple would do a cleansing work upon his consecrated followers and also a judgment work against the religious hypocrites, against whom he would execute a swift witness by destroying them. (Mal. 3:1-5) The cleansed and purified followers are the anointed remnant of the members of Christ's body. As a united company they are pictured by the man in linen standing alongside the altar and receiving the divine orders. They are at the nominal temple of God which the religionists of Christendom have defiled, and hence they are in the midst of Christendom, with all her abominations, but they are not a part of these things. The orders of Jehovah God through his Messenger to the man in linen now show forth what must be the activity of his approved, anointed remnant on earth from and after 1918. It is important for the members of the remnant to note what those orders say, that so

7 Near where did the seven men take their stand, and why?
8. How were the anointed remnant made suitable for this work?

they may obey this divine commission and turn in an acceptable report at the finish of the work.

[9] What must they do? Not go home, not stay at home, while God's executioners are at close hand awaiting the divine signal to go into action! Now is not the time to just enjoy the comforts of home or a pleasant seat in a Kingdom Hall. It is the time to go outside and through the midst of the city, that is, through the midst of Christendom. There put your writing equipment to work and do the work of marking human foreheads. Of course, it is not a work of using a literal ink and putting a visible *tau* or cross-mark on the foreheads of persons throughout Christendom. In the days of Ezekiel and in the five years that remained before Jerusalem's terrible destruction, no one did such literal marking of Jewish foreheads in that city. But Ezekiel did write messages from God to that city; and his fellow prophet Jeremiah there at Jerusalem or at Anathoth just three miles northeast of Jerusalem preached to its inhabitants and its visitors down till the end of forty years of such preaching work, continuously warning them of the coming desolation of that unfaithful religious city. Thus these two priests, Ezekiel and Jeremiah, together with their devoted helpers, such as Baruch the son of Neriah, who did much writing for Jeremiah, did do a public and private work that affected the minds of those who were humble enough to hear for their good, such as Ebed-melech the Ethiopian.—Jer. 45:1, 2; 36:4-32; 38:7-13; 39:15-18.

[10] In effect, then, they did do a work of setting a mark in the foreheads of such persons, that is, in their seat of intelligence, which made these openly confess themselves to be for the pure worship of Jehovah God. The city of Jerusalem as a whole did not get such a mark of truth in her forehead. She set her forehead like a "whore's forehead" and refused to be ashamed of her spiritual uncleanness and adulterous ties with this world; for which reason she was destroyed. Individuals within her, like those twenty-five sun-worshipers, who made their foreheads hard, like flint, against Jehovah's warning message by his prophets, did not humble themselves in repentance over Jerusalem's abominable religious practices. Naturally they did not get any mark of truth in their foreheads, figuratively speaking. They refused to take their stand openly for Jehovah and for a worship unmixed with any heathen religion. (Jer. 3:3; Ezek. 3:8, 9) But some did receive such a figurative mark through God's 'man in linen'. In God's Word of prophecy he specifically named Ebed-melech and the Rechabites the sons of Jonadab as marked off for preservation from the midst of doomed Jerusalem.—Jer. 35:1-19.

[11] Today a marking work is going on by the agency of the anointed remnant of Jehovah's witnesses. It has progressed from and after the coming of his Messenger, Christ Jesus, to the temple in 1918. That means from and after the close of World War I. Jehovah's witnesses had been made captive during that internal controversy of Christendom. In 1919 the faithful ones were delivered and made bold and free to proclaim the message of God's established kingdom to all the nations inside and outside of Christendom. Unavoidably this Kingdom message tells of God's vengeance against Christendom and her allied nations and kingdoms, for the divine prophecy respecting God's kingdom declares: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44) Accordingly God's commission to his anointed 'man in linen' company requires them to tell of his breaking of the nations and kingdoms of this wicked world to pieces in the day of his vengeance at the battle of Armageddon. (Isa. 61:1, 2) Consequently Jehovah's anointed witnesses must proclaim the day of His vengeance against the abominations of Christendom in order to fulfill the vision of the 'man in linen'.

[12] It is by the righteous, peaceful means of preaching this good news of God's kingdom and of his vengeance that men today are marked in the forehead. There is no other way of marking them than by the bringing of them to a knowledge of God's kingdom and of his purposes by it. The King Jesus Christ declared in prayer to Jehovah: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3) The persons with foreheads marked by the perception and acceptance and confession of the Kingdom truth are the ones that will call upon Jehovah's name through Christ for salvation in this day of crisis. Hence the questions raised by the apostle are as true today as ever: "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?" (Rom. 10:13, 14) Today the 'man in linen' company must be preachers in order to do the marking work which they are specifically sent forth to do on those who hear.

"FROM HOUSE TO HOUSE"

[13] In obedience to the commission to go through the midst of Jerusalem and use up the ink in his horn by marking the foreheads of those persons sighing and crying, we can imagine the man in linen tramping through the streets of the walled city and going

9, 10. What must they do, as illustrated by Ezekiel and Jeremiah?
11. Why must the Kingdom message they proclaim include vengeance?
12. By what means is the marking done, and why that way?
13. How did the man in linen work, and how has the remnant worked?

from house to house and knocking at the doors to summon the people as well as speaking to persons he met on the streets and in the public squares. Will anyone suggest how otherwise he did the marking work? In that very same way the remnant of Jehovah's witnesses have obediently been doing the marking work since the Lord came to the temple for inspection and judgment in 1918. All Christendom knows that. To the point of persecuting them, she objects and will keep on objecting to this coming of Jehovah's witnesses to the doors of her people, just as ancient Jerusalem objected to Ezekiel's and Jeremiah's preaching because she had the temple built by Solomon in her midst. Christendom has hundreds of religious organizations and hundreds of thousands of religious buildings known as "churches" (253,762 in the United States alone), and she protests against Jehovah's witnesses for repeatedly coming and flooding the land with their message both spoken and on the printed page.

[14] However, through his royal Messenger at the temple Jehovah's command to this 'man in linen' class of today is: "Go through the midst of the city," that is, through Christendom, which is unfaithful Jerusalem's modern counterpart; and *go* Jehovah's witnesses must and will. They cannot be obedient to Him and stay at home to themselves. They cannot righteously be held back from the doors of the homes of the people, if God's will is to be done and He is to be pleased. Governments and worldly authorities cannot, without direct opposition to God's express command, ban, proscribe and prohibit them from spreading the Kingdom message all over Christendom and repeatedly preaching it in order to make on some minds an impression deep enough to leave a mark that will shield persons from execution by God's "six men" at Armageddon. But, when they are forbidden by worldly authorities to keep on with their work, Jehovah's witnesses know from God's Word what to do. As the apostle Paul has said: "Ye need not that I write unto you: for ye yourselves are taught of God." (1 Thess. 4:9) Consider here an illustration from God's Word by which he teaches his witnesses today:

[15] The situation in the day of Jesus' apostles was like that in the days when Ezekiel had his vision of the man dressed in linen. Jesus with weeping had just recently given his dire prophecy concerning Jerusalem's destruction by Roman armies, saying: "Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:41-44) A few days thereafter they shed the blood of Jesus, the mob crying out: "His blood be on us, and on our children." (Matt. 27:25) After that, surely the destruction of Jerusalem and her temple and the slaughter of her inhabitants were impending. The fiftieth day after Jesus' resurrection from the dead came the feast of Pentecost accompanied by the outpouring of God's holy spirit upon the faithful Jewish remnant that had followed in the steps of Jesus Christ as the promised Messiah. After quoting Joel's prophecy about the outpouring of the spirit "in the last days" at which critical time only those calling upon the name of Jehovah should be saved, the apostle Peter preached Jesus as Jehovah's Messiah to the people of Jerusalem and said: "Save yourselves from this crooked generation." (Acts 2:14-40, *Am. Stan. Ver.*) They were facing national disaster which was due to arrive A.D. 70.

[16] Many of those there at Jerusalem believed the message. They then engaged in a thoroughgoing educational campaign from house to house, about which we have this record: "And they, continuing daily with one accord in the temple [at Jerusalem], and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:46, 47) The religious authorities of Jerusalem objected to this intensive and persistent educational activity promoted by Jesus' anointed followers, and conspired together to persecute them in order to silence them and stop their organized work for human salvation. On the third time that they arrested Jesus' apostles and brought them into court, the high priest as president of the Jewish supreme court (the Sanhedrin) said to them: "Did we not straitly command you that ye should not teach in this name [of Jesus as Messiah]? and, behold, ye have FILLED Jerusalem with your doctrine, and intend to bring this man's blood upon us." (Acts 4:28) What reply could the apostles now give to this highest Jewish court, especially when it had recognition from the imperial authorities at Rome? It had delegated to it authority and jurisdiction to deal with certain matters that affected the religion of Jewry, as, for instance, when the Roman governor said to the Jewish chief priests and their attendants concerning Jesus: "Take ye him, and crucify him: for I find no fault in him."—John 19:6.

[17] The imperial powers of Rome, indeed, recognized the Sanhedrin and allowed it certain functions in the land of Judah, but also that Jewish supreme court claimed to represent God and act for him. Did God authorize that court at Jerusalem to forbid the apostles to preach the name of Jesus as His Messiah?

14 Why does the remnant keep on working despite bans?
15. How were the Jews warned of the national disaster of 70 (A.D.)?
16. In court, how did the authorities object to the apostles?
17. Whose action did God authorize, and who must report to him?

Or contrariwise, did God authorize the apostles to teach the people in the name of Jesus the Messiah? That question is answered by getting the answer to another question, namely, To whom did God give his holy spirit as foretold in the prophecy of Joel, thereby giving a divine ordination and commission to such anointed ones? Not to the Jewish supreme court, but to the apostles of Jesus Christ, for which reason to obey the Jewish court and quit preaching about the Messiah that Jehovah God had raised up would be to grieve and fight against the holy spirit. Jehovah God is higher than any human court, and the spirit of God is mightier than the orders from any such court. To Jehovah God as the Highest Power and Authority the apostles must turn in their final report to declare how they had carried out their commission from him and co-operated with his holy spirit. There was no other choice for them than to obey him and his holy spirit.

[18] It was therefore not with insolence or any finable contempt of court that the apostles made answer to the court. True, the court once before had threatened them, "that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, 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 4:17-20) Hence the apostles had kept on speaking. Now up before the same supreme court for a rehearing of the case, the apostles did not leave it to the human court to hand down the ruling whether it was righteous to listen to judicial men rather than to the Most High God. The apostles bluntly and fearlessly answered the court's question as each apostle took the witness stand; and their precedential answer has been written in the law of God recorded in the Bible for the guidance of Jehovah's Christian witnesses in all like future cases. There we read their precedential answer in these words: "But Peter and the apostles answered and said, 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 5:27-32, *Am. Stan. Ver.*

[19] Their being given the holy spirit proved that they were the ones obeying God. Since their witness agreed with that of God's holy spirit, they did right in ignoring the supreme court's previous order. They did right in ignoring the same court's order which it now stubbornly handed down again in a losing fight against Jehovah God and against his invincible holy spirit within his faithful witnesses. Less than forty years thereafter, namely, A.D. 70, destruction came upon religious Jerusalem when the Roman armies under Titus laid her and her temple even with the ground, and reportedly 1,100,000 Jews were slaughtered amid her destruction. None of the apostles and their fellow Christian educators perished in that slaughter, but they could turn in a report to God clean of responsibility for the frightful slaughter of the Jews with stubborn foreheads who had resisted the education of their minds in the truths concerning Jehovah's true Messiah. As for that Jewish supreme court and other religious leaders of Jerusalem, they could not turn in to God a final report that would clear them of responsibility for the deaths of those slaughtered. (Luke 11:46-52; Matt. 23:34-36) Horrible as those destructions of Jerusalem were both in Ezekiel's time and in the apostles' time, they were simply local, small-scale examples of the destruction that is predicted in Bible prophecy to come upon Jerusalem's twentieth-century counterpart, Christendom, which dominates and extends all round the earth.

[20] In this most critical period of human society since A.D. 1918, the example of the "man clothed with linen" and the example of the apostles under the prohibitory court order stand forth distinctly as the righteous criterion for Jehovah's anointed remnant of witnesses to follow throughout Christendom. In these last days before the battle of Armageddon Jehovah's anointed remnant, in the role of the modern 'man in linen', will conform to that righteous standard of conduct, and so will also their fellow workers of good-will. They are seriously concerned with what report they will turn in to the Lord God when the final war of Armageddon breaks out.

CONTINUOUS COVERAGE OF TERRITORY

[21] From and after 1918, when Jehovah's Messenger came to the temple, or for almost thirty years now, Jehovah's witnesses have gone through the midst of antitypical Jerusalem, or Christendom. Like the man clad in linen, they have been marking foreheads publicly and from door to door. In some territories, particularly in North America and Europe, they have tramped over the field again and again, and the religious enemies complain that they have FILLED the land with their doctrine about Jehovah God and his kingdom by Christ Jesus. In many places Jehovah's witnesses are meeting up with general indifference and public apathy or with organized religious opposition. Should they now think they have covered

18. How did the apostles answer the court, as a precedent for us?
19. How were the apostles proved right in ignoring the court's order? and of what was Jerusalem's destruction an example?
20. What standard of conduct must we follow, and why with concern?
21. Due to repeated working of territory, what questions arise?

their territory and been over it enough times to fill it with the message? Is their territory now too small and ought they to be given new and wider fields for finding new interest? Faced with these questions it is advisable for us to note the judicial complaint of the Jewish court to the apostles: "Did not we straitly command you, that ye should not teach in this name? and, behold, ye have FILLED Jerusalem with your doctrine." Granted that the apostles and their fellow disciples had filled Jerusalem with Christian doctrine, did they stop giving the witness there as though enough had been done and Jerusalem needed no more testimony and could produce no more converts? Did they raise the point that their local territory had grown too small, not allowing for enough work among the people?

[22] Consider this: On the day of Pentecost when the great preaching campaign backed up and guided by God's holy spirit began, there was reported to be a congregation of 120 members there who received the first outpouring of the spirit. The city of Jerusalem was naturally *their* territory for giving the witness. How big was Jerusalem? According to the best maps available, Jerusalem on that day of Pentecost was about 4,000 feet long from north to south, and 2,600 feet wide from east to west. That is to say, as to size, it covered an area of less than half a square mile. This included the great spacious temple area. Of course, the city streets were generally narrow and the houses were crowded together and several stories high, so that the population was considerable. But think of it! For this small witnessing territory of less than half a square mile, or, say, 72 residential blocks in New York city, there was a company of 120 witnesses, to begin with. Is your territory for witnessing so crowded as *that* with Kingdom publishers?

[23] Yet, on that same day of Pentecost, "there were added unto them about three thousand souls," and the Scripture record tells us of their "continuing daily with one accord in the temple [at Jerusalem], and breaking bread from house to house" and "praising God, and having favour with all the people". Think of having 3,000 Kingdom witnesses in 72 city blocks, at least that many for the duration of the Pentecostal feast, with, no doubt, a large camp of feasters having their booths and tents pitched outside the walls of Jerusalem! Later, some time after Pentecost, as a result of apostolic preaching publicly at the temple, the record tells us, "many of them which heard the word believed; and the number of the men was about five thousand." (Acts 4:4) With so many publishers within the confined limits of Jerusalem, how could they provide enough territory for everybody and a field for witness work? But they did, and the record still later tells us, at Acts 6:7, "the word of God increased [that is to say, God's message continued to spread through preaching; with what result?]; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." —Acts 6:7; *An American Translation.*

[24] About twenty-five years later, when the apostle Paul made his last visit to Jerusalem, there was still a company of Christians there in the city among whom the disciple James is specially mentioned. (Acts 21:17-20) That company of Christians continued there in that same territory until shortly before the Roman armies closed in upon Jerusalem in a last assault to destroy it, A.D. 70. (Luke 21:20-24) They stayed put in the city as anointed servants of God charged with delivering a continuous witness in that city, notwithstanding the objection of the religious leaders and the fierce persecutions from the Jewish religionists. They got out of the city and abandoned that territory only when it became necessary to obey Jesus' prophetic words because its destruction by Roman armies was about to begin. But when they at last got out and left Jerusalem to her dire fate, the work of witness there had really been finished. They could turn in a faithful final report of how they had discharged their responsibilities in that city territory while it still stood with its many thousands of inhabitants. For a certainty, then, after making a comparison with those Jerusalem Christians, we in this day cannot justly say that our territory is too confined and has been covered too many times and there is not room or opportunity for more Christian educational work in Christendom. We cannot with fairness say so at any time this side of Armageddon, when Christendom will be destroyed with a great slaughter because the witness work by Jehovah's faithful remnant and their consecrated companions of good-will is actually finished

[25] The consecrated companions of good-will are those who receive the mark of truth in their foreheads. The witnessing activity of the anointed remnant, the 'man in linen' company, put it there. Under the direction of this anointed remnant the marked ones of good-will join in helping with this educational work. They have been marked because of hearing with faith and coming to the Lord in consecration and public confession of him; and his command through his Messenger at the temple is, "Let him that heareth say, Come," that is, say "Come" to still others who are willing and in need of receiving the mark in the forehead before Christendom falls at the battle of Armageddon. (Rev. 22:17) Of what benefit can the mark possibly be to them? Ezekiel's vision shows us most forcefully.

22, 23. How big was the territory at Jerusalem, and how well supplied with gospel publishers did it become?

24. (a) Why could the company there finally turn in a good report on its work? (b) What, therefore, are we barred from arguing?

25. How were good-will persons marked, and what must they do?

[26] We read: "And to the others he said in my hearing, 'Pass through the city after him, and slay without mercy or pity. Old men, young men and maidens, little children and women—strike them all dead! BUT TOUCH NO ONE ON WHOM IS THE MARK. And begin at my sanctuary!' So they began with the elders in front of the house [those twenty-five sun-worshipers]. Then he said to them, 'Defile the house, and fill the courts with the slain. Then go out, and slay in the city!' As they went on slaying, and I was left alone, I fell upon my face, and cried out, saying, 'Ah Lord GOD! wilt thou destroy all that remains of Israel, in this outpouring of thy fury upon Jerusalem?' So he said to me, 'The guilt of the house of Israel and Judah is immeasurable. The land is full of bloodshed, and the city is full of oppression; for they think, "The LORD has forsaken the land, and the LORD does not see us." Therefore I on my part will show no mercy or pity; I will requite their doings upon their heads.' "—Ezek. 9: 5-10, *An Amer. Trans.*

[27] In Ezekiel's time the benefit of having the mark was to escape being slaughtered by Jehovah's executional forces with the unmarked religious covenant-breakers, and to receive mercy and pity from him in the way of his protection and deliverance. In our own period since the coming of Jehovah's Messenger to the temple in 1918, the benefit of having the mark in the intellectual forehead is to avoid being sentenced to destruction by Jehovah's executioners and being destroyed with Christendom at the end of this world, but to obtain divine mercy and pity through Christ Jesus, that, so, one may be counted worthy of life in the righteous new world under God's kingdom. After hypocritical Christendom is destroyed without mercy or pity toward her supporters and onhangers at the final battle fought by Jehovah's executional forces, those marked ones who may have in the natural course of things died before Armageddon's outbreak will be resurrected to life on earth. The other marked ones will be spared and preserved alive through the tribulation of Armageddon. Thus all such marked ones together will enter into the privileges of life on the purified earth in the righteous world of "new heavens and a new earth". (2 Pet. 3: 13) The forehead mark is therefore one for salvation to life in the righteous new world, on earth.

[28] In order for persons of good-will to receive this mark before the world's final end at Armageddon, Jehovah God spared his anointed remnant alive beyond A.D. 1918, because he purified them by his Messenger who then came to His temple. This remnant in the flesh are the elect ones of whom Jesus spoke in his prophecy on the "end of the world", when he 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) Opportunely in the time interval since A.D. 1918 the anointed remnant must do the marking work, like the man in linen. God sends them out to do this work while he holds back the antitypical six executioners with battle-axes till his due time for the short but thoroughgoing final tribulation at Armageddon. Their doing of this educational marking-work is for the salvation of the anointed remnant to eternal life in the heavens as well as for the salvation of those marked for earthly salvation, because it is solely by obedience to their commission from God to do this work *now* that they follow their Leader, the Lamb of God, whithersoever he leads, and thus prove worthy of life with him in his heavenly kingdom. The rule is: "In doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4: 16) The anointed remnant cannot be self-centered and concerned just about their own salvation. Like the man in linen, they must be interested in the salvation of others, exceptionally so in this time of world crisis.

GIVING OPPORTUNITY TO ALL

[29] Now assisted by a multitude of marked companions of good-will, the anointed remnant must continue to go through the midst of Christendom with the Kingdom message of salvation that conveys the mark. Setting the mark on people's foreheads does not mean the remnant are the ones to judge individuals and decide whether such are worthy of salvation or of execution. We must let the Kingdom message itself do the searching out of those worthy to be marked and willing to submit to the mark. Hence we must keep on preaching the divine message through the midst of Christendom regardless of whether the majority keep on in false religious worship and refuse the mark or not. In the days of Ezekiel and Jeremiah comparatively very few were saved from slaughter at Jerusalem's destruction. The prophetic vision of Ezekiel and other Bible prophecies make sure that it will be the same at Armageddon.

[30] Christendom's religious clergymen, Catholic and Protestant, may smile or sneer at such a statement from Jehovah's witnesses, as if it were overdrawn or were wishful thinking. But no one knows better than do Jehovah's witnesses the religious attitudes of the people of Christendom and their inclinations or disinclinations toward God. They know better than the American Institute of Public Opinion could

26. How does the vision show the mark would be of benefit?
27 Since A.D. 1918, of what benefit is it to have the mark?
28 For whose salvation is the work of marking, and why so?
29. If not judges, why do the markers keep on preaching?
30, 31. Why, better than any institute of public opinion, should Jehovah's witnesses today know about the state of the people?

know by means of one of its famous Gallup polls, invented by Dr. George Gallup. For information as to public opinion through a Gallup poll, this American Institute sends its agents out to get in touch with only a cross-section of the population. These interview just a representative few of each class of persons whose opinions are wanted for comparison and tallying up. Conclusions drawn from such polls have been substantially right in many cases.

31 Jehovah's witnesses, on the other hand, are more thorough than any institute of public opinion. They do not keep to a representative few of each class of people. By God's command through Christ Jesus they call upon ALL the people in their territories, and try not to miss a single intelligent person. They do so in order to avoid acting as judges of anybody. They let all have an opportunity to hear and to decide for themselves. To this end Jehovah's witnesses today follow the effective example of Jesus Christ and his apostles by going from house to house to preach to those in the homes as well as preaching publicly. (Acts 20:20) In this way they get in personal touch with all the people, of ALL classes, and learn firsthand their attitudes and decisions toward the things of God. Since the year 1920 Jehovah's anointed remnant and their good-will companions have distributed more than a half billion books and booklets on the Bible, not including magazines and free tracts and handbills, in as many as 88 languages, world-wide, to the end of August. How many homes and shops do you suppose Jehovah's witnesses have had to visit in order to accomplish all that distribution, and how many times over the territory? During this past service year of 1947 alone these faithful witnesses have been regularly active each month in the field to the number of 202,100, and have delivered to the people 20,000,000 books and booklets, besides distributing more than 12,000,000 individual copies of our Society's magazines, and making nearly 2,000,000 return visits on interested persons. This has cost them over 40,000,000 hours of time out in the field in direct contact with the people of all classes, friendly and opposed.

32 Has this not given them direct information on the state of the people? Could any organization know better than such active witnesses how accurately God's words to Ezekiel concerning the Israelites of old fit Christendom today, namely, "The iniquity of Israel and Judah is enormous, the land is full of bloodshed, the city is full of rampant injustice; for men think that the Eternal [Jehovah] has left the land, the Eternal [Jehovah] will never see them"? (Ezek. 9:9, *Moffatt*) Notwithstanding such a religious condition in ancient Judah and Jerusalem, there were some persons ready to be marked. God knew that and sent his "man clothed with linen" through all the city to find at least some to mark in the forehead who cried and sighed over all the abominable religious deeds done in her. Equally so today, despite the low, deplorable religious state of Christendom generally, there are some persons in her that sigh and cry or will yet sigh and cry in disgust and desperation at the religious, political and commercial abominations. Jehovah's witnesses know *that!* Hence there is reason for them to persist still further in going through the midst of Christendom in order to find all those distressed ones. Such meek ones they must mark in the seat of intellectuality by bringing God's "present truth" to them for their salvation.

33 The clergy of Christendom cry out to Jehovah's witnesses, "Stay out of our religious fields and keep away from our people. We have 592,406,542 Protestants and Roman and Orthodox Catholics in all Christendom. In the United States itself, in 1945, we had 67,722,202 members. Let them be!" But the Most High God, mindful of the oncoming destruction by his executioners, sends his 'man in linen' class, his anointed remnant, accompanied by their good-will companions, out ahead of his executioners, and solemnly commands them: 'Go through the midst of Christendom and mark!'

34 What, then, if the religious population of Christendom in general will not accept the truth and submit to the saving mark? In the United States, for instance, the number of nominal Protestants and Catholics may be 67,722,202 members, but that is less than half of the total population. What about the other half? Let Jehovah's witnesses in America go through the land regularly and persistently and see how many of the other half of her population sigh and cry over Christendom's abominations and want salvation from the destruction that hangs over Christendom's head. If the religious, church-going people of Christendom will not take the Kingdom message at the hands of Jehovah's witnesses, then let the nonreligious hundreds of millions scattered in among Christendom have an opportunity to be marked or to reject it. Christendom is not the one to decide on the salvation of any individuals. Our orders from God, as given also to Ezekiel, are: "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious."—Ezek. 2:7.

35 Our report must at last be turned in to God our Commander, and not to Christendom, for she will perish forever at Armageddon. Our final report will show either obedience to Jehovah God or obedience to Christendom. Which will it show? We cannot obey both; only ONE.

32. While having such information and knowledge, why do Jehovah's witnesses still persist in going through the midst of Christendom?

33. What do the clergy command, but what does God command us?
34. If religious churchgoers will not submit to the mark, for whom, then, should we show consideration and work?
35. To whom must we turn in our final report, and to show what?

WHAT THE REPORT SHOWED

THE vision to Ezekiel tells for certain what Jehovah's faithful anointed remnant will do. Ezekiel tells us: "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." (Ezek. 9:11) That report was accepted by Jehovah God. Its being approved is shown in that the next chapter of Ezekiel's prophecy describes the man in linen as being entrusted by Jehovah with something further to do in divine service. (Ezek. 10:1-7) The Almighty God thus informs us that he foresaw a certain company of anointed ones that will unitedly do as he commands them, that is, mark the people of good-will unto salvation. Who the anointed individuals of that company will be, by name, the inspired Record does not reveal. Each consecrated Christian anointed with God's spirit must determine for himself whether he will be of that obedient and approved company by merging his identity with the company engaged in the marking work and by unitedly working with it as one of its members. Each anointed one is responsible to do so, for God approves of no schism or split among his organized people on earth. Jesus prayed for their unity, and they *must* be one in God and in his work. And to be on God's side of salvation today, the marked ones of good-will must display their mark by joining in the work with the modern-day 'man in linen' whose Head is Christ Jesus. They must help others who sigh and cry over Christendom's death-deserving abominations to a knowledge of the life-giving truth.

[2] Each one of the anointed remnant and of their good-will working associates is finally responsible to no individual on earth. Each one must make final report to Jehovah's Messenger at the temple. Hence, when making out the weekly and monthly reports on the work that he has done in this educational campaign throughout Christendom by preaching God's message both by word of mouth and by scattering the printed page, a full-time pioneer publisher or a local company publisher will not pad his report just to show large figures of accomplishment or to pretend to be meeting special service requirements. We are not the servants of men and of human organizations, but of God. Hence, in making any such reports, each one should observe the rule of honesty: "Not with mere external service, as though you had only men to please, but like slaves of Christ, carrying out the will of God. Do your duties heartily and willingly, as though it were for the Lord, not for men, for you know that everyone, slave or free, will be rewarded by the Lord for his good conduct."—Eph. 6:6-8, *An Amer. Trans.*

[3] Each one also that has any responsibility to collect and tabulate reports of work done by others should keep in mind that such workers are not *his* servants serving *him* and he is not to judge and criticize them over such reports. While such reports may indicate the qualification or disqualification of the workers for other special privileges and places of service, no one handling the report is authorized to find fault, complain, and abuse these willing workers. No one engaged in this educational work has been commissioned by any man on earth to be the servant of such men. All members of the 'man in linen' company and all the fellow helpers of good-will are consecrated to God and are servants to Him and doing the work at His orders. Why, then, should anyone of us try to take the place of God and act as judge of others? As it is written: "But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it is written, As I live, saith the Lord [Jehovah], to me every knee shall bow, and every tongue shall confess to God. So then each one of us shall give account of himself to God." (Rom. 14:10-12, *Am. Stan. Ver.*) Each one should therefore be given credit for what he tries to do as unto the Lord God, and be encouraged.

[4] Whether the "man clothed with linen" reported the number of persons whom he marked in the forehead, the vision to Ezekiel does not disclose. Why should he not have been interested in personally keeping a count? He was sent out through the city to mark, and he must have marked some, for he finally reported that he had obeyed his Commander's orders. So he DID engage in the marking work, and he did it before the six executioners came along. His faithfulness in the marking work is what counts. Today the Watch Tower Bible & Tract Society, and the witnesses of Jehovah who are associated with it, are dedicated to the marking work as being God's commanded work for these days before Armageddon. It is true that in its *Yearbook* and other publications the Society does show figures as to the number of active Kingdom publishers engaging in the marking work. This is not done in order to show that our reliance is upon numbers. It is not done in order to brag and make our boast over numbers.

[5] King David was once punished for numbering the children of Israel, but this befell David because it was contrary to God's orders to number the Israelites. (1 Chron. 21:1-30; 27:23, 24) No such orders apply to the footstep followers of Christ Jesus. The original remnant of Israelites that came back from Babylon to Jerusalem to build the temple were definitely numbered, even as to their livestock. (Ezra

1. (a) What does Ezekiel 9:11 show God foresaw? (b) How is the identity of the members of the 'man in linen' company determined?
2. Why be honest in making out our reports on field service?
3. Why not complain and abuse another for his reports of work?
4, 5. (a) Did the man in linen count those he marked, or what counted as respects his report? (b) Why is the Society right in counting?

2:64-70; Neh. 7:66-73) The book of Acts of the Apostles, written by one of his followers, three times mentions the number of the Jewish remnant of believers at Jerusalem in order to give numerical proof of the growth of the Christian church in those days that closed with Jerusalem's destruction. (Acts 1:15; 2:41; 4:4) His record says: "And the Lord added to the church daily such as should be saved." "And the number of the disciples multiplied in Jerusalem greatly." (Acts 2:47; 6:7) It is fully as right today to number those associating with God's 'man in linen' company who take part in the work of marking persons to salvation.

6 There is no limit set for us as to the number marked. Christ Jesus the Good Shepherd is gathering his "other sheep" into his fold of safety and security. (John 10:16) The number of these marked "sheep" is predicted to become a "great multitude, which no man could number". We are therefore authorized to keep on working to mark as many as we can. We cannot of ourselves know beforehand what number they will be at length, but we can keep on numbering them as we go along in God's appointed service, in order to make note of the increase and to rejoice at it because of God's blessings upon our efforts. (Rev. 7:9-17) We can never stop at any certain number and say the work is finished, because the final number is not foreknown or foretold to us. Therefore, as long as there is time to work before Jehovah God sends his symbolical six executioners into action to start the slaughter work of Armageddon, we are obliged to keep on working in hope of an increase in the number of the "great multitude" of marked ones. If we are unselfishly interested in the salvation of others and in the increase of God's praises from the lips of others, we will rejoice in the growth in number of the "great multitude" being gathered.

6. Why work on without stopping at any fixed number?

7 This is a work of *salvation* in which we are engaged, by God's grace through Christ. Nothing is of greater importance to the people within and without Christendom. No grander privilege could there now be on earth than to have a share in this work to the extent of our consecrated abilities. Now is the time to do it. Armageddon comes on apace, at which time Jehovah God will command his executioners under the King Christ Jesus to follow up the 'man in linen' company and go through all the earth and slay off all the unmarked persons, young and old, male and female. Then the marking work will be carried on no farther. (Rev. 19:14-21) Instead, the fateful time for turning in the final report to our divine Commissioner, Jehovah, will have come. By our course of action now in this gracious period of opportunity, all the faithful-hearted ones will determine to be associated with that company that will then report to Him: "I have done as thou hast commanded me." Such a report will please and make glad the heart of our heavenly Father, because it will vindicate his worthy name and his sovereignty over us. It will also make record of the salvation of an unnumbered multitude of humankind through Jesus Christ our Lord.

7. Why is this work such a privilege and so important, and what will the faithful-hearted determine about their final report on it?

THROUGH THE IBERIAN PENINSULA

FLIGHT through the air from America to the Iberian peninsula in the spring of the year! The thought of it is enough to make one's spinal column tingle, but the actual experience is more thrilling. This past May 2 the two representatives of the Watch Tower Bible & Tract Society, F. W. Franz, the vice president, and Hayden C. Covington, the general attorney and legal counsel, had their baggage all in order to begin flight via Gander, Newfoundland, the customary airport for trans-Atlantic take-offs. However, fog and mist hung low over great stretches of the United States, even as far west as Lincoln, Nebraska, and on account of such at New York city and at Gander the 5 p.m. flight of the Pan American World Airways plane from LaGuardia Field, Long Island, was canceled Yes, ships in New York harbor were also affected, and the vessel on which the two Watchtower Bible School graduates, Mr. and Mrs. G. P. Watkins, had gone aboard, with Liberia, West Africa, as their missionary destination, remained lying in its berth for safety's sake.

Next day the conditions at New York city did not improve, and flight was postponed from 10 a.m. to 8 p.m. Our Watchtower representatives regretted this, because it meant the loss of a day out of their two-day visit in Portugal. Afternoon came. The prospects of a take-off from New York later on in the day did not brighten. Suddenly the Pan American World Airways company notified the passengers that the hopping-off place would be transferred to the national capital, Washington, D. C., and the scheduled passengers were transported there by train. Their plane was to fly from the Army Transport Command Section of the National Airport. As the night dragged on and it rained the question became more insistent, When would the plane fly? All through the hours of darkness we passengers sat around and chatted and tried to keep awake. At last Sunday morning dawned and we went through the necessary formalities for flight abroad. At 6 a.m., Eastern Standard Time, we boarded a sturdy four-motored Constellation plane. Our mechanical bird soon took to the air and got quickly above the clouds, winging its way along in the sunshine at 17,000 feet above the sea and attaining a speed of 275 miles an hour. We are not cruising northward to Gander, but southeastward toward the islands of Bermuda. In about three and a half hours we come in sight of these oddly-shaped islands and strangely green waters, and land at the Kindley Field airport, on soil leased by the British during World War II to the United States for an army

airbase. Our plane finds itself in company with eight other planes grounded here because of bad weather conditions at landing points to which they are destined. But our plane lies over here for nearly ten hours in order to give its crew a chance to sleep in preparation for the next hop, a long one of over twelve hours' duration.

The Bermuda islands are delightful. A couple of the graduates of the Watchtower Bible School of Gilead are now located there, but, because of the unexpectedness of their visit, Brothers Franz and Covington had not provided themselves with the address of these. They missed the great pleasure of spending the day in company with the two missionaries stationed here. Besides, another day had been lost for their visit in Portugal. In the light of a full moon the plane got on its way again at 8:40 p.m., eastward bound, and at 8:57 o'clock next morning it is touching ground again at the airfield of Santa Maria in the Azores islands. Because we have now come into Portuguese territory, we must here hand over our American passports for an initial inspection by Portuguese officials. In little more than an hour we are aloft again. Time was turning toward 3 p.m. when we came over land and scanned the city of Lisbon, Portugal, from the air. We descended safely to earth at Sacavém airport, Monday, May 5, the very day that our original schedule set for us to leave Portugal for Spain. We *must* see our Christian brethren in Portugal for the time-length we at first allotted, and to do so we clipped two days off from our visit to Spain.

Eight of the brethren were at the airport to meet us. One of them who speaks English fairly well broke through the lines and rushed up to us at the Customs inspection-counter, fairly dancing with joy to meet and shake hands with us. But all those of this voluntary reception committee were most glad to see us, and well we could appreciate this. The last report on Portugal to be published in the Society's *Yearbook* was concerning the year 1938 and reported only two persons there during the year able to do anything, doing some good work in the rurals, and with only 6,804 books and booklets all together being placed in the hands of the people. So, at least for nine years, or since before World War II, our Portuguese friends in the truth have been cut off from visits by representatives of the Watch Tower headquarters in Brooklyn, N. Y., as well as visits by the literature that the Society publishes. They longed to meet with some representative brethren from the Society's headquarters and to renew their personal touch with it. Along with the rest of the people of Portugal they find themselves under irksome restrictions. Ever since 1932 Portugal has had as its prime minister an ardent Roman Catholic with Jesuit connections, who zealously guards the interests of the Vatican in that land. This has, despite the freedom of worship supposed to exist, cut down on the actual exercise of free worship such as exists in Britain and America. In May of 1925 the Society's former president, Jos. F. Rutherford, visited Portugal and delivered a public lecture on "How to Live on Earth Forever", in the Gymnasium of the Camoes Lyceum, Lisbon, at which time an attempt to break up the meeting by causing a disturbance was foiled by the speaker's quick presence of mind. During the years that followed, the Lord's work there underwent some growth and gave promise of good development, but during the years of global war the interests of God's kingdom declined and lagged and got behind the advances made in other lands. Now Jehovah's consecrated few who remained faithful in Portugal stood in urgent need of reorganization. But there are obstacles in the way.

For example, what is greatly needed is to get at least a few graduates of the Watchtower Bible School of Gilead into Portugal to supervise and promote the work. To this end, the first thing after we get located in Lisbon, we go to visit a well-known and competent native lawyer; but at present he is unable to act in behalf of our matters. He is not interested in the religion of Christendom, and especially not in the Roman Catholic, and for this reason he is unjustly branded as a Communist. He fears that by acting for us the stigma of "Communism" might attach itself to our Society; whereas the Watch Tower Society has no interest in worldly communism and it has and wants to have no link with such communism whatsoever. Consequently, next day it is necessary for the Society's legal counsel to visit the United States ambassador regarding what can be done. However, the state police, and not the Portuguese department of state, have to do with immigration. Under the circumstances, being actuated by prejudice, suspicion and wrong understanding, the religionists in the key governmental positions controlling the entry and residence of Britishers and Americans in this land can thus debar non-Portuguese representatives of our Society, and this to the pleasing of the Roman Catholic Hierarchy, which is the real power here.

As our time here is short, according to prearrangement we meet with our brethren this same day of our arrival. Eight-thirty this evening finds us met with 18 of our Portuguese brethren and persons of friendly interest in the home of a consecrated brother, in the second floor of an apartment house. We gather information about them all, about the qualifications of the several men, and the meetings held and such gospel-preaching as may have been done. We find that seven went out in such witnessing from house to house until 1942. Quite a number had striven to be faithful to Jehovah God and his Christ through the years, and all were filled with a quickened zeal and a consuming desire to be reorganized in accord with the latest organization instructions from the Society's Brooklyn office. There were only three *Watchtower* subscribers then; but all wanted translations of its Biblical publications in the standard Portuguese language, which is the official tongue for all Portuguese possessions throughout the earth. They wanted to study these together, and to get them out to all persons interested in God's Word. At 10:45 p.m. we closed our gathering with prayer to God offered by one of our Portuguese brethren. Then two young men, both of them Jews and brothers according to the flesh, motored us to our hotel.

Next morning we reported to the International Police Headquarters to obtain an exit-permit stamp on our passports. One of our passports was found to be lacking the date-of-entry recording of the police officials at the Sacavém airport, although they had had both of our passports in their hands. Now they refused to surrender this faulty passport. Finally it became necessary to appeal to the American embassy to hasten the release of this passport, which happened late in the day, at 4:45 p.m. Meantime, because of this delay, we were held down in our movements about, even in getting tickets for air passage out of Portugal the next day; and a gathering of 25 persons whom an active witness had assembled that afternoon on the other side of the Tagus river waited in vain for our arrival. They could not get out to our night meetings because their husbands would not allow them out at night. This brother has been conducting a *Watchtower* study in their midst weekly. We had to send word across to them by messenger that we could not get away to speak to them on God's Word. They were very much disappointed.

However, another meeting with the brethren at the same brother's apartment-home came off that night, and 21 Portuguese assembled with us. At 8:45 p.m. we began formally with prayer by a zealous young man. By means of one of the young Jewish boys who spoke fair English Brother Covington first undertook to address the gathering crowded into this front room and adjoining room. He talked earnestly on the importance of preaching, despite difficulties, and the need for studies among themselves and with the people in their private homes. Brother Covington's interpreter, with but some assistance at times, got along quite satisfactorily, and the audience was very attentive. Thereafter Brother Franz read them a specially prepared paper in Portuguese on Organization Instructions, and then proceeded to show them the various forms issued by the Society for use in directing and making a record of the gospel-preaching and in carrying on the activities of an organized company of Jehovah's witnesses. He announced the temporary appointment of four servants for the newly organized company of Lisbon, namely, the company servant and his assistant, the servant of back-calls upon interested persons, and the *Watchtower* study conductor.

The brethren rejoiced to see some of the latest publications of the Society in Portuguese, and all this material was left with them. We assured them we would try to get the latest Portuguese literature of the Society to them. We had already conveyed to them the love and greetings of the brethren at the Society's Brooklyn Bethel home and at the radio station WBBR and at Kingdom Farm, where the Watchtower Bible School of Gilead is located. Now they, in an upsurge of brotherly love, expressed their appreciation and voted unanimously that we convey their love and greetings to all the brethren with whom we should assemble in our travels until we got back to America. Necessarily it was quite late, in fact, 10:45 p.m., that our meeting closed with prayer by the newly appointed *Watchtower* study conductor, but the interest in Jehovah's "strange work" here in Portugal sustained us all. Then for our refreshment the brethren served good things to eat and drink, and all of us had a happy time together till midnight.

In the morning eleven of the brethren rose quite early to see us off from the Sacavém Airport. It was raining, but all of them were in joyful spirits over God's goodness to them. Shortly after 10 a.m. we two boarded the twin-motored plane of the Portuguese Air Transport Line, waving a last farewell to our new Portuguese acquaintances in the truth. Our plane shot quickly above the rain and got in between lofty strata of clouds, and whirred along eastward toward Madrid.

SPAIN

Just past noon of Wednesday, May 7, two days behind our schedule, we landed at Barajas airport on the plateau on which Madrid is located. In Madrid also the late J. F. Rutherford gave a public lecture to an audience of about 1,200 in a theater in May of 1925, and the Watch Tower Society maintained a Branch office there, equipped with a vertical Miehle printing press and also directing the work in Portugal. But this office underwent dissolution in 1936 after the revolutionary outbreak.

By the Iberia Line bus we ride through the countryside and to its regular terminus in Madrid, where a resident of the city steps forward and accosts Brother Franz, and then we three make one another's acquaintance. During the time of our stay in Madrid we are to be entertained at this brother's home, and there we lodge in most comfortable quarters and enjoy a season of unstinted hospitality. This brother proved of invaluable service to us in many ways; and his wife, also consecrated to God, displayed herself as a gracious hostess in the home. While summering in the island of Mallorca, off Spain, last year, this brother noticed in the Spanish paper *Ya*, under date of August 9, a report of about a dozen lines about the Glad Nations Theocratic Assembly of Jehovah's witnesses in Cleveland, Ohio, and this awakened him to the life and activity of Jehovah's organized people in America. He immediately got in touch with the Brooklyn headquarters. He asked us about the dates 1946-1948, which the news report had falsely stated was the time at which Jehovah's witnesses believed the world was to come to an end. He was glad to learn we taught no such thing. In the dining room of his apartment we held our first meeting with the Spanish friends, 11 of them assembling with us around the dining table that night. For our guidance we gathered data about them. We noticed that practically all the men smoked, but we made no comment on this. All of them wanted to be regular subscribers for *The Watchtower*, and to get the latest literature of the Watch Tower Society.

Our host helped us in dealing with the International Police of Spain, who are maintained by the *caudillo*, Francisco Franco. They are different from the Civil Guard, Spain's best-trained police, who are identifiable by their peculiar form of hat. Wherever the International Police are located, travelers must reckon with them and must register. Forms called a *tríptico* must be filled out by these and countersigned by the hotel or private host where they lodge. We registered with them the morning after our arrival and obtained a new triptico in view of our planning to visit another city in Spain. We were treated with courtesy. We were glad they found no occasion to interfere with our Christian gatherings with Jehovah's witnesses in Spain. It was well so, for *Caudillo* Franco himself recently told an English lady reporter at an interview that freedom of religion existed in Spain and he pointed to the activity of the "Protestant" religious organizations in the land. The newspapers published this interview. So our second meeting with our Spanish friends, 16 of them, went off nicely that night, and we endeavored to encourage them in the Lord.

We found that no door-to-door work with the Kingdom message had been going on since 1937, after the *movimiento* started which resulted in Franco's taking over the power of government by his final victory in 1939. He has a strong grip on the people, and has the needed backing of the military and clergy; and the impression of our friends was that he is due to remain in political control for some time yet. He has instituted some reforms and social arrangements for the workers, which correspond with but counterbalance what the Russian communists have done for the peoples in Eastern Europe. Add to this the fact that the British and American political elements are, in spite of their outward protestations, really backing Franco for the sake of using him as a buffer against the Eastern Communist bloc and for the protection of the stronghold of Gibraltar, at the straits into the Mediterranean sea. But, regardless of the political situation in the land, there is no reason for the Lord's righteous work of preaching the Kingdom gospel to lag in Spain. What was needed for it was Theocratic organization of Jehovah's people scattered there. And so we considered this matter with our friends. Likewise they received gratefully the expressions of love from the brethren in America and Portugal, and voted to add theirs to the missive of love that we were bearing to all those whom we should meet and serve in the course of our journey.

We were able to engage second-class reserved seats in the train for Torralva de Calatrava, in the province of Ciudad Real, to the south of Madrid. The following night found us occupying these in a compartment together with three of our brethren from Torralva who had been visiting in Madrid, and with a soldier and a newspaper reporter. Provided with an abundant lunch prepared by the brethren, we five friends shared it with the soldier and *periodista*. Our sister jokingly referred to the bread being eaten as *pan estraperlo*, because of the full content of wheat it contained. And then our *periodista* friend explained that *estraperlo* was what they called the *mercado negro* or *black market*, and that the name was derived from *Straus*, the name of a Jew who, with bribery, tried to introduce a money-making invention. According to regular routine the government inspector went through the train and examined our passports. Thus the time passed interestingly until our train pulled into Ciudad Real station at 12:52 a.m. of Saturday, May 10.

Two brothers had cycled the 15 kilometers from Torralva to meet us; and after getting acquainted we rode in a somewhat rickety, decrepit and ancient taxi to Torralva and pulled up in front of the home of the brother who had come with us from Madrid and who was to entertain us. It was 1:35 a.m. by now, but lo, a delegation of brethren at the patio door to greet us! When we got into the small dining room and living room we found 14 brethren had stayed up to welcome us on our arrival. What else was there to do but visit with everyone and complete our understanding and arrangements for meetings in Torralva that day and on the morrow? When we finally tucked ourselves in the bed which our host and hostess had relinquished for our use, the town clock struck three o'clock in the morning.

First thing in Torralva, we went to the quarters of the Civil Guard to register our presence in town. As we walked through this town of 7,000 in company with three friends the villagers detected our being aliens and "gawked" at us and spoke of us as *"los protestantes"*. Many of the female folk, old and young, were busy in the doorways and on the sidewalks at weaving lace-trimmings with great speed and dexterity, on little frames between their knees, studded with pins and with threads from which dangled clinking bobbins, the apparatus being *almohadilla*. A number of our sisters produce such lace in this manner. They earnestly wanted to shower large quantities of this fine work upon us free, but we could not accept any on such a basis. We paid an early afternoon visit of courtesy upon the mayor of Torralva at his office at the town center. A Roman Catholic, like 95 percent of Spain's population, he treated us friendlily and wanted us to come over to his wineshop to have a drink. In the early evening we began collecting data from our brethren at the home of one of the faithful brethren. At 6:45 p.m. we called the meeting to order, and Brother Covington addressed them for more than an hour through his interpreter. The 24 Spanish brethren in his audience felt greatly stirred and refreshed.

Early Sunday morning, May 1, the train on which we had come to Torralva was wrecked, with some killed and injured, and creating a further shortage of passenger coaches. Could we get back to Madrid by train? At 5:30 p.m. we held our final meeting with our brethren at another home near the outskirts of the town. It was marvelous to see 38 of them jammed into the room. For the most part they had been interested. How? Through the zealous talking about the Kingdom on the part of an older and a younger brother. The latter had once been in the fighting forces of Francisco Franco. Now both of their American brethren addressed this gathering. The literature and the printed forms for carrying on a company organization were displayed and explained and left with them, and three brethren were appointed to places of organization service in the company. The men had noticed that we did not smoke, as did most of them, and they wanted to know what the Bible had to say about the matter. At this gathering, therefore, one of us who had been a heavy smoker for years, burning up as many as 52 cigarettes a day, told why and how, after getting Kingdom truth, he had quit this slavish habit, and of the benefits he had gotten from so doing. (2 Cor. 7:1) All appreciated this straightforward talk out of one's own experience and from God's own Word, and thereafter none of the men smoked in our presence. Prayer closed our meeting at 8:30 p.m. We then visited the *Capitán de Cortes* at the quarters of the Civil Guard.

While at a late supper with brethren, we felt a bit of dismay at the sudden news that the driver of our taxi, the only one in town, had punctured a tire! How to get to Ciudad Real 15 kilometers away for our train to Madrid? Texan Covington suggested riding horseback or by cart. At midnight we hit out for the home of a carter and roused him. He hitched up a *carrito* with a round-top cover and two large wheels, to a tired horse with jingle-bells below his neck. Bidding some of the friends there good-bye, four of us got up into the cart with the driver. Then through the dark hours we bumped and jingled along, westward. Betimes Brother Covington, perched to the left of the cigarette-smoking driver, would lean forward to prod the weary horse with a pencil to spur him a bit faster. At 3 a.m. we reach the railroad station in Ciudad Real. Tickets for only third-class passage are available. Our train, scheduled for 4 a.m., pulls in, crowded and over an hour late. With the aid of a couple of energetic brethren we get seats right behind a cattle car. Chugging northward to Madrid, our train passes cars of the train wreck. We have a man on stretcher aboard. At 9:55 a.m. we reach Madrid in safety. A visit to the Comisario de Hóspices is needed to get new *trípticos* from the International Police, at a charge of 50 *céntimos*.

Our farewell meeting with the Madrileños brethren took place at 4:30 p.m., and a brother was appointed as a temporary company servant and *Watchtower* study conductor, from among the 12 brethren present. We learn our host has received a copy of the February issue of *The Watchtower* in Spanish, containing a report of the Cleveland Assembly of August, 1946, from his son down in Bogotá, Colombia, on business. He encountered a Kingdom publisher offering magazines on the street and thus got in touch with the Bogotá company of Jehovah's witnesses. He also sent his father, our host, a copy of the 1947 Memorial week-end program put on by the Society's missionaries at the assembly in Bogotá. The Memorial was observed too in Madrid.

Next day a flight of 2:20 hours in a bimotored *Líneas Aéreas Iberia* plane brings us to Barcelona's airport. We are now in the province of Catalonia, which has quite a spirit of independence. Not unusual, then, that someone who had taken refuge here spoke of Spain as "a huge concentration camp". Since the *movimiento* of 1936 and its eventual success, the clergy have come back into Spain with a vengeance, more seminaries for producing priests have been established, and more of the population have taken up Catholic religion seriously because of abhorrence of the communist threat. The pendulum has swung religion-ward. In Spain the Catholic Hierarchy are now conducting a Bible campaign. They have produced a remarkable modern translation of the whole Bible by excellent clerical scholars,

in 1944; but they charge 50 pesetas for a copy of it (at Madrid bank we got exchange at one American dollar for 16 pesetas 40 centimos), which puts this Bible quite out of reach of the poor common people. Even with money, it is not easy to get a copy of this Roman Catholic edition Bible.

At Barcelona we hunted up our friends at once, and quickly located them. They gave us a fine Christian welcome. One family volunteered to pay all our expenses for the rest of our stay in Spain, and at once gave us 2,500 pesetas for our immediate use, so great was their confidence in us. We found they had a copy of the final issue of *The Messenger* (in English) reporting the 1946 Cleveland Assembly. They had missed copies of *The Watchtower* for a few months, but had the April 1 issue. As for the Society's books and booklets, they had no new literature published since 1942.

Wednesday, May 14, there is a bit of stir in Barcelona. Caudillo Franco is due in town this coming Friday, and today many reputed "leftists" or "republicans" are reported arrested on a slight pretext as a safety precaution; and they cannot be released except on signed approval of the bishop as the city's supervisor. We have a late afternoon meal with our brethren, and finally 10 of them have gathered around the table. After collecting information about them, both of us speak to these earnest Christians desiring to do Jehovah's will. Several of the sisters weep, being touched by what is said. The regular service committee of three brothers is appointed temporarily to get the Barcelona company organization going. We conclude with prayer at 9 p.m.

Thursday, May 15, and today we must be going to Barbastro, near the northern Spanish border. Three of our Barcelona friends are to go with us. Our hotel management returns our passports to us with new *tripticos*. The married brother who accompanies us gets a *"salvoconducto"* for the trip of himself and wife. Our journey consumes in all about ten hours, and landscape along the route is most interesting. As we pass famous Monserrat to our left, where legend has it that the castle of the Holy Grail was located, part of this mountain's jagged crest is swathed in mist and cloud. At Selgua-Barbastro we dismount to wait an hour for our train connection to our destination. A brother and his son, together with another brother, have come down to this junction point to meet us, and he has tears in his eyes as he greets us. From Selgua we ride about 45 minutes, and on the way we have views of the snow-capped Pyrenees mountains in the distance, which stand as sentinels between Spain and France, whose borders are at present closed to each other. We alight at Barbastro, a city of some size and population. Its inhabitants are quite anti-clerical, but the rulers are in league with the clergy. Here the brethren show us the same joyful hospitality as elsewhere. The brother at whose home we meet and have our meals has been quite conscientious and has endured much because of endeavoring to be faithful to the truth. He suffered much at the hands of the political religionists at Huesca, where he had a profitable shop and business, and finally came here with his family because it is not fanatically religious. Just today two copies of the Spanish *Watchtower* have come by mail for himself and a friend. We find he also has the final issue of *The Messenger*. That night our meeting was held with 15 Españoles and continued till 10:25 p.m. We gathered data and also gave speeches of encouragement and instruction.

The following morning and afternoon were occupied with personal attention to the local brethren and to fact-finding. Four more copies of *The Watchtower* also arrived by mail, the issues of April 1 and May 1. Our meeting tonight continues for two and a half hours, with 15 besides ourselves. It is marked by appointing the above brother as company servant temporarily, and encouraging the holding of *Watchtower* studies henceforth and also getting a weekly service meeting going. By their sustaining regular contact with Brooklyn headquarters from now on, the interests of the Lord's work in this section of Aragon should improve and expand. Next day our new company servant returns with us to Barcelona. On our return journey, as on our going to Barbastro, our passports are examined and checked by the government agent who goes through the train. Shortly after 6 p.m. we again catch sight of Monserrat, this time in clearness. As we gaze at its crest with many spires and jaggedness we can better appreciate the reason for its name, which means "sawtooth mountain". For more than an hour of our journey it dominates the western landscape, and our last view of it is of it silhouetted against the glowing sunset-skies. At present, this famous spectacular mountain is dominated by a monastery and buildings of the prevailing religion, which perch themselves on its pinnacles. The priests trained here are the foremost in Spain.

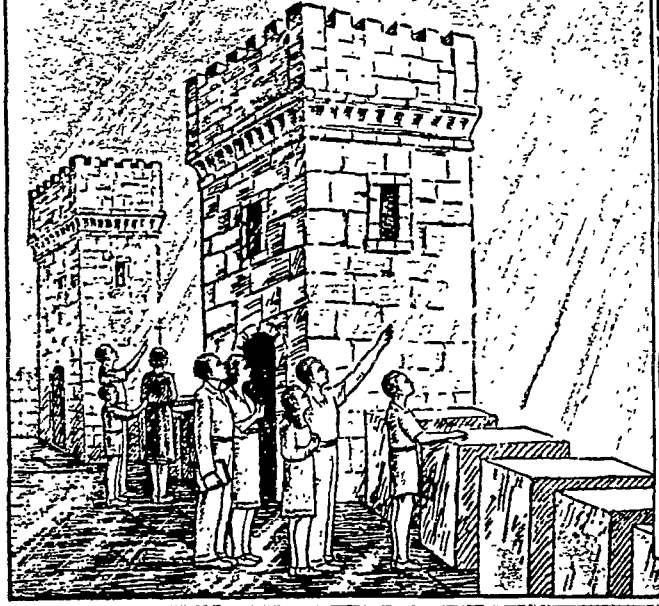
Having arrived back at Barcelona, we learn that the caudillo, Francisco Franco, had arrived in town that day (Saturday, May 17), and had paraded through it, guarded by Moorish troops. The city center and main thoroughfares were bedecked with the national colors, much bunting and flags. Posters with his picture had been pasted all around and lauded him on three counts: (1) he delivered Spain from the Bolshevik barbarism; (2) he kept Spain out of World War II; (3) he defends Spain against the Communist peril. Sunday morning we had occasion to motor from the heights down the Diagonal and past the National Palace here, where the caudillo was residing. Mounted Moorish guards, in costume, were guarding the grounds, while throngs of people stood about the gateway. We, however, went on our way about the King's interests of the new world of righteousness.

Our friends in Barcelona had gotten word about our visiting at the home of our brethren this Sunday afternoon. As we sat at the dining table they began to come in, till finally 20 of them had gathered about the table to listen to the things concerning God's kingdom and its interests and service. They were a fine-looking group, and listened with great attentiveness to what we had to say. Since the Catholic Hierarchy is now conducting a Bible campaign in Spain, they can prove these things respecting the Kingdom out of the Catholic edition Bible the same as out of the Protestant editions. Even without the Society's literature they can preach the gospel, the same as their brethren are doing in the Roman Catholic province of Quebec, Canada, by going forth with the Bible alone and conducting Bible studies with persons of good-will whom they discover.

In view of the caudillo's protestations of religious liberty in Spain, and until the Society is able to re-establish a Branch office there, a brother was appointed to temporary supervision over all the activities of Jehovah's witnesses and their companies in this part of the earth. Prayer by this new appointee concluded our table discussion. Two new persons of good-will subscribed for *The Watchtower*, and small discussion-groups continued for quite a while afterward. All this evidenced sincere interest on the part of these Barcelonans, and the Society will do all it can to help these dear people. Getting back to our hotel late tonight, we procure our passports from the management, with new *tripticos;* but we won't need these in France, for which we are leaving here tomorrow. But the account of this we hold over for our next story.

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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OCTOBER 1, 1947

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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* GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower Society in every case.

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Jamaica, 151 King St., Kingston	5s
New Zealand, G. P. O. Box 30, Wellington, C. 1	6s
Philippine Islands, 2621 Int. 2 Herran, Santa Ana, Manila	2 pesos
South Africa, 623 Boston House, Cape Town	5s

Translations of this journal appear in many 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.

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"FEARLESS AGAINST CONSPIRACY" TESTIMONY PERIOD

October is annually a special testimony-period month, and this year it is designated "Fearless Against Conspiracy" Testimony Period. The fact today of world conspiracy against Jehovah God and his kingdom by Christ cannot be denied, and it falls not amiss that during this special testimony His fearless publishers will offer the challenging book *"Let God Be True"*, making it their initial offer on a contribution of 35c, American, or the equivalent of this in foreign lands. Many new *Watchtower* readers doubtless feel emboldened by its message to take part in this special effort to place the said book and to lay the foundation for future studies of the Bible with it in the private homes of the obtainers. We invite all such into the ranks of active publishers of God's present-day message. In harmony therewith we wait to hear from you if wanting to get instructions and any references to companies or groups with whom you can associate unitedly in this privilege of service. For the part that it plays in compiling a world-wide report, we ask for your report of work at the end of October.

"WATCHTOWER" STUDIES

Week of November 9: "The One King for All the Earth," ¶ 1-21 inclusive, *The Watchtower* October 1, 1947.

Week of November 16: "The One King for All the Earth," ¶ 22-43 inclusive, *The Watchtower* October 1, 1947.

EASTERN SEABOARD CONVENTION

For the benefit particularly of the brethren living east of the Mississippi river a late autumn convention has been arranged for November 21, 22, 23, in the eastern seaboard city of Philadelphia, Pa. The spacious Convention Hall at 34th Street near Spruce, in that city, has now been engaged for the three-day assembly. At this convention the president of the Watch Tower Society and other official members will be present to serve on the platform as part of a specially prepared program. The public address will be upon the subject, "Permanent Governor of All Nations." Brethren that can manage their affairs so as to attend should at once get in touch with the Watchtower Convention Committee, at 1343 W. Venango Street, Philadelphia 40, Pa., for rooming assignments or other information. Kingdom publishers may also consult the October issue of the *Informant* for additional details.

USE RENEWAL SUBSCRIPTION BLANK

The renewal blank sent you prior to the 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. LXVIII OCTOBER 1, 1947 No. 19

THE ONE KING FOR ALL THE EARTH

"My heart swelleth with a good speech; I say, 'My works shall be for the king': . . . Instead of thy fathers shall be thy children: thou wilt appoint them as princes in all the land."
—Ps. 45: 2, 17, Leeser's Translation.

JEHOVAH'S inspired poet and prophet looked down the long corridor of more than 2,500 years to this age of the atomic bomb and the United Nations. In his mind there was no uncertainty on the questions, Who should rule the earth? and, Who will eventually rule it? In a book the circulation of which keeps on surpassing that of any other book in history, namely, in the Bible, the poet-prophet made bold to declare his personal conviction as to who should be king over all the earth, and also his prediction as to who it will be without fail, all enemies to his rule notwithstanding. The prophet died hoping to return to life on earth by a resurrection when his chosen world-ruler should fully be in power, having defeated decisively all enemies opposing his reign. The poet-prophet still lies dead, but evidently not for much longer. Yet his prophecy still lives, and the force of it was never more powerful than now to assist us to decide on world rulership.

[2] In this time of conflicting ideologies the prophet of Jehovah God is not here to stand forth personally on the stage of this divided world and recite his psalm declaring his choice and making his prediction concerning the ruler of a new world of righteousness. Others must do so for him. Who will they be? or, Who are they? They are persons filled with the same overpowering convictions as the prophet's; persons as fully devoted to the same God as he was; persons determined to be witnesses for Him and His King, just as the poet-prophet was. In the prophet's day and thereafter his poem was sung to musical accompaniment by the chorus of trained singers at the temple in Jerusalem. "Korathites" they were called. Hence the poem had the dedication heading: "For the Chief Musician; set to Shoshannim [Lilies]. A Psalm of the sons of Korah. Maschil. A Song of loves."—Heading of Psalm 45, *American Standard Version.*

[3] Sung to the tune of "Shoshannim" or "Lilies", this lyric poem was a "maschil" or "instructive psalm" to all that heard the chorus sing it at the temple, and its theme was the kingdom of God by his Messiah. The singers were the trained male members of the house of Korah, a family of consecrated Levites who were dedicated to Jehovah's service at the temple, and particularly to the singing under the leadership of the "chief musician". When singing this song of Kingdom instruction, these consecrated singers were the witnesses of Jehovah God. Witnesses of Jehovah persist to this year 1947, and they are the consecrated followers of Jehovah's appointed King of the new world of righteousness. It is their honored commission to take up the significant psalm sung by those ancient Korathites and to sing it forth with all the courage of the prophet's conviction to all the nations in their present dilemma. As these modern-time singers in Jehovah's service study and ponder over this poem which sets forth the one hopeful solution to all mankind's problems, their hearts are stirred at the import of the poem. Their hearts swell at its grandeur, and boil and bubble up with the desire to make some vocal expression. Their mouths just cannot be kept still from making a joyful expression regarding Jehovah's anointed King.

WHY THE DECISION FOR HIM

[4] "My heart overfloweth with a goodly matter; I speak the things which I have made touching the king: my tongue is the pen of a ready writer." (Ps. 45: 1, *Am. Stan. Ver.*) Or, as the Jewish Leeser's translation of 1853 quite reasonably translated the Hebrew text: "My heart swelleth with a good speech; I say, 'My works shall be for the king:' my tongue is the pen of a ready writer." It is a good theme. In fact, there is no theme in the universe nobler than this about a king who will indeed rule "by the grace of God". He has not been anointed with some ointment by a religious clergyman in an abbey, cathedral or basilica, but has been anointed to office by Jehovah God himself and with the full measure of the holy spirit or invisible active force of God. He is Almighty

1. On what questions does the poet-prophet show no uncertainty?
2, 3. (a) What kind of persons must recite his poem today? (b) How must this poem be sung, and by whom?
4. Why is the king here sung about the right king?

God's choice for king according to God's own law of succession from King David of Jerusalem, with whom Jehovah God made a covenant for an everlasting kingdom. (2 Sam. 7:8-17) According to the king's forefathers in the line of succession, and according to the sworn oath of the Most High God, this king is without any mistake the right king. He has the divine support to destroy all the enemies of God and man, and to bring in upon this earth an endless era of unfluctuating prosperity, happiness, peace and life.

5 Not amazing, then, that those who come to know and appreciate what the poet-prophet is here inditing bubble over irresistibly with the good news. They openly declare themselves to be for this world ruler. They shape their affairs in life in order to serve him and to advance the interests of his kingdom. In the language of Psalm 45 they say with decisiveness: "My works shall be for the king." They are uncompromising in that position. In order to specialize on works for the King and to speak loyally about him they do not divide their time and attention and meddle in with the affairs of this world. They have the reliable assurance from God's Word of prophecy that his mighty King will straighten out the terrible mess of human affairs and do it with more than human power and wisdom. In harmony with this faith they do not join in with the political, commercial and religious movements of worldly men in a vain effort to save this world from extinction. They engage in no violent, revolutionary activities against the political parties, religious organizations or established governments of this world. Their 'works for the King' are peaceful works of education, advertising the King and the blessings of his reign to all the distressed people.

6 Hence, while we keep a strict neutrality toward the divided forces and controversial questions of this world, ours is an active neutrality, marked by zealous activity in educating the teachable people concerning the Kingdom. If we are not telling about it by word of the tongue, we are informing the people about it by the written or printed word, by distributing edition after edition of books, booklets and magazines all written on the theme of the Kingdom. This literature tells what the tongue of holy men, inspired by God's spirit, has dictated and which has been written down in the recorded Word of God, the Bible. "My tongue is the pen of a rapid writer," said the poet-prophet. A fellow-prophet, King David, said: "The spirit of Jehovah spake by me, and his word was upon my tongue." (2 Sam. 23:2, *Am. Stan. Ver.*) Likewise, when dictating Psalm 45 as fast as the writer could put it down with a pen, the psalmist's tongue was inspired to dictate by the spirit of God.

7 The psalmist-prophet now tells why his decision is for Jehovah's King to rule the new world which God has promised to set up for the blessing of all men of good-will. He addresses the King himself, to praise him for his qualifications as King which meet God's requirements and also the needs of mankind's situation. Who this King is to whom the psalmist addresses his words by inspiration of the spirit we are not left to guess. God lifted the matter out of the realm of supposition by inspiring another of his servants, the apostle Paul, to identify the King for us. The King, by reason of his descent naturally from King David, is called in prophecy "the Son of David". But that was only according to the flesh. In actuality he is the only begotten Son of God. He is no other than the anointed and glorified Lord Jesus Christ. He is the One who, before his birth as a human, was used in heaven by Jehovah God in creating all the rest of the universe. He was born on earth at the town of Bethlehem as a human descendant of King David. This was in order that he might become the anointed "Son of David". It was also in order that he might offer himself as a sacrifice to God and thus be able to ransom from sin and death all those believing in him, purging them from their sins in his cleansing blood.

8 He was raised out of death, which he suffered for his faithfulness to God. He was not raised as a human creature, for in that case he would have taken back his human sacrifice and he would also be still a man "made a little lower than the angels". (Ps. 8:4, 5; Heb. 2:5-9) To the contrary, the apostle Paul, in Hebrews, chapters one and two, sets out on an argument to show that Jesus Christ was not left "a little lower than the angels" but was, on the other hand, "made so MUCH BETTER than the angels" by getting an inheritance and name so far more excellent than theirs. This came about by raising him from the dead as a glorified spirit creature, immortal and divine, to life in heaven and by seating him "on the right hand of the Majesty on high", namely, at the right hand of the Most High God, Jehovah. Therefore, in the Kingdom covenant that he made with King David, Jehovah said of Jesus Christ as "the Son of David" this: "I will be to him a Father, and he shall be to me a Son"; and He also said of this Son: "Let all the angels of God worship him." (Heb. 1:1-6) Thereupon, to show that the station of Jesus Christ since his glorification in heaven is higher than that of the faithful angels, the apostle Paul then quotes verses six and seven of Psalm 45 and applies them to the glorified Jesus Christ. Yes, Psalm 45 finds fulfillment in Jesus Christ as King, but particularly so since A.D. 1914, because in that year the "times of the Gentiles" ended and,

5. "My works shall be for the king"—how?
6. How is ours an ACTIVE neutrality in this world?
7. Why praise this king? and who is he identified to be?
8. How do we prove Psalm 45 applies to Him? and since what time?

simultaneously, the glorious occasion came for the birth of the kingdom of God.—Rev. 12:1-5, 10.

[9] It does not matter whether Psalm 45 was using King Solomon as a typical example, or whether the prophet Isaiah wrote the psalm and used King Hezekiah as a typical model of the Messiah. We know that the words of Psalm 45 are prophetic and are now applicable to Jehovah's glorified King, Jesus Christ. "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." (Ps. 45:2) No description is given us in the Bible of how Jesus looked as a man on earth, and all the paintings supposed to be of him by Roman Catholic and Protestant artists are sheer imagination and distortions. But for a certainty now since his heavenly glorification and becoming "the reflection of God's glory, and the representation of his being", Jesus Christ is fairer than all the children of men, and is more beauteous and glorious than the most exalted ruler on earth dressed up in all the ornaments and robes of state. (Heb. 1:3, *An Amer. Trans.*) What also makes Jesus Christ most fair beyond comparing with any imperfect, sinful man on earth is his perfect qualities which so completely fit him for his high office and for the work he has to do in vindicating God's name and sovereignty and in delivering and blessing all men of good-will. While on earth, "learned he obedience by the things which he suffered." It was as regards obedience to Jehovah God that he was made "perfect through sufferings", so that his integrity toward the Most High God is without a single flaw and no creature is equal to him in integrity.—Heb. 5:8; 2:10.

[10] While on earth Jesus' lips were constantly graced with the message of God's kingdom. From the time of his anointing with the spirit of God he was persistently preaching the Kingdom both publicly and privately in the houses of the people. In order to silence his gracious lips, the human agents of Satan the Devil had him killed upon a stake of torture. But by meekly submitting to such death in proof of his loyalty to God's work and will, Jesus displayed matchless beauty of holiness to his heavenly Father. Hence, in the words of the psalmist, "God hath blessed thee for ever." Jehovah God did this by resurrecting him from the dead and exalting him to his own right hand, far above all other holy creatures in the universe. Now, as enthroned King, Jesus graces the lips of his faithful remnant on earth with the same message that graced his own lips on earth; and he supervises this anointed remnant in the fulfilling of his own prophecy: "This gospel of the [established] kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

9. How is this King "fairer than the children of men"?
10. How was or is it true, "Grace is poured into thy lips"?

HE RIDES TO ARMAGEDDON

[11] All the prophecies of God's Word agree that at the end of this world when the occasion should have arrived for starting off the active reign of Jesus Christ in heaven and over our earth, there would be enemies defying him and opposing his rule. With the date of A.D. 1914 in prophetic view, the psalmist calls out to the enthroned King: "Gird thy sword upon thy thigh, O mighty one, thy glory and thy majesty. And in thy majesty ride on prosperously, because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things." (Ps. 45:3, 4, *Am. Stan. Ver.*) The sword is the symbol of war and also of authority and power from God to execute the enemies. (Rom. 13:1-4) Since God's kingdom was born in the heavens in 1914, his mighty enthroned King receives the long-awaited authority and girds it upon him to take action against all enemies of Jehovah's sovereignty.

[12] Besides girding upon him this executioner's authority pictured by the sword, he girds upon himself glory and majesty. That is, he takes to himself the glorious titles reserved for him and the bright-shining, conspicuous role of being Jehovah's Chief Minister and Vindicator. We join the psalmist and bid this glorious, majestic King and Warrior to ride on prosperously to brilliant success. No such success do we pray upon the United Nations of today or any other human makeshift for God's kingdom.

[13] The truth of Jehovah's universal sovereignty is being denied and fought against now when it must be exercised through his kingdom. Therefore the King must ride to the final war of Armageddon for the sake of establishing that truth and the truth of all of God's written Word. As a man on earth the King was meek and lowly, and now his footstep followers show a like meekness. They are also greatly afflicted, persecuted and opposed in all lands. In support of the meekness exhibited by them in obeying God's will and carrying on his work of gospel-preaching the King must ride. He must make their service to God prosper despite all the opposition.

[14] The greatest act of righteousness is the vindicating of Jehovah's universal sovereignty and sacred name; and for the sake of bringing about such righteousness in all the universe Jehovah's King must ride on to victory. Revelation, the last book of the Bible, pictures him as riding a white horse and having a bow with which to shoot arrows at the opposing armies. (Rev. 6:1, 2; 19:11-16) As he rides on and overcomes all enemy resistance, his right hand of power in action teaches him, displaying to him what it can do in the realm of "terrible things" against the

11. How and when does this mighty One gird a sword on his thigh?
12. How does he gird glory and majesty upon him?
13. For what truth and meekness does he ride prosperously?
14, 15. (a) For what righteousness does he ride? (b) How does his right hand teach him "terrible things", and what are they?

Devil's organization in heaven and in earth. The Revelation, in chapter twelve, bares to our eyes that, immediately after the birth of God's kingdom and the enthronement of his King in the heavenly seat, this mighty one who is like Jehovah God began a vigorous warfare against Satan and all his invisible demon hosts. He toppled them down from the heavens and confined them to this earth, where they are still free to bring great woes to men on land and sea.—Rev. 12:1-13.

15 However, things more terrible than this are due to come from the King's mighty right hand at the final battle of Armageddon. Predicting that destruction is certain to the Devil's invisible demon organization and also his visible human organization of politics, commerce and demon religion, the psalmist says to Jehovah's King now riding: "Thine arrows are sharp; the peoples fall under thee; they are in the heart of the king's enemies." (Ps. 45:5, *Am. Stan. Ver.*) Like a dead-shot who does not miss to a hair-breadth, the King will speed his arrows of destruction to the heart of every one lined up with this wicked world in resistance to his righteous government. All the peoples in the Devil's conspiracy against him will fall in death on the blood-stained field of Armageddon. (Ps. 110:5, 6; Jer. 25:32-36) Those who are wise-hearted will now fear and cease resistance and will serve him.—Ps. 2:10-12; Rev. 16:14-16.

HIS THRONE

16 The next two verses of Psalm 45, namely, verses 6 and 7, are the ones that Paul quotes to point out Jesus Christ to be the glorified King, made far better than the angels. Showing the subserviency of the holy angels in contrast with the superior, ruling position of the only begotten Son of God, the apostle Paul writes, at Hebrews 1:7-9: "And of the angels he saith, Who maketh his angels winds, and his ministers a flame of fire: but of the Son he saith, Thy throne, O God [*ho Theós*], is for ever and ever; and the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (*Am. Stan. Ver.*) Paul here quotes from the Greek *Septuagint Version* of Psalm 45.

17 This is one of the Scripture readings which are especially quoted and strongly relied upon by religious clergymen who teach the doctrine of a "trinity of one God in three persons". They say, 'See, the term "God" or "ho Theós" in the original Greek text is here addressed to Jesus Christ the Son of God; and this proves he is the same as Jehovah God and that he and Jehovah God are "one in person, equal in power and glory".' Such trinitarians further remind us that in Psalm 45:6, 7, from which Paul made this quotation, the Hebrew word translated "God" and addressed to the Son of God is "Elohim"; and the title *Elohim* is the very *first* term or *name* by which the Supreme God has made himself known to the children of men, at Genesis 1:1, the opening verse of the Bible. So, then, let us now quote Psalm 45:6, 7: "Thy throne, O God [*Elohim*], is for ever and ever: a sceptre of equity is the sceptre of thy kingdom. Thou hast loved righteousness, and hated wickedness: therefore God [*Elohim*], thy God [*Elohim*], hath anointed thee with the oil of gladness above thy fellows."—*Am. Stan. Ver.*

18 Psalm 45 is in Book II of the Psalms. This book includes the Psalms from 42 to 72. In this second book the title *Elohim* occurs more times than the title *El*, meaning *God*, and the name *Jehovah*. The title *Elohim* occurs 193 times (twice with *Jehovah*), but the title *El*, 15 times, and the name *Jehovah*, just 27 times. For such reason Book II of Psalms is termed *Elohistic*. The question now is, Does Psalm 45:6 apply the title *Elohim* to the Messiah, Jesus Christ the Son of God? Also, since Paul quoted practically word for word from the Greek *Septuagint Version* of this psalm, is the title *ho Theós* applied to the only begotten Son of God? In discussing this point the trinitarians insist that *Elohim* is in the vocative case or in the form of a person addressed, and hence that it means "O God" and is addressed to the King, the Son. In "proof" of this they also argue that in the ancient, pre-Christian Septuagint Version the Greek translation of *Elohim* is *ho Theós*. They say that *ho Theós* too is in the vocative or address case and is therefore addressed to Messiah, the Son of God. However, we note that many scholars object to this, and most of them are trinitarians, too.

19 For the consideration of all honest-hearted, unbigoted persons the facts are these: In the original Hebrew text of Psalm 45:6 there is not a single verb (or word expressing action or state), and therefore when translating into English we must understand or insert a verb according to the sense of the verse. For this reason that title *Elohim* could grammatically be in the genitive or possessive case and could mean "of God". High scholarship agrees with that fact, and, accordingly, the Jewish *Leeser* translation of this verse in question reads: "Thy throne, GIVEN OF GOD, endureth for ever and ever: the sceptre of equity is the sceptre of thy kingdom." This agrees with the angel Gabriel's words to the human mother of Jesus: "He shall be great, and shall be called the Son of the Most High: and *the Lord God shall give unto him the throne* of his father David." (Luke 1:32, *Am. Stan. Ver.*) In agreement with the *Leeser* trans-

16. What verses of Psalm 45 does Paul quote? from what version?
17. What argument do trinitarians make on Hebrews 1:8, 9?
18 How is Book II of Psalms Elohistic, and in what case is Elohim?
19. If Elohim is in the genitive case, how could the verse read?

lation the reading in the lower margin of the *American Standard Version,* which gives another possible reading of Psalm 45:6, says: "Thy throne is the throne OF GOD &c." This agrees also with the Scripture teaching that the source of Messiah's throne is Jehovah God and that Messiah sits in the throne as the representative of Jehovah God. This was typified by King Solomon, possibly the king addressed in a typical way in Psalm 45. Concerning Solomon it is written: "Then Solomon sat on *the throne of Jehovah* as king instead of David his father." "He hath chosen Solomon my son to sit upon *the throne of the kingdom of Jehovah* over Israel."—1 Chron. 29:23 and 28:5, *Am. Stan. Ver.*

[20] The term *Elohim* at Psalm 45:6, instead of being in the vocative or in the genitive case, may also be in the nominative case, in the same case as the subject of the sentence, "Thy throne." In such an instance Psalm 45:6 could read: "Thy throne is God"; that is to say, God is the foundation and support of Messiah's throne. The Greek *Septuagint* translation agrees with the understanding that *Elohim* is in the nominative case and hence translates it *ho Theós.* A number of modern translators translate it that way at Hebrews 1:8, where Paul quotes from the Greek *Septuagint. An American Translation* (of 1939) reads: "God is your throne forever and ever!" Archbishop Newcome's New Translation (1808) reads: "God is thy throne for ever and ever." The sublinear reading of *The Emphatic Diaglott* also shows this reading as possible at Hebrews 1:8.

[21] The *American Standard Version* in its marginal reading at Hebrews 1:8 says: "Thy throne is God for &c." The *Revised Standard Version* of 1946 is a revision of the *American Standard Version,* and in its marginal reading it keeps the old suggestion and says: "God is thy throne." Moffatt's translation of 1934 reads: "God is thy throne for ever and ever." (Besides the foregoing, see the note at the foot of this column.*) Hence, to sum up all this discussion, we can say that neither at Psalm 45:6 nor at Hebrews 1:8 do the trinitarians have Scriptural proof that the Messiah, Jesus the Christ, is the second person of a supposed "trinity" and is the same as Jehovah God in substance and equal to Him in power, glory and eternity. Jesus is Jehovah's firstborn Son and anointed King.

[22] Men and women have long sighed and pined for a righteous government. Let them all turn now to Jehovah's King for such a satisfying government, because his scepter will be a right scepter, one of equity and with nothing crooked about it in the least. The righteousness of his rule is guaranteed to us for the reason given at Psalm 45:7 concerning the King: "Thou hast loved righteousness, and hated wickedness." (*Am. Stan. Ver.*) For thus loving and hating, Jesus on earth suffered religious persecution down to a disgraceful death at the hands of his persecutors. For this very cause Jehovah God Almighty raised him out of death and exalted him to His own right hand to a most trustworthy and responsible position, where he could fight for righteousness and enforce it with all the needed power in heaven and in earth. He is "Jesus Christ the same yesterday, and to day and for ever", says Hebrews 13:8. "Therefore God [*Elohim*], thy God [*Elohim*], hath anointed thee with the oil of gladness above thy fellows."—Ps. 45:7.†

[23] That anointing does not refer to Jesus' being anointed with the holy spirit right after his baptism in the Jordan river by John the Baptist. He is anointed with the "oil of gladness" after he is glorified in heaven. This anointing refers to his installation in the throne to be king, in 1914. This was a most refreshing experience after he had waited for nineteen centuries at God's right hand. It ushered him into the joy and gladness of Jehovah's reigning as King over all the universe, including our earth. This

* Moffatt's Bible translation at Psalm 45:6 further discounts the trinitarian argument, for there we read: "Your throne SHALL STAND for evermore." Why no mention of God here? It is because Moffatt adopted the view advanced by some that in the original Hebrew text the letters YHYH (pronounced *yihyéh*) appeared at first, but that the *Elohistic* scribe who corrected Book II of the Psalms mistook it to be YHVH (pronounced YAHWÉH), which is God's name, and accordingly he corrected the text and changed it to *Elohim,* to make Book II of the Psalms more Elohistic. If the original Hebrew reading was YHYH, meaning "shall be", then Psalm 45:6 should read like Moffatt's translation, namely: "Your throne SHALL BE for evermore." This does away with any mention of *God* in this verse.

In a note on Psalm 45:6 in *The Polychrome Bible,* by J. Wellhausen, it says: "Heb. YHYH (YIHYÉH), which a subsequent editor mistook for YHVH, *i.e.* JHVH (Heb. *Yahvéh*; . . .), and accordingly substituted *Elohim* = God."

In its 1930 edition Weymouth's *New Testament in Modern Speech* has a footnote on Hebrews 1:6, and concerning the expression "O God" it says: "Psalm 45 is a Royal Marriage Song, and this translation involves the direct address of an earthly king by the title 'God.' The obvious difficulty has led to various conjectures: (1) 'Thy throne is the *throne of* God' (so Revised Version margin in the Psalm). (2) 'Thy throne is God for ever and ever.' (3) A corrupt Hebrew text, 'Yahweh' (God), being a mistake for the almost identical Hebrew word meaning 'shall be' —'Thy throne shall be for ever and ever.' This conjecture is widely adopted, ..."

† In a footnote on Psalm 45:7 Rotherham's *Studies in the Psalms* calls attention to another likely Elohistic alteration, and concerning the expression "God, thy God" it says: "Doubtless for an original 'Jehovah thy God'." So Delitzsch says also.

Also in *The Polychrome Bible* J. Wellhausen says in his notes on Book II of the Psalms: "The Second Book (Pss. 42-72) is distinguished from the First by a preference for the appellation *God* (Heb. *Elohim*) instead of the proper name JHVH . . . In fact, we have *God, my God,* instead of JHVH, *my God.* . . . This peculiarity, found in the Third Book also (for example, *God Sabaoth* instead of JHVH *Sabaoth,* . . .), is due to a reviser."

20, 21. (a) If Elohim is in the nominative case, how could the verse read? (b) So, then, how do we sum up this discussion?

22. How does Psalm 45:7 guarantee a righteous rule by the King?
23. When and how was he anointed with the "oil of gladness"?

was foreshadowed by the anointing of Solomon at the time he was made king on the throne to succeed his father David, an event that was marked by great gladness on the part of Jehovah's people over whom Solomon was anointed to reign.—1 Ki. 1:32-40; 1 Chron. 29:22.

24 This joy of being crowned, enthroned and actively entering in upon the opportunities of his kingship is the pleasure which Jesus Christ shares with his followers whom he approves as good and faithful, when he says to them: "Enter thou into the joy of thy Lord." (Matt. 25:21, 23) The gladness with which Jehovah his God anoints him exceeds that of all fellow kings. This does not mean kings that have reigned upon earth since Jesus' ascension to heaven in 33 (A.D.), but means all the kings of the lineage of David that reigned upon the throne at Jerusalem from David to Josiah. They were all fellows in sharing in the benefits of the Kingdom covenant that God made with King David. But that Kingdom covenant reaches its climax and complete fulfillment in Christ Jesus, for his kingdom and gladness are for evermore. Naturally, of course, his measure of gladness is above that of his joint-heirs in the Kingdom, his faithful footstep followers over whom Jehovah God has appointed him to be the Head. As it is written, at Ephesians 1:17-23: "God . . . gave him to be the head over all things to the church, which is his body." This church-body becomes his bride in heaven.

ROYAL WEDDING

25 Psalm 45 correctly presents the matter when it describes the King's wedding as taking place after his triumphant warfare against the enemies of his reign. For nineteen centuries now the members of his bride-to-be have been in process of being taken out from among mankind, starting with the days of the apostles. This was why the apostle Paul said to the congregation at Corinth which he established: "I betrothed you to Christ, to present you as a pure bride to her one husband." (2 Cor. 11:2, *An Amer. Trans.*) After the kingdom of God is established in 1914, the Bridegroom-King begins to take the members of this Bride company to himself by resurrecting the faithful members thereof who have died and who have till then slept in the graves. (Rev. 19:6-9) There is yet on earth in the flesh a remnant of the consecrated members of the "church which is his body", who are espoused to the Bridegroom-King. His marriage to her will not be fully achieved or consummated until the last of the members of this remnant has finished his course and been changed to a spirit creature in the resurrection from the dead and been personally united with Christ Jesus in the throne of his kingdom.

24. How is he thus anointed "above thy fellows"?
25. When and how is the King's marriage fully consummated?

26 At his coming to God's spiritual temple for inspection and judgment, for which A.D. 1918 is the generally accepted date, the Bridegroom-King begins to receive his bridal company to himself at the temple. He does so by resurrecting the sleeping faithful ones from the dead and ushering them into heavenly spiritual life with himself. The faithful remnant espoused to him behold him at the temple by their eyes of faith and, in the language of Psalm 45:8, 9, they say with delight: "All thy garments smell of myrrh, and aloes, and cassia; out of ivory palaces stringed instruments have made thee glad. Kings' daughters are among thy honorable women [or, thy female servants]: at thy right hand doth stand the queen in gold of Ophir." (*Am. Stan. Ver.;* Rotherham *Psalms*) They detect his presence by his robes of royal office which are so heavily perfumed that it is as if he were clothed with the fragrance of these redolent substances, myrrh, aloes, and cassia. Actually this is the wholesome fragrance of the knowledge of God. Christ Jesus at the temple now sheds this knowledge upon the faithful remnant, and these in turn have the pleasure of spreading the sweet perfume of this knowledge of God and his kingdom to a multitude of persons of good-will. Like the apostle Paul they can say: "Thank God! he always leads me in his triumphal train, through Christ, and spreads the perfume of knowledge of him everywhere through me as his censer-bearer. Yes, I am the fragrance of Christ to God, diffused among those who are being saved." (2 Cor. 2:14, 15, *An Amer. Trans.*) Those not pleased with this fragrance will perish at the battle of Armageddon.

27 Befitting the occasion, there must be music in heaven, of an exquisite kind, like that of stringed instruments issuing from palaces adorned with inlaid ivory where the most skillful musicians are playing. No doubt, along with this music, the Bridegroom-King finds the music of the voices of his devoted remnant on earth sweet to his ear as these sing forth to all nations the message of God's kingdom and the praiseworthy qualities of his anointed King. (S. of S. 2:14) The daughters of kings are said to be among his honorable women dear to him. A great many Hebrew manuscripts say these kings' daughters were among his *female servants.** Their being royal ladies means that they are an honor to the Bridegroom-King. Being devoted to his service also, they seem to picture in the modern-day scene the multitude of persons of good-will who consecrate themselves to God through Christ and who then align themselves with the remnant of his bridal company to honor and serve him. The "queen" gleaming in

* See footnote of Rotherham's translation at Psalm 45:9, also his *Studies in the Psalms* at the same verse and his footnote thereon.

26. How does he begin taking his bride, and how does he smell?
27. What is the music, the honorable women, and the queen?

garments inwrought with most precious gold from Ophir and standing at the King's right hand of favor pictures the church herself in complete number of members. Those of the remnant yet on earth are needed to make up her completeness by proving to be faithful to the Bridegroom to the death and then being resurrected to life with him in his Father's presence.

[28] Jehovah God, through Christ Jesus, gives life to the church, and she is therefore His "daughter". By the spirit of inspiration in the psalmist Jehovah addresses the church, or rather now the remnant of her yet in the flesh: "Hearken, O daughter,* and consider, and incline thine ear; forget also thine own people, and thy father's house: so will the king desire thy beauty; for he is thy lord; and reverence thou him. And the daughter of Tyre shall be there with a gift; the rich among the people shall entreat thy favor."—Ps. 45:10-12, *Am. Stan. Ver.*

[29] According to ancient Oriental custom the bride may never have seen the face of her bridegroom before this occasion, especially as this was a royal wedding and hence a state affair. She would therefore have to forget close relatives left behind and persons known and dear to her through familiarity, and to fix her affections upon her bridegroom and make up her mind to love and reverence him as her husbandly head, for the kingdom's sake. Then her bridegroom would find her lovable with more than outward charm and winsomeness. If she was of a nation different from that of her Israelite bridegroom, then she would have to forget her own nation and also its religious gods, and say as Ruth said to her Jewish mother-in-law Naomi: "Thy people shall be my people, and thy God my God." (Ruth 1:16) Then she will share with her bridegroom in his honors, and his allies will also seek her favor.

[30] Christ Jesus, the antitypical Bridegroom, was a Jew according to his earthly connections. From the time of the conversion of the Italian Cornelius the non-Jews or Gentiles have been admitted into his espoused church. Apparently, the majority of the members of the church will prove to be of Gentile extraction, never having seen the face of Jesus when on earth. But all members of the betrothed church, Jew and Gentile alike, must forget human relations and national connections. That is, they must not let these influence and overpower them and hold them back from forsaking all and going to the One with whom God arranges for them to become married. Through the gospel message they hear God's invitation; they consider it and humbly bend a favorable ear to it, and then they fix their affections on the promised Bridegroom, Jesus Christ.—Col. 3:1-4.

[31] The remnant today are no exception to this. Having consecrated themselves to God and having been begotten by the spirit of life as his children and then having received his invitation to become Christ's joint-heirs, they must forget the things behind and cultivate and strengthen their appreciation and devotion toward the things set before them by their heavenly Father. For the Kingdom's sake they will not let human relations and earthly nationalities govern their choices, decisions and course of action. They turn the back upon the religious, commercial and political gods of this world, and worship the God of their Bridegroom-King. They honor the King as they honor the Father. They bow to the will of their heavenly Father in mating them up with his anointed King: "whom having not seen, ye love." (1 Pet. 1:8) They believe Psalm 45 regarding his beauty, and they try to appear lovely to *his* eyes, if not to men's eyes, that he may desire their spiritual beauty and take them to himself in the heavenly kingdom. Because of seeing this faithful devotion of the remnant to Jehovah's King, some persons see these are real Christians, and now entreat their favor or spiritual help. Such were foretold by the expressions "the rich among the people" and "the daughter of Tyre". When David and Solomon were kings, the daughter, that is to say, the city, of Tyre was in alliance with the kingdom of Israel, to picture those of good-will who now ally themselves with God's kingdom and its King.

THE QUEEN AND HER COMPANIONS

[32] The description that now follows compares with that of "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband". She is said to be "the bride, the Lamb's wife". (Rev. 21:2, 9-27) Evidently from the psalmist's viewpoint the royal bride has been brought from her earthly father's home to a palace or suitable house within Jerusalem, where she waits to be led in a most joyous procession to where her longing bridegroom waits for her. "The king's daughter within the palace [or, in the inner chamber] is all glorious: her clothing is inwrought with gold. She shall be led unto the king in broidered work [or, on tapestry of divers colors]: 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."—Ps. 45:13-15, *Am. Stan. Ver.; Leeser;* Rotherham's *Psalms.*

[33] The gloriousness with which the bride is attired and in which she is conducted to her bridegroom and king pictures the celestial glory with which the com-

* Even the Jewish authors of the Targums or Chaldee Paraphrases suggest, on Psalm 45:10, that Messiah's "bride" is to be no individual woman but "a congregation".

28. Whose daughter is the queen and how is she now addressed?
29, 30. How did the ancient daughter obey this exhortation? and how does the antitypical daughter obey it?
31. How are the remnant today no exception to this course of action?
32. How is the bride described as being led to the King?
33. How is the "bride" now brought glorious, and to whose joy?

pleted church is presented to Christ Jesus in the kingdom above, following the resurrection of the last member of her. "It is sown in dishonor; it is raised in glory." (1 Cor. 15:42, 43) The heavenly Bridegroom awaits the rapturous moment when he may present himself with his church-bride at his side before the heavenly Father: "in order to have the church as his very own, standing before him in all her glory, with never a spot or wrinkle or any such flaw, but consecrated and unblemished." (Eph. 5:27, *Moffatt*) This joy of having this lovely "bride" was part of the joy that was set before Christ Jesus, the beginner and perfecter of our Christian faith; and for her sake he gave himself in sacrificial death, willing to endure the tortures of the tree and despising the shame connected therewith.—Heb. 12:2; Eph. 5:25.

[34] At the time of marriage the "bride", this daughter of the "King of eternity", Jehovah, is well attended, to add to the splendor and dignity of the event. This fact foretells something pleasant for our day since A.D. 1918. The psalmist, like a reporter at the wedding, tells us: "The virgins in her train, her companions, are brought to you. With gladness and joy are they brought in; they enter the palace of the king."—Ps. 45:14, 15, *An Amer. Trans.*

[35] These virgin companions of the bride portray the consecrated persons of good-will whom the Good Shepherd Christ Jesus is now gathering. He is bringing them into fellowship with the remnant that represents the bride. He speaks of them as "other sheep", because these persons do not have a heavenly destiny and inheritance, but have the divine promise of eternal life on earth under the Kingdom. Their present position in companionship with the remnant of the bride is one of privilege, bringing great inward pleasure. Although they are not of the remnant with the prospect of heavenly marriage, they are glad in what the Lord provides for them. They are glad He associates them with his Theocratic organization as represented on earth by the remnant who are espoused to the Head of the Theocratic organization. The joy these virgin companions have at present is not that of fulfilling the divine mandate to marry, be fruitful and fill the earth with righteous offspring to be the earthly subjects of Christ. Their present privilege is that of serving God in company with the remnant. They consider this to be cause for the greatest joy, without anything to equal it in the future. Their present privileges will never be repeated in any future time after the battle of Armageddon. They rejoice because of the King's joy at receiving the Kingdom and entering upon his work of restoring the pure worship of Jehovah God in the earth and of clearing out all those who reproach God's name from the universe and introducing a righteous government over all the earth.

[36] These modern-time *virgins* keep themselves pure and clean from this world and commit no spiritual fornication with it. (Jas. 4:4) Hence the King now accepts their vows of allegiance and makes them the companions of his bridal remnant. Obediently they follow in the train of the remnant, assisting them to serve Jehovah God and to preach the good news of his kingdom by Christ. How do they "enter into the king's palace"? Not by going to heaven with his bride, but by having present privileges of proclaiming the Kingdom in companionship with the remnant and then by living through to the time when the marriage of the heavenly Bridegroom and of his glorified bride, the church, will be carried through to include the final member of the bride class. It is just as when virgin bridesmaids, by entering into the royal palace after the bride, would see the marriage ceremony consummated. The Greek *Septuagint,* at Psalm 45:15, reads: "They shall be brought to the TEMPLE of the king." (*Thomson*) This identifies the virgins with the "great multitude" described as in the temple, at Revelation 7:15. Surviving through to the climax of the marriage, they will witness all the changes and all the new relationships that this joyous nuptial event will mean for those on earth in the new world of righteousness.

INSTEAD OF FATHERS, PRINCES

[37] Now the attention turns from the spiritual bride and her earthly virgin companions to the glorious King. The psalmist once more addresses himself to the King now about to undertake the responsibility of marriage to his God-given bride, and says: "Instead of thy fathers shall be thy children, whom thou shalt make princes in all the earth." (Ps. 45:16, *Am. Stan. Ver.*) It is true that the Syriac Version of Psalm 45 has the pronouns *thy* and *thou* of this verse in the feminine gender, causing the verse thereby to be addressed to the bride, the church. Were that so, the "fathers" would be hers and the "children" would be hers. Her children would be the children of the church, that is to say, the members of the church, because the members of an organization are spoken of as its children. (Matt. 23:37; Luke 19:41-44) These members of the church she would make princes in the earth, just as the Roman Catholic religious organization enthrones its bishops in all the earth and styles them "princes of the church". However, the Bible does not agree that the bride, the queen, takes duties out of the hands of her head, the King, and appoints his children to princely places. That is the King's right and duty. Furthermore, in the original Hebrew text of Psalm 45:16 the pronouns

34. By whom is the bride described as attended, and why?
35. Who are the virgin companions now, and why are they joyful?
36. How do these as virgins "enter into the king's palace"?
37. To whom is Psalm 45:16 addressed, and why?

thy and *thou* are in the masculine gender, showing that the verse regarding fathers and children is directed to the King Jesus Christ.—Matt. 20:20-23.

38 According to the divine promise at Isaiah 9:6, Christ Jesus will fulfill the titles "The mighty God [*El Gibbor,* not *Elohim*], The everlasting Father, The Prince of Peace". During his thousand-year reign he will give life to all of humankind on earth who believe on him and who render unbreakable obedience and fidelity to him as King. He died for all such earthly believers; and if they persist in their obedience and loyalty to him as God's one King over all the earth, then their life will extend into all eternity to come. In this way he will become Everlasting Father to all such earthly believers, and will have many earthly "children". But, reasonably, he will not appoint them all to be "princes" or rulers in all the earth, to act as the visible earthly representatives of the heavenly kingdom. Who, then, will be made such earthly *princes?*

39 Evidently his "fathers" and other ancient men of a like degree of faithfulness to God and his Sovereignty. *Fathers* here seems to refer to Jesus' faithful forefathers according to the flesh, just as, when addressing the bride at verse 10 above, it tells her to forget her *father's* house. Such human forefathers of "the man Christ Jesus" would include King David, Jacob, Isaac, Abraham, Noah and Enoch. Since all of these are dead now for thousands of years, how could he make them "princes in all the earth"? By resurrecting them at God's appointed time and then stationing them in various parts of the earth in princely positions to act for him. Whether he raises them before or after Armageddon we do not here discuss.

40 What Christ Jesus the King will do for his faithful "fathers" he will also do for other faithful men of old who were not his ancestors according to the flesh, such as Abel, Job, Moses, Joshua, Daniel, Nehemiah, John the Baptist, etc. Some of these faithful ancients are named in chapter eleven of the book of Hebrews. For this reason, evidently, Psalm 45:16 has long been confused with Hebrews 11:39, 40, which reads: "And these *all,* having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." (*Am. Stan. Ver.*) These two verses of Hebrews 11 could not refer to Jesus' making his earthly "fathers" to be his sons and princes in all the earth, for Hebrews 11 names men not his fleshly forefathers and also mentions women, such as Sarah, Rahab, and women who "received their dead by a resurrection", and then Hebrews 11 says that "these all, having had witness borne to them through their faith", would not be made perfect in life apart from the Christian church, the bride of Christ. Psalm 45:16 says nothing about making mothers and women to be princesses.

41 Nevertheless, all those alluded to in Hebrews 11 are certain to be resurrected to life on earth under the King's heavenly government. Women and men alike, they will eventually be perfected in their title to everlasting life in its fullness. But the "fathers" of Christ the King, and other faithful men of ancient times whom he will resurrect, will he choose to serve as visible princes for him in all the earth. Seeing that the uniting of the bride with her heavenly Bridegroom is now in progress through the resurrection of all those of the church dying faithful, we have reason to believe also that Christ Jesus the King will soon break the long sleep of death of those due to be made his visible princes in all the earth. When he wakes them, they will come forth from the tombs and be instructed about the established Kingdom and then be installed in office.

42 Such being the divine program set before Jehovah's anointed King, every believer devoted to God and His universal sovereignty will agree that Christ's government is the one government that will be perfectly righteous and meet the needs of all humanity, and that Christ Jesus is definitely the one King for all the earth.

43 If this is our strong conviction and unchangeable decision, then we can take up with determination the final words of the psalmist addressed to this one King: "I will make thy name to be remembered in all generations: therefore shall the peoples give thee thanks for ever and ever." (Ps. 45:17, *Am. Stan. Ver.*) It remains for us to give energy and force to that declaration. How? By now publishing in all the world for a witness to all nations this good news about the Theocratic Government of this one King of Jehovah's appointment. The present-day "virgins" who are the companions of the King's bride will do that very thing in company with the faithful remnant of his bride class. For their loving devotion to God's one King and his royal interests, these virgin companions from among all peoples and nations will inherit everlasting life under his government. In what generations of children they bring forth under the Kingdom according to the divine mandate issued anew, they can make the name of their King to be remembered while they fulfill their duties as parental instructors. They will be a blessed part of those peoples who will live on earth as the happy subjects of Jehovah's King and who will "give thee thanks for ever and ever".

38. Who will be his "children"?
39. Who are the "fathers" that he makes "princes"?
40. What others does he also make princes?
41. Why may we believe he will soon make them princes?
42. What, then, should we believe as to government for all the earth?
43. What words do we now take up with determination, and how?

JOASH, ZEALOUS UNDER GOOD COUNSEL

JEHOVAH takes counsel with none. "With whom took he counsel, and who instructed him, and taught him in the path of justice, and taught him knowledge, and showed to him the way of understanding?" (Isa. 40:14, *Am. Stan. Ver.*) He gives counsel, and wise, meek creatures take it gratefully. His counsel stands, and its promised goodness is sure of fulfillment. Its sound wisdom is laid up in the inexhaustible storehouse of God's Word, the Bible, where its treasuresome merit may be drawn upon by all those righteously disposed. (Prov. 2:7) Faithful prophets and priests in Israel gave good counsel based upon Jehovah's requirements and purposes, and in the multitude of such Scripture-wise counselors there could be nothing but safety. Without such counsel the people would certainly fall to demon religion. (Prov. 11:14) The truth of the principle of safety under wise counselors and downfall under evil ones is exampled by a king in Judah more than twenty-eight centuries ago.

In 909 B.C. a woman usurped the throne of Judah through a campaign of murder. The bloody-skirted female was Athaliah, daughter of Jezebel. After her son Ahaziah was executed by Jehu at God's command, Athaliah rose up and slaughtered all her son's male offspring. At least, she supposed she had accounted for the death of all her grandchildren through Ahaziah, but actually a sister of Ahaziah slipped young Joash from among the king's sons and caused him to be hid in the house of God. ("Joash" is the shortened form of "Jehoash", which means "Jah bestows, is giver".) There he remained in hiding for six long years while that political female Athaliah cursed the nation through her idolatrous reign.—2 Ki. 11:1-3; 2 Chron. 22:10-12.

But with the year 903 B.C. the tyranny of Athaliah and her violation of the Kingdom covenant that granted the throne of Judah to the sons of David came to a halt. Young Joash, son of former King Ahaziah, was now seven years of age. Jehoiada was high priest at the time, and was also husband of the woman instrumental in saving Joash from Athaliah's purge. By careful planning with the chief ones of the house of David and a concentrating of the Levites at the temple and posting armed men at strategic places, the high priest brought forth the young Joash and presented him with a copy of the law in accordance with Deuteronomy 17:18-20. The crown was placed upon the head of Joash, and upon his anointing the rejoicing people clapped their hands and loosed their enthusiasm by cries of "Long live the king".

The sound of the joyful uproar penetrated the palace walls and entered the ears of Athaliah, who thereupon hastened to the temple to ascertain the cause of the rejoicing and singing and music. When she saw the young king her cries were added to those of the throng, but not cries of praises or of long live the new king. Contrastingly, she screeched out her charge of "Treason! Treason!" How could such a person have the effrontery to hurl charges of sedition when she herself was guilty of that crime against God and against the Kingdom covenant made with the house of David? Her sham cries of treason only caused her to be thrown out of the temple precincts and slain.—2 Ki. 11:4-16; 2 Chron. 23:1-15.

High priest Jehoiada served as counselor to the young king, and at the outset of Joash's reign made a covenant linking the king and the high priest and people together in a solemn agreement that they should be the Lord's servants. Action followed in the wake of this meeting of the minds of the people on this vital issue of Jehovah's worship, and in a body the coronation throng headed for the house of Baal that had been favored by Queen Athaliah. The Baal temple was leveled, the altars of the false gods were broken down, and his images smashed to pieces. The heathen priest of Baal was executed. On the heels of all this tearing down and rooting out of Baalism, a reconstruction work was effected relative to Jehovah's true worship. Service appointments were made by Jehoiada to care for the temple worship that had been neglected during Athaliah's tyranny.

As time passed young Joash showed the good effects of his early training and counsel from Jehoiada. The house of God had fallen into disrepair. Contributions for the upkeep of the temple had not been collected according to the commandment of God. "The sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim." It was past time for a change, and the king caused a chest to be set up by the gate of the house of the Lord, and in that chest the princes and the people met their obligations for the upkeep of the temple. The willing giving of the reawakened people was more than adequate to finance the work of the masons and carpenters in repairing the temple. And of that left over, vessels of gold and silver for temple service were made. All the days that the good counselor Jehoiada lived Jehovah's worship was maintained at the temple, and King Joash showed zeal toward God and gained divine approval.—2 Ki. 11:17-21; 12:1-14; 2 Chron. 23:16-21; 24:1-14.

Apparently Joash was a weak character, for after the death of Jehoiada the good counselor evil counselors were able to sway him from the right paths of Jehovah's worship and lead him and the nation into downfall. It appears that Joash was susceptible to flattery. The princes of Judah came unto him and did obeisance to the king and influenced him to hearken unto them. Jehovah's worship was set aside and the gods of the heathens were served in groves and the people bowed down unto idols. Long-sufferingly, Jehovah God sent his prophets unto them to warn against the disastrous course they were taking; but to such good counsel neither the king nor the people would give ear.

So far sunk in the ways of religion were the king and the people that they even returned to bearing the fruits of murder, like Queen Athaliah. Incoming religion not only had cooled the zeal for God, but had caused the ungrateful king to forget the good services of Jehoiada and he turned to persecution against Jehovah's prophets. Note the depth of the plunge into the darkness of demonism: "And the spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son."—2 Chron. 24:15-22.

Backsliding Joash had forsaken faithful men of God as counselors and had turned to religious idols instead. He had sown the wild wind and soon he reaped a whirlwind of destruction. (Hos. 4:12; 8:7) The host of Syria came against him, the evil-counseling princes were destroyed, and the wealth of the nation spoiled. A small company of invaders overthrew the great host of defenders because the people of Judah had forsaken the Lord God. When the Syrians were through they left Joash smitten with disease, and his own servants thereafter conspired against him and slew him for his crimes in shedding the blood of the sons of Jehoiada. After a reign of forty years he died disgraced

and was buried in the city of David, but not in the sepulchers of the kings.—2 Ki. 12:17-21; 2 Chron. 24:23-27.

JOASH OF ISRAEL

A few years before the death of King Joash of Judah an Israelite ascended the throne of the ten-tribe kingdom to the north whose name also was Joash. This King Joash in Israel did nothing that brought forth an approving word from the Lord. Nevertheless, he had opportunity to do much good, and on at least one occasion he took counsel of one that was qualified to give it, namely, Elisha. But indifferent Joash of Israel did not even show himself zealous under good counsel. It is true that Joash of Israel gained a military victory over King Amaziah of Judah. But it was not so much a case of God-given victory for Joash of Israel as it was God-administered defeat to Amaziah, due to the latter's errors.—2 Ki. 14:8-16; 2 Chron. 25:17-24.

In meting out this defeat Joash was showing no zeal for Jehovah God. His apathetic indifference in this regard is shown by his visit to the prophet Elisha. During the reign of Joash's father, Jehoahaz, Israel had been oppressed by the Syrians, and in distress the king of Israel, Joash, approached Elisha when the prophet was on his deathbed. Joash was instructed to shoot an arrow toward the land of Syria. As he did so Elisha cried out: "The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them." Next the king of Israel was told to take arrows and smite upon the ground; and this he did, but only half-heartedly. Three times he tapped the ground with the bundle of arrows. The man of God was wroth with him, and said rebukingly: "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice." Thereafter, Joash of Israel did smite Syria three times, but the victories were not complete, and in the end Israel fell. His sixteen zeal-less years on the throne of Israel ended in 852 B.C.—2 Ki. 13:14-25.

Wise Christendom could profit by the experiences of Israel of old if she would. Israel was in a covenant with the Lord and claimed to be keeping it, but actually she was swamped with demon religion. Christendom today is mired down in a religious wallow of hundreds of sects and cults that claim to be worshiping God, but which in fact are outgrowths of the same religious demonism that plagued Israel and brought about her downfall. Christendom draws nigh unto God with her mouth and with her lips renders him wordy honor, but her heart is far removed from him and the fear of her people for God is taught by the purgatorial and eternal-torment precepts of men. As the divine counsel and sound wisdom shines forth from the pages of God's Word the Bible the religious wisdom of Christendom perishes. And in the end Christendom shall crash with heathendom in the destruction of Armageddon, and the only survivors will be those who are meek enough to now hear, and learn, and understand, and apply the wise counsel of Jehovah God.—Isa. 29:13, 14; Matt. 15:7-9; Prov. 1:5.

ASSEMBLIES IN THE RHONE DEPARTMENT AND SWITZERLAND

THE twelve days' visit of the Watch Tower Society's two traveling representatives, F. W. Franz and H. C. Covington, in Spain passed very interestingly, as reported in the previous issue of *The Watchtower*. Monday morning, May 19, they entrained at Barcelona for the frontier town of Portbou, at the northeast tip of Spain, on the Mediterranean coast. En route, it was no new thing for them that the government agent showed up again and they must submit their passports for inspection. After clearing with courteous Spanish customs officers at Portbou, we now taxi up a winding road to the top of the foothills of the Pyrenees mountains, which here drop off abruptly into the sea. A wire rope bars us from crossing over to the descent of this mountain. It reminds us that relations are disrupted between Spain and France. Taxis come up from the French side and halt short of the wire. The wire is now removed, and, being Americans, we are permitted to cross to the French side. Then our taxi winds its descent down into scenic Cerbère, arriving there at 2:26 p.m. Next through the French customs, and we prepare to wait hours till our train pulls out, at 7:15 p.m., for Lyon. For quite a distance our train runs along the coast, in sight of the Mediterranean sea. What! no conductor to demand and inspect our passports? Yes, we are now in France, not in Spain. We arrive in Lyon next morning, and are met by our French interpreter and the Paris Branch servant and other friends in the truth.

Tomorrow a one-day assembly is due to be held in Lyon, and 400 are expected to attend. All those due to attend have been invited, by card; this is not to be a public meeting. Although the brethren yearn for it, the Watch Tower Society is not yet free in France. It is not yet registered; and the literature of the Society may not be distributed from house to house and contributions accepted from any receiving the gift of literature. Thus far it has not been possible to ship great quantities of the Society's literature into the country. Wednesday, May 21, the assembly day, it is raining. For the morning gathering for field service we go to the *Salle de Reunions,* and, to accommodate everybody, we meet in the lunchroom downstairs, in the grand café "LaFayette". The printed program calls for "service from door to door with the Bible", from 9 to 11:30 a.m. The café is crowded as a prayer opens our meeting, with the Society's Branch servant, Henri Geiger, presiding. Some of the brethren here have come distances of from 200 to 500 kilometers, from Toulouse, Toulon, Nice, Marseilles, etc. One colored brother among them is originally from Brazzaville, West Africa; and another is from the French island of Martinique. Of the great crowd present only about 30 are from before World War II; but, as a consequence of the activity carried on by them, look at this multitude from southern France! There is no singing, no French songbooks nor songslips being available. Brother Geiger introduces us to these Kingdom publishers, and then gives them service instructions. About 9:20 a.m. they start moving out into the field in groups, three experienced *proclamateurs* being assigned with three inexperienced persons who are going out for the first time. The figures finally tabulated showed 175 publishers had gone out from house to house, spending 338 hours in field service and finding 239 persons upon whom to make return calls with the Bible. This means much work for the members of the Lyon company after this assembly, for this local company has only 100 members and six *Watchtower* group studies.

The afternoon assembly comes to order in the *Salle de L'Ancien Hotel de L'Europe,* at 1:25 p.m. Fred Gabler, here from England to act as our interpreter into French, gives the first talk, in French, it being a 30-minute résumé of the English May 15 *Watchtower* article on "Inspiration". He yields the floor to Brother Franz, who talks about the

Society's institutions, such as Station WBBR, the Watchtower Bible School of Gilead, the Society's more than 57 Branches, and the increase in the work during (and despite) World War II in the lands whose speech is of Latin extraction, including France, and then explaining the reason why. The Society's legal counsel, H. C. Covington, then took over the platform for the next hour and, after a half hour of intermission, resumed for another hour. He gripped the 463 brethren there in attendance with his vigorous description of the legal fight that has been put up in the U.S.A. and Canada, principally Quebec, for the defense and practice of our Christian rights to preach the gospel; and he exhorted them to energetic and courageous efforts in preaching the gospel in France in an organized manner and with a full consciousness of their rights as ministers.

Brother Geiger, as the Society's Branch servant, next addressed the assembly in French for about a quarter of an hour, after which Brother Franz gave the concluding talk. This talk showed how Jesus and his disciples of the first century had worked with the gospel, and also how Jehovah God had blessed this same method of work upon which His witnesses had been obliged to fall back in recent years due to governmental bans and lack of literature for distribution. The speaker laid stress on the need for still more workers, and the need for intensive working of the territory with return visits and private Bible studies established in the homes of those seeking the way of salvation.

After the close of the assembly at 7:18 p.m., the hall hummed with the joyful and appreciative expressions of the brethren conversing among themselves. It was just a one-day assembly, but it was packed with blessings and the strengthening and encouragement that they needed. There was a happy satisfaction in the hearts of them all, and they now went their ways homeward with glad minds. Under the present circumstances had there been just one central convention in France, say at Paris, many of these here in the Rhone department and thereabouts would not have been able to go the distance with all the expense involved. By this one-day assembly at Lyon, on the Rhone river, this part of France received an uplift in spiritual experience and in the service of God's kingdom.

SWITZERLAND

From Lyon it is not a long rail trip to Berne, where the Swiss Branch of the Watch Tower Bible & Tract Society is located. We found ourselves at the Berne railroad station next afternoon shortly after two o'clock. Among those on hand to meet us was the president of the Watch Tower Society, N. H. Knorr, and his personal secretary, M. G. Henschel, both of whom were en route on their tour around the world, as described in previous issues of *The Watchtower*. They had arrived in the Swiss capital just six days ahead of us, having come up from the Society's Branch office in Milan, Italy. It was good to see them looking so well and vigorous after their strenuous three-month trip of varied experiences in the air and on the ground. That morning most of the 60 workers at the Berne Branch had left for Zurich, Switzerland, to set up installations and to make due preparations for the four-day Theocratic assembly of Jehovah's witnesses in that city, to begin the next day. But F. Zurcher, the Branch servant, and the German interpreter, A. Ruetimann, and his *Frau*, were also on hand to meet us. During the remainder of the day we were shown further views of the beauty of this little land-locked, mountainous republic.

The last convention to be held in Switzerland attended by the Society's president was in 1936, in Lucerne, and the late president, J. F. Rutherford, was the one attending. Eleven years had passed by now, and this 1947 convention was advertised to feature on its program the new president, N. H. Knorr, accompanied by his secretary and the vice-president and the Society's attorney. This deserved a call for a general assembly by the brethren from all over Switzerland, the German, French and Italian parts. For this outstanding occasion of May 23-26 the spacious and handsomely equipped House of Arts and Conventions, overlooking Lake Zurich and its magnificent background, was engaged. The public feature of the convention, the speech of the world-touring president on "The Joy of All the People", was advertised for the night of the opening day. The local arrangements committee assigned it to that time because of thinking that the Pentecost holidays of Sunday and Monday would draw the people out from the town and reduce the public on which to draw for the lecture. Posters were put up to catch the eye, 100,000 announcement folders were printed for circulation, advertisements were published in some Zurich dailies, and information marches were planned for. On Friday alone there were 119 placard-bearers marching for hours through Zurich's streets before Convention officially began.

Sessions officially opened at four o'clock this Friday afternoon, in the great Assembly Hall. The singing of the convention was led and accompanied by an orchestra of 24 members. There were then 570 in attendance to hear F. Zurcher, the Branch servant, give the opening address on "The Blessed Service". This attendance was a good gauge by which to estimate the number of public present at the evening public meeting, when a total of 1,540 persons attended. In among them were three East Indians, in native costume, to remind the speaker, N. H. Knorr, of his recent visit in India. Necessarily he addressed this crowd through his interpreter, Brother Ruetimann. He gave the same talk that he had given throughout his world tour, but the audience in balcony and on the ground floor listened with close attention. Despite the lateness of the hour to which the speech through interpretation ran, comparatively few left. At the close 800 copies of the 64-page booklet *"The Prince of Peace"* (in German) were distributed free, which further showed the majority of those attending to be of the interested public.

This opening day 121 publishers took part in street witnessing with the magazines *The Watchtower* and *Awake!* The second day, Saturday, 279 took part in this. Surprisingly, many put out more than 20 copies within two hours' work, accepting whatever contributions were offered by takers. Because these magazines are not published in Zurich, but in Berne, the workers could not directly offer them to the public at the rate indicated on page 2 of the magazine; that is the law in Switzerland, a land noted for its multiplicity of magazines. From Thursday to Saturday the Kingdom publishers that were gathered to the convention put in 4,233 hours of work in the Zurich area, distributing 6,517 booklets, 5,586 magazines, getting 4 subscriptions and effecting 40 return calls on the interested. Who says they are not ministers of the gospel?

The Saturday afternoon sessions featured "two new servants to the brethren" for Switzerland, both of them American graduates from the Watchtower Bible School of Gilead. In German they told of their experiences in America as servants to the brethren, and how they looked forward to the like service in Switzerland. Later on the program came the baptismal talk. (The baptism itself, however, came Sunday morning, at which time 89 symbolized their having consecrated themselves to God; and nine of these were French-speaking persons.) This afternoon, also, the Society's president arranged to talk to the Swiss full-time

workers known as "pioneers". At the time there were only 18 in all Switzerland. This low number is discordant with the opportunities that abound in the land, and it is due, no doubt, to the way of distributing the literature free without consideration for the distributors' costs and expenses.

By eveningtime the attendance of brethren had soared up to 1,800. The opening presentation was very enjoyable, and its being by four more graduates of the School of Gilead doubtless quickened the desire of many to also attend this Bible School of such world-reaching influence. All four were long-time workers at the Berne Branch, and had been called to the School for special training, of which they now gave accounts to the convention. They are now back at their work in the Branch, but with deeper appreciation of the world-wide organization directed from Brooklyn, N. Y. The presentation that followed for the next hour was in German and French, and was illustrated with lantern slides. It was on the relief campaign carried on by the Swiss brethren in behalf of the hard-pressed brethren in Germany, Austria and Hungary. The slides, though, proved to be of inferior quality and were not properly commented upon and were at times distracting from what was said. Many Swiss brethren, accustomed to such a presentation, felt they had enjoyed it. But others, more progressive and desiring something stronger than mixed entertainment, felt unimpressed. They thought the hour might have been better spent with some up-to-date talks abreast of the advancing truth and the march of the Lord's organization in the present expansion work; for example, a talk by the Society's president on his world tour, or a direct discussion of some live Bible theme, with the speaker clearly in view, and not still pictures on a screen.

Sunday the attendance at the German-speaking meeting in the great Assembly Hall came to a peak of 2,550. At the same time there were meetings in an adjacent hall in the same building of 150 French-speaking brethren. To accommodate this great swell in attendance, the partition at the rear of the great Hall was lowered by its hydraulic-power mechanism, allowing the audience to overflow to a greater depth to the rear and also to the large lounging foyer adjoining on the left. Fortunately, this largest attendance was present to hear what proved to be the keynote speech of the whole four days, that by the Society's president. During the morning and afternoon there were good preliminary features, such as his secretary's talk on "The Tongue—Its Wrong and Right Uses", this being interpreted by F. Borys, a Gilead graduate and member of the Berne Office. Also an hour's *Watchtower* study, and a series of five demonstrations illustrating how to meet arguments in house-to-house witnessing, and in which demonstrations the Gilead graduates present took part.

Owing to the need of interpretation, the president's rousing address on the theme of praise that leads to salvation ran through two hours of the afternoon. Early in its course it struck at the need of Bible studies with textbooks as aids; and the fact that the Swiss brethren averaged only about 6 bound books placed by a publisher in a year hardly conduced to initiating many such home studies with the people. For years now the number of publishers in Switzerland has stood quite stable, in contrast with the larger influx of more publishers in other lands. They have not taken a firm enough and unequivocal stand in the open public to distinguish themselves as true Bible Christians. This has been the case notably on the issue of neutrality toward this world's affairs and controversies as against being pacifistic conscientious objectors, and also on the issue of their being genuine, God-ordained ministers of His gospel. For example, in the October 1, 1943, issue of *Trost* (Swiss edition of *Consolation*), hence during the mounting stress of this last global war when Switzerland's political neutrality seemed to be threatened, the Swiss office took upon itself to publish a *Declaration,* one clause of which said: "Hundreds of our fellow members and friends in the faith have fulfilled their military duties and do further fulfill them." This soothing statement had disconcerting effects both in Switzerland and in parts of France. To hearty applause Brother Knorr as president now made bold to disavow that statement of the Declaration because it did not represent the position of the Society and it was not in harmony with the Christian principles plainly set out in the Bible. Now was the time for the Swiss brethren to go on record before God and his Christ, and, in response to Brother Knorr's invitation for an expression, many of the brethren raised their hands to let all observers take notice that they withdraw tacit assent to such Declaration of 1943 and did not want to support it further in any way.

And did the issue of the Christian ministry also come in for a thorough airing! Brother Knorr pointed out how the Swiss publishers had long permitted themselves to be classified wrongly. The religiously biased authorities of the country had classed them as "Hausierer" or house-to-house peddlers and book agents who were to be dealt with accordingly in agreement with the commercial laws of the country. No more of that! Jehovah's witnesses are in truth and in fact ordained ministers of the Word of God, and they are entitled to all the considerations and allowances that the religious clergy of Switzerland are granted by law, including that of taking up collections of money at their religious meetings before and after they preach a sermon. But God's witnesses in Switzerland have been hesitant about insisting upon their ministry and pressing the fight straight into the courts for their rights and liberties as gospel ministers, at the cost of some arrests, jailings and hard legal fighting. They have let the religious clergy continue unchallenged in their monopolizing of the position of ministers of God's Word. For years they have bowed supinely to the misapplication of commercial regulations that were used to forbid them to accept contributions for printed sermons that they placed from house to house. Brother Knorr announced a halt to this. (As a result of this the pioneer work had suffered, so that then only 18 were active in all of Switzerland.) What now?

Brother Knorr told of the following plan of action: Instead of having a few publishers start taking regular, stated contributions in door-to-door work to raise up test cases that would drag on indefinitely in the courts till a final decision should be rendered in the highest court, all Kingdom publishers should take action together, on a certain date. They should throw their united weight and strength behind the fight for the rights and privileges of the Christian ministry. If necessary, the fight will be carried to the court of last instance, to secure a judicial decision in harmony with the freedom of faith and of conscience that is guaranteed in the Swiss Federal Constitution. In Switzerland's 22 cantons there are 80 organized companies; and 4 servants to the brethren would circulate among them, laying before them the Society's instructions regarding the new and proper method of work. Then, when all prepared and set, they should march forth in unison, acting in full agreement with all the inward meanings that are imbedded in the laws guaranteeing freedom for the ministry of Jehovah God's servants. A long fight in the Swiss courts would doubtless develop, but we will try the matter out, as was courageously done in the U.S.A.

This surprise declaration of purpose by Brother Knorr fanned into flame the fighting spirit of the Swiss brethren,

and they applauded with enthusiasm. As he encouraged them to do, they resolved to fix their attention with singleness of vision upon the gospel ministry, and not to mind chiefly their sufferings which are but for a moment, but to mind and look at the yet unseen things of God, which are enduring and are for all time.

The printed program did not allow for Brother Knorr to relate about his world tour, but he said that, if the Swiss speakers scheduled for Monday morning's program would cede to him their appointed time, he would serve once more on the platform and give the Convention an account of his tour with his secretary. Heavy applause from the conventioners evinced their desire for the president's reappearance on the platform for the suggested purpose.

Since Saturday the French-speaking section of the convention had been in session; and before giving the above speech on neutrality and ministry to the main body of the convention Brother Knorr spoke on the same matters to this French-speaking section Sunday morning. All these were glad to see and hear the president himself on these vital concerns. Sunday afternoon they also heard Brother Covington, and in the evening Brothers Henschel and Franz. These 150 thus shared with their brethren of other tongue in the general blessings, and felt repaid for traveling, some of them five or more hours, from their homes in French Switzerland.

Sunday evening the Society's vice-president addressed the gathering in the great Assembly Hall on the Theocratic organization and its governing body. The Society's legal counsel followed him and described the legal fight in the U.S.A. for the proper recognition of Jehovah's witnesses in the capacity of gospel ministers. He reminded the Swiss brethren that we are not peddlers or hawkers, but ministers, and entitled to the same recognition as that given to the religionists who preach from sectarian pulpits. Said he, Any man, any legal judge, possessed of common sense should be able to distinguish between publishing the gospel of Jesus Christ and selling bananas. (A roar of laughter!!) Their insisting on the fact that they are ministers and their holding true to that fact may mean many trials and hardships, but Jehovah God will be with them in the fight, the enemy will at last be defeated, and their legitimate rights will be given the proper recognition.

Monday morning Brother Knorr occupied an hour and twenty minutes to present a report on his world trip, making special reference to Australia where quite a number had likewise been indecisive about Christian neutrality in times of strife. During the same time his secretary, Brother Henschel, in another hall regaled the French-speaking group with a corresponding report. At 11 a.m. Brother Knorr, accompanied by his secretary and legal counsel, left the Assembly, but not without being specially asked to take along the love and greetings of this assembly to all the countries he would yet visit, and especially to the Bethel family at Brooklyn. After dinner they left for the airport at Duebendorf, nearly eight miles away, and there, while a number of Swiss brethren watched, the three took off in a two-motored Douglas plane, operated by the Danish Air Lines, for Frankfort on the Main river, in the section of Germany occupied by the American army. There it was due to land an hour and a half later.

Meantime the Convention moved along in Zurich. At 4:20 p.m. the Society's vice-president gave a half-hour concluding address, there was a fervent song, and then the Swiss Branch servant closed the convention with prayer. We cannot describe the full effect of this gathering upon our Swiss brethren. Time will more fully and unmistakably tell this; but it marked the beginning of a better understanding and the taking of an attitude of united decision for the uncompromising service of Jehovah God and of his kingdom by Christ Jesus. It broke up any long-standing feeling of self-complacency, and it was a forceful strike for full liberty. The right-hearted and fearless brethren were very grateful, and, as several expressed their personal feeling about it, "freedom has at last come to Switzerland!"

SCHOOL OF GILEAD GRADUATES NINTH CLASS

THE gathering for the graduation exercises of the ninth class of the Watchtower Bible School of Gilead, on Sunday, August 3, proved to be the finest yet, with 1,857 persons in attendance.

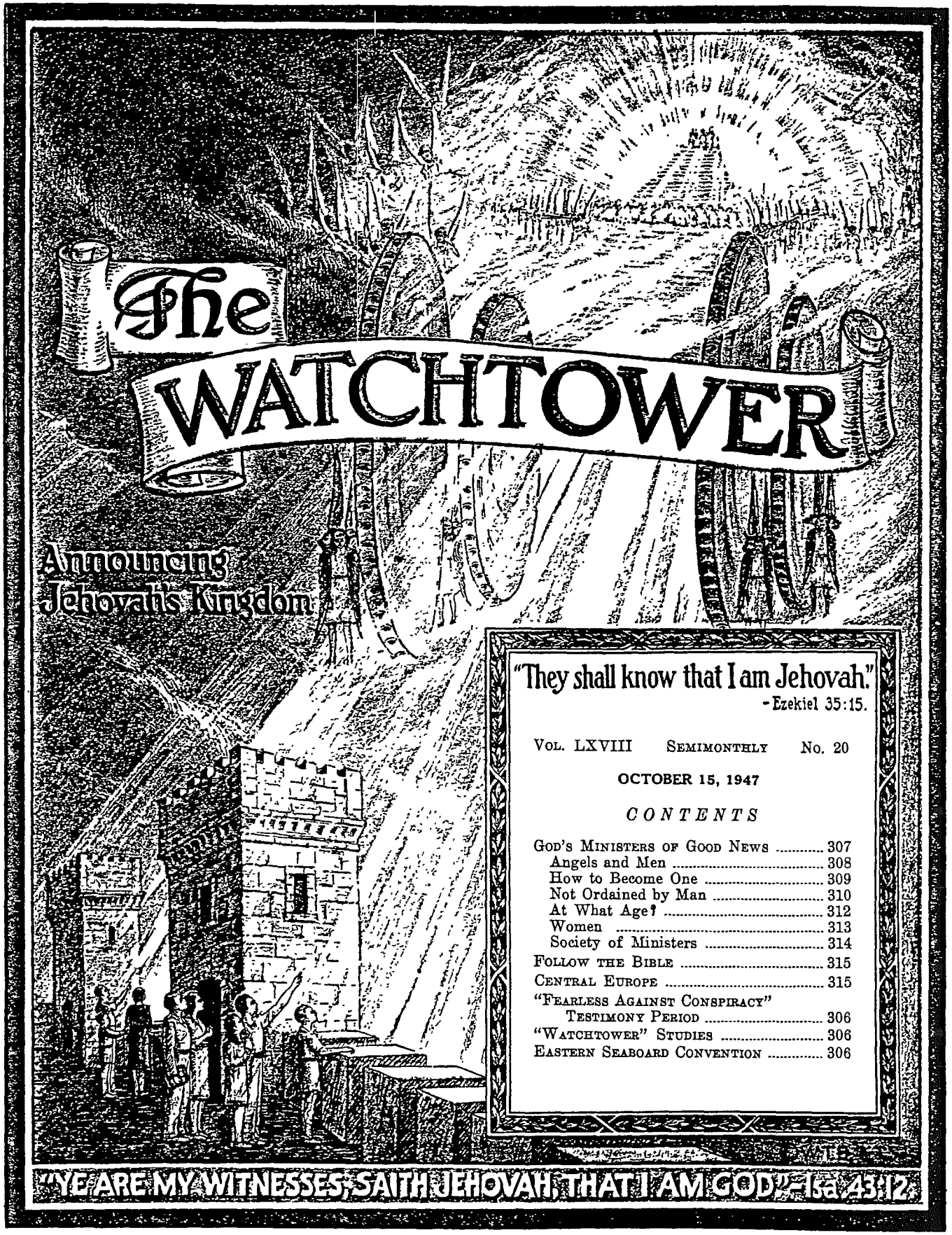
The ninth graduating class was unique, for the majority, namely, 61 of the 102 graduates, were Canadian pioneers. The remainder were registrants from the United States. In all, there were 49 men and 53 women. All of them were ordained ministers of the gospel when they matriculated at the school last February 26, and their 23 weeks of study and special training at the school was to equip them for particular fields of service. The field that loomed up largely as the main objective of this ninth class was Quebec.

The graduating exercises lasted for two hours and a half, beginning promptly at 9 a.m. with song and prayer. Then the final opportunity to address the assembled ninth class was given to the servant of Kingdom Farm, on which the school is located, and to the five school instructors. Owing to the prominent part that things Canadian were playing, the servant of the Toronto Branch of the Watch Tower Society, namely, Percy Chapman, was present and was now called to deliver an address, particularly inviting the Canadian contingent of graduates to resume their educational work up north, mainly in the priest-ridden, persecution-pocked Province of Quebec. After him N. H. Knorr, president of the school and of the Watch Tower Society, introduced M. G. Henschel, his personal secretary on the recent world service-tour and also newest member of the Society's board of directors. This young man offered mature words of counsel and also read telegrams, cablegrams and letters of greetings and felicitations from former School graduates now stationed abroad.

The principal address of the morning followed when President Knorr spoke on the bracing theme "Praise That Guarantees Salvation". He then climaxed the event by passing out anxiously awaited envelopes to the 102 graduates, 88 of which contained diplomas for meritorious performance at school. One such diploma was for a young Quebec pioneer in prison. A few weeks before his term of study here ended he was called before a Quebec court and sentenced to prison for previous missionary activities in that Province. He took his school materials with him, kept up his preparation in the prison cell, took the examinations submitted to him there, and passed them with merit.

In a last gesture the ninth class presented a finely-composed letter, voicing thanks to God and his instrument, the Society, for the freely given course of schooling. After dismissal of this assembly the school's new library building, since named *Shiloah*, meaning *Sending Forth*, was opened for all present to inspect.

Thus another class was sent forth from "Gilead". Our prayers and loving interest attend its members at work.



"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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower 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.

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"BLESSED ARE THE DEAD WHICH DIE"

Many of the earlier readers of *The Watchtower* will be interested to learn of the passing of a faithful servant of the Lord who till recently was quite prominent in the work of the Watch Tower Society. At 6 a.m. Thursday, September 25, 1947, Charles A. Wise finished his life work upon earth at the age of 84 years, dying at the Brooklyn Hospital not a great distance from the Brooklyn Bethel home. He was baptized as one of Jehovah's witnesses March 18, 1890, and was one of the two hundred "ministers" that attended the Memorial assembly in Allegheny, Pa., April 3 of that same year. On January 4, 1919, he was elected vice-president of the Watch Tower Bible and Tract Society, in which capacity he acted continuously until October 1, 1941, his 79th year. He came to the Bethel home October 1, 1918, and remained a member thereof until the time of his death. One of his last joyful privileges was to attend the "All Nations Expansion Assembly" at Los Angēles in August of this year. In view of his course of constant faithfulness we have reason to believe him one of the "blessed" ones whose grand privilege of immediately entering into the Lord's presence at death was foretold at Revelation 14:13.

"FEARLESS AGAINST CONSPIRACY" TESTIMONY PERIOD

October is annually a special testimony-period month, and this year it is designated "Fearless Against Conspiracy" Testimony Period. The fact today of world conspiracy against Jehovah God and his kingdom by Christ cannot be denied, and it falls not amiss that during this special testimony His fearless publishers will offer the challenging book *"Let God Be True"*, making it their initial offer on a contribution of 35c, American, or the equivalent of this in foreign lands.

"WATCHTOWER" STUDIES

Week of November 23: "God's Ministers of Good News," ¶1-20 inclusive, *The Watchtower* October 15, 1947.

Week of November 30: "God's Ministers of Good News," ¶ 21-41 inclusive, *The Watchtower* October 15, 1947.

EASTERN SEABOARD CONVENTION

For the benefit particularly of the brethren living east of the Mississippi river a late autumn convention has been arranged for November 21, 22, 23, in the eastern seaboard city of Philadelphia, Pa. The spacious Convention Hall at 34th Street near Spruce, in that city, has now been engaged for the three-day assembly. At this convention the president of the Watch Tower Society and other official members will be present to serve on the platform as part of a specially prepared program. The public address will be upon the subject, "Permanent Governor of All Nations." Brethren that can manage their affairs so as to attend should at once get in touch with the Watchtower Convention Committee, at 1343 W. Venango Street, Philadelphia 40, Pa., for rooming assignments or other information. Kingdom publishers may also consult the October issue of the *Informant* for additional details.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII OCTOBER 15, 1947 No. 20

GOD'S MINISTERS OF GOOD NEWS

"Jehovah hath established his throne in the heavens; and his kingdom ruleth over all. Bless Jehovah, all ye his hosts, ye ministers of his, that do his pleasure."—Ps. 103:19, 21, Am. Stan. Ver.

JEHOVAH observed his own appointed times and seasons when he set up his kingdom A.D. 1914, in order to renew his special control over our earth. In that year the "seven times" which he had appointed for permitting the uninterrupted Gentile control of the earth came to their end, 2,520 years from when they began at the overturning of Judah's kingdom at Jerusalem in 607 B.C. (Dan. 4:16, 23; Ezek. 21:25-27) The due season then arrived for him to give the kingdom of a new world of righteousness to his chosen One whose right it is to rule as Jehovah's representative, namely, the One pictured in prophecy as "the Son of man". (Dan. 7:13, 14) That is good news, the best news in more than five thousand years of human history. It brings close to realization the divine promise, namely, that the Seed of God's woman should bruise the head of the Serpent and should bring deliverance to groaning mankind and vindicate the name of the Ruler over all, Jehovah God. (Gen. 3:14, 15) Now, since 1914, is therefore the time for all of his hosts to bless him, and particularly all the ministers of God who would now do His pleasure on earth. They bless him by telling of his glorious works, and showing forth his praises, and commending his Theocratic rule to all persons of good-will who love righteousness.

[2] Persons that are disposed toward righteousness, and who hunger and thirst for a righteous rule over a united world, should look around to detect who are the ones really performing the part of minister of God. These are the ones fulfilling the foretold qualification: "All thy works shall give thanks unto thee, O Jehovah; and thy saints shall bless thee. 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." (Ps. 145:10-12, *Am. Stan. Ver.*) Solely through such genuine ministers of Jehovah God will the hungry seekers of truth and of righteousness hear the message of the Kingdom that will safeguard them against the great deceptions of this critical century.

[3] Who are the ministers of God? is a question that was thrust to the fore particularly when the nations of Christendom were girding themselves for World War II. The deciding of the question was left mainly to human courts and boards of jurisdiction under the passions of war. Many that were parading around as ministers of God were exempted from the wartime demands of the embattled nations, whereas thousands of others whom the sacred Scriptures certify to be God's approved ministers were contradicted, their true position was discounted and ignored, and their rights and proper exemptions were denied them to the extreme point of imprisonment. But by the faithful endurance of such injustices and by keeping on with their ministerial work to whatever extent possible they have made the proof only stronger that they are the ministers of God.

[4] By an appeal to the inspired sacred Scriptures as the suprahuman authority and the final say on the matter, we must agree that a faithful minister of God serves the One whose minister he is, that is, God. (Rom. 6:16) He does not serve this world, because the service and friendship of this world are declared, at James 4:4, to be outright enemyship toward God. He does not serve the nations of this world, nor of Christendom, neither the political governments of this world. He could not do so and at the same time hold his ministerial rank with the Lord God, because the prophecy foretold that the nations and their kings and rulers would be angry and enraged when the Lord God Almighty would take his great power to himself and would begin to reign. They would not bless him and give him thanks for making this move to bring in the new world of righteousness for "men of good will".—Rev. 11:15-18.

[5] A minister of God is necessarily a servant on His side of the great dispute over universal sovereignty, that is to say, over the question, Who shall rule the world? The ministers of the religions of Christendom do not act as His servants, but conduct themselves as lords of the common people and mix in with the political bosses of this world, of which Christendom is the dominant part. Their adulterous conduct with the

1. Why, since 1914, should God's ministers bless him, and how?
2. Why look around for those doing the part of minister of God?
3. How have true ones made the proof of their ministry stronger?
4. Whom does a faithful minister serve, and whom not serve?
5. What belies the religious clergy's claim to be His ministers?

crooked, unclean powers of this world belies their claim to be God's official representatives, but just so long as they have the man-created and man-bestowed titles of "Doctor of Divinity", "Reverend," "Pope," etc., they think they are the real thing beyond denial or dispute. In this manner they deceive both themselves and the mass of mankind.

6 In itself, the very word *minister* emphasizes the thought of service, because it shows the subordinate place of the person that ministers. The word, which is of Latin origin, is drawn from the term *minus* meaning *less* and the comparative ending *ter;* just as the word of opposite meaning, *magister* or *master,* is drawn from the term *magis* meaning *more* and the comparative ending *ter.* In the Hebrew Scriptures of the Bible the term generally translated "minister" is also and just as well translated "servant" and "servitor", thus revealing the real duty of the person having this position. In the Greek Scriptures of the Bible the word in question is *diákonos;* and it is made up from two words, *diá* meaning *through* and *kónis* meaning *dust,* thus pointing to one who is dusty from hastening or running in the service of another.

7 The ministers of King Solomon, on all of whom the queen of Sheba gazed with wonderment, were in fact servants of him, carrying out certain assigned duties of a public kind or of an official kind. They attended upon the king, and stood in his presence for this purpose. (1 Ki. 10:5) By loyally serving him they also served Jehovah God, because Solomon "sat on the throne of Jehovah as king instead of David his father", something that absolutely cannot be said of Christendom's kings and rulers. (1 Chron. 29:23, *Am. Stan. Ver.*) The Levites that cheerfully ministered to the high priest of Israel, Aaron the brother of Moses, were simply his *servants;* but at the same time they were the servants of Jehovah God, because He had commanded Moses: "Bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron." (Ex. 28:1, *Am. Stan. Ver.*) "And Jehovah spake unto Moses, saying, Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle."—Num. 3:5-7, *Am. Stan. Ver.*

ANGELS AND MEN

8 The greatest official servant of the Most High God is his own firstborn Son, his only begotten Offspring now known as Christ Jesus. He holds this exalted place because he is one of "The Higher Powers" with Jehovah God. Every God-fearing soul should therefore be in subjection to him as well as to the Supreme Power Jehovah God, because God has ordained him to this place. He is the One of whom the apostle Paul wrote to the Christian congregation at Rome, saying: "Wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister [*diákonos*] of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger of wrath to him that doeth evil." (Rom. 13:1-4, *Am. Stan. Ver.*) The great Minister Jesus Christ has at his disposal legions of holy angels; but these spirit creatures are, in a primary sense, ministers of Jehovah God, "who maketh his angels spirits; his ministers a flaming fire." (Ps. 104:4) To prove from the Bible that Jesus Christ is one of the Higher Powers and loftier than the holy angels, the apostle quotes this verse and says: "And of the angels he saith, Who maketh his angels winds, and his ministers a flame of fire: but of the Son he saith, Thy throne is God for ever and ever; and the sceptre of uprightness is the sceptre of thy kingdom."—Heb. 1:7, 8, *Am. Stan. Ver.;* margin.

9 It was altogether fitting, then, that after Jesus had been baptized and had resisted the Devil's temptations forty days in the wilderness the following occurred to him, as reported at Matthew 4:11: "Then the devil leaveth him, and, behold, angels came and ministered unto him." (Also Mark 1:13) Doubtless they, at God's command, supplied the hungry Jesus with food which Jesus had refused to selfishly use his miraculous power to create when he said to the Devil: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—See 1 Kings 19:5-8.

10 When on earth as a man Jesus Christ was the model minister of God. Necessarily all who would be real ministers of God must follow the pattern that he cut. He declared that his main purpose in coming to earth was, not to be popishly glorified, but to render service for truth and righteousness. He said to his followers: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:26-28) He cared for his followers who were in personal touch with him just as a shepherd cares for his sheep; and he served in defense of their eternal interests even to a martyr's death. To fulfill prophecy, he confined his direct services almost wholly to the circumcised Jews of the house of Israel, saying: "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24) Those circumcised Israelites were the natural descendants of the fathers Abra-

6. How does the word "minister" in itself point to service?
7. What were the ministers of King Solomon and of priest Aaron?
8. Who is God's chief minister? Why higher than other spirits?
9. Fittingly, what did the angels do to Jesus after temptation?
10. How was Jesus on earth a model minister of God?

ham, Isaac and Jacob, to whom Jehovah God had made promises of blessings. With these facts in mind the apostle Paul said: "I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy."—Rom. 15:8, 9, *Am. Stan. Ver.*

[11] Thus the circumcised Israelites got the first benefits of Jesus' earthly service, but Jesus was primarily God's minister. Why so? Because he preached the gospel or good news of God's kingdom, which God had anointed him with the spirit to preach. He quoted the prophecy, Isaiah 61:1, 2, and said: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; . . . to preach the acceptable year of the Lord." (Luke 4:17-21) By faithfully holding himself to carrying out this appointed service with the help of God's spirit, Jesus proved himself to be a minister of the gospel of God. No politics, commercialism or militarism for him; but, we read, "he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, . . . which ministered unto him of their substance." (Luke 8:1-3) His preaching the gospel with absolute neutrality toward the political controversies of this world did not spare him from persecution, but his religious adversaries had him impaled on a stake under this charge: "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. . . . He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." (Luke 23:1, 2, 5) In suffering so to the death for persistently and uncompromisingly preaching the gospel Jesus set the example for gospel-preachers.

HOW TO BECOME ONE

[12] How can a person become one of God's ministers of the gospel, in imitation of his Son Jesus Christ? The religious clergy of Christendom will reply, By being ordained by the clergy or by being recognized and approved by their religious organization. But that much could not be said for Jesus Christ. He was not approved or ordained by the clergy and religious system of his day. No man ordained him, not even John the son of priest Zacharias, who baptized him in the Jordan river. He was not born of the priestly family of Aaron or tribe of Levi, but he consecrated himself to God, saying: "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Heb. 10:7; Ps. 40:7, 8) To symbolize in a public confession that he thus dedicated himself to do God's will as set forth in the Book or Bible, Jesus insisted that John baptize him. Then Jehovah God his Father ordained Jesus to be his minister of the gospel news by pouring out his spirit upon him, saying: "Thou art my Son the Beloved! On thee I have set the seal of my approval." (Mark 1:11, *Moulton's Prol.*) Thereafter Jesus, anointed with the spirit, declared that God had sent him to preach the gospel. By preaching God's kingdom he was doing the will of God that he came to do, and he was serving or ministering to God.

[13] Having the all-important and all-necessary ordination from the Most High God, Jesus did not have to apply to the theological schools of the Jews' religion of his day conducted by Rabbi Gamaliel or other prominent rabbis. His failure and refusal to attend such recognized theological schools was well known, for we read: "Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters [or, learning], having never learned?" He therefore did not have man's doctrine to teach, but the doctrine of the One ordaining him, for which reason Jesus said: "My doctrine is not mine, but his that sent me." (John 7:14-16) If not at the religious theological schools, where, then, did Jesus study? Why, while he was a carpenter till thirty years of age, and also during the forty days that he fasted in the wilderness after he was baptized in water and was anointed with God's spirit.

[14] How did Peter and John become God's ministers of the gospel? It was well known concerning them also that they had not attended religious theological schools but had until recently been fishers on the sea of Galilee. Their speech showed them to be uneducated men, so that when they appeared before the theologically schooled members of the Jewish Supreme Court for trial, we read: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." (Acts 4:13) All the same, Peter and John were ordained ministers of the gospel of God, whereas those educated, cultured justices of law were not such.

[15] How did Peter and John become such? This way: They heard John the Baptist preaching repentance toward Jehovah God, and they repented and were baptized with John's baptism for the Jews, and they became John's disciples. Through John they got introduced to the baptized and anointed Jesus after his return from forty days spent in the wilderness. Jesus did not require them to go to any religious theological school, but he called them to follow him and keep in his company, and he taught them doctrine and demonstrated to them how to serve God and he gave them practical training in preaching the

11. How was he primarily God's minister, yet not free from what?
12. How did Jesus become God's ordained minister of the gospel?
13. Where did Jesus study and acquire learning for this ministry?
14. What do we know about Peter and John's early education?
15. How did they get practical training for the ministry?

true gospel. (John 1:35-51; 2:1-12; Matt. 4:17-22) As his heavenly Father sent him to preach, so Jesus sent his disciples out to preach, saying to them after his resurrection from the dead: "All authority hath been given unto me in heaven and on earth. 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. 28:18-20, *Am. Stan. Ver.*

16 Ten days after Jesus ascended and returned to heaven, Jehovah God fully ordained Peter and John and all the other believing remnant of the Jews by pouring out his holy spirit or active force upon them while the feast of Pentecost was going on among the Jews. Because Christ is His chief minister to whom he has given all needed authority in heaven and on earth, Jehovah God ordained them through Jesus Christ as their Head and Leader. God used him to pour out the holy spirit or invisible energy upon the disciples. Hence Peter, filled with this spirit at Pentecost, said to the wondering multitude: "This Jesus did God raise up, 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." (Acts 2:32, 33, *Am. Stan. Ver.*) In this manner they received ordination and power to be God's ministers of the gospel, as Jesus had told them just before his ascension: "Ye shall be baptized in the holy spirit not many days hence.... ye shall receive power, when the holy spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." (Acts 1:5, 8, *Am. Stan. Ver.*) Religious theological schools and organized religious denominations are thus seen to perform no part in the valid ordination of the true ministers of the gospel of God.

NOT ORDAINED BY MAN

17 However, from then on was not the apostle Peter, and so-called "successors" of him, necessary for the ordaining of others to be Jehovah's official servants and gospel representatives? The record in the Acts of the Apostles answers No! At Pentecost there were about 119 besides Peter that received the holy spirit of ordination, not from or through Peter, but from Jehovah God through his glorified Son Jesus. All of them, and not just Peter alone, preached by the impelling force of that spirit. As for the multitude that heard all of them preach, we read, "they were pricked in their heart, and said unto Peter and THE REST OF THE APOSTLES, Brethren [not merely, Brother Peter], what shall we do?" (Acts 2:4, 37, *Am. Stan. Ver.*)

16. Why and how were they fully ordained to be gospel ministers?
17. How do we know whether Peter was necessary to ordaining others?

The record further tells us that, following their repentance and baptism, "they devoted themselves to the instruction given by the apostles [not by just Peter alone] and to fellowship, breaking bread and praying together."—Acts 2:42, *Moffatt.*

18 Paul, the former Saul of Tarsus the persecutor, raised a question for the sake of arguing it out, and said: "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ?" To this last question Paul confidently answered: "I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.... The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not." (2 Cor. 11:22-31, *Am. Stan. Ver.*) Well, if Paul was a minister of Christ, had he been ordained by or through Peter? The facts on record reply with a decisive No! Peter and his fellow apostles were carrying on underground in Jerusalem because of the persecutions, whereas Paul, or Saul of Tarsus, was at or near Damascus, over 250 miles distant from Jerusalem, when he repented and became converted and was ordained as a minister of Christ. By a miraculous vision the Lord Jesus appeared to him in the way to Damascus and smote him with blindness at the glorious sight and told him to go on to Damascus to learn what to do. Then the Lord Jesus sent, not Peter, but a certain disciple at Damascus, named Ananias, who said: "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the holy spirit."—Acts 9:17, *Am. Stan. Ver.*

19 Paul tells us what else Ananias said to him, namely: "The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:14-16, *Am. Stan. Ver.*) Note that Ananias said God appointed or ordained the converted Saul to be his minister and witness to all men. It was God who, through Jesus Christ the Righteous One, filled him with the holy spirit, thus ordaining him. He did not go up to Jerusalem to Peter to get ordained, and Peter did not send Ananias as "apostolic delegate", so called. The record says concerning the converted and spirit-filled Saul: "He was certain days with the disciples that were at Damascus. And straightway in the synagogues [or, among the Jews, not Gentiles] he proclaimed Jesus, that he is the Son of God. And when many days were fulfilled, the Jews took counsel together to kill him." (Acts 9:19, 20, 23,

18. What led up to Paul's becoming a 'minister of Christ'?
19, 20. What facts of record further show that neither Peter nor any other man ordained Paul to be a minister?

Am. Stan. Ver.) It was first after three years of such preaching and ministerial activity that Paul went south to Jerusalem and met the apostle Peter and James. (Acts 9:26-29) To show no human ordination was given him, Paul said:

[20] "But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood: neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus. Then AFTER THREE YEARS I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now touching the things which I write unto you, behold, before God, I lie not. Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me."—Gal. 1:15-20 and 2:1, *Am. Stan. Ver.*

[21] In the first letter that Paul wrote, that to the church which he established at Thessalonica in Macedonia, he speaks of "Timotheus, our brother, and minister of God". (1 Thess. 3:2) How did Timothy become such, so that Paul could write to Timothy himself and say to him: "If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus"? (1 Tim. 4:6, *Am. Stan. Ver.*) Did Timothy become such by being ordained by Paul or other elder brethren of the Christian congregation? A third time the answer is No! How, though, about this? Paul said to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." "Stir up the gift of God, which is in thee through the laying on of my hands." (1 Tim. 4:14; 2 Tim. 1:6, *Am. Stan. Ver.*) How about this? Well, this does not refer to being ordained to preach or be minister of God. It refers to "the gift", "the gift of God," which gift was bestowed upon the believers consecrating when the apostles laid their hands upon them. It was the gift of the spirit, whereby miraculous ability was conferred upon the Christian receiving it, so that he could prophesy, or talk with a foreign language, or interpret, or perform cures. On Paul's first missionary visit to Lystra, in Asia Minor, he met up with Timothy's Jewish mother Eunice and grandmother Lois, and they became disciples of Christianity. Both of them taught the child Timothy, inasmuch as his father was an unconverted Greek. There Paul and his fellow missionary Barnabas appointed a "presbytery" or body of elder brethren to serve in responsible positions in the church.—Acts 14:6-23.

[22] Sometime after a special conference of the church's governing body in Jerusalem, Paul made a return visit to Lystra, accompanied this time by Silas. In the meantime Timothy was giving great promise as a Christian worker. Possibly some Christian with the gift of prophecy had made some predictions concerning Timothy's future service as a "minister of God"; or else the "presbytery" or body of elder brethren in the Lystra company, noting Timothy's progress, had sent advance information (prophecy) to Paul about him and recommended him for some appointment. The elder brethren in office in Lystra could not themselves alone bestow any "gift of the spirit" upon Timothy, no more than the evangelist Philip could bestow it upon the believing, baptized Samaritans or than the man that had proclaimed John's baptism to the twelve believers at Ephesus could bestow it upon them. But Paul could. (Acts 8:12-18; 19:1-7) So when Paul returned to Lystra, he laid his hands in the customary manner upon Timothy, and then Timothy received the "gift of the spirit" which was from God. Likely the presbytery or body of elders joined Paul in laying the hand upon Timothy, or possibly the elder brethren laid the hand upon Timothy in commending him to the apostle Paul for this consideration. So we read: "And he came . . . to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium [likely such good report being the 'prophecy' on account of which Timothy was given the special gift]. Him would Paul have to go forth with him."—Acts 16:1-3, *Am. Stan. Ver.*

[23] Because of Paul's part in connection with Timothy's faith and service, he spoke of him as "Timothy, my own son in the faith", and said: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee [or, predictions made long ago about thee], that thou by them mightest war a good warfare." (1 Tim. 1:2, 18; *An Amer. Trans.*) Since the death of the twelve apostles the bestowing of gifts of the spirit by them stopped of necessity, as foretold by Paul at 1 Corinthians 13:1-8. Hence the practice of laying on of hands would cease with them. Thereafter any laying on of hands by any persons would, at most, be symbolic of appointing someone to a responsible position or work, but not of ordaining that one to be a "minister of God". It would accomplish no bestowal of the "gift of God" or "gift of the spirit" upon such one upon whom hands might be laid in symbol.

[24] It therefore remains clear that ordination to be a "minister of God" is not by man or through man, but is by Jehovah God and through Jesus Christ his Prime Minister. "And he ordained twelve, that

21, 22. (a) Was Timothy ordained by Paul or a "presbytery"? (b) What did prophecy and laying on of hands accomplish for Timothy?

23. Since the apostles, what does laying on of hands do or mean?
24. For one to be ordained, what procedure must there be?

they should be with him, and that he might send them forth to preach." (Mark 3:14) As God's Minister he said to his faithful disciples: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." (John 15:16) To ordain signifies simply to appoint, place or set down in a position of service or responsibility. To be ordained one must, as is shown by the cases examined above, believe in Jehovah God and in his appointed King and Savior, Jesus Christ. One must prove this belief to be vital in his life by repenting of his former sinful worldly course, and then converting or turning from this world under Satan's rule, and devoting himself fully and completely to God through the Savior Jesus Christ, with the declared purpose of doing God's will henceforth. God ordains such consecrated one to be his minister. When? When He accepts that one's consecration through Christ and then appoints or assigns him to His service in company with all other consecrated ones, namely, to preach the gospel. In order to give effect to such ordination or appointment, God puts his spirit or energetic force upon the consecrated one.

[25] In the case of the person whom God chooses to be associated with Christ Jesus in the heavenly kingdom, God begets that consecrated one by His spirit to become a spiritual son like Jesus Christ and anoints him, baptizing him with the holy spirit. In the case of a person of good-will of today whom God receives into his service but reserves for eternal life on our earth under the heavenly kingdom, God puts his holy spirit upon him. He does so, just as he did upon the faithful men before Christ, including John the Baptist, respecting whom the angel Gabriel said: "He shall be filled with the holy spirit, even from his mother's womb." (Luke 1:13-15, *Am. Stan. Ver.*) Peter, anointed with the spirit, said concerning the faithful men before Christ: "Men spake from God, being moved by the holy spirit." (2 Peter 1:21, *Am. Stan. Ver.*) In this way the anointed Christian remnant today and their companions, the spirit-filled consecrated ones of good-will, are together "ministers of God". They have their ordination from Him through Jesus Christ, to fulfill the special foretold assignment of service: "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.

AT WHAT AGE?

[26] How old must one be to become an ordained "minister of God"? Aaron, the great grandson of Levi, was 83 years old when he was ordained to be Jehovah's high priest for the nation of Israel. His brother Moses was 80 years old when he was specially ordained or appointed to be Jehovah's prophet and mediator who specially foreshadowed Christ Jesus. (Ex. 7:7; 28:1-4) Jesus, however, was 30 years old when he was ordained with the holy spirit to be the great High Priest, Prophet and Mediator typified by Aaron and Moses. (Luke 3:21-23) As to the male Levites that acted as Aaron's assistants at the tabernacle, they actively entered upon their duties at the age of twenty-five to serve therein up to fifty years of age, after which they continued to be serviceable in an advisory way. (Num. 8:23-26) However, as respects the Levite Samuel the son of Elkanah, he was specially dedicated to God from before his birth, and he was put to service at the tabernacle right after he was weaned from the breast of his mother Hannah.

[27] Was this young boy indeed a minister of God at so early an age? Listen to this quotation from the record: "And Elkanah went to Ramah to his house. And the child did minister unto Jehovah before Eli the priest. . . . Samuel ministered before Jehovah, being a child, girded with a linen ephod." And the chapter telling about his first prophecy begins by saying: "And the child Samuel ministered unto Jehovah before Eli." And after the delivery of the prophecy it says: "And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of Jehovah."—1 Sam. 2:11, 18; 3:1, 19, 20, *Am. Stan. Ver.*

[28] That was, indeed, a case before Christ and his apostles; but Timothy is a case since. At 1 Thessalonians 3:1, 2 the apostle Paul calls Timothy a "minister of God", when he says: "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith." Timothy was still a very young man when Paul wrote that of him, likely yet in his teens. Paul wrote this letter one year after he left Lystra taking the young Timothy with him in his missionary work. When he was obliged to leave Thessalonica, and then Berea, he left Silas and Timothy at Berea, and came down alone to Athens. While at Athens, and before moving on to Corinth from where he wrote his letter, he sent word to Timothy at Berea to make a visit to Thessalonica and find out how the brethren there were faring under the persecution. In his letter (1 Thess. 3:6) he tells of Timothy's finally coming to him at Corinth with the report and how comforting it was. (Acts 17:13-16; 18:1, 5) That was in the year 50 (A.D.). More than ten years later, about A.D. 60-64, Paul

25. In ordaining the remnant of Christ's body and their good-will companions, how does the holy spirit figure in?
26. How old were Aaron, Moses and Jesus when ordained to serve?
27. What shows Samuel was God's minister although a young boy?
28. What shows Timothy was a tender youth when ordained?

still speaks of Timothy as being a youth, for then he wrote and said to him: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12) Timothy's case is a concrete one to prove that a young man or woman can still be under twenty years of age and yet be an ordained "minister of God", without having attended a theological seminary.

WOMEN

[29] Women, too, can be "ministers of God", even though the apostle Paul gave out the organization instructions: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." That set of instructions to Timothy applied to women as teachers *within* the organized congregation of consecrated believers. (1 Tim. 2:11, 12) This is apparent from instructions to the congregation at Corinth, to whom Paul wrote this: "God is not a God of confusion, but of peace. As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. . . . it is shameful for a woman to speak [as teacher] in the church."—1 Cor. 14:33-35, *Am. Stan. Ver.*

[30] Nevertheless, the apostle demonstrated that women can be gospel ministers and ministers of God. How so? Paul used concerning Phebe a Christian woman the same expression (*diákonos*) meaning *minister* as he used concerning himself and Timothy and Christ Jesus. Cenchrea was the eastern port of ancient Corinth; and from Corinth Paul wrote to the Romans: "Now I say that Jesus Christ was a minister [*diákonos*] of the circumcision for the truth of God, . . . I commend unto you Phebe our sister, which is a servant [*diákonos*] of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus."—Rom. 15:8; 16:1-3.

[31] Phebe as a minister or *diákonos* may have ministered in somewhat the same way that the women did to Jesus. Regarding Jesus when engaged in his ministry of preaching we read of the assistance given by women: "He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance." —Luke 8:1-3; Matt. 27:55; Mark 15:40, 41.

[32] Likely Priscilla ministered to Paul in a manner like that, but she did more than that, for Paul says of her and her husband Aquila: "Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." Then Paul mentions other women, saying: "Greet Mary, who bestowed much labour on us. Salute Tryphena and Tryphosa, who labour in the Lord." (Rom. 16:4, 6, 12) Doubtless, the service of these women as ministers of God, and that of Phebe as a servant in the church at Cenchrea, included more than such helpful items as doing washing, laundering, preparing meals, etc., for the male ministers of God. It included giving verbal witness concerning God's kingdom to those outside the church. The prophecy of Joel 2:28-32, which Peter declared had gone into fulfillment since Pentecost onward and which applies now particularly since A.D. 1919, said, to quote Peter's words: "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." (Acts 2:16-18) *Prophesy* here means to publicly tell forth the things stated in the prophecies of God's Word, the Bible, although, by the spirit of God which was poured out at Pentecost, the gift of prophecy in the sense of foretelling things was also bestowed upon some.

[33] It may be with reference to this latter gift of prophecy that Luke writes, to say: "We that were of Paul's company departed, and came unto Cæsarea; and we entered into the house of Philip the evangelist, which was one of the seven [named at Acts 6:5]; and abode with him. And the same man had four daughters, virgins, which did prophesy." (Acts 21:8, 9) But, certainly, if anointed with the outpoured spirit, the other women such as Phebe, Mary, Priscilla, Tryphena and Tryphosa, prophesied in the sense of telling out to others not yet of the church the things contained in God's prophecies or occurring in fulfillment of such prophecies. In thus prophesying they were, in the highest sense, ministers of God. Hence it is altogether Scriptural that consecrated women today, young and old, virgins and married, who have God's spirit upon them and who go from house to house spreading God's message by word and by printed page, be considered and treated and classified as "ministers of God". It is also Scriptural that all of Jehovah's consecrated witnesses of today, women and men alike, be viewed and dealt with as

29. Why can women, ruled against as teachers, yet be ordained?
30. How did Paul demonstrate women can be "ministers of God"?
31. How may Phebe have ministered as servant of the church?
32. What did the ministry of the women Paul mentions include?
33. From their prophesying what conclusions do we draw for today?

God's ministers of the gospel; and that they recognize and confess themselves as such.

SOCIETY OF MINISTERS

34 In Volume 8, Opinion No. 14 (amended), issued from National Headquarters by the then director of the Selective Service System on November 2, 1942, it declared under the subject, "Ministerial Status of Jehovah's Witnesses," to wit: "Jehovah's Witnesses claim exemption from training and service and classification in Class IV-D as duly ordained ministers of religion under . . . section 622.44, Selective Service Regulations, Second Edition, which read as follows: . . . Section 622.44: . . . '(b) A "regular minister of religion" is a man who customarily preaches and teaches the principles of religion of a recognized church, religious sect, or religious organization of which he is a member, without having been formally ordained as a minister of religion; and who is recognized by such church, sect, or organization as a minister.' "*

35 Take note of these last words: "Who is recognized by such church, sect, or organization as a minister." Jehovah's witnesses are fully consecrated to the Most High God, whose name alone is Jehovah, and they co-operate with the Watch Tower Bible & Tract Society as an instrument which He has been pleased to use since its legal incorporation in 1884. This Society has always recognized all its adherents, men and women alike, who are consecrated to Jehovah God through Christ Jesus, as being ministers of God and of His gospel. It has regularly so spoken through its official publication *The Watchtower,* which began to be published in July, 1879. Relative to a convention of such consecrated ones, namely, the Memorial assembly at Allegheny, Pennsylvania, on Thursday, April 3, 1890, which was attended by about 75 persons from outside the city, *The Watchtower* said in its issue of April, 1890, in paragraph 5:

36 "About two hundred of God's ministers were in attendance, all told—for ALL ARE MINISTERS, SERVANTS OF THE TRUTH, from our standpoint and FROM THE STANDPOINT OF GOD'S WORD; in which all are recognized as priests—of the royal priesthood—who, justified by the precious blood, have offered themselves living sacrifices to God and his truth. Among these two hundred were some who had been public pastors in various human organizations and who had been formerly accustomed to the title of Reverend, etc., but here all of God's priests stood on a common footing and recognized the one Chief Priest of our order, Christ Jesus, and each other as *brethren.* Among these ex-Reverends were some who had served the Lutherans, Presbyterians, United Presbyterians, Baptists, Methodists, Protestant Methodists and United Brethren. It was a glorious sight to see these all confessing only the one Church, whose names are written in heaven, and the one creed, God's Word, and the one Lord and Teacher, Christ Jesus, and the one title of brethren, and the one holy order, the Royal Priesthood. . . . "

37 To this day *The Watchtower* and the legal corporation of which it is the official organ have not moved away from this position. It maintains that all those consecrated to Jehovah God through Christ Jesus and upon whom God has put his spirit are "ministers of God", both those of the anointed remnant and those of the far greater number of persons of goodwill who are the "other sheep" that the Good Shepherd has gathered to his fold. In fact, the unincorporated society of Jehovah's consecrated witnesses all over the earth is a Society of ordained "ministers of God". Does this confuse you, as it has confused many judges, draft-board officials, police officers and religious clergymen? Are you asking, as they asked, If all of Jehovah's witnesses are gospel ministers and there is no clergy class and laity class among them, then where is the congregation of each such ordained minister of the gospel? The answer is simple.

38 Ask yourself, Where was the congregation of Jesus Christ, who bears the title "the faithful and true witness"? and where was the congregation of his twelve apostles? None of them built religious buildings, settling themselves in them and organizing a congregation over which to set up themselves as a clergy class, spiritual bosses. For this were they any less the ministers of God? Not at all! God put his spirit upon *them* as his true ministers; and the clergy of the religious nation of that day went without it, in proof that they were not God's ministers, but those of Satan the Devil. Well, then, where was the congregation of Jesus Christ and his twelve apostles and of the seventy other evangelists that he sent forth? Why, their congregation was made up of the persons with hearing ears among all the lost "sheep" of the house of Israel. Jesus was sent to these lost "sheep". He indicated that they were the congregation of his disciples when he said to them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but 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. 10:5-7; Luke 10:1-5) Later, after his resurrection, Christ Jesus said: "Go ye therefore, and teach all nations, baptizing them." "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Matt. 28:19; Luke 24:47) By saying that, Jesus widened

* See *Consolation* No. 611, of February 17, 1943, pages 13-15.

34. During World War II, what exemptions did Jehovah's witnesses in the United States claim, and under what ruling?
35, 36. (a) What has the Watch Tower Society recognized as respects its consecrated adherents? (b) How did *The Watchtower* show this?
37. What kind of Society are Jehovah's witnesses?
38. Where was the congregation of Jesus and of his apostles?

out the congregation to include all the persons of receptive mind and love of truth in all Gentile nations.

[39] Today, then, all persons of hearing ears to whom they are sent to preach the gospel of good news of God's established kingdom are the congregation of this society of ordained ministers of God, Jehovah's consecrated witnesses. In their work from house to house every doorstep at which they introduce the Kingdom message becomes their pulpit, and the listening inmates become their congregation or part of it. Every home in which they institute and carry on private Bible studies becomes a place of meeting with their congregation. Every public location, to which they invite all persons hungering for Kingdom truth, becomes the unsectarian place to which the members of their congregation may come without regard to their previous religious beliefs and connections. What a congregation! It is not one just to preach to, but to make ministers of God out of, a *great multitude* of them, all praising Jehovah God and his King Christ Jesus, and serving God day and night in his temple.—Rev. 7:9-15.

[40] The ministerial status of Jehovah's witnesses has been denied by their enemies who envy them for their position with God. They say Jehovah's witnesses are peddlers, peddlers of books, because these preach not only by word of mouth but also by printed page and distribute books and booklets containing printed sermons, which they leave with the people free or at a nominal contribution of money to help in the expense of printing and distributing. They classify Jehovah's witnesses, therefore, as book peddlers, and they try to have the courts misapply the commercial laws against them and to require a costly license of them and to tax them and their literature and printing establishments. They purposely overlook the rule set forth by the apostle Paul, namely: "Do ye not know that they which minister about holy things live of the things of the temple? . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. 9:13, 14.

[41] Jehovah's witnesses will therefore continue to recognize, confess and contend for their status as "ministers of God" in the true sense. Like them, Paul was accused of being a fraud, being in the preaching business for the purpose of making gain from his congregation. But Paul contended he was God's minister and was qualified to be such. Said he: "Who is qualified for this task? I am! For I am no peddler of God's message, like most men, but like a man of sincerity, commissioned by God and in his presence, in union with Christ I utter his message." (2 Cor. 2:16, 17, *An Amer. Trans.*) In the language of the apostle Paul, who tells us to follow him as he followed Christ, Jehovah's witnesses boldly declare to their false accusers: "I AM NO PEDDLER of God's message." Unabashed, they press forward in all nations, against mounting opposition, proving themselves to be God's ministers by preaching his Kingdom message.

39. Who are the congregation for Jehovah's witnesses of today?
40. How do enemies classify Jehovah's witnesses, wrongfully?
41. For what do Jehovah's witnesses, like Paul, continue to contend, and with what practical proof?

FOLLOW THE BIBLE

NO MATTER where you are on earth, at no time follow the advice of men that is not in harmony with God's Word. The Bible is His written Word. It is true, correct, and right. By a personal study of it make it your own. Remember its instruction in truth and righteousness. Then when difficulties, trials and temptations come, you will know the divine answer on what to do. You will not have to run to another person and ask: "Now what would you do under the circumstances?" Ask the Lord God direct by consulting his Word. Go to him in prayer; ask him to open your heart to the reception of pure instruction. Search his Word with whatever other helps He provides; get his advice. Then follow it.

Too often a person with his own selfish ideas makes up his mind as to what he wants to do, and then goes hunting around, presumably for advice, until he finds someone to agree with him. Such person then says: "Well, *he* said I can do it." Thereafter, should anything go wrong, he points the finger at such adviser and says: "It is *his* fault." Let advisers turn seekers to the Bible. Let seekers of guidance sincerely turn to God's Word. Following its advice, they will not go wrong. Their course will have His approval and blessing.

CENTRAL EUROPE

THE three Americans N. H. Knorr, president of the Watch Tower Bible and Tract Society, his secretary, M. G. Henschel, and H. C. Covington, legal adviser to the Society, were keenly looking forward to their arrival in Frankfort, the first and only stop the plane made in Germany. Since 1933 no American official of the Society had visited the German brethren. The travelers had read much in the written reports that made them all the more eager to visit the German brethren and see them face to face. Also they had regretted the failure of Germany to be represented by delegates at the Glad Nations Theocratic Assembly in Cleveland in 1946. This was due to restrictions imposed by United States authorities that prevented Germans from traveling to America. So it was the plan of the president of the Society for many months to go to Germany and serve them in assemblies. In spite of rigid regulations that curtailed travel to Germany by Americans, the authorities gave permission to all these travelers to visit Germany. The permit was granted by the Joint Chiefs of Staff of the American Military Government for Germany. So all papers were in order for the visit to Germany.

Shortly after two o'clock in the afternoon of May 26, 1947, the three travelers were waving from their plane to the small crowd of greeters who had followed them to the airport. The plane

roared down the runway of the Zurich airport. In a few seconds it was soaring northward to the German border. After reaching a safe flying altitude, the plane settled down on its course headed for Frankfort.

In spite of the overhanging low white clouds and the haziness of the atmosphere, a good view of the landscape below was afforded. The platted rectangular-shape cultivated plots, green fields and dark-green forest-covered hills girded with winding rivers passed beneath at a rapid gait. The ever-changing, beautiful landscape marked by thousands of roads and hundreds of small villages and towns was restful to the eye. As the plane approached Frankfort the silvery-appearing Rhine, with tall poplar trees on both banks standing like soldiers at attention, could be clearly seen. Soon the plane began to circle around the airport at Frankfort. From the sky bomb craters and the earth, scarred and scorched by war, could be clearly observed around the airport. Within one hour and twenty minutes after leaving Zurich the plane was smoothly running down the broad concrete runway of the army air force field at Frankfort. After taxiing about one mile to the passenger station, where the plane came to a stop, the travelers stepped out of the plane. Waiting at the entrance of the passenger station were several brethren who had driven from the Wiesbaden Branch office to greet the American brethren, the first of whom was Eric Frost, the Society's Branch servant in charge of all the work in Germany. After taking care of certain formalities of registration with the military authorities, the three travelers were driven to near-by Wiesbaden, about twenty-five miles from Frankfort airport. In Wiesbaden is situated the Society's Branch office for the American, British and French Zones, or the Western part of Germany.

On arrival in downtown Wiesbaden the three travelers registered with the visitor's bureau and billeting office of the Army Air Forces. There they were assigned space to sleep in. They were billeted in the Schwarzebock hotel, an army officers hotel. Privilege of eating in the officers mess hall at the hotel also was arranged. The hotel and the mess were operated at a cost basis by the government on American standards through American provisions shipped in from the United States by the army air forces.

When the travelers had checked in at the hotel they immediately made plans for the work to be done during their short stay with the brethren in the American Zone of such war-torn country. The schedule of the round-the-world travel of the president and his secretary did not permit a stay longer than eight days in Germany. They had to quickly attend to such business as could be taken care of and then leave on their journey to other countries. So plans were made to spend every minute possible at work with the German brethren in the Branch office to accomplish as much work as could be accomplished.

So the first evening at Wiesbaden was spent visiting a number of the brethren who work in the Branch office there. After the American brethren got acquainted with each German brother present and exchanged greetings, the president began checking on the conditions of the service and management of the work in Germany. All this had to be done through interpreters. One of the first things to check on was a rumor that had been brought out of Germany by an English brother and circulated throughout England. It was against the German brethren. It had reached the Continent and had spread through parts of France. It was brought to Brother Knorr's attention in Zurich. The rumor was to the effect that many brethren in parts of Germany were isolating themselves from the people of good-will. Also it was charged that some companies had been organized only of brethren from concentration camps and that such brethren would not permit persons who had not spent time in concentration camps to participate in any service meeting or *Watchtower* study, or go from door to door. Satisfactory proof was submitted by the brethren in the office at Wiesbaden that these rumors were lies viciously circulated against the organization by a group of murmurers and complainers who live in Hamburg, Germany. A thorough investigation showed that the faithful brethren who endured years of cruel torture and suffering in concentration camps had not done any of the things falsely reported against them. On the contrary, the investigation revealed that a special effort was made by these brethren to gather the Lord's "other sheep", the people of good-will. This was proved in the tremendous increase in the number of publishers in the field in Germany since 1945. They have thrown open wide the doors to the people of good-will in all of Germany, who are now flocking in. The faithful brethren are not dismayed or disturbed over the lies of the "evil servant" class who spread poison. They continue to work together in the gathering work.

After a friendly conversation between all the brethren, the first night with them at Wiesbaden was concluded by a report by Brothers Knorr, Henschel and Covington on their travels from the United States to Europe.

From Tuesday, May 27, to Friday night, May 30, eighteen hours each day were spent working with the problems of the brethren. Brother Knorr found no internal trouble in the organization in Germany. It is sound and was found to be resting on solid Theocratic basis, by God's grace and spirit. Unity and peace abounds everywhere in the organization in Germany. In spite of tremendous obstacles encountered by the brethren in Germany, they have, by God's spirit, been able to accomplish wonders in reorganization of the work, and reconstruction of worship of Jehovah in that land first scourged by totalitarianism, then devastated by war and now suffering from the shortages of a conquered nation.

The three American visitors did all within their power to help the German brethren in overcoming some of their difficulties in getting more material and obtaining more privileges from the authorities. Interviews were had with the officials of the American military government for Wiesbaden about a license to import a large stock of German books from the United States for use in door-to-door work, and also about permission to send some graduates of Gilead School to assist in the work in Germany. Also preliminary negotiations were made for the purpose of bringing some of the German brethren who speak English to the United States for special training at Brooklyn and to send them through the Bible School of Gilead. Also, inspection was made of part of a large unfinished building in the suburbs of Wiesbaden for the purpose of determining whether it could be completed for location of a printing plant for the supplying of literature to the brethren in the American and British Zones. Brother Knorr found it to be suitable also for housing of the Bethel family at the Wiesbaden Branch when finished. Accordingly, Brother Knorr and his companions called on the German mayor of the city of Wiesbaden to get the building. It was agreed that when repairs are finished, which may be twelve or eighteen months, the building will be turned over to the Society. This will be of great aid in reorganizing the work in Western Germany when the building is finished. The delay in completion of the building is due to shortage of critical building materials such as cement, bricks, iron and wood, much of which is now being shipped out of Germany to satisfy war reparations incurred by loss of the war by the Nazi government.

Also, while in Wiesbaden the president made a survey of the relief work done by the Society in Germany. During the last two years many carloads of food and clothing had been shipped to the German Branch for redistribution among the needy brethren. An inspection was made of the clothing redistribution depot in Wiesbaden. It was found that a fair and equitable distribution of the material shipped to Germany had been made. However, it was discovered that the food and clothing shipped was not adequate because of the great need and tremendous shortages of necessities of life in all of Germany. Shortages of food are especially acute in the large cities. The food at every meal at the Branch office consisted of soup made mainly of potatoes with no fat or seasoning. These are what are called "hunger rations" by the German people. The food is insufficient to satisfy from one meal to the next. This condition of food shortage is bad throughout all of Germany, that is, in each of the four zones, Russian, French, British and American, with it being perhaps a little better in the American Zone because American soldiers are not permitted to live off the German people, but must live on food shipped from the United States.

It became apparent to the president that the Society's relief shipments of food and clothing should continue to Germany, else the Kingdom service might be reduced. So the brethren in the Branch office were informed of the Society's plans to make larger shipments of food and clothing to Germany before the winter of 1947 strikes with its suffering. This would be done if the needed permits were forthcoming from the proper authority.

A convention had been announced to the German brethren, to be held in Stuttgart, in the southern part of Germany, on Satur-

day and Sunday, May 31 and June 1. This city is about 150 miles south of Frankfort. The visitors were hurrying all week to finish business in Wiesbaden in time to reach the convention on the first day. Stuttgart being also in the American Zone, no difficulty was experienced in travel as would have been if there were a zonal border to cross. On Wednesday night, May 28, a local meeting was held in an assembly hall of the Oranien German schoolhouse in Wiesbaden. Nine hundred seventy-five were present. On that evening the American brethren spoke of their travels, the work accomplishd in other countries, and talked on service matters for the encouragement of the German brethren.

On Saturday morning, May 31, a group of German brethren in the Wiesbaden office, together with the three American visitors, left by automobile for Stuttgart. The group arrived in Stuttgart after the assembly had started, but before the American brethren were scheduled to talk.

The convention could not be held in Stuttgart city limits, because there was no hall or public meeting place still standing that was large enough to accommodate the brethren. All the auditoriums and meeting-places had been destroyed by fire of the incendiary bombs or leveled to the ground, along with other buildings, by the "block-buster" bombs dropped on the city by the Americans and British during the war. The city of Stuttgart is over a half-million in population. It was destroyed more than thirty-five percent and damaged to a much greater extent. A place for the assembly was arranged for in Kornwestheim, an adjoining suburb of Stuttgart. Two large halls and the surrounding grounds enclosed by a high wire fence were rented from the Salamander shoe factory. One of the halls was an assembly room for the workers, and the other was a dining room for the workers of the factory. The halls were tied in by loud-speakers, and the grounds on the outside were also accommodated by loud-speakers.

By Saturday afternoon 5,500 brethren had reached the assembly point. Most of them had traveled by train from far and near in the American and British Zones. Many had hitchhiked rides. Some had come in crowded trucks. Few private passenger-car automobiles were used. Not many brethren had automobiles. Those who traveled by train had to endure the discomforts of travel worse than hitchhiking, because the people are crowded into the cars like cattle or perhaps worse—something like the crowded New York subways during the "rush hour", commonly called the "crush hour".

In traveling on a German train the people often find no standing room inside the cars; so some sit on top of the cars, hang on to the outside and sit over the couplings between the cars. In addition to travel inconvenience, the brethren had to face a housing shortage in the place of assembly, which meant that hundreds and perhaps thousands had no place to stay except on the convention grounds. Also the food shortage was another trouble to them. But in spite of all this the five thousand joyful conventioners had increased to seven thousand by Sunday, the last day.

On Saturday Brother Knorr spoke to the brethren on service matters after having delivered to the happy audience the love of their brethren all round the world from Brooklyn west through Asia and Europe picked up in his travels. He talked about the importance of not being bothered over little matters that sidetrack the publishers from service, especially instructing the brethren against becoming offended against other brethren because of the way of eating, dressing or other personal matters that are of no concern to the publisher or person offended. Other Scriptural counsel was given on the importance of giving praise to Jehovah by service and using the lips to tell of the goodness of Jehovah.

Brother Covington spoke to the brethren on the importance of continuing to fight to preserve their freedom of worship and to strive for even greater freedom. Also, he stressed the importance of insisting that Jehovah's witnesses are preachers and missionaries, and not peddlers. Also, a review of the persecution of Jehovah's witnesses in the United States for a period of ten years was related. Brother Frost and several of the German brethren also talked to the assembly enthusiastically on important matters.

The brethren gratefully received the discourses and talks. There was enthusiastic joy on the faces of all in attendance as the Saturday sessions ended. The hardships that make the whole German people gloomy and stoical showed no presence on the faces of these happy people who have little of worldly goods but much of the truth. They sang the Kingdom service songs with a ring that was unsurpassed by the huge crowd at Cleveland's 1946 Assembly. There was a sound of sincerity and a conviction of Jehovah's backing that struck deep into the heart of all who heard.

Inasmuch as the place of the assembly was in a suburb of Stuttgart far from the center of town, it was not wise to hold the public meeting there, because few people of good-will would walk such great distance. So a bombed-out showhouse, rebuilt and covered over with a circus tent, situated in the center of Stuttgart's devastation was rented. The talk "The Joy of All the Peoples" was delivered to an audience of about 3,300 persons, more than two thousand of whom were newly interested or strangers. Brother Knorr had the rapt attention of the audience throughout the entire talk. The crowd showed their appreciation by hearty applause.

Then the three visiting American brethren with their companions returned to the assembly grounds outside Stuttgart in the afternoon. The buildings and overflow crowds on the grounds had grown until everything was packed out. The three American brethren spoke to the intensely interested assembly about their travels and observations of the increase of the work in the lands where they traveled. The president also interviewed pioneers and members of the Bethel family, Wiesbaden and Magdeburg Branches, who could speak English, about coming to Gilead. Now all pioneers and others who cannot speak English are trying hard to learn the language so that when the time comes they will be able to qualify for application for Gilead training.

The closing session of the convention Sunday afternoon passed too quickly. It was soon time to close so that a thousand brethren could catch the train to Munich. Brother Knorr closed the convention with final words of admonition to faithfulness. He informed them of their wonderful privilege of holding forth the only light of hope to the people in these troublesome times. Then the convention was brought to a close by a lively song enthusiastically sung by the ringing-clear voices of the thousands in attendance. With a prayer the meeting was dismissed.

The three American brethren were invited by Brother Frost to go to the near-by railroad station and watch the Munich brethren board a connecting train to near-by Stuttgart, from where the special train to Munich departed. Because it was chartered, it was not overloaded like the ordinary German passenger train, but every available seat and standing space in it was filled. As many of the brethren as could get their heads out the windows on the platform side did so. Before the train started to move out of the station the brethren in one of the cars started singing the lively German march song of Jehovah's witnesses. By the time the train started moving the whole trainload burst out in singing and the voices of the passengers of the moving train drowned out the noise of the train and filled the entire station with music, which faded out as the train pulled out of the station. The windows of the platform side of this long train of a dozen coaches were filled with waving arms and rippling white handkerchiefs as long as the train was in sight after leaving the station. So all in attendance, including the speakers, at the convention left the assembly with a high feeling of gratification to Jehovah for the blessings of the two-day, Stuttgart convention.

After spending the night at Stuttgart the three travelers and their companions left early for Frankfort. There they completed some necessary business with the military authorities before going to the Frankfort airport. Thus the eight days of work and joy with the brethren in Germany came to an end, as the travelers waved good-bye to the group of Wiesbaden Bethel family members before their plane slowly moved away toward the runway for the take-off. Within ten minutes Frankfort was disappearing beneath and behind the three travelers as their plane roared southward over the beautiful green fields and forests toward Zurich, Switzerland. But the memory of such visit has not so quickly disappeared. It still remains indelibly.

The next day, June 3, after a twenty-hour stopover in Zurich to attend to certain important business with reference to the change of the work in Switzerland, the three travelers were boarding the plane for Prague, Czechoslovakia. This time they were accompanied by Brother Alfred Ruetimann of the Berne office of the Society. He went along as an interpreter. The plane flew out from Zurich to the northeast, over Lake Konstanz, beautifully nestled in the mountains in the northern part of Switzerland. Then over the rolling hills and fields of Czechoslovakia. Over Pilsen much

war damage from shell fire and bombs could be seen. Within two hours after taking off the ground at Zurich the plane was gliding down upon the runway of the Prague airport. On alighting from the plane the four were greeted by Brother Muller, the Branch servant of Czechoslovakia. They were driven by car to the Branch office and home situated in a suburb of Prague. After an inspection of the property a check was made of the affairs and operation of the Branch office. Also a report of the progress of the work in the land of Czechoslovakia was made to Brother Knorr by Brother Muller. An interesting part of this report was that in the Catholic part of the country, where there is much persecution of Jehovah's witnesses, there has been a greater increase in number of publishers than in the Protestant part of the country. In the Protestant section of the country there has been little or no persecution. But significant is the fact that such section has less than half as many publishers as in the part where there has been much persecution. Early the next morning the travelers were joined by Brother Muller and another brother from the Czechoslovakian Branch office in a flight by airplane to Brno [Brünn], a principal city of Moravia, located in the heart of the country. There a three-day convention had been going on one day. The public talk, "The Joy of All the Peoples," was advertised by placard and billboard throughout the city as well as by handbill. It was to be given on Thursday night, June 5, as the last talk of the assembly.

About the same talks were given to the brethren at the Brno [Brünn] assembly by the American visitors as were delivered at Stuttgart convention. Twenty-three hundred persons heard the public lecture delivered by Brother Knorr. Approximately seventeen hundred brethren were in attendance during the three days. They filled the two beautiful auditoriums of the Arena, a building rented by the gymnastic association to Jehovah's witnesses. While the convention was progressing scores of Czech gymnasts were playing games, doing gymnastics and exercising their bodies on the grounds outside the buildings. But this was no interference to the brethren in attendance, who appeared greatly satisfied to be visited by the president of the Society and his companions.

Since the public talk was to end the assembly, the closing greetings of Brother Knorr were delivered to the brethren at the afternoon session before the public meeting began. A song and prayer formally closed the convention. The public talk later delivered that day ending the convention was greatly appreciated by all in attendance. All went away rejoicing because of the message of the Kingdom.

The next morning the four travelers and the Branch servant were at the Brno [Brünn] airport early to board the plane to Prague. One hour after the plane soared off the ground with its passengers it was pulling up to the air depot at Prague. There the passengers had breakfast while waiting for the Norwegian plane to arrive which was to fly President Knorr and his secretary, M. G. Henschel, to Denmark. While waiting, plans were made for the further travel of Hayden Covington. The governments of Hungary, Rumania and Yugoslavia, including the Military Control Commission dominated by the Russians, had refused him permission to enter these Balkan countries. His next and last scheduled visit was a stopover visit in Vienna.

It appeared advisable that he return to Germany. The brethren there had requested his help in dealing with American and Russian military authorities in Berlin. The authorities here were the ones who fixed the policy for the military government in all of Germany. Also because brethren in many parts of Germany could not get to the Stuttgart assembly, it was decided by Brother Knorr that Hayden Covington return to Germany and work there, staying until his German Military Travel Permit expired on June 26. Soon the time of separation of the American brethren arrived.

Brothers Ruetimann and Covington had much red-tape and formalities to comply with in arranging their travel back to Switzerland through Austria. Therefore the two travelers hurried from the airport to go to the various diplomatic offices to get the necessary papers fixed. After driving all over Prague almost all day, the necessary papers were obtained so as to permit them also to leave by train the evening of June 6, the day of Brother Knorr's departure from Prague.

Although Czechoslovakia suffered from German occupation and from battles between the Germans, Russians and Americans on its soil, it has made a quick recovery. Almost everything is back to normal in the country. There is plenty of food and clothing and things are in good shape compared with that of other countries devastated by war. While there was not much bomb damage to its cities, there was much injury to the buildings from street fighting and house-to-house combat between the Germans and Russians. The work of Jehovah's witnesses is doing much to reconstruct the morale of the people and pure worship of Jehovah in this land.

The train for Vienna pulled out of the Prague station with Ruetimann and Covington waving farewell to the Branch servant, Brother Muller. Early the next morning the train was in the Vienna station. The station was open-roofed with partly standing walls serving as a boundary, the most part having been blown away by falling bombs during the war. A drive through the city streets from the station to the home of the Branch servant and then on to the hotel operated by the American army gave a good view of the city. The famous Austrian city, with all its beauty and glory, is now pitted with bomb scars. Blocks and blocks of buildings are gone. Some stand as ghostly empty towers giving testimony to the holocaust of war. All bridges over the canal through the city were blown up by the retreating Nazis, who also set fire to much of the city before leaving it to the pursuing Russians. It has been damaged more than some of the cities of Germany.

The convention in Vienna had been in progress for one day. Business in Brno [Brünn] and Prague, together with the delay of getting travel permits to Austria, had made the travelers one day late. The Austrian brethren were disappointed on the first day when the travelers had not made their appearance. Because of stringent military regulations against travel into Austria it was thought no one from America would be allowed to come. Great was their joy and surprise on the second day when Brother Covington and his interpreter, Brother Ruetimann, showed up at the assembly.

Both the visiting brethren were introduced to the joyous assembly by Brother Voigt, who, with his wife, went to Gilead School, and is now the newly appointed Branch servant for Austria. The convention on the second day was held in an assembly hall called Stephaniesaal. One thousand brethren and people of good-will attended. A good program was arranged for the day. The two visiting brethren spoke in the afternoon. Brother Covington gave the greetings of Brother Knorr and of the brethren in the countries where he had traveled. Then he spoke to the brethren on the service work and the importance of redeeming the time. A review of the increase of the work world-wide was made. A service talk on fighting for liberty and claiming rights of ministers was made. Then Brother Ruetimann spoke on the use of the tongue, which was based on the *Watchtower* article on the same subject. This talk was followed by a model service meeting and model Theocratic ministry school given by the Vienna brethren. Then Brother Covington spoke again to the assembly before it was concluded.

The next day, on Sunday morning, a visit was made to the Branch office, which is located in an abandoned, bomb-damaged schoolhouse. There a survey of the work and conditions in Austria was made. The brethren have been without literature to work with, but now through Brother Knorr's arrangements the Society's Branch office in Switzerland is shipping greatly-needed literature. But having no literature to work with has not stopped the work in Austria. The work has continued to grow. There has been a great increase in number of publishers. A greater increase is expected in the new organization there under the new Branch servant. The brethren in Austria have the same food and clothing shortage as do the German brethren. The present difficulties they have to cope with are almost identical to those of our German brethren.

On Sunday, June 8, the assembly was moved to another hall in another section of Vienna. One thousand brethren attended the last day of the convention. The Mozart Hall of the Concert House was filled to capacity. Following the *Watchtower* study the brethren were told by Brothers Ruetimann and Covington about the journey of Brother Knorr and of the travel of the brethren in Europe. The brethren were especially encouraged to hear of the work of reconstruction that the brethren in Germany have done since their liberation from concentration camps. The brethren in Austria, having had similar experiences under the Nazis, hope to do the same reconstruction work, by God's grace.

The happy assembly came to an end all too soon. With the closing talk and final words of encouragement by Brother Covington, followed by song and prayer, the convention ended. The brethren of Vienna rejoiced to know the important position that they occupy in God's organization through preaching. The enthusiastic crowd was reluctant to leave the beautiful building until the two visitors left. The visitors left from a crowd of waving brethren shouting "Auf Wiedersehen" [Till we meet again] and filling the steps and sidewalk outside the building. They left with a satisfaction that a good witness had been given in Vienna by the public meeting on Friday, attended by 1,700. During the convention 131 had been immersed. They knew this was only the beginning, because there is yet much work to be done in gathering the great multitude of the Lord's "other sheep" in Austria.

That night the two visitors boarded the midnight train for Zurich and Berne. After a twenty-four-hour ride which took them through the beautiful Austrian and Swiss Alps, they reached Berne filled with joy of their experiences.

Two days were spent by Brother Covington with the brethren in Berne. While there he helped the brethren complete plans for introducing the new method of working in Switzerland, which is to accept contributions for the literature and discontinue the practice of giving it away without accepting donations. Also, he helped give instructions to the brethren on how to deal with opponents at the doors and with laws prohibiting peddling. He also discussed with the lawyer the best methods to use in fighting the cases. He attended a meeting of the Berne brethren where they received their final instructions before launching the method of accepting contributions for the literature on the following day in Switzerland in accordance with the instructions given for the change by Brother Knorr at the Zurich assembly. After this he made plans to leave Switzerland on his second trip to Germany.

The next morning, Thursday, June 12, he left by fast train for Zurich in time to catch a taxi for the airport there, arriving in time to get the early Norwegian plane for Frankfort, Germany. The plane landed in Frankfort at 2:20 p.m. and by three o'clock the traveler was in downtown Frankfort completing arrangements for travel to Berlin. Some of the brethren from Wiesbaden met Brother Covington in Frankfort. After leaving the Military Travel office, where he registered, he hurried to the railroad station to get the Berlin Express, operated by the United States army, exclusively for military personnel and civilians with military permits and orders. Germans may not travel on these fast trains. The next morning early the train passed through Magdeburg, arriving at a suburban terminal in the American sector of Berlin at eight o'clock. Brother Covington was greeted by Brother Wauer of the legal department of the Magdeburg office of the Society together with an interpreter. After registering with the Berlin Military Travel office, billets in a hotel operated by the United States army were assigned to the traveler.

Germany is divided into four parts by the armies of occupation. The central part between the Russian, French and British Zones is governed by the Americans. Berlin, the principal city of Germany, although situated deep within the Russian Zone, is divided into four parts, each belonging to one of the four powers. Also situated at Berlin is the Allied Joint Control Commission, which constitutes a joint advisory board fixing policies for control of all Germany. It also acts as the liaison or channel through which all relations between the four occupying powers flow. Berlin thus becomes the most important military government center in Germany. This makes it freely accessible to an American citizen authorized to travel in the American Zone of Germany. Also, like Vienna, deep in the Russian Zone of Austria and similarly jointly controlled, once in the city an American can go anywhere in the city without regard to which power controls the district.

Time and space here do not permit a detailed description of the devastation of the city by bombs. Between forty and sixty percent of the city is entirely destroyed and the damage extends to an additional twenty percent. Downtown Berlin is destroyed to an extent of seventy-five percent. The trains of one railroad that goes to the center of Berlin travel through an area of the city for thirty minutes where not one standing and used building or house can be seen. Almost all hotels and government buildings have been destroyed, as well as all large store buildings.

All railroad stations have been bombed, and only parts of steel frames stand to identify them. Tangled girders of steel, heaps of rubble and devastated walls of bombed buildings stand up like a weird wilderness as far as the eye can see over the city. The Sport Palast auditorium, used by Jehovah's witnesses for conventions prior to the Nazi ban years ago, was struck by incendiary bombs and the steel beams are the only things that stand behind the sign Sport Palast, bordered on both sides by huge heaps of rubble. The streets are all repaired and open to traffic. They are crowded with a constant moving mass of persons walking about with shopping bags in quest of food obtainable only through barter. To sum up the description of the ruination and damage to the city it is estimated by building experts that it will take over twenty-five years to clean up the city and reconstruct the destroyed buildings.

Brother Frost, the Branch servant, could not be with the other brethren sent to Berlin to meet Brother Covington because there were preparations to be made at Magdeburg, in the Russian Zone, for the circuit assembly that was to be held there on June 14 and 15, on the Society's Branch office property. The highlight of the circuit assembly was the opening of the new Kingdom Hall, rebuilt and redecorated, having seating capacity of about nine hundred persons. The beautiful interior decoration makes it one of the prettiest meeting-places used by Jehovah's witnesses in the world. Two thousand persons filled the building and an overflow building, and packed out the yard, to hear the public discourse delivered by Branch servant Frost. Most of these were people of good-will, because there were only eight hundred brethren in attendance. One hundred and thirty were immersed at the assembly, showing many were new publishers. It was reported that about ten percent of those attending circuit assembly meetings in Germany have been immersed at the assemblies, showing the high percentage of people of good-will who are taking their stand with the Lord's people in Germany, and the great increase in the growth of the organization there.

The Magdeburg property was damaged by bombs during the war only to small extent. But the greater destruction was done by the German soldiers, Russians and vandals who successively occupied the property after confiscation by the Nazis in 1933. The brethren, on return from concentration camps, following their liberation on the defeat of the Nazis, found everything to be as desolate as if struck by bombs. In spite of extreme shortage of building materials the brethren pooled sufficient materials and labor to restore practically all the buildings and grounds to their former beautiful state. Since in Germany building materials are harder to get than food, the restoration has been a miracle and witness to the entire people of Magdeburg, including even the Russian military authorities and the officials of the local German government. The German officials have declared that if the rest of the German people could rebuild and reconstruct with the speed and efficiency of Jehovah's witnesses it would take little or no time to rebuild Magdeburg, which has been damaged and devastated more than many other German cities.

On Monday, June 16, the work with the military officials in American and Russian occupation governments was resumed in Berlin by Brother Covington. This required many interviews, arguments and appeals to higher authorities to carry out the desires of Brother Knorr to accomplish as much as possible for the German brethren and the reconstruction of true worship of Jehovah in Germany. Fast mail privileges through uses of military mails to Brooklyn were looked into and use of the cablegram facilities to American headquarters was negotiated. Arrangements discussed with military authorities at Wiesbaden and Frankfort were confirmed, including right to import German-language books. Also a great improvement in housing conditions was made for the Berlin Branch office. As a result of negotiations with housing authorities, through the commanding officer of Berlin, a priority available only to Americans in Berlin was procured. This gave the Society preference on some fine residences used by the military government which had been released by them. Accordingly a large house in the best residential district of the American sector of Berlin was procured. This will relieve the brethren in Berlin from the handicap under which they have been operating, provide living space for the whole office force and give plenty of room for expansion of the work in Berlin.

According to the spirit of the Potsdam Declaration there is full

freedom to preach the gospel in all Germany, including the Russian Zone, in which, however, there has been and now is trouble in some parts. In fact, throughout all Germany the brethren demand and get use of school auditoriums for public meetings and area book studies. The door-to-door and street work go on as in America, except that in Germany the brethren have books and booklets only to loan. None are placed even for contributions; they are worth more than money.

In the Russian Zone since 1945, over forty brethren have been arrested by the Russian military authorities, usually to be released after a short time by higher authorities. But in some parts of the zone the work is at present banned by some of the Russian officials who forget the Potsdam agreement or ignorantly regard that part of Germany under their control to be behind the "Iron Curtain" of Russia. Brothers Covington and Wauer called on the higher authorities in the Russian military government in Berlin about the matter. The Russians were told that the local commanders in the places where these arrests had taken place were apparently ignorant of the bulletin issued by the Russians showing Jehovah's witnesses were on the list of approved religious organizations issued by the High Command. At the request of the brethren, the commander promised to write a letter to the Magdeburg office informing them of the Russian military authority's approval to be published for use by brethren in dealing with lower Russian authorities in the troubled communities. Also, other commitments and promises for benefiting the work were obtained from the Russians. But to this day there are the cases of three brethren who were arrested in the Russian Zone of Germany by the G.P.U. (Russian Secret Police) while engaged in the witness work and who have disappeared completely. No one knows where they have been taken. The Russians refuse to give any information as to their whereabouts or the charges under which they are held.

Arrangements were made by Brother Frost for Brother Covington to travel with him and the interpreter into other parts of Germany to serve the brethren by delivering talks to assemblies. It was inadvisable to attempt to hold another big convention in Germany, because of travel difficulties and lack of time to prepare. So local meetings were arranged and company servants within traveling distance of each meeting were notified to come or send delegates to the meetings. On Tuesday before leaving Berlin one such meeting was held at which 1,050 local brethren and delegates attended. A small meeting of 250 assembled in Berlin was served later in the week. At these meetings the brethren were given the same information that had been given to the brethren by Brothers Knorr, Henschel and Covington at the Stuttgart convention. Brothers Covington and Frost both together spoke to the brethren for three or four hours at these assemblies. Everywhere the brethren went away rejoicing and enthused because of the benefits received. They were happy that Brother Knorr had taken notice of their inability to travel to Stuttgart and had arranged to see that they got the same message and greetings that the brethren who went to Stuttgart received.

On Friday, June 20, Brothers Covington, Frost and Pohl, the interpreter, went by air, British plane, to Hamburg to take care of certain matters before the assembly on Sunday. Seven hundred brethren heard the talks. They enthusiastically drank in the message received. Here the local people who were responsible for circulating false rumors against their brethren, which rumors had spread to England, were exposed and definitely branded as of the "evil servant" class. Then on with the message of reconstruction in Germany the brethren went to Hanover, where six hundred brethren were gratified by the visit of the American brother and his companions. Before returning to Frankfort and Wiesbaden the brethren went into the famous Ruhr industrial area, where the coal mines, steel mills and heavy industry are a tangled mass of steel girders and heaps of rubble. The devastation caused by bombs was seen for miles as the travelers proceeded through this area of Germany, almost as great and as well known as the Pittsburgh area of America. The final meeting in Germany was held at Essen, in the Ruhr valley. No building with a hall large enough for an assembly could be found. All had been destroyed and blown away with the other buildings. So the meeting was held in a suburb of Essen, at a coal mine, the building of which had not been destroyed. There the labor assembly room was rented. On June 24 the hall was packed out by a group of around nine hundred brethren. This final assembly was one of the most joyful of all held in Germany on this trip.

With the close of the Essen meeting Tuesday night, the brethren left on an all-night automobile ride back to Wiesbaden and Frankfort, so as to get some more important work with the American military authorities done before Brother Covington left Germany. After spending Wednesday and Thursday morning at such work, the brethren rushed him by car to the airport to catch the Danish plane for Zurich. En route to the airport they recounted the joys of being together and the work accomplished. For themselves and all the German brethren they expressed satisfaction and gratitude to Jehovah for the good work accomplished in behalf of relieving their troubles and expediting the rapid advance of the work in Germany. Then after rushing through the checking-out process with the military travel authorities the American brother, regretting to part with such valiant warriors for The Theocracy and outstanding preachers of the gospel, hurried to the waiting plane to depart. The exchange of farewell greetings and best wishes seemed like such a short time since the greetings in Frankfort two weeks before, because the all-too-short joyous days had passed lightning-like while in Germany.

It is well here to state the conclusions reached by the American brethren as the results of their visits to Germany. The many years of cruel torture, imprisonment, persecution and hardship have failed to quench the zeal of the German brethren. Their desire to serve Jehovah by preaching was not killed. They were preaching when they went into prison. When liberated, they immediately took up their preaching work at where they were stopped, and quickly caught up on organization instructions. They lost no time in organizing the work in Germany in harmony with Brooklyn Headquarter policies.

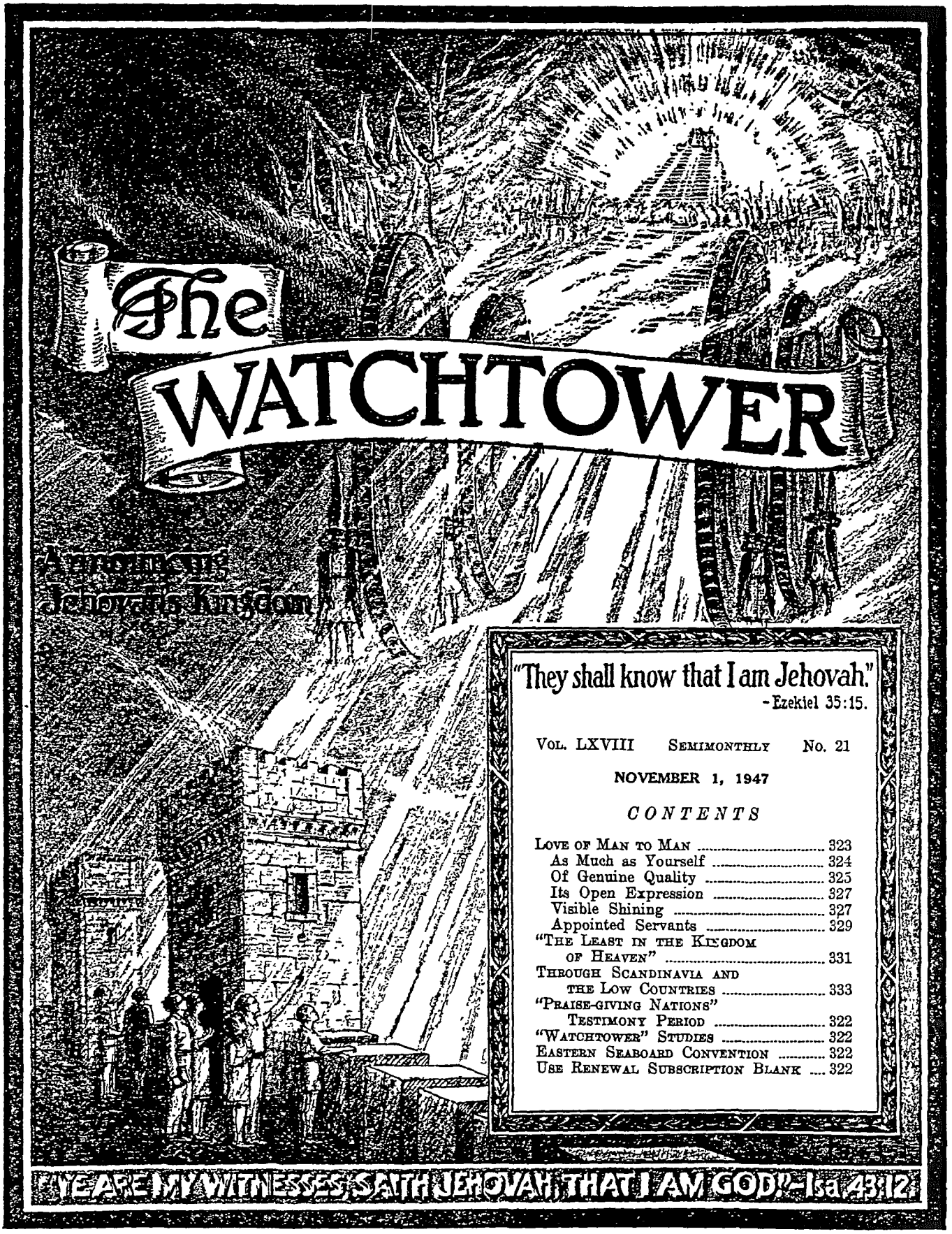
The brethren in Germany are conscious that their long imprisonment was in effect devastation of true worship in the land for many years. It is their determination to redeem the time in the reconstruction of true worship of Jehovah in Germany and, by God's grace, pay the Devil back double for the injury done to the work of Jehovah in Germany! They are determined to make up for the preaching they lost while languishing in concentration camps.

Shortages of food and clothing and the lack of automobiles do not constitute a barrier to them. They are not stopped even by lack of books and booklets. They are not dismayed by bad living conditions as a result of a housing shortage and the ravages of the war. They have the sword of the spirit, sharpened by regular study of *The Watchtower,* and are making full use of their feet and tongues to see that the gospel gets to everyone that will listen.

They look not upon their experiences in the concentration camps as the final test in keeping their integrity. They are thankful to Jehovah that they have been preserved to this time. They know it was not food and clothing and material things of this world that brought them through the fiery furnace of persecution.

They are not distracted by the things of this world. They have seen the things of this world disappear, like a veil of mist before the wind and sun, from around their persecutors and the mass of German people. It is the truth that stayed with them during the years of the persecution. The truth is the strong tower and place of refuge in these days of extreme hardship. So they know that it is the Kingdom that is the only worth-while thing. It constitutes the riches that endure.

They are aware of the fact that it was the strength gained from God's spiritual food and full faith in Jehovah that has brought them through to this day. They know their preservation has not been for them to sit down and muse over the past and wait for Armageddon. They have been saved to this day to gather in the Lord's "other sheep", and they are losing no time in saying to all people of good-will, "Come." They are not stopping there. They are teaching the people of good-will to say, "Come." And as a result there is a regular and steady increase in the work in Germany each month. They see full proof that there are bound to be many more people of good-will in Germany. The flowing streams in which they are coming are not expected to dry up soon, but are expected to reach higher levels. The German brethren really believe that they have a rich missionary field that will produce its share of the "great multitude" that will never die, which is their glorious treasure of service.



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

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NOVEMBER 1, 1947

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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* GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower Society in every case.

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Canada, 40 Irwin Ave., Toronto 5, Ontario	$1.00
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Translations of this journal appear in many 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.

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"PRAISE-GIVING NATIONS" TESTIMONY PERIOD

The "Praise-giving Nations" Testimony Period closes the calendar year of 1947, occupying the final month of December. Persons of all nations, without discrimination, are invited to take part in this special testimony, and those anxious to give praise to God and his kingdom by Christ will do so. For the aid of such in doing so, the Society's books are provided. During December any three of the WATCH TOWER publications, namely, *"Let God Be True", "The Kingdom Is at Hand", "The Truth Shall Make You Free",* and *The New World,* may be offered in combination for a $1 contribution in house-to-house and public work. Let preparations for this testimony period proceed in the stock and territory departments and in the weekly service meetings and in personal arrangements. We should close out this year 1947 with a mighty burst of praise through publishing the message. *Watchtower* readers, what about you? Write us, if necessary. Reports on work done should be made on the Society's forms at the end of this testimony period.

"WATCHTOWER" STUDIES

Week of December 7: "Love of Man to Man,"
¶ 1-20 inclusive, *The Watchtower* November 1, 1947.
Week of December 14: "Love of Man to Man,"
¶ 21-39 inclusive, *The Watchtower* November 1, 1947.

EASTERN SEABOARD CONVENTION

For the benefit particularly of the brethren living east of the Mississippi river a late autumn convention has been arranged for November 21, 22, 23, in the eastern seaboard city of Philadelphia, Pa. The spacious Convention Hall at 34th Street near Spruce, in that city, has now been engaged for the three-day assembly. At this convention the president of the Watch Tower Society and other official members will be present to serve on the platform as part of a specially prepared program. The public address will be upon the subject, "Permanent Governor of All Nations." Brethren that can manage their affairs so as to attend should at once get in touch with the Watchtower Convention Committee, at 1343 W. Venango Street, Philadelphia 40, Pa., for rooming assignments or other information. Kingdom publishers may also consult the past October issue of the *Informant* for additional details.

USE RENEWAL SUBSCRIPTION BLANK

The renewal blank sent you prior to the 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. LXVIII NOVEMBER 1, 1947 No. 21

LOVE OF MAN TO MAN

"Thou shalt love thy neighbor as thyself: I am Jehovah."—Lev. 19:18, Am. Stan. Ver.

JEHOVAH gave his chosen people of ancient times a rule of action by keeping which they could win his approval and also keep together as a prosperous united nation. If the rule were observed today, what a transformation it would work in human society! What a transforming power it would have exerted if it had been observed by the nation of Israelites to whom it was originally given! Yet, while not now observed by men of this world, that perfect rule of conduct will be enforced and will have full control in the new world which Jehovah God has promised to establish for "men of good will".

[2] The ancient nation of Israel, on its forty-year-long journey to its promised homeland in Palestine, was made up principally of natural-born Israelites. But it also had sojourning among it many friendly foreigners or strangers who feared the God of Israel as the true, living God and who desired to worship and serve him in direct company with the natural Israelites. Under this impulse they threw in their lot with the nation of Israel to sojourn among its people, forsaking, in order to do so, the worldly nations that worshiped demon gods. They wanted to be associated with the nation which the living and true God, Jehovah, had chosen to be a people for his purpose. Therefore Jehovah, when giving Theocratic laws to his elect nation, took notice not merely of the natural Israelites who descended from Abraham, Isaac and Jacob, but also of these God-fearing strangers or sojourners. Far from teaching racial hatred and national bigotry, Jehovah by his law showed his chosen people the righteous rule of love, based upon a common worship and service of the same God over all men. Specifying the things that such a rule of love would not let a person do to his neighbor, whether that neighbor were a natural Israelite or a God-fearing stranger, Jehovah said to the people of Israel through his prophet Moses:

[3] "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood [or, seek to have shed the blood] of thy neighbor: I am Jehovah. Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not [by conniving at his sin] bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah. And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God."—Lev. 19:16-18, 33, 34, *Am. Stan. Ver.*

[4] Jehovah gave as the reason for their cheerfully obeying this law of love the outstanding fact that he, Jehovah, was the Giver of the law and also that he, Jehovah, was their God whom they must love and seek to please with all their heart, mind, soul and strength. It was a Theocratic law because of being given by God.

[5] More than fifteen centuries later many natural Israelites who were under the law of Jehovah given through Moses became followers of Jesus Christ. Still this rule of neighborly love continued to apply to them, and now more so than ever before. This prophet, "Jesus of Nazareth" as he was commonly called, gave to them in his own self the finest example of what genuine neighborly love is. He said: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:12-14) And, because they were his friends and because they were in need due to being under the divine condemnation of death as natural-born sinners, this Jesus of Nazareth died for them, on a tree of torture. He did this in order that they might be ransomed from sin and condemnation and might enjoy the benefits and joys of everlasting life in a better world.

[6] A few days before Jesus died on the tree of torture as God's greatest martyr, a Jewish copyist of the sacred Scriptures came to him with a searching

1. What could keeping God's rule of action have accomplished?
2, 3. In his laws to the nation of Israel, of whom did Jehovah God take notice, and what did his rule of love specify?
4. What was to be the reason for their obeying this law of love?
5. How did Jesus give the best example of what neighbor love is?
6. How did Jesus emphasize this law of neighbor love to a scribe?

question. Concerning this, one of Jesus' disciples tells us: "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."—Mark 12: 28-34.

[7] Hence under no circumstances could the disciples of Christ Jesus desert or abandon that rule of neighbor love. In fact, the principle of that law was transferred from the nation of natural Israelites to Jehovah's new nation of spiritual Israelites under his great Prophet Jesus Christ. Thus those Jews in Jesus' day who became his footstep followers were never free from the obligations of that Theocratic law. In a discussion of proper Christian conduct, one of Jesus' apostles made it plain that this rule of love of neighbor was carried across from natural Israel to the new nation of spiritual Israel, in these lines of argument: "Let every soul be subject unto the higher powers. . . . Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet [anything that is thy neighbor's]; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."—Rom. 13: 1, 8-10.

[8] If being subject to the *higher powers* meant being subject to the political powers and governments of this world, such as are now bound together in the organization of the United Nations, how could true Christians keep this Theocratic rule of neighbor love? But this rule of unselfish neighborliness can be faithfully kept by true Christians in this twentieth century and in this "atomic age" because the "higher powers" to whom to be subject are the Ones from whom and through whom this law came, namely, Jehovah God, by whom the law is given, and Jesus Christ, through whom the law is given. If we subject ourselves to them rather than to the Hitlers, Mussolinis, and other totalitarian dictators and political bosses that get into office and power, then we can and will keep this rule that governs right and helpful conduct toward our neighbors.

7. How is it shown to whom this law of love was transferred?
8. To what higher powers must we be subject to keep this law?

AS MUCH AS YOURSELF

[9] God the Creator knows man better than man himself. With his knowledge and understanding of his creation, Jehovah God gave the law through Moses that Israelites should love their neighbors, including the sojourning strangers, as they did themselves. And when Jesus as the prophet greater than Moses repeated that law of neighborly love, he showed that he too knew man, whether perfect or fallen from perfection. Hence we read: "Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man." (John 2: 24, 25) He knew how man's mind worked, and he knew that man, whether Jew, Christian, or neither such, did love himself. He knew that you would feed yourself, that you would clothe yourself, that you would shelter yourself, all because you loved yourself. Hence he was not speaking contrary to human nature when he said you loved yourself and that the second commandment of God was that you should love also your neighbor to the same degree. Never do you, intelligently and with foresight, try to do wrong to yourself, and you should not do so, because you love yourself so much. That is natural, and there is nothing inherently wrong with that.

[10] A creature on earth that recognizes his Creator and tries to serve and honor his Creator loves himself naturally to such an extent that he would like to live, and live forever, not to himself necessarily, but to God, because eternal life gives him an opportunity to praise Jehovah God his Creator for eternity. He enjoys living now, because, with the life that he now has, he is able to do things in this world that bring honor to God's name and that make him known to others who want eternal life. Such a creature loves himself so much that, if he is wise, he will devote himself to Jehovah God, doing so through Jesus Christ our Savior, in order that he may attain to eternal life in the righteous new world that is so near at hand. And to urge him onward in his quest for an endless life in the new world of righteousness, the Creator's Word says to him: "Fight the good fight of faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses."—1 Tim. 6: 12, *Am. Stan. Ver.*

9. How did God and Jesus show it is not wrong to love ourselves?
10. To what extent does a God-fearing creature love himself?

[11] For faithful ones from among men there is reserved by God either life eternal in the heavens with Jesus Christ in his kingdom or eternal life on this earth which will be brought to perfection under the first thousand years of the heavenly rule of Jesus Christ. Those who consecrated themselves to God through Christ and whom God makes members of the true church of which Christ Jesus is the Head have their faithfulness till death rewarded with that eternal life in the heavenly kingdom in personal companionship with the King Jesus Christ. Others prove themselves faithful to Jehovah God, though not being members of the church or "body of Christ". These will have their unbreakable devotion to God rewarded with the gift of eternal life on the perfected earth under Christ's kingdom. There is nothing unrighteously selfish in a creature's seeking to gain such eternal life, because Jehovah God provides it through Jesus Christ, and he holds it out to persons with hearing ears and responsive hearts, and he invites them to strive for it. He understands his creatures thoroughly enough to know that the right-hearted among them want such life. There is on earth at this time only a remnant of those who are called and seeking to attain to the heavenly life in the kingdom with Jesus Christ. But the number today of those seeking the eternal life in human perfection on the earth is increasing to a great multitude the exact number of which the Bible does not give us.

[12] As it was foretold in the vision of things to come: "After this 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 [Jesus Christ], 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." (Rev. 7:9, 10) The members of this "great multitude" are the present-day companions of the remnant. They were foreshadowed by those good-will strangers who threw in their lot with the Israelites and who joined with them in worshiping Jehovah God. Jesus Christ spoke of them as his "other sheep" who are not of the same fold as the remnant of the church or "body of Christ" because the remnant have a heavenly eternity ahead of them whereas the "other sheep" of the "great multitude" have an earthly eternity in human perfection ahead of them. Said Jesus the Good Shepherd: "I lay down my life for the sheep. 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 10:15, 16, *Am. Stan. Ver.*) Through the Kingdom message which Jesus Christ the Good Shepherd is today causing to be proclaimed throughout the earth by his faithful remnant he has gone out searching for these "other sheep" as for lost sheep, and he is bringing them to himself to be the "one shepherd" over them as well as over the remnant.

[13] Which hope of life do you entertain, Mr. Reader? Naturally you want life for yourself, because without life you could not enjoy the works and the provisions of God your Creator. Now, if you want life for yourself, then, according to the second great commandment, you should love to see your neighbor also gain eternal life. You should love your neighbor just that much, and should accordingly help your neighbor to get that life provided by God through Christ which you want for yourself. It is unreasonable to want to destroy yourself. It is reasonable to want to live, not that you are inherently immortal, but because the knowledge of God and the enjoyment of his bounteous provisions make life worth living. So there is nothing improper and unduly selfish in loving yourself to the degree where you want a happy existence in God's new world of righteousness, whether in heaven or on earth. But in order to gain that, you must follow up Jehovah's commandments and instructions. In that way you will save yourself; that is, you will work out your own salvation with God's help through Jesus Christ. When we understand God's Word concerning what the glorious new world holds, we will work, and will work hard, to save ourselves; and there is nothing wrong in doing that.

[14] We love ourselves and want to save ourselves. But if, as God's second commandment lays upon us, we love our neighbor as ourselves, then we will want not only to gain salvation for ourselves but also to aid our neighbor to gain the God-given salvation, because we know that the salvation is for others besides just ourselves. This is the reason why Jehovah's witnesses today persistently go out into the field bearing the good news of eternal salvation by God's kingdom. They cannot keep this good news to themselves. Yes, it is because Jehovah's witnesses keep the Theocratic law and try to evince true love for their neighbors that they repeatedly go forth and make the rounds of their territory, visiting all their neighbors therein and presenting to them the opportunity to receive the life-giving Kingdom message.

OF GENUINE QUALITY

[15] It is easy for a person in Christendom to go to a religious building and join in with other religionists in singing the old-fashioned hymn, "I love thee, my Savior, I love thee, my God. I love thee, I love thee, and that thou dost know; but how much I love thee I

11. For what eternal life may lovers of life now strive?
12 How were those of the "great multitude" foreshadowed?
13. To aid him to gain what, should we love our neighbor?
14. Why, then, do Jehovah's witnesses persistently go preaching?
15. How do we prove our love to be true and of genuine quality?

never can show." But if that much-besung love is to be sincere and of genuine quality, it must make an effort to show itself; but just how? Very simply the answer comes back from God's written Word: "Everyone who believes that Jesus is the Christ is a child of God, and everyone who loves the Father loves those who are his children. This is how we can be sure that we love the children of God: it is by loving God and obeying his commands. For loving God means obeying his commands, and his commands are not burdensome, for every child of God is victorious over the world. Our faith is the victory that has triumphed over the world." (1 John 5:1-4, *An Amer. Trans.*) Loving God means, therefore, keeping that second great command, to love your neighbor as yourself. Love not only the spirit-begotten children of God, who have hope of the heavenly kingdom, but also the "other sheep" of the "great multitude". The victorious faith that triumphs over this corrupt, dying world rests upon true knowledge of God and of his Christ. So, loving our neighbors and wanting them to gain life by overcoming this world means we must go forth and share with them the life-giving knowledge that Jehovah God has imparted to us through his Theocratic organization under Christ the Head. Doing so, we prove our love true.

[16] Quoting the apostle's words in Romans, chapter twelve, beginning with verse nine and commenting as we go along: "Your love must be genuine." It is not something separate and distinct from ourselves that we can put on like a coat and take off when we do not want to exercise it. Our love, our unselfish devotion to Jehovah and to his devoted people, must be real, genuine and continuous with us every day of our lives. There must be no hypocrisy about it, by claiming and pretending to love God and at the same time envying, despising, begrudging and hating our neighbor. Genuine love will not be found in this world. It will not be found in war-minded Christendom which dominates this world. It will be found in among those who are entirely consecrated to God and striving to prove their love to him and to his people by keeping his commands. To such ones the apostle further says: "You must hate what is wrong, and hold to what is right." We can have no sympathy with what is wrong, even if committed by those dear and near to us by fleshly ties of family or by ties of close association. What is wrong is wrong, and we want to have nothing to do with it. Both Satan, "the god of this world," and his visible and invisible organization are wrong, and we cannot love them or hold to them. What we uphold is God's organization. We hold to it, for it is Theocratic and right. God's Word, which governs that organization, is right, and it directs us in the right way and in the right work. We want to lovingly help our fellow servant and our neighbor to keep God's Word and to publish it to others.—Rom. 12:9, *An Amer. Trans.*

[17] "Be affectionate in your love for the brotherhood, eager to show one another honor, not wanting [or lacking] in devotion, but on fire with the spirit. Serve the Lord." (Rom. 12:10, 11, *An Amer. Trans.*) In those words there is again an insistence upon love, and that toward the brotherhood. This has reference to the household of faith, to those who by consecrating themselves to God through faith in Christ Jesus have become children of God, all of which children are therefore brothers, or brethren composing one brotherhood in the Lord. For such our love should be with real affection, with a loyal family spirit, with warm appreciation of them for their work's sake, with recognition of them as children of our one Father in heaven, with concern for their final salvation as much as for our own. Loving the brotherhood with such true affection, and not in a sentimental way, we shall not find it hard to honor and respect them as servants of the Most High God. We shall be eager to help them in their service of him and to co-operate with them even if they, instead of ourselves, have been elevated to a higher position of service in the organization. Because they are devoted to our God and they represent and are associated with the Theocratic organization, we shall not lack in devotion to them.

[18] We ourselves are whole-souled in our devotion to Jehovah God and his organization. We speak of it and serve it with an enthusiasm that is contagious and that takes hold of our brethren and warms them up to liveliness in the Lord's service. It is no dying or almost cooled-off devotion, but is fired by God's spirit or active force which is operating within us as we try to serve the Lord God. Serving the Lord, rather than man or devil, is the most important thing that any creature could do on this earth. It is proper for a creature to do this who realizes and confesses that the Lord God has bought him with the precious human life of his Son Jesus Christ and that he is no longer his own nor any other man's, but belongs to the Lord God and owes him a life-long service. God retains in his service those who lovingly serve him, and he does so by preserving them for his further purposes. Hence the apostle urges us, "Serve the Lord," knowing that serving Him by showing forth his praises and recommending his kingdom to others guarantees to each loyal servant of God his personal salvation. Service to the Lord God today in this reconstruction time means the expanding of the pure worship of Him to all parts of the earth, that his name and Theocratic Government may be known

16. For whom must our love be genuine, but what must we hate?

17. For whom should our love be with real affection, and how?
18. Fired with what, must we now serve the Lord, and how?

and be great among our neighbors of good-will from the rising of the sun in the east to its going down in the west. Such service glorifies the Lord God and brings to us the desired life in the new world of uprightness.

ITS OPEN EXPRESSION

[19] There must be an open and outward expression of our love to God and to our neighbor in a practical way. In the same letter to the Romans (10:10) the apostle says: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." With Bibles so widely spread in so many foreign-language translations, millions of persons throughout Christendom have read God's Word, including that verse. They say they see in the Bible the principles of truth and righteousness. Hundreds of millions of them go to religious organizations as an obligation that they feel they must pay, and in their daily habits and customs and their dealings with their neighbors they are law-abiding, respectable people that never get into jail. In their minds or hearts they believe or assent to the existence of the God of the Bible and to the existence of Christ. But their mere mental belief, held concealed inside the heart, does not guarantee them salvation. Just being a "good" person according to the way the morals of this world count goodness does not bring life. Even such heart belief, which brings the imputing of righteousness from God through Christ, does not in itself save one. Such belief must be alive, expressive, dynamic, and prompting to action. It must have vigor and power enough to make an open confession courageously before witnesses in this world, and such confession must be with regard to the Lord God of salvation and with regard to his means of saving men by Christ.

[20] Such confession leads to salvation: "with the mouth, confession is made unto salvation." Do not deceive yourself because others say you are the finest person on earth; or because you read the Bible and are familiar with many or all of its books, chapters and verses and you believe in them. What if you do thus believe with the heart or mind. If you do not make confession with your mouth to other persons, to that neighbor whom you are commanded to love, you will be lacking in that which contributes to salvation, namely, confession with the mouth or with whatever means of expression lie within your power. Therefore it is your confessing to others about God's kingdom, it is your praising of God, it is your preaching of the good news, it is your using of your mouth or of your powers of expressing thought and information to others, that guarantees to you, and to each one of us, eternal life in the new world through Jesus Christ. It is essential for us to do that.

[21] Your study of the Bible is vital, but it must be followed up by confession. To the young man Timothy, who was acting as a special servant in the church, the apostle Paul wrote to remind him not to neglect the teaching of the Holy Scriptures to others, which means confession: "Let no one look down on you because you are young, but set those who believe an example in speech, conduct, love, faith, and purity. Until I come, devote yourself to the public reading of Scripture, preaching, and teaching." Take note that the reading of the Scriptures was to be public, especially because many in those days, just as in these days of shortages of paper, printing presses and books, did not possess copies of the Holy Scriptures. Also, when Paul wrote Timothy, the Christians had only the Hebrew Scriptures at hand. In our public reading of the Scriptures today we can either ourselves read or teach others to read the entire Bible, including the ancient Hebrew Scriptures and the later Greek Scriptures. Paul's words to Timothy were preserved in those Greek Scriptures in order that all of us serving God today might apply them to ourselves as far as they fit: "Do not neglect the gift you have, that was given you with predictions of your work, when the elders laid their hands upon you. Cultivate these things, devote yourself to them, so that everyone will see your progress. Look out for yourself and for your teaching. Persevere in your work, for if you do you will save both yourself and those who listen to you."—1 Tim. 4:12-16, *An Amer. Trans.*

[22] Well, then, by doing what could Timothy lay hold on salvation from God for himself and at the same time aid others, his neighbors, to share in that common salvation? By doing the public reading of Scripture, by teaching what it meant, by preaching God's kingdom, by keeping busy in God's work, by using his mouth to make confession. By doing all this Timothy would show love first to Jehovah God and then love for his neighbor as well as for himself. The way to apply the rule of love, and the way to gain salvation, are just the same for today as then. So follow them.

VISIBLE SHINING

[23] Jesus both taught and gave a personal example of love to God and love for one's neighbor. He knew better than his disciple John that "God is light; there is no darkness in him at all". Even Jesus Christ received light from that great divine Source of Light. For the glory of God he deflected it off and on to others that these might walk intelligently in such light. For that very reason Jesus on earth could

19. Besides belief, what must there also be, to gain salvation?
20. How can or might we deceive ourselves in this vital matter?
21, 22. How did Paul admonish Timothy to make confession, and how?
23. How was Jesus the "light of the world"?

say: "I am the light of the world. Whoever follows me will not have to walk in darkness but will have the light of life." (1 John 1:5 and John 8:12, *An Amer. Trans.*) Because Jesus brightly deflected the light from God off onto his faithful footstep followers, he not only was the light of the world but made them lights also. He said: "You are the light of the world! A city that is built upon a hill cannot be hidden. People do not light a lamp and put it under a peck-measure; they put it on its stand and it gives light to everyone in the house. Your light must burn in that way among men so that they will see the good you do, and praise your Father in heaven."—Matt. 5:14-16, *An Amer. Trans.*

[24] All those who profess to be Jesus' followers are under command to be and must be deflectors of the light to their neighbors and to all who will open their eyes to see. The light is not our own personal glory and winsomeness; it is not something to attract admiration and praise to ourselves and to make men followers of *us*. The light here spoken of is enlightenment concerning God and concerning his glorious purpose for the good of mankind through Jesus our Savior. This light magnifies Jehovah God and his Son Jesus Christ. It makes God and his kingdom by Christ clear and perceptible to the minds of those who open their eyes of understanding to the light. This is the light that you, if you are a Christian, are commanded to let shine. Doing so means educational work, a work of enlightening the bedarkened minds of the common people. It is a work that is slow and painstaking and requiring patience and endurance, but it is a good work, the best that could now be done. Mere mental belief with your heart is not sufficient, but is merely the start. Thereafter you, with your enlightened mental belief, must work to let your mental light from God's Word become known to your neighbors who are in the dark. Then they will see the good you do. Even your enemies will see it, but, whereas they might oppose it and misrepresent its purpose, the teachable persons who are seeking God will glorify, no, not you, but God our Father in heaven.

[25] They will glorify God publicly. Having heard the truth you were privileged to pass on to them, they will do the very same thing you are doing, glorify God. That means they will become God's servants, God's ministers of the gospel of light, consecrating themselves to him through Christ and then moving forward in action alongside of you. No matter how big God's visible organization may grow to be, no matter how many may associate themselves with his Theocratic organization on earth, they will all be ordained ministers of the gospel, all light-bearers serving the great Father of lights. All must minister to Him; which is to say, all must serve him in the unselfish way that he commands. If they love him, they will let no one hold them back from serving and ministering to him. And if they love their neighbors as themselves, they will unselfishly do their part as gospel ministers by serving the good news of God's kingdom out to others. By doing this they will save both themselves and others that hear them; which fact leads us to this sound conclusion, that praise to God guarantees our salvation.

[26] All considered, the sacred Scriptures make it plain and unmistakable that God's true people dare not and must not be passive in living as Christians, by being just kind, sweet and lovely in the everyday things of life over which worldly persons are prone to fret and be grumpy, developing, as men would say, a "beautiful character" that excites personal admiration. No; the genuine obedient follower of Christ must be active, positive, not calling attention to personal niceness and attractiveness, but beaming out to his neighbor the light that shows up God and Christ Jesus in their glory and life-saving power. The light is good; and letting it shine to others is good work; and the only way you can let your light so shine before men as to induce some to glorify God is to get out there among the people where they can see the good that you do and where they can get the benefit of it.

[27] When Jesus was filled with the spirit of God he went out preaching as the Light of the world. If you want to be part of God's organized people who are now the visible light of the world, it is necessary to likewise be "on fire with the spirit" and get out among the people, making confession with your mouth before them that they may be enlightened. This is what constitutes serving the Lord God now. "Serve the Lord," says the apostle. Not, serve the Roman Empire, nor the nations which were once a part of it in the apostle's day; nor serve Paul, nor any other man, whether he be the servant in some company of Jehovah's witnesses, or the servant of a foreign Branch of the Watch Tower Bible & Tract Society, or the president of the Society. Serve the Lord as his minister. Then you will be doing what is right and safe, and it will always bring you a blessing from above.

[28] Not to exalt and puff up any creatures, but to illustrate the right course of action especially under stress, let us review a practical example from history of our present decade. Germany and the countries invaded by the Nazi leader's troops have already been cited in these columns. After the Nazis' chosen leader for the Germanic people had dissolved the Watch Tower Branch in Germany and had

24. What is the light we must let shine, and how must we?
25. How will they glorify God, and what will they thus become?
26. Why must God's people not be passive in living as Christians?
27. Filled with the spirit, whom must we serve, and why?
28, 29. (a) What illustration of breaking up the organization is taken from the Orient? (b) How did the brethren proceed aright?

burned the literature and carted off Jehovah's witnesses to prisons and concentration camps to break up their organization and keep them out of touch with the central office in America, these ministers of the gospel kept on serving Jehovah God, without contact or communication with the Society's president or with its Branch servant. But also in the Orient, the Nazis' wartime allies overran a number of countries by brutal aggression. In the Philippine Islands before the sneak attack on Pearl Harbor, Hawaii, the Watch Tower Society had a Branch office, with some brethren stationed there and with 373 Kingdom publishers scattered among the many islands. Then Japan's warlords sent their hosts to invade the country. These quickly took everything under their control and caused a dispersal of our brethren. They broke up the organization of Jehovah's witnesses there, seizing their persons and taking the Branch servant and sticking him in a concentration camp with others, and obliging those still at large to go underground, not outwardly identifiable but still carrying on their ministry.

[29] Now what happened with respect to them all? Did they stop for lack of further instructions and sit down idly and say: "We cannot work as ministers of the gospel until we get specific organization instructions and letters from the president of the Watch Tower Society, telling us just what to do now under these present dangerous conditions"? No; they asked no human creature about what they were now supposed to do. True, they were scattered throughout the land with no visible organization to tie together all groups of God's people; they had no Branch office with a servant there at his post; they had no secret route of communication with the American corporation of the Watch Tower Society. But they had the written Word by which the Lord God speaks to those with hearing ears, and they betook themselves to his Word, whether they had copies of it with them or had its teachings and instructions written in their hearts for consultation. When V-J Day came, two years ago, and the liberation of prisoners in the Philippine Islands followed thereafter, the Society's Branch servant was freed and set up working quarters. A call to action, to God's service, was sent out, but not to just the prewar group of 373, but to an average of 1,033 publishers.

[30] During the time of dispersal and internment and underground activity, those prewar publishers looked to the Lord direct and consulted his Word or what they had learned from it. They did not cease making confession with their mouths to others in the general distress, but went on preaching, being wise as serpents, yet harmless as doves. They obeyed what God by Christ Jesus had told them to do. The Lord God blessed this courageous obedience to him and his King Christ Jesus, and he gave the increase, so that, when at last the Society's president attended a national assembly in Manila in the early part of April, there were 2,200 Philippine brethren present, and 4,200 persons turned out to hear his public address on "The Joy of All the People". Today there are more than 2,700 Kingdom confessors in the Islands, and around 5,000 are attending the Bible-study meetings that these active witnesses of Jehovah are conducting. There, then, in times of global war and military aggression and foreign occupation, was a practical example of Paul's further words admonishing us to love of God and love of our neighbor: "Serve the Lord. Be happy in your hope, steadfast in time of trouble, persistent in prayer. Supply the needs of God's people, be unfailing in hospitality."—Rom. 12: 11-13, *An Amer. Trans.*

30. How did they show love of God and neighbor, and increase?

APPOINTED SERVANTS

[31] "Supply the needs of God's people." Persons that are appointed to positions of special responsibility with special duties in a congregation have an excellent opportunity and a special privilege of supplying the needs of God's people. If they do so, they show love of their brethren, the brotherhood. The person that is made the over-all servant of the company organization will lovingly try to be a good servant as long as he is in that office. So also with the other appointed servants in the company, such as the assistant servant, the accounts servant, the stock servant, the territory servant, the advertising servant, the servant of return-visits, etc. None of these, if he takes a right view of the situation, will think that now because he is in such an appointed position he can sit back and do nothing and merely enjoy the honor of it all. How did that or any other servant get to his appointed place in the first instance? Only by being first a faithful Kingdom publisher with a suitable record. He was one of the thousands holding that most fundamental and important position in God's visible organization upon earth, that of being a publisher of God's kingdom. If it were not for the groups of such publishers of God's message, there would not be such servants appointed and installed in office. But now they are appointed to wait upon the organized group of publishers, to be their servants, and not masters.

[32] Sometimes when an individual gets a position of responsibility and prominence it goes to his head, as the saying is. He feels important. Instead of taking on the attitude of a servant, he assumes the position of a boss. He feels he has to tell the brethren whose needs he is appointed to supply just what they ought to do, and to dictate to them. God's Word com-

31. On what basis, and why, are servants appointed in a company?
32. What should such appointed ones be in actuality? to whom?

mands: "In love be slaves to one another." "Whoever wants to hold the first place among you must be your slave, just as the Son of Man has come not to be waited on, but to wait on other people." (Gal. 5:13, and Matt. 20:27, 28, *An Amer. Trans.*) Hence all appointed servants, be they directors of the Society, Branch servants, district servants, servants to the brethren, Bethel home or missionary home servants, company servants or any other designated servants, all of them should be slaves to their fellow publishers. That was why the literal English meaning of the Hebrew or Greek word in the Bible was given to them as their designation; they should be what the name says they are, *servants;* and that in actuality. They should render all their service as to the Lord God, however. "Do your duties heartily and willingly, as though it were for the Lord, not for men, for you know that everyone, slave or free, will be rewarded by the Lord for his good conduct."—Eph. 6:7, 8, *An Amer. Trans.*

[33] The apostle Peter had that very thing in mind when he wrote to the presbyters or elder brethren back there, saying: "Be shepherds of the flock of God that is among you, not as though it were forced upon you but of your own free will, and not from base love of gain but freely, and not as tyrannizing over those in your charge but proving models for the flock."—1 Pet. 5:2, 3, *An Amer. Trans.*

[34] There is no place for lording it or acting the mistress over the Lord's sheep in His organization. Taking himself too seriously an individual with a shepherd's duties might begin to think: "Well, I have been made a stock servant"; and then, "Now I am the assistant company servant"; and finally, "Now I am the company servant, now I *am* something!" Such a line of thought leads him to lord it over the Lord's sheep. He would not think that he now was really something in the organization because he had a distinctive, supervisory position in the company, if he but remembered one thing: that the essentially important position in the organization of God's sheep is that of being a minister, a position which is common to *all* of God's devoted sheep. All are His *ministers.* So as to assist all these ministers, the company servant and other appointed servants in the company were assigned to their respective places and duties. They were chosen because they had a commendatory record of service down till then, and so a little more work with special responsibilities was piled upon them. They were assigned their places in order to supply the needs of God's ministers. It was not that they might brag and boast themselves, but they were put in office to wait on their fellow ministers. If now they love their brethren, their nearest neighbors, as they do themselves, they will wait on them as much as they wait on themselves.

[35] Serving properly, those appointed servants in the organization will make it easier for their brethren to get out into the field, there to carry on their ministerial work and to confess with the mouth for their own salvation and for that of others. They have no appointment to be bosses or judges. They should be as reasonable, helpful and considerate as their instructions permit. Suppose the case of a certain minister, a sister in the Lord, comes up for attention. The servant might know nothing of the private circumstances of her case. He might not know the difficulties and handicaps that she has to go through. Possibly, in trying to keep care of her own child and to bring it up in the nurture and admonition of the Lord, her hands are tied down to quite little freedom of action outside. So it results that this sister, this minister, in her sincere endeavors, manages to get in just two hours in outdoor witness work for the entire month. Obediently she turns in her report at the company's Kingdom Hall, and it finally gets into the hands of the company servant. Suppose he stares at the report and says: "Humph! she should have done a whole lot more than that. *I'll* tell her!" At the earliest he goes to interview her and tells her something to this effect: "You are not fulfilling your covenant with the Lord. What you must do is to get out more into the field. You are neglecting your privileges!"

[36] Why should he thus scold? Why does he not think of the attitude and comment of the Lord Jesus Christ with respect to the widow who gave as an offering to the Most High God just a mite? Jesus was fully satisfied and pleased with that mite, for it was all she had and it cost her more than it did the rich to drop in large contributions into the temple collection box. (Mark 12:41-44) The poor widow made that contribution for the Lord. In like manner when a faithful-hearted sister puts in one or two hours a month in the field as a gospel minister, that minister did it as to the Lord, and not to the servants of the company nor for their praise or condemnation. If the Lord is pleased with it and gives her his blessing, so should the company servant be pleased and give her the full supply of her needs for her part in the Lord's work.

[37] If she wants to make a voluntary explanation of why her hours on her report are so low, then it rests with her to do so. Otherwise, the factors hampering her in field service are none of the servant's business. She took time from her private domestic affairs to confess with her mouth abroad in the field, true, just a few hours, but she rendered that as to the Lord God, likely under more difficult circumstances than

33. 34. (a) Against what did Peter admonish shepherds? (b) As against self-importance, what should a servant remember?

35. To what conduct in office have servants no appointment?
36. How does Jesus' attitude to the widow's mite fit in here?
37. Why not scold or require explanations from such a minister?

those of the excited servant who spent twenty to thirty hours that month out in the field. His effort was therefore less than hers, and hence hers must be appreciated whether we understand the circumstances or not. We should not get out of the realm of our own affairs by trying to investigate or by noisily scolding her on the basis of what *we* assume to be the state of her affairs. That is not love of the brethren. "You do not need to have anyone write to you about brotherly love, for you have yourselves been taught by God to love one another, and you are doing it to all the brothers . . . But we do entreat you, brothers, to surpass yourselves in striving to live quietly and mind your own affairs, and work with your hands, as we directed you."—1 Thess. 4:9-12, *An Amer. Trans.*

[38] It is God's teaching that we love one another, and that we love our neighbor, and God is the great "King of Eternity". This is a royal law that he gives us for our guidance in this day of selfishness that has run amuck. We shall not go wrong if we follow it and apply it practically and with sincerity and genuine affection. "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." (Jas. 2:8) Growing out of this royal law are Jesus' words: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12) This leaves no room for partiality, especially partiality toward our own selves. No partiality should be shown toward a Kingdom publisher or minister who reports many hours afield in service as against another who reports less but who is just as eager and earnest to serve the Most High God. As servants or slaves of one another in imitation of Jesus Christ, we will encourage all the brethren into that public confession with the mouth that wins divine approval and leads to their salvation. We will not be partial toward one nationality or race as against another, but will discern them all to be our neighbors if they are kindly disposed to the Lord and anxious for salvation that emanates from Him through Jesus Christ. We will love our neighbors of whatsoever nation, kindred, race and tongue, and we will therefore be moved to share with them the message of salvation which the neighborly love by others has passed on to us ourselves.

[39] We are here in this hostile world to help our brethren to win that salvation which is now so near realization in the new world of righteousness, a world united in worshiping and loving Jehovah God with all the heart, mind, soul and strength. Among those who hope to live together with their faithful fellow creatures in the righteous new world, *now* is the time to begin and practice to the limit that second great commandment of love of man to man, "Thou shalt love thy neighbour as thyself."

38. What law must we follow, and what partiality must we avoid?

39. Why are we here in contact with brethren in this world?

"THE LEAST IN THE KINGDOM OF HEAVEN"

"WHOSOEVER therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5:19, 20, *Authorized Version.*

A short time after saying the above in his sermon that he gave in the mountain, Jesus said: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."—Matt 11:11, *Authorized Version.*

By putting these two sayings side by side are we to understand Jesus to teach that whosoever breaks one of the least of Jehovah's commandments in the law of Moses and then also teaches other men to do so also will have a place in the kingdom of heaven and be greater than John the Baptist? Is a lawbreaker and a teacher of lawbreaking to gain the Kingdom and have a higher place than John the Baptist or than Moses himself, whom Jehovah God used to give the law but who was not greater than John the Baptist the forerunner of Jesus? How could such a breaker of the divine law and a teacher of such lawbreaking gain the heavenly kingdom at all? He could not; and according to Jesus he will in no case enter the kingdom of heaven. Neither will he be greater than John the Baptist or Moses in the new world to which these prophets will be resurrected. How, then, are we to harmonize the above two sayings of Jesus?

The difficulty with those who confuse themselves is that they take each saying out of its setting or context, and then they try to put them together to make the expression "the least in the kingdom of heaven" in both sayings mean the same thing. Partly to blame is the poor translation in the King James or Authorized Version and in Luther's Version of the Bible, for, in the original Greek text of the Bible, the word translated "least" is different in each verse. The Roman Catholic *Douay* reads better, saying at Matthew 5:19, "be called the least [Greek: *elákhistos*] in the kingdom of heaven," and saying at Matthew 11:11, "he that is the lesser [Greek: *mikróteros*] in the kingdom of heaven is greater than he." (See also Rotherham's, and *American Standard Version,* margin.) This fact in itself suggests a different meaning between the expressions in the two verses under discussion.

Who were those that broke or relaxed God's command-

ments, not excluding the least of them, and then went further and taught other men to do likewise? Jesus contrasted those law-violating teachers with himself, as is shown by his beginning of his sentence with the words, "whosoever *therefore*." At the time that Jesus spoke, the Mosaic law of Jehovah's covenant with the nation of Israel was still in force upon the Jews, including Jesus; and Jesus did not come to earth to destroy that law, for he respected it too highly as his heavenly Father's gift and he saw that it must be fulfilled rather than smashed. So he said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Because Jesus observed Jehovah's law through Moses and fulfilled it even to his death on the tree as the antitypical passover Lamb to take away the sin of the world, Jesus was "called great in the kingdom of heaven".—Matt. 5:17-19.

Jesus mentioned the scribes and Pharisees in the very next verse (Matthew 5:20). This suggests that the law-breakers and lawless teachers were such men. Jesus indicates that they were outwardly righteous, and that thus they were self-righteous; for he says: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees," etc. The record shows that they, together with the religious leaders in Christendom today, were the ones that Jesus had in mind. John the Baptist, who is to be not as great as the one who is "the lesser in the kingdom of heaven", said to those religious self-righteous persons some very stern words. We read: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father." (Matt. 3:7-9) Why did John speak in such fashion to these outwardly righteous men who were so highly respected by the common people? It was because they broke or weakened God's law, including the least commandment thereof, and also taught their fellow Israelites to do the same. Nevertheless, they hypocritically pretended to be righteous. Jesus exposed their hypocrisy in the following incident:

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded [in the Mosaic law which Jesus came to fulfill], saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say [to inquiring Israelites and hence teach them], Whosoever shall say to his father or his mother, It is a gift [to God], by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. . . . Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders [teachers] of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt. 15:1-14.

In that way the scribes and Pharisees broke, weakened or relaxed the commandments of God, and not the least ones either; and they taught others how to do so who wanted a loophole through which to crawl in order to get out from under the law of God's commandments. At the same time the scribes and Pharisees accused Jesus of being a breaker or weakener of God's commandment concerning the Sabbath. (John 5:18; 7:23) Jesus was therefore not guilty of intolerant speech when he publicly denounced those scribes and Pharisees as being viperish hypocrites. In a final burst of public condemnation of those lawless religious teachers he said in the presence of a multitude in addition to his disciples:

"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell [Gehenna] than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And [ye say], Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so 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 [Gehenna]?"—Matt. 23:1-33.

By the above array of scriptures we have factually established who the ones are that Jesus meant when he said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." We now ask, Shall such ones, namely, the scribes and Pharisees and their like, be in the kingdom of heaven at all? Shall they be greater than John

the Baptist in the new world of righteousness? Outwardly they were righteous men, but Jesus warned his disciples: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Well, then, in that case the scribes and Pharisees shall in no case enter into the kingdom of heaven. Why not? Because, unless a disciple of Jesus does not surpass such scribes and Pharisees in righteousness, he will in no case enter into the heavenly kingdom, and hence the scribes and Pharisees did not have enough righteousness or the right kind of righteousness to get into the heavenly kingdom. Jesus' own denunciation of those lawless lawyers and Pharisaic teachers answers in an unmistakable No to the above questions.

From this, then, what are we to conclude respecting the "least in the kingdom of heaven" alluded to in Matthew 5:19? This, namely, that to be such kind of "least in the kingdom of heaven" means not to be in the kingdom of heaven at all. Such one shall in no case enter into it. Jesus Christ himself was and is in the kingdom of heaven, and is called "great" therein. He, in his estimate of such a lawbreaker against the Mosaic law, called such one the "least" among men, the lowest kind of individual, because he was a religious hypocrite toward God and, like a viper, condemned to destruction.

At Matthew 11:11 Christ Jesus was not speaking of lawbreakers and self-righteous religious hypocrites. There he said, according to *An American Translation:* "I tell you, among men born of women no one greater than John the Baptist has ever appeared. And yet those who are of little importance in the Kingdom of Heaven are greater than he." Thus Jesus was there talking about those who keep the law of God, among whom was John the Baptist, with no one of them surpassing John in his high position with relation to God. Nevertheless, while no one born in the past of women had risen to a greater position than that of John the Baptist, yet the "lesser one" or one "of little importance in the Kingdom of Heaven" is destined to be greater than John and all other faithful men born of women before Christ.

To what is that strange distinction between faithful ones born before Christ and those faithful ones who follow Jesus' steps to the death due? It is due to the provision of God. His provision grants to the "lesser one in the kingdom of heaven" a spiritual resurrection to a place with Christ Jesus in his heavenly throne of the kingdom, a place of little importance in comparison with the all-important place of Christ Jesus the King of kings. On the other hand, God's provision grants to John the Baptist and other great servants prior to John an earthly resurrection in a human organism, that thus they might be visible representatives of the kingdom of God, to serve as God's princes among mankind in all the earth.

A further explanation of Matthew 5:18, 19 will be found in the issue of *The Watchtower* of November 1, 1945, ¶ 11-15, pages 325, 326, and in the book *"Let God Be True"*, ¶ 4-8, pages 172-175.

THROUGH SCANDINAVIA AND THE LOW COUNTRIES

EARLY in the morning of June 6 we had risen and taken a plane from Brno to Praha, the capital of Czechoslovakia. It was necessary to wait a little more than an hour for the plane of the Norwegian Airline that was to take us to Denmark. It was pleasant for Brothers Knorr and Henschel to have the good company of Brother Covington, of Brooklyn, Brother Ruetimann, of the Berne office, and Brother Müller, of the Praha office. We talked of the possibility of our flying over Berlin on the way to Denmark, but when we were aloft we discovered that the plane was flying directly west. Inquiries brought the explanation that up to the present time the Norwegians had been unable to obtain permission from the Russian military authorities to fly over German territory occupied by the Soviet forces. So they had to take the long way around. We travelers were thus given an opportunity to see more of Germany's countryside, especially of the small towns and wooded areas. We flew westward through considerable rain to Kulmbach, which is north of Nürnberg, and then turned northwest to pass near Fulda and Kassel. Then north to Hanover, where we could see whole blocks in the middle of the city had been leveled to the ground. We thought it very bad, but when, a short time later, the plane passed over Hamburg we saw things were far worse there. Whole square miles of the city were absolutely flat. Here and there walls of buildings remained standing, but all roofs and floors had been blown away or burned out. Most of the docks were a mass of ruins. Our bird's-eye view of Hamburg told us this was a place of extreme devastation. We had seen a lot in the few moments over Hamburg.

It was not long until we spied the sea and then the flat islands that belong to Denmark. After Hamburg it was a great contrast to see the clean, well-built cities and villages of Denmark below us. We flew low because of the dense clouds above, and at 1:15 p.m. that Friday the plane effected a smooth landing at Kastrup Airport. Our brethren were there to meet us and hustled us away to the Branch office. Most of the brethren were in the field busily advertising the public meeting for the coming Sunday. The convention was to open that evening.

The Society had obtained the largest hall available for the assembly, K. B. Hallen, a sports arena, surrounded by athletic fields, very modern in design. Much to the surprise of all, the opening session had an attendance of 3,123. The entire program for the three days was well arranged and the instructions on service matters as well as discourses delivered were most beneficial to the convention. The demonstrations put on were well executed and very pointed, much to the edification of the conventioners. The pioneers and servants to the brethren were extended an opportunity to make preliminary application for enrollment at Gilead, and many responded. The two Gilead graduates in Denmark have been of much help to the brethren and they have been able to improve working conditions in the companies they are serving as servants to the brethren. Included in the program was the baptismal service, and 202 were immersed. This was very good for such a small country and shows why in Denmark there are over three thousand publishers.

The public meeting was arranged for on the afternoon of Sunday, June 8, when 4,034 packed out the auditorium. Hundreds were standing. The lecture, "The Joy of All the People," that had been given on the world tour was also appreciated by the Danish people seeking to know more of God's Word and Jehovah's provision for man to gain

eternal life. It was the best public meeting attendance in Denmark.

Clothing and some foods are not plentiful in Denmark, but the people are carrying on. Fuel for heating is still short. Some of the bomb shelters constructed during the war are in the process of being demolished, but to some extent the people are still feeling effects of the war in an economic way. Our few days in Copenhagen were kept very full, because there was much to do at the office and in obtaining of visas and looking after other matters before the journey on to Sweden and Finland. But we thoroughly enjoyed our visit in Denmark.

The journey to Sweden was made on June 9 via the Danish Airline. The day was not clear. It had been raining and storming but the weather was good enough to allow for air travel. The pilot chose a low altitude, keeping below the clouds all the way from Copenhagen to Stockholm. This made the trip more interesting than most flights, because we could see the countryside clearly: the hundreds of lakes, the small islands along the Baltic coast, the numerous forests, and the well-kept farms and villages all contributed to the beauty of Sweden in the summer. We passed by many rain showers, and watching these was very interesting. The sky was broken and the sun shone through at many places, giving a bright background to the pouring rain. The pilot chose not to go through the showers, but around them, and often the rain was falling between the plane and the sunshine. The appearance was as though the clouds were being swept down to the ground, becoming more transparent as they fell. Flying directly under the ceiling of the clouds gave us opportunity to see the clouds pouring out heavy dark vapors that became thinner and thinner the farther away these vapors got from the ceiling. How interesting it was to see the rain being made!

Before we arrived at Stockholm we passed beyond these stormy skies and came into skies as blue as the flag of Sweden. It was much warmer here. Soon we caught our first glimpses of the red roofs of Stockholm's very modern apartment houses. Then came to view the white and cream-colored walls of the buildings. What a splash of colors in the bright sunlight! The green of the trees and the blue of the waters surrounding Stockholm's islands added to the scene. And our brethren were on hand to meet us when we landed at the airport. After clearing the customs we made our way into the city to spend the remainder of the day with the family of the Bethel home established there in Stockholm.

This time Stockholm was just a junction point for us. Actually we were on our way to Finland. On the afternoon of June 10 we boarded the Bore I for Finland and were soon moving eastward through the narrow Swedish waterways leading out of Stockholm. Now we were quite far to the north, and, while we could not see the sun at midnight, still its rays of light were so strong that the sky never got completely dark. It was difficult for us to get used to sleeping in the daylight. Going to bed when it is very light and then having the sun shine brightly before three o'clock in the morning is disturbing to one's sleep. The only thing to do was to cover the window with a heavy curtain to cut out the light.

By the time the boat arrived at Turku we had passed thousands of beautiful wooded islands of the Baltic. The last time we made the trip our ship had to push through the ice. Then we made it during the shortest days of the year. Now there was plenty of daylight and the surroundings of Turku were easily visible to be enjoyed, but once again it was raining. At Turku we found many of our brethren waiting on the quay to meet us despite the pouring rain. They had many flowers with them. The Branch servant had come over from Helsinki to meet us. Arrangements were made to travel from Turku to Helsinki by car, and this afforded us an opportunity to see some of the Society's property in the rural area along the way to Finland's capital. The countryside reminded us of eastern Canada: it was heavily wooded. The rain continued all the way to Helsinki and, except for one flat tire, everything went fine. It was good that evening to meet with the family and to talk with the brethren who had recently returned from America as graduates of Gilead.

The convention was to begin on Friday, the 13th, but the servants to the brethren and pioneers were invited to come to Helsinki a day earlier for special meetings and instruction. The president of the Society addressed the servant to the brethren meeting in the afternoon and the pioneers in the evening and answered their questions pertaining to the work. Not only the pioneers were invited to the meeting, but those who were interested in the pioneer work and contemplating entering it; so there were 200 in attendance.

Being in Helsinki a day early had another advantage for the pioneers. The brethren in Canada had sent tons of clothing to Finland and this also gave the pioneers the opportunity of making a selection of their needs prior to the assembly. They were very grateful for the many good things that were sent to Finland, and most of them obtained sufficient clothes to keep them going in the work all of this year and probably all of the next.

The convention program began Friday morning with assembly for field service in the big Messuhalli, the largest hall in Helsinki. Just behind this hall is the great stadium which was built before the war by the Finns in anticipation of holding the Olympic games in 1940. Also behind the hall in an open field the brethren set up a very unusual kitchen for the feeding of the conventioners. Big outdoor stoves used by the army were borrowed for the occasion and all food served during the convention was prepared and cooked out in the open. There were many interesting occurrences at this convention. The influence of the Finnish brethren who had been called to America to attend the School and the Glad Nations Assembly at Cleveland could be seen on this convention. During the convention itself two releases were made: a booklet and the book *"The Kingdom Is at Hand"*. They surprised the whole convention by publishing their own *Messenger*, which could easily be done because the Society has its own printing plant in Helsinki. All these things added much to the enthusiasm of the assembly and it was truly alive.

The brethren had arranged for several displays. One was to show the progress of the work in its different forms of activity from 1911 to 1947. In 1911 there were five publishers. These were represented by the small figure of a man. Increases were shown at intervals of about ten years each, the size of the man increasing each time. The largest man was in 1947, when the new peak of 2,223 had been reached in March. (However, the latest figure for May, compiled just before the convention began, showed a new peak of 2,534.) Similar charts were made for other items, such as subscriptions, of which there are now 24,878, and books and booklets, back-calls, etc. At a glance one could see the excellent progress of the work in Finland since 1911, when the work began with only five persons, including the present Branch servant.

Another display was very interesting. They had copies of all publications printed in Finland during these years; and this was truly amazing to see, for they had almost all of the publications that have appeared in English. The

recent English publications not yet translated were included to show that they would eventually appear in Finnish.

Another attractive feature of the convention hall was the reproduction of the calendar in different form. The year's text was made up in three lines—Finnish, Swedish and English. This gave strength to the backdrop of the platform. Reproduced directly under the text was a large drawing in color of the Brooklyn Bethel home, the headquarters of the Society. To the right and left of this picture for almost the whole length of the hall were individual colored paintings of each of the Branch offices that appear on the calendar, but, of course, they were very much enlarged so that they could be seen by the audience.

The convention itself was very well attended; 2,740 publishers and interested persons assembled on Saturday evening. A few hundred Swedish-speaking brethren attended the special Swedish meeting on Saturday morning. At the public meeting the whole auditorium was filled, with hundreds standing on the first floor and balcony. There were 5,300 present.

The immersion service was also well attended; 184 were immersed.

Announcement was made, too, that any of the brethren in need of clothing could go to the Branch office after the public meeting and they would be permitted to take what they needed, or they could call Monday. By Monday noon all of the clothing that the brethren in Canada had sent to the brethren in Finland was gone, and it will, without doubt, be put to good use. The gifts of the Swedish brethren a year ago also greatly aided the publishers of Finland to stay in the work. This work has resulted in gathering many of the Lord's "other sheep" unto the organization.

In addition to the convention, much work had to be done relative to the Branch office, and new appointments were made and brethren assigned to look after certain duties that will advance the work further. An effort was also made to purchase paper for Brooklyn.

The time flitted by, and Monday, June 16, we took the train and headed for Turku. It was a very crowded train. On the same train were many brethren who were traveling home from the convention. The train went right to the quayside, and when we were finally through customs and other controls and aboard the good ship Wellamo we waved good-bye to upward of 70 brethren on the quay. We sailed away in a brilliant evening sunlight which gave us a wonderful view of the harbor and the channel. Two brethren from Denmark who attended the convention were also aboard, and we enjoyed their company. The trip back to Stockholm was uneventful. It afforded the travelers an opportunity to get to bed early, and we were glad to catch up a little on lost sleep.

At Stockholm the Branch servant met us, and we were soon at work at the office. Here again every effort was made to obtain Swedish newsprint by getting in touch with the large paper mills, but there was no success. Even if paper could be obtained, it would have a price five times what it was before the war and two and a half times the price of paper now selling in the United States when it is available.

The convention was held in a large athletic arena known as Eriksdalshallen. It began on Wednesday night and continued through Friday, the 20th. The publishers did an excellent job of advertising the public meeting, using handbills and very large signs. They were working against odds, because Friday night when the public meeting was to be held was the beginning of what they call midsummer in Sweden, a holiday of great popularity, and everyone who can leaves the city for a vacation. Of course, when the schedule was made for travel this was not known; so the meeting could be held only at the time when the president of the Society was there. In spite of this, however, one of the largest public meetings of the Lord's people held in Stockholm resulted: 3,256 attended, filling the main hall, with a few seated behind the speaker. At this midweek assembly 1,900 brethren were in attendance.

Sweden is not quite as prosperous now as it was the last time we visited there. The work of the brethren in Sweden is going very well, however, and they reached a new peak in publishers, of 3,092, in the month of April. This made the hearts of all the brethren very glad. Seventy-six were immersed at the convention. The splendid increase in the work can be attributed mainly to the circuit work and the assemblies now being held. Brother Pramberg, a graduate of Gilead, is the district servant and his is a very happy lot of visiting the 19 circuits established throughout Sweden. The pioneer work is going on very well and many of the pioneers are anxious to attend Gilead.

Immediately after the public meeting on Friday evening we had to hurry away because in one hour the train was leaving for Oslo. Brother Eneroth, the Branch servant in Sweden, accompanied us to Oslo to aid with interpreting at the convention. We were three hours late in arrival in Oslo because somewhere along the route a train had jumped the track and short-circuited the power lines. At the Oslo station the Branch servant for Norway, Brother Anderson, formerly of Brooklyn Bethel, along with other members of the Bethel family, were on hand to meet us. The convention was already in session, it having begun Friday night and we arriving Saturday noon. Meetings were being held at the People's House. The highest attendance of brethren was 878. At the public meeting, which was held in Oslo under the dome of the big Colosseum Theatre, there were 1,462. Thirty-nine were baptized on Sunday morning, following which was the meeting with the pioneers and servants to the brethren. Some of these also wish to attend Gilead School.

Splendid improvements have been made in the arrangement of the work of the Society, the Bethel Home and the way the field service is carried on. It is now to the best interests of the brethren and people of good-will in Norway. Now the publishers are of one mind. There is no dissension or trouble in Norway as there was a year and a half before. What difficulties the brethren have had with one another have all cleared away. They have forgotten the past and have set their mind and heart to the preaching of the gospel, and this with excellent results. A new peak in publishers was reached during May of over nine hundred publishers. There are some boats now in the service and the truth is getting to isolated points along the coast, in the fjords and on the islands.

The Norwegian pioneers appreciated greatly the gift of clothing from the Canadian brethren and had the opportunity of making a selection of what they needed. The rest of the clothing will be distributed among the company publishers.

Again the president of the Society tried to obtain paper, and was able to get a small quantity at an exorbitant price; but this was necessary in order to keep the presses going in America for publishing the *Awake!* magazine.

General living conditions in Norway have improved during the last year and a half and we found the people looking brighter and many more activities going on in the shopping districts. Cars were numerous on the roads and food seemed to be fairly plentiful, although rationing is still in force.

Our stay in each of the Scandinavian countries was much too short, it seemed to us, but it is a joy to report to the

brethren everywhere that the work in Denmark, Norway, Sweden and Finland is going along very well and that splendid strides have been made during the past year. A good witness is being given and the brethren appreciate better than ever before their responsibilities and their proper stand for the Kingdom. It was a real blessing to meet with them again and to convey to them the love and greetings of their brethren we met all along the way, as well as to receive their request to take love to the rest of the brethren we would meet throughout the world. It is good to tell of their determination to stand shoulder to shoulder with their brethren world-wide and to endure to the end.

On Tuesday, June 24, we left Oslo by KLM airline for Amsterdam. The Norwegian Bethel family came to the airport to tell us good-bye, and as our plane took off we saw them waving from the visitors' enclosure. En route we viewed the fjord leading to Oslo from the Skagerrak, as well as the many rocky islands, the inlets and the beautiful rugged countryside of southern Norway. We made a brief stop at Kristiansand, refueled the plane, and then flew out over the North sea heading toward the Netherlands.

Our visits in the low countries would be brief. The story of the Netherlands, Belgium and France will be covered in detail by the report from Brothers Franz and Suiter, who served the conventions in these countries. It was necessary for the president of the Society to check a few matters in these countries; so a very fast trip was arranged, spending two days in each of these places before going on to the London convention.

While in the Netherlands we attended a meeting with the Amsterdam company and 900 brethren filled the theater that had been engaged. It was good to have the opportunity of speaking to them again and to hear from the Branch servant and others about the excellent convention they had in Amsterdam. By comparison, Amsterdam and the Netherlands have made marvelous strides in recovery from the wartime since our last visit a year and a half ago. The marks of war are not nearly as manifest, although there is still the warfare condition in the East Indies that affects the people somewhat. The people are settled down and trying to reconstruct their country. At the same time Jehovah's witnesses are putting forth earnest efforts to push ahead with the preaching of the gospel. New peaks have been reached in publishers serving the interests of the Kingdom in this land too during 1947. During the visit a new Branch servant was appointed by the president of the Society: Brother Gerrit Jansen, a graduate of Gilead and native of the Netherlands.

After finishing the work there we traveled by train to Belgium, there to meet Brother Holmes, the Branch servant, formerly of the United States and a graduate of Gilead, as well as to meet the Brussels Bethel family. Here their problems were discussed and arrangements made for advancing Kingdom interests. We observed the good work that has been accomplished in the past year and a half. A new peak of 969 publishers had been reached this year.

In both the Netherlands and Belgium the Society recently purchased new homes for the use of the members of the Bethel family and for office space, and all of the brethren greatly appreciate this. More efficient work is being done. The homes are very comfortable and are fine structures for the Society's purposes.

Friday evening a meeting was held with the Brussels company. Both French and Flemish brethren assembled together in the same hall. These were spoken to through two interpreters.

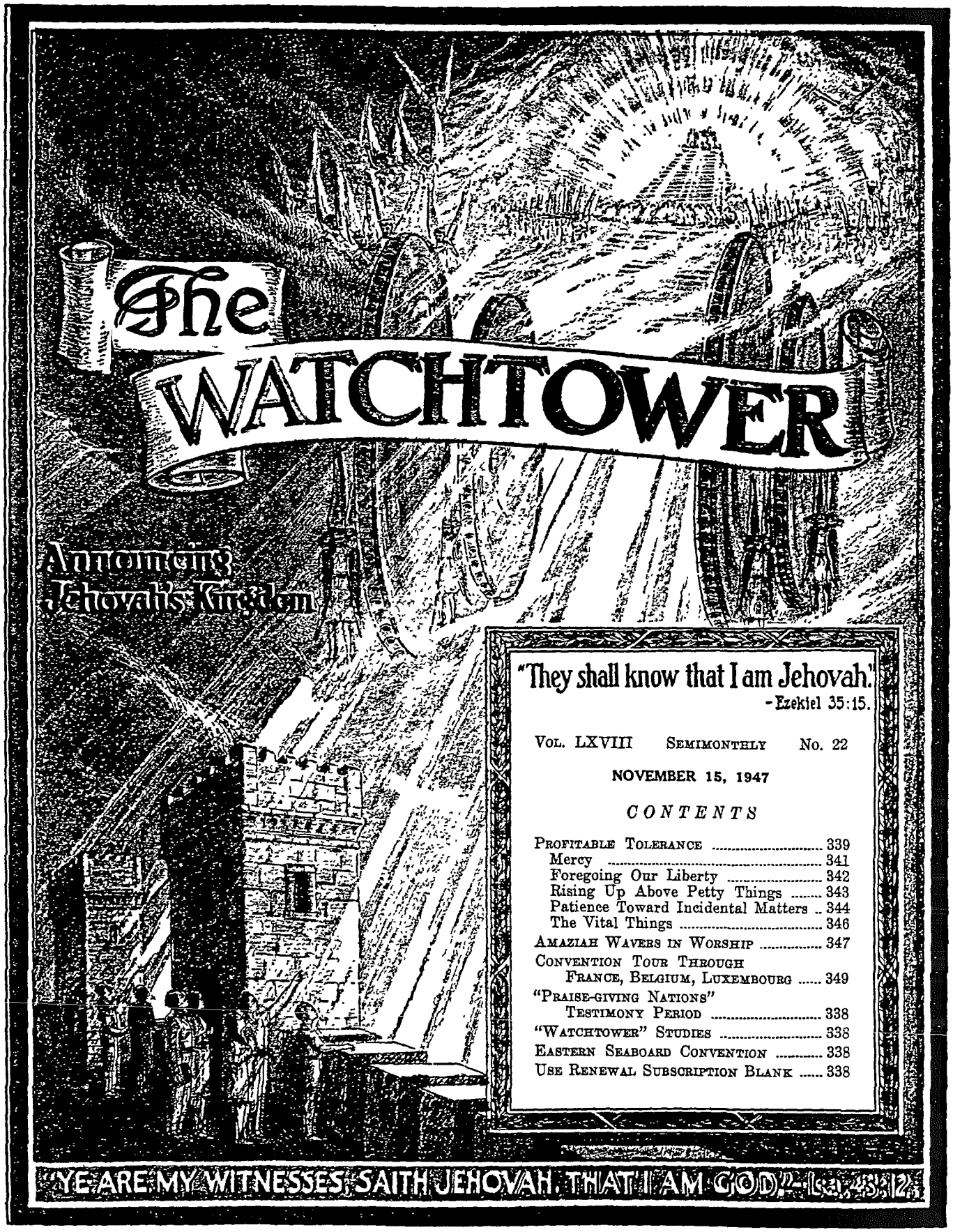
The attendance was 200. The next day, Saturday, was spent at the Branch office, handling matters of business and discussing the problems confronting the publishers of Belgium. Preliminary arrangements were made for the sending of more graduates of Gilead School into Belgium.

Sunday morning, June 29, we said good-bye to all of the members of the family of the Brussels Bethel and took the train for Paris. The French brethren were at the station, there to welcome us and tell us that in an hour and forty-five minutes we were to address an assembly at Chemistry Hall. It certainly was a joy to our hearts to see 750 Parisians assembled there, and it was indeed a pleasure for Brother Henschel, Brother Covington and Brother Knorr to address these brethren. It was in Paris that the two world travelers met Brother Covington again after he finished his work in Germany and went on into Switzerland, there to spend a few days before coming on to Paris for this meeting and to take care of some business that was urgent.

One of the matters to be decided by the president was the matter of getting a better location for the Bethel family in Paris. Arrangements were made for raising the money to make the purchase of the home which will give the brethren much better working conditions and will bring them all together under one roof. A visit was made to the Society's attorney in Paris and suggestions were offered to speed up the matter of the Society's recognition by the government so that the work in France may move along at a better pace. The next issue of *The Watchtower* will give the details of the conventions in France which were served by Brother Franz and Brother Suiter. The visit of these travelers, Covington, Henschel and Knorr, was much too short in Paris, but there was a convention soon to assemble in London. Brethren had been invited from all parts of Europe and from the States to come to this "Praising Nations Assembly", and so we must be on our way. Reluctantly we left our brethren at the station, promising them that as soon as we could we would return again, but in the meantime all of us would press on diligently, pushing forward the advance of true worship.

As our train pulled away from the station, our minds were turned toward London and the big assembly that the British brethren had been working on diligently for months. The travelers were anxious, too, to see Brother Franz and Brother Suiter and the brethren in the Bethel family in London and to bring this tour of all nations to a fitting climax. So on we traveled in haste through the beautiful countryside of France, by the bombed railroad stations, and on into Calais, a seaport practically ruined by the war. During the hours of sunset we crossed the Dover Straits by boat, and then journeyed by train to London. At Victoria Station we received a hearty welcome, and all of us could talk to our brethren without an interpreter. Sometimes we would pause, waiting for someone to repeat what we said, before we realized that everyone understood.

For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; . . . Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.—Isaiah 45:18, 22, *Am. Stan. Ver.*



"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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower Society in every case.

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"PRAISE-GIVING NATIONS" TESTIMONY PERIOD

The "Praise-giving Nations" Testimony Period closes the calendar year of 1947, occupying the final month of December. Persons of all nations, without discrimination, are invited to take part in this special testimony, and those anxious to give praise to God and his kingdom by Christ will do so. For the aid of such in doing so, the Society's books are provided. During December any three of the WATCH TOWER publications, namely, *"Let God Be True", "The Kingdom Is at Hand", "The Truth Shall Make You Free",* and *The New World,* may be offered in combination for a $1 contribution in house-to-house and public work. Let preparations for this testimony period proceed in the stock and territory departments and in the weekly service meetings and in personal arrangements. We should close out this year 1947 with a mighty burst of praise through publishing the message. *Watchtower* readers, what about you? Write us, if necessary. Reports on work done should be made on the Society's forms at the end of this testimony period.

"WATCHTOWER" STUDIES

Week of December 21: "Profitable Tolerance,"
¶ 1-20 inclusive, *The Watchtower* November 15, 1947.
Week of December 28: "Profitable Tolerance,"
¶21-39 inclusive, *The Watchtower* November 15, 1947.

EASTERN SEABOARD CONVENTION

For the benefit particularly of the brethren living east of the Mississippi river a late autumn convention has been arranged for November 21, 22, 23, in the eastern seaboard city of Philadelphia, Pa. The spacious Convention Hall at 34th Street near Spruce, in that city, has now been engaged for the three-day assembly. At this convention the president of the Watch Tower Society and other official members will be present to serve on the platform as part of a specially prepared program. The public address will be upon the subject, "Permanent Governor of All Nations." Brethren that can manage their affairs so as to attend should at once get in touch with the Watchtower Convention Committee, at 1343 W. Venango Street, Philadelphia 40, Pa., for rooming assignments or other information. Kingdom publishers may also consult the October issue of the *Informant* for additional details.

USE RENEWAL SUBSCRIPTION BLANK

The renewal blank sent you prior to the 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. LXVIII NOVEMBER 15, 1947 No. 22

PROFITABLE TOLERANCE

"What if God, though desirous to display his anger and show his might, has tolerated most patiently the objects of his anger, ripe and ready to be destroyed? What if he means to show the wealth that lies in his glory for the objects of his mercy, whom he has made ready beforehand to receive glory?"
—Rom. 9: 22, 23, Moffatt.

JEHOVAH has tolerated for thousands of years those who corrupt mankind and who misuse the earth. In this course he is the greatest and best example of tolerance. Men, when suffering under injustice and oppression, have questioned his wisdom in being so tolerant, and in being tolerant so long, with such wicked oppressors and workers of injustice. They have not searched the Bible diligently enough to find out the underlying reason why he has permitted such wrongdoing by man to man and by devils to men. He has permitted it in a negative way in that he has not prevented it. They misinterpret this to mean he is responsible for such evil and that he has sympathy with it, and that he does wrong in letting righteous men suffer from such evil. The psalmist David suffered much wrong at the hand of jealous enemies but never did he condemn God for permitting it. He looked ahead to the grand time when God's tolerance would cease and he would root out the doers of wickedness from the universe. Notwithstanding his own sufferings from evildoers David could praise the Lord God, "for," said he in fullness of faith, "thou art not a God that hath pleasure in wickedness: evil shall not sojourn with thee. The arrogant shall not stand in thy sight: thou hatest all workers of iniquity. Thou wilt destroy them that speak lies: Jehovah abhorreth the blood-thirsty and deceitful man."—Ps. 5: 4-6, *Am. Stan. Ver.*

[2] Jehovah God showed he could end his tolerance with wicked creatures on our earth when he caused a global flood to sweep them from the face of the earth, preserving only righteous Noah and his household of seven others with him in the great ark. In the four thousand years since then, why has the Almighty God of righteousness tolerated the wicked, permitting them to overspread the earth and to multiply their wickedness today beyond that of any previous time? Jehovah God, speaking through his prophet Moses, summed up the answer to the long-baffling question when he said to mighty Pharaoh of Egypt: "By now I could have stretched out my hand and struck you and your people with pestilence, so that you would have been effaced from the earth; but this is why I have spared you: to show you my power, and to have my fame recounted throughout all the earth." (Ex. 9: 15, 16, *An Amer. Trans.*) Six nation-wide plagues Jehovah God had already brought upon that land of slavery for the Egyptian government's refusal to let his chosen people of Israel march out in freedom for the Promised Land; and still the oppressive Pharaoh, backed by the priests and other religious advisers, resisted Jehovah's demand. All the common people of Egypt had suffered losses and hardships, and yet the national government survived. Why did God tolerate that mighty government in its opposition to him and its continued and intensified oppression of his chosen people? It was in order that the direct point in question might become sharp and clear, Who owns and rules the earth?

[3] Actually that issue of terrestrial concern was related to the supreme question at issue, Who owns and rules the universe? Who is supreme ruler of the universe? This issue of paramount importance was tied in, because Pharaoh, God's visible opposer, was Satan's visible representative and servant. The name *Satan* means *opposer,* and it was in reality Satan the Devil that was here opposing Jehovah God by influencing his servant Pharaoh to oppose Jehovah God and to keep on oppressing Jehovah's chosen people. Satan's aim has all along been to gain the control of the entire universe and to be like the Most High God, and hence Jehovah's words uttered to Pharaoh are in fact directed at Satan. They explain why He has tolerated the ambitious and wicked activities of Satan the Devil and his servants from the time of his fall into sin six thousand years ago until now. It is in order to let Satan the Devil show he is unreformable and let him build up his wicked organization to its greatest strength. Then at the time when it appeared strongest and most firmly rooted, Jehovah God could

1. How has Jehovah been tolerant but been misrepresented for it?
2. How did he sum up the reason for being so tolerant?
3. How was this tied in with the supreme question at issue?

display his superior power over it and destroy it and halt its wickedness. By this he would have his own sovereignty and supremacy vindicated and made famous in all the earth and heaven. Never again would there be reason for the dispute over universal sovereignty to be permitted to arise in any part of the universe.

4 The vindicating of the sovereignty of the Most High and Almighty God is greater and of more consequence to the universe than all the suffering of human creatures that is permitted until this supreme issue is decided for all time by Jehovah's show of power against his combined enemies. What, then, is the purpose of the sufferings incidental to the deciding of the issue? What is the benefit, if any, of such sufferings? The purpose and benefit are made clear in the case of the Son of God, Jesus Christ. Although he is God's own Son and also the One through whom Jehovah God made the earth and man upon it, he suffered on earth as no other man has suffered or will ever suffer.

5 In Jesus' case the sufferings for righteousness' sake served the purpose of proving that God's most trusted servant could not be driven by sufferings to rebel against the universal sovereignty of his heavenly Father, but that he stood firm for it in the midst of an opposing world, willing to endure ridicule, reproach, misrepresentation and persecution to the death for such an uncompromising stand. The benefit to Jesus was that by such sufferings that God let come to him for no fault of his own he learned perfect obedience to God his Father. He showed that his obedience was no shallow, superficial thing but was motivated by perfect love toward God. Hence Jesus was fearless of any present painful consequences for rendering perfect obedience to the Most High God. By this faithful and obedient course he vindicated God as the rightful Sovereign of the universe, and Jehovah God his Father rewarded him with the appointment to be his Chief Servant in finally vindicating God's universal sovereignty and sacred name. God raised him from the dead and clothed him with all power in heaven and earth, and appointed him to be King of kings in the promised kingdom of God. By this kingdom the final vindication of Jehovah's sovereignty and name will be brought to pass. Convinced that Jehovah God would come out the winner in the long-standing controversy over sovereignty of the universe, Jesus when on earth as a man preached and taught the kingdom of God and exhorted men and women to seek it first above any other thing.—Matt. 6:33.

6 The Almighty God and Creator has a right to let his faithful creatures on earth suffer because of tolerating the presence and activity of the wicked enemies. God's right to do this is especially manifest when we see that the suffering we endure because of faith and obedience toward God results in vindicating his sovereignty, and it perfects our obedience if we faithfully suffer, and God will reward such obedience and faithfulness to him with everlasting life and blessing in the righteous new world in which Jesus Christ will be King of kings. For these past nineteen centuries men and women have been called to follow in Christ's steps and to share in Christ's death and resurrection, and these will be rewarded with Kingdom glory, honor and immortality in the heavens with him. A great multitude of others on earth today believe in God and hail Christ Jesus as his anointed King and have therefore consecrated themselves to God as loyal subjects of the King Christ Jesus; and these will have their faithful devotion rewarded with living forever on this earth as perfect creatures in the image and likeness of God. A reign by Christ Jesus for one thousand years over this earth will transform it into a state of which the garden of Eden was a model, and it will be their happy home for all time to come. The faithful men and women of the centuries before Christ who also proved their integrity toward God will be raised from the dead and will share this terrestrial home with them. Besides that, any of the unjust ones who may be brought forth from the graves and who will reform and render unswerving allegiance to God's universal sovereignty as represented by the kingdom of his Son will be pardoned through Christ the King, and they will find a permanent place in this blessed earthly paradise for perfect humankind.

7 For the sake of realizing his glorious purpose to vindicate his universal sovereignty and irreproachable name Jehovah God has held off from at once destroying the wicked. He continues to tolerate the devils and wicked men until his own appointed time arrives for the "battle of that great day of God Almighty", in which he will halt their organized wickedness by destroying them. They are like clay vessels which the Potter reserves for destruction. However, Jesus' faithful followers who share in his sufferings and death are like prized vessels which the great Potter favors with his mercy and which he reserves for heavenly glory with Christ.

8 This is the point of argument at which the apostle is driving when he writes: "Why, scripture says to Pharaoh, *It was for this that I raised you up, to display my power in you, and to spread news of my name over all the earth.* Thus God has mercy on anyone just as he pleases, and *he makes* anyone *stubborn* just as he pleases. 'Then,' you will retort, 'why does he go on finding fault? Who can oppose his

4, 5. How were the purpose and benefit of such suffering made clear in the case of Jesus Christ?
6. How is God's right to let us suffer for his tolerance shown?

7, 8. To realize his glorious purpose, to what course has God resorted toward human vessels of his creation? and why rightfully?

will?' But who are you, my man, to speak back to God? *Is something a man has moulded to ask him who has moulded it,* 'Why did you make me like this?' What! has *the potter* no right *over the clay?* Has he no right to make out of the same lump one vessel for a noble purpose, another for a menial? What if God, though desirous to display his anger and show his might, has tolerated most patiently the objects of his anger, ripe and ready to be destroyed? What if he means to show the wealth that lies in his glory for the objects of his mercy, whom he has made ready beforehand to receive glory—that is, for us whom he has called from among the Gentiles as well as the Jews? As indeed he says in Hosea, Those who were no people of mine, I will call 'my People,' and her 'beloved' who was not beloved; on the very spot where they were told, 'You are no people of mine,' there shall they be called 'sons of the living God.'"—Rom. 9:17-26, *Moffatt.*

MERCY

[9] God has thus been tolerant of the wicked in their willful, malicious wickedness. He has also been merciful toward the weaknesses of those who become his consecrated people. He has been merciful to the Gentiles or non-Jews by ending the exclusiveness of his favor to the natural Jews and by opening up to uncircumcised Gentiles the opportunity of becoming united with Christ Jesus in the heavenly kingdom. He forgives the sins of all those who consecrate themselves to him with faith in the ransom sacrifice of Jesus Christ. Even after God shows this mercy to them and makes them his consecrated people, they still have their human weaknesses and imperfections of body and mind, and it is necessary for him to be merciful toward them. If now God has mercy upon us, we ought also to be very merciful with one another. For who are we to withhold mercy from anyone to whom Jehovah God shows mercy through Christ Jesus? Also, God is tolerant toward the wickedness of those willful sinners who are reserved to destruction in his due time. Ought we not, then, to be tolerant toward those of the consecrated people of God in their habits, customs and imperfections, hoping for them to come to better understanding of matters after further instruction? To abide in God's mercy, we must cultivate his disposition and must copy him by showing mercy to others: "Blessed are the merciful: for they shall obtain mercy."—Matt. 5:7.

[10] In companies of God's people there are sometimes minor things that do not appear so clearly to all minds. In a company organization an observer will occasionally find arguments and squabbling over things of no basic importance, extending even to the point of debating with fellow Christians about what they should eat. To one who enjoys flesh foods regularly, a member of his company will say: "You have been eating a lot of meat lately, and it is bad for your health. Watch what is going to happen. You had better stop if you want to please the Lord." To another who is a vegetarian, a person of different diet may say: "You are wrong in holding yourself down to fruits, greens and vegetables. You ought to eat some meat. Put that into your diet." Thus an argument will start about diet, which finally appears to become of more importance than considering and discussing the Kingdom, judged from the way it engrosses their time, thought and attention and the way it heats them up. Ought it to be so? Not if the Kingdom is the first thing to seek!

[11] What is the way to correct such an unbalanced state of things? The apostle Paul, who had a similar question to deal with, suggests the way. Recommending tolerance respecting matters of minor importance which should correct themselves in the Lord's due time, Paul wrote to those in the heathen city of Rome: "Treat people who are overscrupulous in their faith like brothers; do not criticize their views. One man's faith allows him to eat anything, while the overscrupulous man eats nothing but vegetables. The man who will eat anything must not look down on the man who abstains from some things, and the man who abstains from them must not criticize the one who does not, for God has accepted him. Who are you to criticize someone else's servant? It is for his own master to say whether he succeeds or fails; and he will succeed, for the Master can make him do so."—Rom. 14:1-4, *An Amer. Trans.*

[12] Both kinds of men here discussed are Christians, for Paul's letter is addressed "to all that be in Rome, beloved of God, called to be saints", according to his introduction at Romans 1:7. But one of these Christian men has one idea about eating as a Christian, and the other has another idea. Both of them made a full consecration of themselves to Jehovah God through Jesus Christ, and both were immersed in water to symbolize that fact. Further, they were also "baptized into Christ" and hence "baptized into his death". (Rom. 6:3) Both men were active in letting their Christian faith be known to others by telling the Kingdom message abroad as Paul the apostle did, "publicly, and from house to house," for the apostle says to that first-century congregation at Rome: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." (Rom. 1:8) But unwisely they got into a controversy about diet. There was danger that they might get so deep into this argument and keep pushing it to the fore so often that eventually one or the other or both might be stumbled and be pushed

9. What reason, then, have we for being merciful and tolerant?
10. How will arguments over diet arise and grow to undue size?
11. Who has a like problem, and what did such one recommend?
12. What kind of men were the disputants? and what was their danger?

out of the truth of the Kingdom. Some of our readers might say that this could not happen; but the apostle Paul actually had to take time out and sit down and, among other things, write those Christians at Rome and tell them to quit arguing about their diets. This controversy had loomed up to such proportions and had grown to such importance with some that those involved began to judge one another according to what they ate and to pass sentence upon their being Christians or not according to their diet.

[13] It is not our assignment from the Lord to go about criticizing someone else for what he eats or how he eats it. The apostle Paul had once been used as a messenger of the church conference at Jerusalem to carry its special letter to various congregations of Christians instructing them, among other things, "that ye abstain from meats offered to idols." (Acts 15:29) In his day some Christians did eat flesh from animals that had been offered to religious idols. Suppose, now, that Paul, in his work "from house to house", should make a return visit at the home of some person found interested, to talk the truth further to him, and this interested person invited Paul: "Come back next week; come a little early and have dinner with us." After seating himself at the table, would Paul say, pointing to the flesh on the meat-platter: "Where did you get that meat? Did it come from the shambles where they sell meat offered to idols of heathen gods? I must know this before I offer a prayer of thanksgiving to God for the food spread before us." We cannot imagine the apostle doing this, because in his letter to the Corinthians he advised acting to the contrary. He was more interested in preaching the Kingdom gospel to any such hospitable person than in arguing about the food graciously set before him on the table.

FOREGOING OUR LIBERTY

[14] Note the tolerance of the apostle on this score as he writes: "Eat anything for sale in the meat market without raising any question, as far as conscience is concerned, for the earth and everything in it belongs to the Lord. If one of the heathen invites you to his house, and you wish to go, eat whatever is served, without raising any question, as far as conscience is concerned. But if someone says to you, 'This meat has been offered in sacrifice,' let it alone, on account of the man who told you and his conscientious scruples; his scruples, I say, not yours. For why should my liberty of action be limited by another's scruples? If I give thanks for what I eat, why should I be denounced for eating what I give thanks over?"—1 Cor. 10:25-30, *An Amer. Trans.*

[15] Paul makes plain that, if he is to do good to his interested host without getting distracted over minor things and without raising stumblingblocks for him at the outset, he does wisely in not asking where that meat on the table originated. If, however, a fellow Christian was with him on this return visit upon the interested man and he had conscientious scruples and therefore pointed to the source of the meat, saying, 'This meat has been offered in sacrifice to idols,' then Paul would beg his host to excuse him from partaking. Paul was not hypocritical in doing so, but was at liberty to do so for the profit of the one already a Christian. Rather than have the question argued out before this newly interested person and maybe stumble him; rather than turn attention away from the main object of consideration, the kingdom of God, Paul chose to refrain from eating. Not because his own conscience was pricked by what his fellow Christian said, but because of the conscientious doubts of this brother who might be stumbled at Paul's example. He might misjudge Paul to be a careless Christian, or he might be made bold by Paul's example to eat some of the meat while his own uneducated conscience was still objecting to doing so.

[16] That scrupulous brother might thereby injure himself for the sake of some food. Once a man did so. This man, Esau, for the sake of one meal, sold his birthright claim on the Abrahamic covenant. He wanted to get his belly full. So for a meal he was willing to throw the whole thing aside. Ordinarily, Paul's conscience would not condemn him if he used his liberty to eat in appreciation of his host's hospitality and interest in the truth. But why should Paul submit himself to be condemned by the scrupulous conscience of his weak brother by just using his liberty to eat meat on that occasion where the Kingdom was the main thing to be discussed?

[17] Consequently the apostle stated the right action and attitude to be this for the conscientious person: "So whether you are eating or drinking or doing anything else, do it all to the honor of God. You must not be hindrances to Jews or Greeks or to the church of God either, just as I for my part try to please everyone in all I do, not aiming at my own advantage, but at that of people generally, in order that they may be saved. You must follow my example in this, as I am following Christ's."—1 Cor. 10:31-33; 11:1, *An Amer. Trans.*

[18] Paul took the view that everything with which God filled this earth is His creation and belongs to Him and so is not sinful in itself. The meat that was set before him by his heathen host Paul accepted as being God's creation and belonging to Him. That meat or the animal carcass from which it came, Paul

13. Of what wrong conduct was Paul not guilty at a meal-table?
14, 15. (a) What did Paul advise at 1 Corinthians 10:25-30 as to eating at a heathen's table? (b) Why did he so advise?
16. What did the apostle avoid by this course?
17. What did he state to be the right attitude and action?
18. What view did he take on such meat offered to idols?

looked upon it objectively as being God's creation. In thus viewing it he could give thanks for it to God, and not to the idol to which it was offered. However, the Christian companion of Paul looked at the meat, not objectively, but from the standpoint of its heathenish religious connections. For this reason his conscience rebelled at eating, because he objected to idols and to recognizing them in any way. He felt that meat to be contaminated by the heathen rite. But Paul knew that, despite being dedicated to an idol, the animal victim still belonged to God its Creator, and he could conscientiously and rightly thank God for a piece of its flesh set before him.

[19] In what he next says note the apostle's clearness of understanding and also his unselfish tolerance in two directions, one toward the Christian with weak conscience and one toward the interested heathen: "As to eating things, then, that have been offered to idols, we all know that no idol has any real existence, and that there is no God but one. For supposing there are so-called gods in heaven or on earth—and indeed there are plenty of such gods and lords—yet for us there is just one God, the Father, who is the source of all things, and for whom we live, and just one Lord, Jesus Christ, through whom everything was made and through whom we live. But it is not everyone that has this knowledge; for some, through being long accustomed to idols, still eat meat that has been sacrificed to them as really offered to an idol, and their consciences, being oversensitive, are troubled. But food is not going to affect our standing with God. We are none the worse if we do not eat it, and none the better if we do. But you must take care that this right of yours does not prove a hindrance to the overscrupulous. For if somebody sees you, who are intelligent about this matter, attending a dinner in an idol's temple, will not he, with his sensitive conscience, be led to eat meat that is offered to idols? For this overscrupulous brother, for whom Christ died, is ruined by what you call your knowledge. But in sinning against your brothers in this way and wounding their too scrupulous consciences, you are really sinning against Christ. Therefore, if what I eat makes my brother fall, I will never eat meat again, rather than make my brother fall."—1 Cor. 8:4-13, *An Amer. Trans.*

[20] Whether eating or not eating, the apostle tried to please each one concerned, not in a wishywashy way without fixed, right principles, but disregarding his personal likes and conveniences and aiming for the benefit of those concerned. He avoided stumbling them, that he might be unhindered in helping them to salvation. In this way he did all things to the honor of God and was an example.

19. Under what conditions was he determined not to eat meat?
20. In what way and why did he try to please each one concerned?

RISING UP ABOVE PETTY THINGS

[21] Accordingly, it is not our main business to argue over native customs and actions of persons of various nationalities and races, their drinking coffee, tea, beer, cocoa, and how they prepare and serve and drink it. It is foolish and time-wasting to be diverted from the main channel for thought, the lofty theme of the Kingdom. Like Paul, we should not let national customs or local habits or racial peculiarities interfere with our preaching of the gospel of the Kingdom to interested, inquiring individuals. When accepting invitations to meal as Jesus often did, we do not go to the homes to talk about the cooking or the origin of the foodstuffs. We go there primarily to talk about Jehovah's Theocratic Government, and that is what we ought to do while there. Then we do not miss the point of our visit. We do not permit interferences with our preaching the gospel by such side-issues any more than we permit interference by some visitor who drops in later and intentionally or unintentionally tries to break up the home gathering for Bible study.

[22] The apostle adds another illustration of where Christian mercy and tolerance should be exercised toward the oversensitive conscience: "One man thinks one day better than another, while another thinks them all alike. Everybody must be fully convinced in his own mind. The man who observes the day does it in the Lord's honor. The man who eats does it in the Lord's honor, for he gives God thanks, and the man who abstains does it in the Lord's honor, and gives him thanks. None of us lives only to himself, and none of us dies only to himself; if we live, we are responsible to the Lord, and if we die, we are responsible to him; so whether we live or die, we belong to the Lord."—Rom. 14:5-8, *An Amer. Trans.*

[23] In the light of these words, take, for example, a natural Jew who came into the Christian organization in the first century. To do so he passed out from the old law covenant of Moses and into the new covenant through its Mediator, Jesus Christ, who offered himself as a human sacrifice to validate this better covenant. That Jew had been trying to observe every Sabbath day and everything contained in the law of Moses. All his ancestors back to Moses' time had been keeping the seventh day of the week as a Sabbath holy to Jehovah God, and believing with all their heart that this particular day was different from the other six of the week. Now by faith this Jew has been made free from the Mosaic law by the liberty wherewith Christ makes us free, because he has come into the Theocratic organization under Christ as Mediator. Naturally when the Jewish Sabbath day came along he inclined to think it a little more holy than

21. What is, and what is not, our main business at the homes?
22. What does Paul say as to some who observe days?
23. Why be tolerant with a converted Jew who observes days?

the six weekdays. The congregation with which the Jewish convert meets has some "Greeks" or Greek-speaking non-Jews as converts. They never were burdened down with the Mosaic law. They were free of that law before becoming Christians, and they did not come under that law by becoming Christians. So all their lifetime they did not know one day from the other. It would not be unlikely that such converts got into arguments on observing days.

24 The Greek might tell the Jewish convert: "Now listen! You are all wrong about that. Forget about that holy day of the Jews." The Jewish convert then maintains that the Greek is the one in the wrong because he does not observe the seventh day, arguing that Christians are still under the obligations to keep that day just as Jesus Christ himself did when on earth. The Greek comes back with the argument that Jesus Christ was born a Jew under the Mosaic law and hence was bound to keep the sabbath observance as long as he was in the flesh; but that with his death on the accursed tree the Mosaic law was taken out of the way. God nailed it to the tree with Jesus Christ, who fulfilled such law but who was made a curse for the sake of the sin-burdened Jews. What now? Should Jew and Greek now get heated over the matter, become impatient and intolerant toward each other and judge and condemn each other? Not according to the counsel of the apostle. He gives us to understand that this question is not all-important, and hence the one who understands the subject Scripturally should be patient and forbearing toward the one still unable to see his full liberty in Christ. Certainly so, because the one backward in his knowledge has no wrong intentions but is trying to honor the Lord upon the basis of the Scriptures that he believes in but does not fully understand. Intolerant argument would get neither of them anywhere. Why not preach the main issue, the Kingdom, and let this minor matter be straightened out calmly with the Lord's spirit over a period of time?

25 If a sectarian who believes in Seventh Day observance should come to your home or encounter you in your field witnessing from house to house, he will quite likely start talking to you about the Sabbath day. He may agree with you on what the Bible teaches as to what a human soul is, or on where the dead are, or on the falsity of the "trinity" doctrine, yes, on many Scriptural things, except the Sabbath. Yet, in the light of the apostle's words, why should we make the issue of the Sabbath day all-important? Why put a stumblingblock at once in the sectarian's way to hinder him from learning the other truths that you have, and the principal one about Jehovah's vindication of his universal sovereignty by his kingdom?

24. How would Greek and Jew argue? and why be tolerant?
25, 26. Why be patient with a Sabbath-keeping sectarian?

26 The question of the Sabbath we can let clear itself up in the sectarian's mind as he gains a knowledge of the "present truth" and opens his eyes wider to the grand purpose of Jehovah God. There is no reason to argue and *insist* that this sectarian right there on the spot must give up his Sabbath ideas or else—doom! Let that be a little individual, personal matter for the time being. Give him a chance to renovate his mind and clean out false doctrine by the study of God's Word. Why think that in one minute he must conform to your way of thinking when the fact may be that you have been in the "present truth" many months or years? Be patient, as God's own Word tells us to be, at 2 Timothy 2:24-26: "A slave of the Lord must not quarrel, but treat everyone kindly; he must be persuasive and unresentful, correcting his opponents with gentleness; for God may possibly let them repent and acknowledge the truth, and they may yet return to their senses and escape from the toils of the devil, who has caught them to make them do his will."—*An Amer. Trans.*

PATIENCE TOWARD INCIDENTAL MATTERS

27 We should not put a roadblock in our own way or in the way of others, which hinders and prevents us from getting the soul-saving message of the Kingdom across to them with good effect and acceptance. We in the United States may have some customs that are not found in other lands; and countries foreign to America may have their respective customs and modes of doing things. Some brethren from abroad may come over here and begin associating with Americans and, noting that we do things a certain way different from theirs, may start arguing about this and making it a large-size issue. Such a thing is not necessary, however. No habit, no formality, no tradition should be permitted to become a hindrance to our getting along together amicably or to a newly interested person's coming into the Lord's organization and serving Him.

28 We may defeat our purpose if we insist upon another person's measuring up to the standards of elite society, or to the traditional requirements of well-to-do circles, before we choose to let him into our Kingdom Hall or our study chambers. Refined society, or high-class social clubs, may demand that a gentleman wear a coat or some other formal style of clothing before he be let into the midst of their dignified, formal, exclusive social gathering. But why should we as followers of the lowly Nazarene raise divisive standards and show partiality according to outward appearances? In this case it may be that the man is too poor to buy himself a coat or possibly the climate and season of the year do not dictate the wearing of a coat for present comfort.

27. When foreigners meet, how may hindrances be raised?
28. How might we hinder certain ones from coming into our midst?

Why, then, subject ourselves to the divisive influences of partiality and conform ourselves to the standards and artificial, man-made institutions of this world? Thereby we are sure to deny certain ones or many persons the privilege of coming into our midst in order to study with us and learn the way to life and to service of God. Says the disciple James:

[29] "My brothers, do you try to combine faith in our glorious Lord Jesus Christ with acts of partiality? For if a finely dressed man with a gold ring comes into a meeting, and a poor man in shabby clothes comes in also, and you pay attention to the man in the fine clothes and say to him, 'Sit here; this is a good place!' and say to the poor man, 'Stand up, or sit on the floor at my feet,' have you not wavered and shown that your judgments are guided by base motives? Listen, my dear brothers, Has not God chosen the world's poor to be rich in faith, and to possess the kingdom that he promised to those who love him? But you humiliate the poor. Are not the rich your oppressors? Is it not they who drag you into court? Is it not they who slander the noble name you bear? If you really obey the supreme law where the Scripture says, 'You must love your neighbor as you do yourself,' you are doing right, but if you show partiality, you are committing a sin, and stand convicted before the Law as law breakers. For anyone who obeys the whole of the Law but makes one single slip is guilty of breaking it all. For he who said, 'You must not commit adultery,' said also, 'You must not commit murder.' Now if you abstain from adultery, but commit murder, you are still a violator of the Law. You must talk and act like men who expect to be judged by the law that treats men as free [as not bound by tradition]."—Jas. 2:1-12, *An Amer. Trans.*

[30] According to heavenly wisdom it is wise for us to remember one thing: Each of us must give an account of himself to God, and not to some man, not to some human organization, and not to the country under whose government we live. This truth stirred up the apostle to write to those who inclined to dictate the lives of others: "What business have you to criticize your brother? What business have you to look down upon your brother [whose conscientious views or habits do not conform to yours]? We shall all have to stand before God for judgment. For the Scripture says, 'As surely as I live, says the Lord, every knee will bend before me, and every tongue will make its confession to God.' So each one of us must give an account of himself to God." We cannot, therefore, afford to take the native customs of our country and its precedents and set them up as the rule for ourselves. Our guide is the Word of God our Judge, not the national habits and traditional practices. Seeing, then, our final accountability to God, to whom the nations of this earth are as a drop in a bucket, the apostle admonished: "Therefore let us not criticize one another any more. You must resolve instead never to put any hindrance or obstacle in your brother's way."—Rom. 14:10-13, *An Amer. Trans.*

[31] For a practical illustration, let us take the possible case of a present-day Kingdom publisher who bears the gospel from house to house. At a certain man's home she places a bound book, say, *"Let God Be True"*, published by the Watch Tower Bible & Tract Society. After giving him a verbal testimony and noting the man's kindly interest, she makes a notation on her House to House Record form. Guided by this, she drops in the next week and asks how the man is getting on with his reading. Fine! he has read *"Let God Be True"* halfway through. She discusses some questions on his mind, and then suggests making another return call on him to start studying the book together and going over it page by page and helping him with his questions, thus getting down to a serious Bible study. This appeals to the man; and she agrees to return next week at the time convenient to him. She does so. They both have their Bibles open, and the textbook *"Let God Be True"*, and together they start studying the Bible doctrines with its guidance. They go over several pages, discussing the question on each paragraph, and the session becomes very interesting. Unconsciously a craving asserts itself in the man. By force of habit he reaches into a pocket, pulls out a package of cigarettes, lights up one, and starts smoking.

[32] Shocked, disgusted, the Kingdom publisher shuts her book and Bible and says: "Now wait a minute. We have to settle *one thing* before we go any farther." She has forgotten or become sidetracked from the theme of *"Let God Be True"* concerning the Kingdom, concerning Jehovah God, concerning Jesus Christ, concerning the righteous New World, and she says: "This matter of smoking we have got to settle right away." Then she settles down to giving him a discourse on smoking and its bad effects. However, would it not be a whole lot better for her to keep on with her study of the first chapter of *"Let God Be True"* and proceed on week after week to the last chapter, right through those pungent smoke screens, and continuously teaching him the Kingdom gospel? Is it a Gospel publisher's business, unbidden, to tell men what to do in their own homes?

[33] When making the first return visit on the interested to start a study with one of our WATCH TOWER textbooks, are we Scripturally required to say: "Now before we start our study in this book, I should like

29. What does James say regarding acts of partiality?
30. To whom must we give account? and so what should we not do?
31 What illustration might we take where smoking starts up?
32. What would be the unwise, and what the better course for her?
33. On a return visit what have we no right first to ask or do?

to ask you, Have you ever committed adultery? Have you ever stolen anything? Have you ever been in jail for perjury? Have you ever coveted your neighbor's wife?" We might just as well do so (and it would be consistent to do so) if later on we let ourselves become disturbed and then interrupt our Bible study because our student starts to smoke. But we are not there to try to tell that student on the first night of our visit just how to live.

34 The Lord knows we are all sinners from birth, conceived in sin and shaped in iniquity; and it is His mercy and goodness to all of us that we have his truth today. None of us had anything to brag about as regards moral habits when we came into the knowledge of His truth. Why, then, let a little thing like a cigarette that has already been exposed publicly as dangerous and injurious to human health become a barrier between us and block that student from learning the truth with our help? Would it not be a great deal better and wiser for us to go right ahead with the Bible study, overlooking the incidental matter of smoking, and help the student to learn about the Kingdom and its unspeakable blessings, and so guide him into the love of God? At an appropriate time invite him to the weekly study of *The Watchtower* of our local company, or to its weekly service meeting, and to the semiannual circuit assembly. There let him observe the conduct of the faithful witnesses of Jehovah. Most likely some day thereafter, maybe six months or even a year later, he may say to us: "I've been coming to the meetings for many months, and I don't see anybody smoking there." Would it not then be a proper time to drop some casual remarks on what you think of smoking? We could also say: "Well, the Lord's consecrated people just do not bother with that habit; it is filthy; it is not good for a person's health, and so we just don't indulge in it." After a while we may not see our student smoking. He may smoke in secret, but that is his own business.

35 We have no right to dictate to our student what to do. But we can assist him to become thoroughly grounded in the truth, and let him cleanse himself according to the Lord's directive: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1) As he cleans out his mind, he will incline to do what the apostle says, at Romans 12:1, 2: "I appeal to you, therefore, brothers, by this mercy of God, to offer your bodies in a living sacrifice that will be holy and acceptable to God; that is your rational worship. You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God's will is—what is good, pleasing, and perfect." (*An Amer. Trans.*) Yes, indeed, let this interested person study the Lord's Word more deeply and let him thereby renew his mind. Then he will of himself be impelled to clear away all those old habits of this world. Of course, as servants, we shall help him all we can to do this; but we certainly should not let a little bad habit, a little offensive custom, needlessly interfere with his gaining a knowledge of God's kingdom, which is the all-important concern. Such knowledge leads to life for that interested person. Smoking will not help him to get into the Kingdom or into its blessings. It is a knowledge of God's Word that will help him to do that. Yet smoking should not obstruct our helping him to gain that vital knowledge which leads mankind to the Kingdom.

34. How help a student to make his own observations on smoking?
35. How can we help him to renovate himself?

THE VITAL THINGS

36 We must be patient and show tolerance that will be profitable to those we desire to aid in the way of salvation. We must show love. We must love those persons just as much as we love ourselves. Secondary matters such as eating and drinking, or personal habits such as smoking, should not be blown up to such swelling importance that they hide the main issue, the vindicating of Jehovah's sovereignty and name by means of his kingdom, and the part we have in vindicating Jehovah on this issue by keeping our consecration to him and holding fast to our integrity toward him. If some individuals need education on eating, drinking, observing days, and harmful personal habits, we will be tactful with them on these items. Meanwhile, keep at the main objectives, and let people gradually become awake to what fits in with those objectives as to food, drink, habits, observances. Of course, if a meeting is in progress where the spiritual food from the Lord's organization is being served to all in attendance, we will not get up and walk out before the spiritual feast is concluded, in order to go out and get some material food or to get ahead of others and be first in the line that queues up at an eating counter to get served. Martha put her first interest in natural food for the physical body at the time that Jesus was serving spiritual food; but her sister Mary put the spiritual food first, to show respect for the Lord Jesus and to get her spiritual needs satisfied.—Luke 10:38-42.

37 Against setting a bad example in the secondary matters that are only of passing concern or benefit, the apostle wrote: "I know and as a follower of the Lord Jesus I am convinced that nothing is unclean in itself; a thing is unclean only to the man who regards it as unclean. For if your brother's feelings are hurt by what you eat, your life is not governed by love. You must not, by what you eat, ruin a man

36. How may we keep at the main objectives for others' profit?
37. Why deny ourselves our right for our brother's sake?

for whom Christ died. The thing you have a right to do must not become a cause of reproach. The Kingdom of God is not a matter of what we eat or drink, but of uprightness, peace, and happiness through the possession of the holy spirit. Whoever serves Christ in that way pleases God and gains the approval of men. Let us, therefore, keep before us whatever will contribute to peace and the development of one another. You must not, just for the sake of food, undo the work of God."—Rom. 14:14-20, *An Amer. Trans.*

[38] God's kingdom as an established working governmental arrangement is now here. Its time for beginning operations arrived with the end of the "seven times" of the Gentiles A.D. 1914, the year of the first World War of the Gentile nations. That kingdom, with Christ Jesus enthroned as Jehovah's King for the new world, will shortly settle the primary issue of sovereignty, regarding which Jehovah God has been so tolerant. Christ Jesus will settle the issue overwhelmingly in favor of Jehovah's side. The weighty obligation rests upon each one of God's consecrated people to put that kingdom first and to proclaim it to all the worldly nations for a witness, because the final end of this world is getting so close. Keeping the Kingdom to the fore, we will not make eating and drinking certain things, or eating and drinking at a certain traditional time of the day, so important and urgent that it will interfere with our efforts to proclaim the Kingdom. Eating vegetables or flesh, drinking coffee, tea, alcoholic beverages, or plain water, is not the thing of chief importance now. Our primary business is the Kingdom business.

[39] As regards the many petty questions relating to eating and drinking and wearing coats and smoking, etc., there are no specific rules or itemized commandments in the Bible telling us minutely what to do, as in the Mosaic law. As long as such is the case, there is no sound reason for us to get excited about such things of less importance. We will not stop preaching the Kingdom gospel to an individual because he smokes while he listens. In this perilous time of widespread smoking by women and men, if any of such are interested in the gospel and interested enough to listen, we will take advantage of such interest by talking the gospel as long as they want to hear, exercising tolerance toward them for their spiritual profit. And so also in other matters: we will not allow them to become factors disturbing the peace between us, as we seek together to learn of the Lord God and serve him unitedly. If we thus seek to contribute to the peace of God's organized people and to contribute to the development of them in uprightness, we shall be found serving Christ and pleasing God. We shall also gain the approval of those men whom He will preserve to life eternal in His new world of righteousness. "It is the duty of us who are strong to put up with the weaknesses of those who are immature, and not just suit ourselves."—Romans 15:1, *An American Translation.*

38. Why make the Kingdom business our primary business, and how?

39. How shall we serve Christ, please God and gain men's approval

AMAZIAH WAVERS IN WORSHIP

JEHOVAH God does not change. (Mal. 3:6) In sharp contrast with this unwavering God of purpose, man is as changeful as the restless bosom of the sea. Prophetic of the last days Christ Jesus even spoke figuratively of the state of humanity as "the sea and the waves roaring". (Luke 21:25) Like a wave of the sea that is driven and tossed and slapped about by the high winds, so is a man weak in faith who wavers in worship. Such an unstable and double-minded man is in danger of losing everything. (Jas. 1:6-8) Not in his personal strength can Jehovah's witness stand fast amid the surging tides of society and the ever-changing popular trends in commerce and politics and religion that keep this world in a state of constant agitation. Christians that hold fast to faith and hope in God and his promises are thereby steadied, and with the apostle Paul can say: "Which hope we have as an anchor of the soul, both sure and stedfast." (Heb. 6:19) Worshipers who would not waver in integrity must look to the stable One who purposefully stands unchanged by surrounding forces. To such a one they must look for strength, and that one's name is Jehovah, or Jah. Jah has strength.

"Amaziah" is a name that was given to a king of Judah who reigned from 866 to 837 B.C., and which name means "Jah has strength". But King Amaziah did not always reflect faith in the meaning of that name, and for that reason he at times failed to measure up as an unwavering worshiper of Jehovah God. He succeeded his father King Joash in the kingship when he was twenty-five years old, and the divine judgment as to his twenty-nine-year reign in Jerusalem is: "He did that which was right in the sight of the LORD, but not with a perfect heart."—2 Chron. 25:1, 2.

For three years Amaziah reigned jointly with his father until the elder king was murdered by his own servants to vengefully repay him for the cold-blooded slaughter of the son of Jehoiada the high priest. The first recorded act of Amaziah after he was established alone in the kingship was his taking of vengeance on the murderers of his father. However, in his reprisal action Amaziah exercised a restraint not always manifested by the kings in those days. His endeavors to stay within the bounds of the Mosaic law are evidenced in the account: "He slew his servants that had killed the king his father. But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin."—2 Chron. 25:3, 4.

Jah has strength. To be sure, the Almighty Jehovah has strength, strength sufficient to outmatch any might raised up against him, or against those under his protection. But it was on this very point that Amaziah's faith first wavered.

After the king of Judah had mustered up the fighting men of the realm, of twenty years old and upward, to form an army of 300,000 picked men, he hired an additional 100,000 seasoned warriors from Israel. He failed to rely upon Jehovah God's ability to save, whether there be few or many visible troops. Specially objectionable was his drawing of mercenaries from the nation of Israel to merge with his own Judean troops. At the time Israel was under kings counted evil in the sight of the Lord and the ten-tribe kingdom had deserted Jehovah's worship for the worship of demons. Hence it was that a man of God came to King Amaziah and said: "O king, let not the army of Israel go with you; for the LORD is not with Israel, even all the Ephraimites. But go by yourself, take the initiative, be courageous for battle; for God will not allow you to fall before the enemy, for God has power to help and to cast down." These words steadied Amaziah, but he still hesitated because of the financial investment involved: "But what shall I do about the hundred talents I have given to the armed band of Israel?" "The LORD is able to give you much more than this," said the man of God.—2 Chron. 25:5-9, *An Amer. Trans.*

It was a hard test that faced Amaziah. He was preparing for a battle campaign against Edom, and the strength of his foes is evidenced by the fact that Amaziah considered his own force of 300,000 men unequal to the undertaking, and hence hired mercenaries to swell his ranks to 400,000 fighting men. To obey the man of God meant the loss not only of the auxiliary military force, but also of the hundred talents already paid out. Nonetheless, King Amaziah recognized the Theocratic order in Israel and obeyed the divine instruction coming through the man of God. He dismissed the mercenaries and marched his original force of 300,000 down to meet the Edomites. In the Valley of Salt Amaziah was rewarded for his obedience to Theocratic instructions by a victory over the men of Seir, ten thousand of them being slain in battle by the Judeans, and an additional ten thousand captives were executed when they were cast from the top of a crag and dashed to their death below.

But even in victory Amaziah wavered in the true worship of Jehovah God and opened the way for a defeat. Apparently the king of Judah did not always appreciate the difference between the true worship of God and religious formalism. Like so many politicians of modern times, Amaziah went in for more religion: "Now after Amaziah returned from the slaughter of the Edomites, he brought the gods of the people of Seir and set them up to be his gods, and bowed down to them and sacrificed to them. Therefore the anger of the LORD was kindled against Amaziah." His policy was about as thoughtless as is religious formalism and ceremony. Jehovah God had just given him a victory over a nation whose demon gods were powerless to deliver it, yet he foolishly embraced these beaten gods. Once more Jehovah sent his prophet to the king: "Why have you sought after the gods of the people who have not delivered their own people out of your hand?" The offended king snapped back at the man of God: "Have we made you the king's counsellor? Desist; why should they strike you down?" The prophet did not desist out of any fear that royal servants would strike him down, but he kept his silence only after he announced the judgment of God that closed the issue with a stamp of finality: "I know that God has determined to destroy you, because you have done this and have not listened to my counsel."—2 Chron. 25:10-16, *An Amer. Trans.*

And for what defeat did this wavering on the part of Amaziah pave the way? A defeat that was both humiliating and disastrous. The 100,000 Israelite mercenaries that Amaziah had sent home were angered by their rejection and the result of loss of any Edomite spoil. In hot anger they fell upon the cities of Judah and smote three thousand persons and filled their hands with spoil taken from their own tribal brethren. For this outrage Amaziah was determined to get satisfaction, and he accordingly called a counsel of war and sent a message to the king of Israel challenging him to a pitched battle. Puffed up by his late victories, Amaziah thought to subdue and to subject the ten tribes under his dominion. But his challenging message received only a scornful reply in the form of a parable and these words calculated to deflate the Judean king: "Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?" Pride flowed strong in Amaziah, but the fall that invariably follows was not far behind. Why was proud Amaziah and Judah to fall? The Bible record answers: "It came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom."—2 Chron. 25:17-20.

Joash the king of Israel accommodated Amaziah (now turned religious) by meeting him more than half-way in a pitched battle at Beth-shemesh, in Judean territory. The forces of the southern kingdom were put to flight and Amaziah was captured. Pride was followed by a humiliating fall as he was led captive into his own city of Jerusalem. Joash broke down a great part of the city wall on the side toward the Israelite frontier, plundered the city, and even laid his hands upon the sacred things of the temple. He did, however, leave Amaziah on the throne, but not without taking hostages for his good behavior. What a terrific price Amaziah paid for his wavering from Jehovah's worship and sliding back into the worship of the feeble religious gods of Edom! Final payment came in his violent death: "Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah."—2 Chron. 25:21-28.

To many it may seem that the life history of Amaziah might just as well lie dead with him in the accumulated dust of some twenty-eight centuries. But to Bible readers who know the typical value of these events that happened so long ago, that they are admonition for those upon whom the "last days" are come, a freshening up on them will prove worth while. (1 Cor. 10:6, 11) Unquestionably, King Amaziah did much during his long reign that was approved by God. How else could he have been commended as doing that "which was right in the sight of the Lord"? However, the Bible record emphasizes the blotches that Amaziah made upon his record by wavering from time to time from right worship. It was these waverings that caused the divine commendation of Amaziah to be qualified by the added words: "But not with a perfect heart." And it is these waverings and their disastrous result that should stand as admonition to those living today. In a restless and stormy world, the unchanging Jehovah God and his Theocratic organization are the sole hope for safe anchorage.

Jehovah is my light and my salvation; whom shall I fear?
Jehovah is the strength of my life; of whom shall I be afraid?
—Psalm 27:1, *Am. Stan. Ver.*

CONVENTION TOUR THROUGH FRANCE, BELGIUM, LUXEMBOURG

SPRING of 1947 brought a season of one-day conventions for France. Four of these took place, in Lyon, Strasbourg, Paris, and Douai, in spite of the fact that at the beginning of World War II the Watch Tower Bible & Tract Society was banned in this land of the *fleur-de-lis* and, until then, difficulties stood in the way of having it again officially recognized and registered according to peacetime law.* But Jehovah's witnesses are an unincorporated body of Christians wholly dedicated to God and his Christ and have the recognition of these "Higher Powers". They have the divine assignment to preach God's kingdom; and no political power on earth can dissolve them or silence their message. Thus it comes that they continued active all through the global war and the German occupation of France, and God has blessed them with increase.

In Paris the prices are high and the housing shortage acute, and the holding of conventions in four widely separated cities allowed for the conventioners to save on traveling expenses and hotel costs to the amount of millions of francs. In this way also more of them could attend. On May 21 the first of these one-day assemblies was held at Lyon, being served by the Society's vice-president, F. W. Franz, and the Society's attorney, H. C. Covington, both from America; and the account of this successful assembly has recently been published in *The Watchtower*.

The second assembly was assigned to Strasbourg, in Alsace; the date, Saturday, May 31. For this event the auditorium, the *Saengerhaussaal*, was engaged, it being the only suitable one available at this time. Because of their connection with the Watch Tower Bible & Tract Society, public meetings by God's witnesses were not legally allowed in France, and this assembly was made a private one for the witnesses and their friends. All these were extended a personal invitation, in printed form, and they were invited from the Rhine and the Moselle districts. In Strasbourg alone there are 500 subscribers for *The Watchtower*, besides others outside, and, of course, all these were invited. According to the arrangement at that time all copies of *The Watchtower* are personally delivered by Kingdom publishers to the subscribers, and locally this work is under the direct oversight of the Strasbourg company servant.

Strasbourg is a fine city, but has suffered much because of the bombings during the last war. Along with the rest of Alsace it had all its population evacuated by the Nazi invaders to another part of France that the Nazis might resettle it with their supporters; and consequently the brethren suffered great losses and inconveniences. The city lies on the Rhine river, and across the river can be seen the German city of Kehl and in the distance the Black Forest mountains. It has a fine system of locks for the considerable river traffic in large barges and boats, and the captain of this port of Strasbourg is the aforementioned company servant of Jehovah's witnesses in this city. He is respected for his devotion to the Lord and his Word, and hence to righteousness. The company's service meetings are held in a classroom of one of the large local schools, and around 60 attend from inside and outside the city.

To the convention here, to serve on the day's program, there came the Society's French Branch servant, Henri Geiger, and the Society's above-named vice-president, and the Society's new secretary-treasurer, Grant Suiter, and the interpreter, an English special pioneer, Herbert F. Gabler. In view of the limited time that we could use the *Saengerhaussaal*, only till 4 p.m., no morning field service of preaching the gospel from house to house with the Bible and locating persons interested in Bible study at their homes was provided for on the program. All the time disposable was devoted to Bible talks. At 9:15 a.m. Brother Geiger rang the bell to call the assembly to order. The young man whom he asked to offer the opening prayer had spent three and a half years in the Nazi concentration camp at Dachau and was now acting in this part of France as a traveling servant to the brethren. The Society's vice-president gave the first address of the day, to help the brethren to a better grasp of the Theocratic organization and its need of a governing body under Christ Jesus the invisible Head. The Society's secretary-treasurer carried the discussion of organization further, stressing the matter of organizational unity. He commented on France's 100 companies of Jehovah's witnesses and rejoiced over the new peak of active field publishers to which they attained in April of this year, namely, 2,337, to correspond with a like peak attained in the same month in the U.S.A., of 73,512. Publishers in all nations are doing the same work in unity, but with some necessary differences in details as to applying organization instructions in France due to the postwar conditions. However, in the course of time, by God's providence, all instructions can be applied here also in detail.

In the meantime, said Brother Suiter, the French brethren should be patient, refraining from criticizing and, instead, appreciating one another for the work's sake. Be merciful and forgiving one toward another, the companies also forgiving those individuals who through weakness may have taken the wrong course under war pressure but who are now repentant and who want to return to God's active service. Now the invitation was held out to any qualified ones to fill out application blanks for the Watchtower Bible School of Gilead, located in New York state, U.S.A.

After the noon intermission Brother Geiger, in his special capacity in France, addressed the assembly. He exhorted his hearers (now 800 in number) to live above the world's troubles in order to give greater concern to God's direct service. Brother Suiter again spoke, giving extended consideration to the Society's various institutions, and then going on to consider the matter of morals among God's people, the issue of divorce, and how to forestall juvenile delinquency. Through carefulness and faithfulness in such matters the Lord's people will have a clean visible organization to which to invite the people that are friendlily disposed. In farewell, Brother Franz then gave the assembly an exhortation to steadfastness in God's service and to have such an appreciation of their commission to be God's ministers that it would actuate them continually to serve Him down to the end in the gospel ministry.

After this assembly 17 of us met in a private home, opposite the building that used to be the Nazi party headquarters in Strasbourg during their occupation of France. This special meeting enabled the servants of the companies represented at the assembly to have a discussion. It took up such considerations as literature for distribution, duties of a company's service committee, schisms in companies over spiritual issues, the Theocratic Ministry School course, the making of return calls on the interested to start booklet studies in homes, and the Swiss Declaration of 1943 over military service. In view of this final private discussion and of the platform discussions before all the brethren, the Strasbourg assembly proved to be a great blessing.

PARIS AND DOUAI

The Strasbourg assembly was for the brethren speaking German, but the one held in Paris next day, Sunday,

* During September the Branch office in France cabled this good news to the Brooklyn Headquarters: "Home secretary signed decree. Society recognized. Praise Jehovah."

June 1, was for those speaking French. Shortly after our arrival in this gay city we taxi over to the meeting place of the Paris company of Jehovah's witnesses at the *Chambres Syndicales*. As we look over the company's chart in the Kingdom Hall we note that it registered a peak of accomplishment for April; it showed 150 publishers as having reported that month, with 2,324 hours applied to field service, or an average of 15.5 hours per publisher. They made 975 back-calls, an average of 6.5 back-calls per publisher, and conducted 62 book studies in homes of the interested, or .04 book study per publisher. There are about 300 attending meetings of the Paris company, and it was about due for a subdividing into at least two units to meet in separate parts of the city. Halls are difficult to rent, and at the present they meet only on Sundays, alternating between a Bible study one Sunday and a service meeting the next.

This morning we assemble here for a service rally, and about 300 of the conventioners gather. After a brief introductory program (with no singing), the instructions for field service were given out, and assignments of territory were made, the inexperienced workers being assigned to go along with veterans in the service. Parisian brethren served as guides. Taking into account that the "Society is not free" in France at the time, the publishers took along no publications of the Watch Tower Society, but went from house to house equipped with just the Bible. Otherwise, they conformed to the Society's general organization instructions, by having a written assignment of streets with the house numbers to be visited, the number of *proclamateurs* to go out in each group, a report blank for the group captain to fill out, a house-to-house record form, and other written instructions on how to fill out and dispose of the various materials. About 10 a.m. they were practically all out of the Kingdom Hall and on their way to the work. The day's final report showed 370 publishers had taken part to the extent of 603 hours and had located 466 persons with whom arrangements were made for return visits to carry on further Bible instruction with them.

Convention lectures began quite early in the afternoon, at the beautiful Pleyel Hall. The announcement-board in the foyer of the building announced the meeting as to be in Room 13 (Pleyel Hall), under the auspices of "Amis de la Bible", that is, "Friends of the Bible." This was due to the unregistered status of the Watch Tower Society with whom Jehovah's witnesses are identified. But officials quite generally knew that the "friends of the Bible" are identical with Jehovah's witnesses up here in the northern half of France. Knowing, too, the anti-Nazi stand of the witnesses during World War II, they were quite indulgent. About 1,200 gathered at the *Salle Pleyel*, 750 of these being from Paris itself and the remainder from points outside, from Nancy (east) and from Nantes (west) and points south as far as Toulouse. Shortly after 1 p.m. Brother Geiger called the meeting to order and gave an opening speech in French. The next six hours of lecture periods were divided between the two American representatives of the Society, with just a half hour of intermission about 4 p.m. But the conventioners at Paris were having their first postwar assembly with official representatives of the Watch Tower Society present, and they were eager to hear something, and to hear much, and they did not think the time long drawn out. Moreover, the speeches of Brothers Franz and Suiter needed to be interpreted in French, and thus they said just half of what might have been said. Their speeches were of the same tenor as those given the day before at Strasbourg.

Brother Franz brought along from Switzerland a few publications newly produced in French at the Berne Branch's printing establishment, namely, *"The Truth Shall Make You Free"* (book) and *"The Prince of Peace"* (booklet), and the conventioners applauded joyfully at his exhibition of these. They yearned for the time when they might have these publications in hand to read them and to pass their contents on to "men of good will". In response to the call for applicants for admission to the Watchtower Bible School of Gilead a number came up on the stage after the close of the assembly and applied at once. We hope some will qualify from here that the Kingdom work in France may be helped forward by French natives who are graduated from this superior training school.

The one-day assembly in Douai followed the Paris convention after a short interval, on Wednesday, June 4. Being so near to the French-Belgian border, Douai suffered a terrible drubbing during the late war, and the ruins from the bombardments by great fleets of American planes were visible in many places. A bomb had gone through the roof of the hippodrome that we are to use for our assembly here, the *Cirque Municipal*. It was damaged quite badly inside, and is still undergoing repair from bomb-damage. This work the city mayor permitted to be interrupted four days in order to let us get things arranged and to hold our day's gathering. Prior to this an effort had been made to secure an adequate auditorium in the city of Lille, twenty miles north of here, but none with sufficient seats was to be gotten. The hippodrome being made available, Douai was finally settled upon as the site for the event, the last convention held here having been ten years ago.

Douai's present mayor is a reputed communist, but is kindly disposed to us. He is a lawyer who, in the interest of freedom of expression for all, fought a number of legal cases for these Christian witnesses of Jehovah; and while at present these operate locally under the name of "friends of the Bible", the mayor and other officials know the true connections of these and tolerate them. Another group applied for use of the hippodrome but were refused. Next the witnesses applied. The mayor granted their request, but then withdrew it, and finally decided to let his original grant stand. In this way it came about that these "friends of the Bible" up here in the Department of the Nord were the first to use the *Cirque Municipal* since the war. The mayor gave them the use of it free, and for this and all other favors that public officials and functionaries extended to us they were openly thanked in words of appreciation at the close of the one-day assembly.

Douai is famous as the city where the "Old Testament" portion of the noted English Catholic-Version Bible was completed in 1609 and published. Now many devoted students and publishers of the Bible were assembling in the interest of the wider publication of its truths to the people. Three thousand of these had given written notice of their coming, but actually more than 4,000 came. More than half were of Polish extraction. Fifty of these came from as far as Strasbourg and Alsace; but the majority of them were miners here in the north. Other conventioners came from Lyon and from Normandie and other localities, busloads of them arriving on the morning of the assembly day. In this immediate section there were 105 witnesses before World War II, but, notwithstanding the ban on the Society and its publications and then the German occupation, these friends of God's Word kept on preaching it, working with only copies of it, and now there are over 800 in this region. Twenty went to concentration camps in France, where one of the number died, but those who have emerged therefrom are rejoicing and persisting in the preaching activities. It appears that this is the most active section of France at

present, and its assembly was the largest in attendance of the four held this year.

The *Cirque Municipal* has a central arena, which was filled with chairs and where also an orchestra of 48 instruments furnished the music. From this arena the stationary seats rose in steep tiers. But all these were not enough to take care of the great attendance, and two lines of seats were set up in the corridors running around behind and beneath the tiers. Here the brethren found it cooler, although they could not see the speakers on the platform. In other places city authorities might have considered this a fire hazard, but the brethren do not indulge in the prevalent habit of smoking. Because it was only a one-day gathering and two-thirds of the time would be spent in interpretation, no arrangements were made for morning field service. The program was practically given over entirely to the visiting American representatives.

As far as languages are concerned, this was quite an international convention. The national language, French, was properly given the first consideration, but, because of the large number of Polish-speaking brethren, there was translation of speeches from French into Polish. Quite a number present understood German, and, taking advantage of this, Brother Franz gave his speeches in German, which Brother Gabler then translated into French and a Polish brother interpreted in Polish. Grant Suiter spoke in English, followed by interpretation in French and Polish. Thus four languages were heard on the platform: French, English, Polish and German. This made the delivery of the speeches three times as long, but the listeners were very patient and eager to hear the important things said from the platform, no matter how long it took. With good fortitude they sat through the heat of the season, some occasionally taking a drink out of a bottle for their physical refreshment.

The difference in languages did not break up the peace and unity and agreeable companionship of these Christians, but they enjoyed the time of their being together most fully. The city police, who kindly granted the free use of the nearby park for the conventioners during intermission, were amazed. One policeman brought in a detective just to show him in actuality how these people of *l'Eternelle,* that is, people of the Eternal One, Jehovah, got along together in this international gathering amid a divided, clashing world; and this, the policeman said, is the way they say it is to be forever in the coming new world. The police were well pleased with the conduct of the brethren, and they also let the passing public stop and stand around outside and listen in on the speeches. Later there was a good write-up of the convention in the Douai public press. The ten hours, from 9 a.m. to 7:35 p.m., of being together and of attending upon speeches, passed all too rapidly, but the brethren were grateful for this measure of spiritually blessed communion together. They departed well satisfied and with joy in their hearts and renewed courage and zeal. We rejoiced that they got *Etudes Bibliques* twice a month, which kept them abreast of the advance of Bible truth as published in the English *Watchtower.* We were glad they got the *Informant* in French and Polish, and were getting the Theocratic Ministry School course in French also. With such a zealous, appreciative group of Jehovah's consecrated servants up in that section, the witness to the Kingdom as well as the organization of Kingdom publishers is certain to keep on increasing.

BELGIUM

The next day we arrived in the Belgian capital Brussels, to learn that a radio station here had been broadcasting spot announcements of the public address to be delivered Sunday, June 8, by Grant Suiter on the subject, "The Joy of All the People." We also observed that nineteen cases (or thirteen tons) of used clothing had been received at the Brussels Branch from our brethren in Canada a month ago, and that the full-time pioneers and their families had already been supplied therefrom and that the distribution to the organized companies of the Lord's witnesses was to start soon.

Flemish as well as French is spoken in Belgium, and a member of the Amsterdam (Netherlands) Branch arrived in town the same day to take care of the translation of our speeches into Flemish; he is a graduate of the Watchtower Bible School of Gilead and is now also the official servant of the Amsterdam Branch. In Brussels itself there are two units of Jehovah's witnesses, one that speaks French and another that speaks Flemish. Correspondingly two conventions are scheduled to be held in Belgium, one in Antwerp for the Flemish and the other in Brussels for the French-speaking.

The convention in Antwerp opened up Friday, June 6, at 6:45 p.m., with 170 in attendance to whom the American representatives spoke through the Flemish interpreter. The next two days the assembly was transferred from St. Jansplies (St. John's Palace) to a hall on the large square, *Statie Plein te Antwerpen.* The program of events provided for field service by the conventioners both days before the afternoon speeches; and there was good activity in advertising the public speech on "The Joy of All the People", with handbills, with placards on information marchers, and with a large truck embellished with impressive signs. This speech was given Saturday night by Brother Franz to a Flemish audience of 296. The booklet *"Be Glad, Ye Nations"* was offered free to the public.

In the afternoon, following speeches by both Brothers Franz and Suiter, the Convention servant presented the following resolution, to express unitedly their attitude toward God's arrangements:

RESOLUTION

We, Jehovah's witnesses assembled in Theocratic convention at Antwerp this 7th day of June, 1947, wish to express publicly our appreciation to Almighty God for the Theocratic organization which He has established on earth at this time and for the privilege we have of being associated with it, in accomplishing His divine will.

We are grateful to the Lord's organization for sending us two representatives of its governing body, and for the instructions, aid and comfort we have received during this visit.

We hereby declare that we accept these instructions, and that we will, to the best of our ability, put them into practice, to the end that many more persons of good-will may learn of the only true joy of all the people.

We recognize that the earthly organization of the Lord is not nationalistic, that Jehovah is no respecter of persons (Romans 2:11), that of one blood he has created all races. We are therefore resolved not to be influenced by any nationalistic or racial traditions or prejudices in our service to God, but that we will work shoulder to shoulder with our faithful brethren throughout the world, speaking the one "pure language" of the New World.

We realize that for an organization to be acceptable to Jehovah and used by Him it must be entirely clean from all the corrupt things of this old world, including its religion, politics, commerce and immorality. We give thanks to the Lord God that there is such an organization on earth at this time and that it is being used by Him. We also recognize that if we wish to remain in the organization of the Lord we, as individuals, must be clean. We will therefore keep ourselves unspotted from all the filthy things of Satan's world, in order that we may continue to be used by the Lord in His clean organization. We will put the interests of the Kingdom before everything else, and not permit selfish and personal desires to hamper our service to the great Theocrat.

We appreciate with all our hearts the love and greetings trans-

mitted to us by Brothers Franz and Suiter from our dear Brother Knorr and the Bethel family at Brooklyn, and from our brethren in all the lands visited by them. It has been a source of great comfort and joy to know of the love and affection that our brethren in other parts of the earth bear to us; these thoughts strengthen and fortify us, and we rejoice to stand firm with them for God's Theocracy, fearless against the world conspiracy of Satan.

We therefore ask Brothers Franz and Suiter to transmit our love and greetings to Brother Knorr and the Bethel family at Brooklyn, as well as to our brethren throughout all the earth. Let them know that we are determined to maintain our integrity to Jehovah's universal sovereignty to the very end of this wicked world; that we are resolved to preach "this gospel of the kingdom", come what may; and that with even greater vigor than ever before. Also that we have turned our backs on all the corrupt things of this old world, and our hearts and faces are directed toward the New World of everlasting peace and righteousness, for which we shall work and live forevermore, to the glory and vindication of Jehovah's holy name.

When adopting this resolution all the 271 present stood, some crying out *"Ya!"* in vocal affirmation.

Simultaneously, today, the Brussels convention got under way, in French. By a 40-minute train-ride from Antwerp following his afternoon speech there, Brother Suiter was able to serve the Brussels convention Saturday night, speaking to 391. Sunday, June 8, the Antwerp convention carried on with local brethren serving on the platform, but the attendance there rose to 322, and 198 got out into the morning field service. As an open confession of their having consecrated themselves to God through Christ, 43 were baptized in water. However, at Brussels both Brother Suiter and Brother Franz served that day on the platform at the fine auditorium of the *Theatre de l'ABC*. The afternoon attendance of brethren was 658. The same Resolution as that adopted at Antwerp yesterday was presented to them in French, and there was a unanimous adoption of it by rising to the feet and shouting *"Oui!"*

The public address at 7 p.m. was delivered by Brother Suiter to an attentive audience. On account of the train service which required hundreds of the brethren to leave before the public event, the attendance at this was made up quite largely of the public and came to a total of 455. During the speech two members of the Security Police sent word to the back-stage that they wished to question the speaker and his interpreter after the Assembly. (At Antwerp last night two Security Police interviewed the speaker after the public address there.) When Brother Franz followed up the public address of Brother Suiter through his British interpreter and gave the closing speech of the assembly, the Brussels police interviewed all three of us, but they were most apologetic for having to do it. Evidently if the Roman Catholic Hierarchy dominating this country had not had something to do with it covertly, the inspection would not ordinarily have taken place. They asked about our work in France, and were surprised to learn of its excellent progress. We had held our conventions there just in time, for the railroad strike began that day in France.

With 80 baptized at Brussels the total number immersed that day at both conventions in Belgium was 123. The conventioners made a good spread of literature in the field activities from house to house, putting out books, booklets and copies of *The Watchtower*.

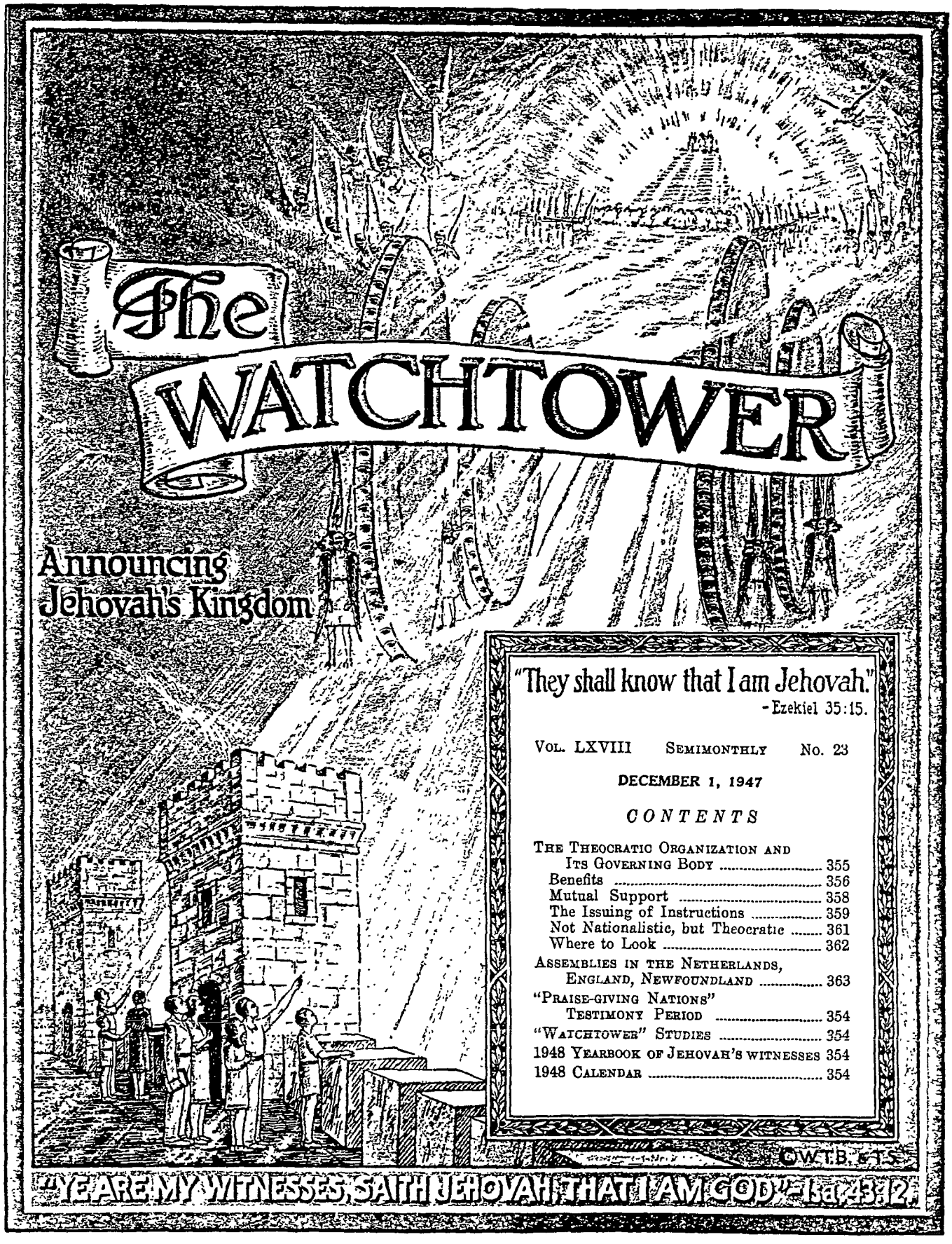
LUXEMBOURG

Hemmed in by Belgium on the west, France on the south, and Germany on the east, lies the little duchy of Luxembourg. The witness work here is directly under supervision of the Belgian Branch. The official language here is French, but the common people speak German or ancient Celtic as a rule, and our convention here was arranged accordingly, to be conducted in German. The public lecture, "The Joy of All the People," to be given by Brother Franz, was advertised in German with both handbills and placards. At the time there were just 60 Kingdom publishers in all the duchy. They carry on their witnessing activities the same as their fellows do in France. Since August of last year they have had more freedom of operation than during the global war, when, of course, all of Luxembourg was occupied by the Nazis. The reason is that now they are registered at the government offices as a non-profit, non-commercial, educational organization. They hold regular weekly studies of the leading articles of *The Watchtower*. The assembly here was of two days' duration, Tuesday and Wednesday, June 10 and 11, at the *Salle Reitré-Beffort*.

At the opening service rally 66 put in appearance, and 55 of these went out into the publicity work, a number with placards on sturdy wooden frames, suspending them from their shoulders. In the eyes of the law the witnesses of Jehovah, although distributing printed sermons at much expenditure of time, energy and money, are still considered as they have been in Switzerland to the south, namely, as *Hausierer*, house-to-house peddlers of commercial goods. Hence the speeches to the convention by their American brethren should have helped them to appreciate more fully the fact that they are not rightly classified as ambulating commercial vendors. They are in verity the ordained ministers of God and of His gospel, and they deserve to have the same rights, exemptions and privileges before the authorities of the duchy as the religious clergymen have who carry on money drives and take up money collections at all their religious gatherings and also charge the people for baptisms, marriages, funerals, etc. The time has come, as in Switzerland and elsewhere, to challenge everywhere the wrongful classification and to assert ourselves for the deserved liberty as gospel ministers serving Jehovah God and his Christ. Is not the unselfish Christian ministry proved by the fact that during the two days of convention the Kingdom publishers devoted 305 hours to the field work, placing only 21 booklets and 17 copies of *The Watchtower* and securing many names of interested persons upon whom the local publishers will make return calls? Yes! One's ministry is proved by deeds, not by titles.

The highest attendance on the opening day was 86; and, besides those from the capital city itself, these brethren came from Esch, on the southern border of the duchy, and from Strasbourg, Lorraine, and other points. Luxembourg being under the Belgian Branch office, the Branch servant, C. Holmes, a graduate of the Watchtower Bible School of Gilead, came along with us. He gave the baptism talk in French Wednesday morning, this being translated into the Luxembourg dialect by the convention chairman. Six were baptized in water. Seventy-five attended the afternoon sessions, and after the speeches by the Society's vice-president and its secretary-treasurer the chairman offered a resolution like that passed in Belgium. It found a ready response in a prompt adoption thereof, all shouting *"Yo!"* which is the Luxembourg way of saying "Yes!" or "Aye!" The public meeting, in German at 7 p.m., drew a good audience, of 123, and at the close thirty booklets *The "Commander to the Peoples"* were distributed to the listeners wanting a free copy. After a brief intermission Brother Suiter gave the final speech, closing with *"Auf Wiedersehen!"* and the assembly dissolved.

It was our smallest assembly on the Continent. Still, the spirit of the Lord God was present in due measure. All the pure-hearted ones enjoyed the spiritual feast that the Lord had spread on the table for them. *"Prima!"* was the comment made thereon.



"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* GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower 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.

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"PRAISE-GIVING NATIONS" TESTIMONY PERIOD

The "Praise-giving Nations" Testimony Period closes the calendar year of 1947, occupying the final month of December. Persons of all nations, without discrimination, are invited to take part in this special testimony, and those anxious to give praise to God and his kingdom by Christ will do so. For the aid of such in doing so, the Society's books are provided. During December any three of the WATCH TOWER publications, namely, *"Let God Be True"*, *"The Kingdom Is at Hand"*, *"The Truth Shall Make You Free"*, and *The New World*, may be offered in combination for a $1 contribution in house-to-house and public work. Let preparations for this testimony period proceed in the stock and territory departments and in the weekly service meetings and in personal arrangements. We should close out this year 1947 with a mighty burst of praise through publishing the message. *Watchtower* readers, what about you? Write us, if necessary. Reports on work done should be made on the Society's forms at the end of this testimony period.

"WATCHTOWER" STUDIES

Week of January 4: "The Theocratic Organization and Its Governing Body,"
¶ 1-21 inclusive, *The Watchtower* December 1, 1947.

Week of January 11: "The Theocratic Organization and Its Governing Body,"
¶ 22-42 inclusive, *The Watchtower* December 1, 1947.

1948 YEARBOOK OF JEHOVAH'S WITNESSES

Now you can enjoy the new *Yearbook* issued by the Watch Tower Society, covering the activities of the 1947 service year by Jehovah's witnesses who co-operate with the Society in the eastern, western, northern and southern hemispheres of our globe. You will rejoice at the totals registered for the varied service activities nationally and world-wide. A fine introduction by the president starts the reader off into consideration of interesting reports from all the scores of Society Branches. The president's extensive comment on the yeartext for 1948 is followed by texts and comments drawn from the past year's issues of *The Watchtower* for each and every day of the new calendar year. Order now, remitting therefor at 50c a copy. Friends in the companies should turn in their orders at once to their company servants, and by December 15 all such servants should have sent in such combined orders for the 1948 *Yearbook*, together with remittance.

1948 CALENDAR

During the year 1948 keep up to date with the Society's new service calendar, now available. One of the handsomest we have yet turned out, its beautiful three-color art picture reflects the yeartext overhead: "I will sing praises unto thee among the nations." (Ps. 57:9, *A.S.V.*) The date-pad at the base points up the months and days with naming the bimonthly special testimony periods for 1948, and the special service-themes for the off-months. If in a company or group, send in your order combined with others' through an appointed servant, together with a remittance, at 25c a copy, or $1.00 for 5 copies sent to one address.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVIII DECEMBER 1, 1947 No. 23

THE THEOCRATIC ORGANIZATION AND ITS GOVERNING BODY

"God hath set some in the church, first apostles; secondarily prophets, thirdly teachers, after that . . . governments [(Weymouth) powers of organization]."—1 Cor. 12: 28.

JEHOVAH God has let mankind survive to this third year of the postwar era. While the Nazi and Fascist aggressions and World War II were going on, the peoples suffered, some more than others. Living in among such peoples, Jehovah's witnesses suffered along with them. In certain ways they suffered worse, because they became special objects of international scorn, hate and fierce religious persecution. The prophetic words of Jesus Christ went into fulfillment upon them: "Nation shall rise against nation, and kingdom against kingdom: . . . Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matt. 24: 7-9) In practically all lands, especially those invaded by the hordes of Nazis, Fascists and religious fanatics, the local organizations of Jehovah's witnesses were made the direct targets of attack and were broken up in a vicious attempt to blot out these witnesses of God's kingdom. In such lands, now that the postwar era has come in, there has been some need of reorganizing and rehabilitating these consecrated people of the Most High God, Jehovah. However, in *all* lands there exists the need of building up and strengthening the visible organization of His people. Always there is need for them to have a firmly knitted, compact organization.

[2] This is all according to the will and superlative wisdom of God. Order and organization are ascribable to him: "to him that by wisdom made the heavens." (Ps. 136: 5) If we lift our eyes to the visible heavens and gaze at the sun, moon and stars and watch the set course and harmonious paths which the Creator marked out for them, what must we conclude? That he is a God of organization. The words at 1 Corinthians 14: 33 agree with that: "For God is not a God of disorder but of peace. This is the rule in all Christian churches." (*An Amer. Trans.*) Where peace is, there must be organization of those enjoying the peace. They must yield true obedience to the organization arrangements and instructions. The fruitage of this will be an abiding peace. If we sincerely are God's people amidst this corrupt, disordered world, we shall now find ourselves in all lands trying to come to an organization of unity throughout the earth, because we are the one people of God. This effort springs from the right kind of wisdom, and it aims in the direction of a righteous peace. The wisdom here meant is no part of the wisdom of this world which moves earth's leaders in their political, business and religious actions, but is the wisdom that descends from a source higher than men. It comes down from the great "Father of lights, with whom can be no variation, neither shadow that is cast by turning". (Jas. 1: 17, *Am. Stan. Ver.*) It is a wisdom that results in Theocratic organization and in the growth of peace.

[3] The disciple James, in the third chapter of his letter, says concerning this pure wisdom: "What wise, intelligent man is there among you? Let him show by his good life that what he does is done in the humility of wisdom. But if you cherish bitter feelings of jealousy and rivalry in your hearts, do not pride yourselves on it and thus belie the truth. Such wisdom does not come from above. It is earthly, animal, demon-like. For wherever jealousy and rivalry exist, there will be confusion and every low action. The wisdom that is from above is first of all pure, then peaceable, considerate, willing to yield, full of compassion and good deeds, whole-hearted, straightforward. The harvest [which] uprightness yields must be sown in peace, by peacemakers. What causes wars and fights among you? Is it not your cravings, which are at war within your bodies?" (Jas. 3: 13-18; 4: 1, *An Amer. Trans.*) The wisdom of this world, which is earthly, animal, and demonlike, is what produces confusion, disorder and every evil work as its fruitage. *Confusion* means unsteadiness in holding to a given place and in acting according to the place to which one is assigned. It means disorder, and therefore disorganization such as we find prevalent in Christendom today. Among his true people God is not the God or Creator of such disorganization and confusion, but is the God and Maker of peace. This is the rule that he sets for the churches of his devoted

1. What postwar need is there among God's consecrated people?
2. For peace what must there be, and by what wisdom?
3. What does "confusion" mean, and to what is it due?

people to follow. Where the rule of peace is to be observed, with a resulting lack of friction, confliction and disorder, there must be organization. It is a wise course to establish organization. It discloses wisdom when we seek, follow and adhere to organization.

4 According to the wisdom from above, what is an organization? The word *organization* comes from the Greek word which James used when he said (1:4): "Let patience have her perfect work," namely, the word *ergon,* which means *work* or *deed.* Our electrical term *erg* is taken from that word and means a unit of work or energy. In its simple meaning, then, an organization is an arrangement with which to work or do a deed, just as an organ is an instrument with which to accomplish a particular work or do something, whether it be an organ in the human body or be a musical instrument which an organist plays with hard labor on his part to produce harmonious and melodious sound. God's organization, therefore, is an orderly and well-connected arrangement of his devoted and obedient creatures in order that they may work together toward a common end and in harmony with his purpose, and that they may do so in peace and in oneness, without clash or conflict, but, to the contrary, with efficiency, with dynamic relaxation, and with comfortable state of heart and mind. God's organization is at one with itself. All its members are at one with its great Organizer, Jehovah God, and at one with their fellow members. His perfect wisdom makes it that way.

5 The organization is Theocratic, because God is the organizer of it and is its top director at all times. It operates Theocratically, because it functions by taking orders from God down through his Son Jesus Christ, and not up from the organization members below. Nineteen centuries in the past Jehovah God by his Son Jesus Christ set up a Theocratic organization among men. Being on the earth, it was an organization visible to men, but it was a part of Jehovah's great universal organization over which he rules.

6 At first this visible Theocratic organization functioned in just the little land of Palestine. It had as its original members the apostles of Jesus Christ and the other faithful Jewish disciples following in his footsteps. All these were dedicated to Jehovah God for the sake of doing the one divine will, and for that necessary reason they were *God's* organization in which he operated by the power of his holy spirit. They were the visible part of his universal organization, and their invisible Head was the glorified Son of God, Jesus Christ. In like manner today, we become members of God's organized people on earth by consecrating ourselves to Him through the good offices of the "one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all". (1 Tim. 2:5, 6) Having consecrated ourselves to God to be His and to do His will, we must associate ourselves with the others of his people and must join with them in doing the divine will, finding our place within his organization and carrying out our work in that place. By consecrating ourselves to him through Jesus Christ to whom else do we belong but to Him? and, if we are thus consecrated to do His will unitedly, whose organization could we be other than God's organization, his Theocratic organization?

7 By dedicating ourselves to God and becoming members of his organized people, we do not bring ourselves into any sad bondage and suffer the loss of freedom. Quite to the contrary, we win true freedom, that is to say, freedom from slavery to the worldly organization of Satan the Devil. We come into the enjoyment of real freedom, the freedom wherewith Christ Jesus and the truth which he proclaimed make us free.—Gal. 4:31; 5:1; John 8:32.

8 We cannot deny that by reason of linking ourselves up with God's organization we have come under certain responsibilities. We have now been appointed to a specific place in connection with the organization. Thereby certain obligations fall upon us and we are called upon to render certain tasks and duties which we must faithfully perform in order to gain divine approval. But no man or creature forced us or compelled us to take this step of consecration. We took it willingly, of our own free accord, out of love to God. Reasonably we did not do so to become the slaves and bondservants of any selfish creature, for him to make unrighteous gain from us. There are at present only the two masters in the universe, Jehovah God and Satan the Devil, and we have become slaves and servants of the great Liberator, Jehovah God. He bestows upon us the full freedom to act in works of righteousness and goodness. That is the only freedom that God's devoted creatures throughout the universe may enjoy for all eternity with benefit to themselves and all their fellow creatures. His organization is one of free creatures, and when this oppressive world, which has enslaved humankind, meets its death in the coming final crisis, God's free universal organization with its visible part on earth will survive.

BENEFITS

9 The identifying of ourselves with the Theocratic organization results in priceless benefits to us. The working together at doing the divine will benefits all of us thus co-operating together. We receive the help

4. According to God's wisdom, what is his organization?
5. How is it Theocratic, and when was its visible part set up?
6 How does it come that we are God's organization on earth?
7. By becoming part of his people, what freedom do we gain?
8. Why, despite the responsibilities, do we still have freedom?
9. 10. What benefits result to us from being organized?

of one another in doing God's work. We get the stimulation that comes from associating with one another. Thus the organization means strength to us. It means the unifying of us for the sake of working with greater effectiveness. It also means protection to us in this wicked world.

10 God foreknew the benefits of organizing his people. Millenniums ago he inspired the wise man to relate to us the benefits of being a part of the organized people of God. In Ecclesiastes chapter 4 we read of such benefits, as follows: "Two are better than one; because they have a good reward for their labour." (Eccl. 4:9) Exactly right, for where there are two or more together, there can be co-operation and reciprocal action. They have a good reward for their laboring together, because they draw mutual benefits from such co-operation and from enjoying the society of one another.

11 "For," says the wise man, "if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him." (Eccl. 4:10) A person who segregates himself from his fellows and tries to live alone creates for himself a little world of his own in which he chooses to live as a hermit. By thus isolating himself from companionship with those who are serving Jehovah God, he deprives himself of the personal good that results from being an associate of God's organization. He stands alone, and when he falls, he falls alone and abides alone. He may say: 'Well, I have the Lord with me and he is all I need, and he will help me up.' True, the Lord is able to help him up, but the Lord God is not dealing now with individuals. He is dealing with an organization, his Theocratic organization, and he deals with only the individuals *inside* that organization or *under* it. He does not make exceptions and show respect of persons and deal with self-centered individuals that isolate themselves from his one organization. He dealt that way in the days of his typical organized people of Israel, and that was a shadow of good things to come, to show how he would treat with his consecrated people in these days since Jesus Christ, the glorified Head of Jehovah's Theocratic organization, has come. Through his organization under Christ Jesus, Jehovah God reaches down to give the uplifting hand to those of his organized people who unwillingly fall.

12 If then anyone turns his back on God's organization and tries to go his own way and refuses the goodness that God extends through his organization, he will fall solitary. Because the Lord operates through his organization, how can he help such a fallen one up if that one pushes His organization away from him and tries to go it alone independently? The Lord can only let such proud, self-reliant one fall to his destruction. If, however, we keep in touch with the organization and associate with those attached to it, then in case of our falling we shall have their brotherly attentions. They will put forth disinterested efforts on our behalf to lift us up and to help us stand with integrity toward God. His organization stands ready to our help. If we cleave fast to it and comply with organization instructions, then in the time of need it will take recognition of us and will put its powers and arrangements at our service. It will loyally come to our help and enable us to rise and go on.

13 The wise man next describes two travelers going through the night, and who have to camp out. It is cold, and if one lies alone he is liable to grow cold. If, though, the two lie in close proximity with each other, then they help to keep each other warm. "Again, if two lie together, then they have heat: but how can one be warm alone?" (Eccl. 4:11) How apt these words for us today! We are traveling through this cold, iniquitous world, in the darkness of its "time of the end". It is the period of which Jesus said: "Because iniquity shall abound, the love of many shall wax cold." (Matt. 24:12) Woe to anyone who thinks he can rest on the laurels of his past service in connection with God's work and can accordingly draw aside and live alone, resting himself in his own narrow bed, taking it easy and not recognizing any obligations to his brethren and not caring to contribute anything to their welfare. There is just one end that the Bible predicts for such a person. *That* is, he will grow cold in the Lord and will lose out in zeal for God's service and will be chilled with worldly fears and will grow stiff through spiritual inaction. At the last he will experience the coldness of death, "the second death," from which there is no rewarming to life in a resurrection.

14 For this reason it is necessary for us to come together and to enjoy the close contact with our brethren in the Lord. His Word is very plain-spoken on this subject. At Hebrews 10:24-27 it says: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Ah, yes, the unselfish considering of one another to stir one another up to love of God and to good works in his service; and exhorting one another in faith and in devotion; there you have the benefits named by God's

11. Why is it woeful to fall alone apart from the organization?
12. When and how will the organization help the fallen one?
13. What happens to one that tries to keep warm alone?
14 Why not now forsake the assembling of ourselves together?

Word for which we should cling together, not abandoning one another's company in the Lord.

[15] Call to mind the two disciples that were on their way to the village of Emmaus on Jesus' resurrection-day. They experienced the benefit of association with God's organization when the risen Savior joined himself to them as they walked sadly along. He opened up to them the sacred Scriptures and finally revealed his identity to them and disappeared. Did this impart spiritual warmth to them? Yes, indeed, for they said: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:13-32) Call to mind also the time that the apostle Paul as the prisoner of the Roman soldiers was plodding his trialsome way up to the city of Rome. Hearing about this, his brethren at Rome came down as far as the Forum of Appius and The Three Taverns to get the earliest contact with him. When Paul saw these brethren, then, stout-hearted though he was, it infused further strength into him. The record tells us: "Whom when Paul saw, he thanked God, and took courage."—Acts 28:14, 15.

[16] Experiences like those have the very same effect upon us today. When we try to keep in touch with our faithful brethren in this unfriendly world, as pictured by the two lying together on a cold, outdoor field, we receive spiritual glow and stimulation. Our brethren help us by pleasant and helpful conversation with us and by discussions of the Word and service of God. Our hearts burn inside us as God's Word opens up to our understanding through his Theocratic organization under Christ. When we behold our brethren and feel their moral support as we march along in the road of service ofttimes hard, it causes us to take new courage, because we behold with what earnestness, boldness and fearlessness they too are serving our God. Spontaneously we give thanks to Him at the mere sight, because he lets us be fellow workers of such brethren.

MUTUAL SUPPORT

[17] Making the argument for organized co-operation still stronger, the wise man adds a final illustration: "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." (Eccl. 4:12) Or, as the Roman Catholic *Douay Version* renders it: "And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken." That is to say, whereas an enemy can prevail against one victim, he cannot prevail over two whom he assaults. The two can offer a united front against this common enemy. The one can come to the other's defense and rescue. In full harmony with this fact, the Lord Jesus sent his apostles and his seventy evangelists out on missionary work in unknown parts two by two.—Mark 6:7; Luke 10:1; Acts 13:2; 15:39, 40.

[18] The apostles lived and worked at the end of the special Jewish system of things in Palestine, but we are living and working in the "time of the end" of this world. Satan the Devil has now been cast out of heaven and has come down to this earth with great wrath because he knows he has yet but a short time before the final war of Armageddon. We need not be ignorant of who his special target of attack is. It is the visible remnant on earth of God's "woman" or Theocratic organization. And because a multitude of persons of good-will associate themselves with this remnant, Satan directs his assaults against these also. Particularly between the years of 1933-1945 Satan through his wicked organization disgorged a flood of Nazi, Fascist, nationalistic and fanatical religious hosts against Jehovah's remnant and their companions, to swallow them.

[19] The armed democratic forces of this earth withstood and absorbed the onrush of this Nazi, Fascist, nationalistic, religious flood of violence. We now live in the postwar epoch, but the danger of further concentrated assaults by Satan's combined world is not past. His fight against the remnant of God's "woman" or Theocratic organization is not over, for the prophetic text that now applies to this postwar epoch warns us: "And the dragon [disappointed at not engulfing the remnant by the flood] 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." (Rev. 12:17) Nothing is clearer than that we now find ourselves in a most perilous position, in the midst of a hostile world which is united against God and his kingdom and against the ambassadors and visible representatives on earth of that kingdom. The entire world is combined in a conspiracy under Satan the Devil's influence against the obedient remnant and their good-will allies. None of us on earth can afford to show such self-reliance as to dare think he can stand alone. The total enemy is sure to overwhelm him if he does think so. Also if he imagines he can stand in his own strength apart from the Theocratic organization, God will let him demonstrate to himself how weak he is. God will let the willful, foolhardy person be overpowered by the enemy and be destroyed.

[20] In the interest of safety God's people need to stick together under him. All of them throughout the earth need to do so, ignoring national boundaries, racial differences, provincial customs and habits, political rulerships, and all other things that divide

15. What illustrations do we have from two disciples and Paul?
16. How do like experiences have the same effect upon us today?
17. Under attack, how are two better than one?
18, 19. In this postwar era why will the enemy prevail over one?
20. Why do we need to stick together now, and in what way?

the peoples of the earth normally. To stand firm against all the enemy assaults that the future holds in store for us, we need to band together in one united company under our Leader Christ Jesus, standing shoulder to shoulder, giving one another support in serving God, and confronting with compact, serried ranks the common foe. Let us be unbreakable in doing so, because we have all of us together decided in favor of Jehovah's great "Commander to the peoples", our King Jesus Christ. Then we will not weaken our position personally, but will be strengthened to withstand the onslaughts of this world down to its last onslaught at the battle of Armageddon, when our unconquerable Commander will absolutely obliterate the enemy from the face of the universe.

[21] Wisely we will cleave together in the Theocratic organization of Jehovah, in remembrance of the simple but powerful illustration: "A threefold cord is not quickly broken," hence not easily broken. If we untwist a cord of several strands and take each strand by itself, we can quickly break it without much effort with our fingers. But plait the three strands together, and we cannot so easily and quickly break the cord. That is the reason why the Nazi, Fascist, religious enemies were unable to break up, scatter and destroy Jehovah's witnesses and to suppress their growth and increase all around this earth. By lightning warfare, the enemy thought to make away with them quickly; but he failed. It was because, by having had proper instruction and training during the years gone by, we had become all entwined with one another in the unity that marks God's organization, all of us doing the one and the same thing, all of us having a common vision, all of us obeying the Theocratic instructions issuing through His organization, and all of us refusing to run and scatter before the enemy's fire. It creates no surprise, then, but only praise to Almighty God, that we came out of World War II better organized, with greater strength and with greater numbers, than when we were thrust into it.

THE ISSUING OF INSTRUCTIONS

[22] It is most reasonable that the great God of universal organization should have and does have a visible organization of his people on earth and which extends all around the globe. As the Scriptures foretold, it includes within its membership persons of many nationalities, races, colors, customs, cultures, and languages. Since it embraces within itself so many different elements with so many differences to divide them, this earth-encircling organization could not carry on in unity in the Lord unless it had a central, visible governing body. Strictly by means of such a central governing body it can be held together, to work in solidarity according to common organization instructions. Nineteen centuries ago, when Jehovah God by Christ Jesus set up a Theocratic organization on earth, it had a visible governing body. Likewise in our own day, when the company of those consecrated to Jehovah God is greater than in the first century and when the need of a central governing agency must therefore be greater, it should exist. Where, then, is it located today?

[23] Before answering that question, and in order to prepare us for the answer to it, we ask, Where was it in the first century, in the days of Jesus' apostles? Also who composed it then? At first we would be inclined to look at a geographical location, and search for the governing body there. With respect to a geographical location on earth, apparently it was first located in Jerusalem in Palestine. According to the Scripture facts, the governing body was made up of the twelve apostles of Christ and of the elder brethren who were closely associated with them in important positions for the governing of the Christian congregations. The fifteenth chapter of the Acts of the Apostles tells how a vital question needed to be settled once and for all time and how at the critical time the governing body of the church held a meeting in the city of Jerusalem to settle it with the help of God's Word and spirit. Having come to a unanimous decision, they sent out organization instructions to the churches in general, which were then carried to them by special messengers, including the apostle Paul.

[24] While the Christian brethren had the inspired Hebrew Scriptures or the Greek Septuagint translation of them, they also accepted the help and instruction that God now gave them through his visible governing body composed of the apostles and the elder brethren He had joined with them in responsible positions. At Acts 2:41, 42 this fact is called to our notice, where we read: "Then they that gladly received [Peter's] word were baptized: 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 the breaking of bread, and in prayers." Notice that statement of how the believers from Pentecost onward attended constantly upon the doctrine or teaching and instruction of the apostles and thus kept in fellowship with them. In course of time the doctrine or instruction of the apostles and of their associated brethren was written down for preservation and was added to the Hebrew Scriptures to form the complete Bible. These new inspired writings, written at first in common Greek for the most part, were of equal authority with the ancient Hebrew Scriptures and formed part of

21. How like a threefold cord did we endure World War II?
22. Why should a visible central governing-body be existing now?
23. Where, apparently, was such a body in the first century?
24. Besides Hebrew Scriptures, to what do we attend, and why?

the organization instructions contained in the whole of the Bible.

[25] Every honest investigator will be forced to admit that not all such organization instructions for the church were composed at and sent forth from Jerusalem. As to the twenty-seven books of the Christian Greek Scriptures, all were written outside of Jerusalem, with one possible exception. That exception is the epistle of the disciple James. He was an elder brother associated with the twelve apostles at Jerusalem, and it appears likely that in that city he wrote his valued letter to the spiritual tribes of God's people. The gospel of Matthew and the letter of Jude are also thought to have been written in Palestine, but in which city is not certain.

[26] The apostle Paul wrote his letter to the Galatians from the city of Antioch in Syria. In the course of his third missionary trip he came to the city of Ephesus in the Roman Province of Asia, and there he wrote his first letter to the Corinthians. Later there he wrote his letter to Titus. It also appears that the apostle John finished his days at Ephesus, and that there he wrote the gospel of John, and his first, second and third letters. The book of the Revelation he wrote on the island of Patmos not far from Ephesus.

[27] Still in the course of his third missionary tour the apostle Paul came to the city of Philippi in Macedonia, at which city he penned his second letter to the Corinthians. Also in Macedonia he later wrote his first letter to his fellow servant, the young man Timothy. Then he came to the city of Corinth itself, where he wrote his mighty letter to the Romans. On his previous visit to Corinth he wrote the first and second letters to the Thessalonians. In the process of time he was carried over to the city of Rome, and in this city nine books of the Christian Greek Scriptures were written. Evidently under his supervision the gospel of Mark and the gospel of Luke and the book of Acts of the Apostles were written. Paul himself dictated or wrote his letters to the Ephesians, the Philippians, the Colossians, and to Philemon, also a second letter to Timothy, and the book of Hebrews. Then the apostle Peter journeyed northeastward to the city of Babylon in Mesopotamia, where he wrote the first letter and possibly his second letter also.

[28] It is thus clear that very few of the inspired written organization instructions which we have in the Christian Greek Scriptures proceeded out of Jerusalem. On the other hand, wherever members of the governing body of the church of the first century found themselves, there organization instructions were issued. The invisible Head of the church, Christ Jesus, was the unseen liaison member between them all to inspire them by the spirit of God and to keep them all in harmony with one another. Hence it was the presence of members of the church's governing body that was the thing to determine the geographical location from which the organization instructions should be sent forth. But what about the location of the visible governing body of the Theocratic organization on earth now?

[29] We are nineteen centuries removed from the times of Christ's apostles, but that does not make impossible or unlikely the existence of the Theocratic organization on earth today, for the reason that Jesus Christ the invisible Head of the organization assured his followers: "Lo, I am with you alway, even unto the end of the world." (Matt. 28:20) The visible part of the Theocratic organization still exists on earth, at this "time of the end" of this world. It has grown to extend all round the globe, and it includes consecrated persons of all races, nationalities, peoples, and tongues. To offset all the divisive factors now operating between the peoples and kindreds of the earth, we must have a recognized central governing body. There must be visible agents on earth to act as the servants of Jehovah God and of his Christ in giving out instructions. And here the question repeats itself, Where should we look for the organization's visible governing body now? Geographical location having entered into the discussion, shall we look to the city of Jerusalem from which the organization instructions issued in the first instance? How could we do so? Certainly when Jerusalem was destroyed in the year 70 (A.D.) it could not continue as the location of the headquarters of Jehovah's visible organization on earth. Besides that, there is not a single prophecy in the Bible which, when rightly interpreted, shows that Jerusalem would be re-established as the visible headquarters of Jehovah's organization at the time when Christ comes again and enters in upon his kingdom.

[30] Shall we turn to Ephesus, the place where the apostles Paul and John issued a considerable part of the Christians' organization instructions and which was the place of four prominent councils in early religious history? Hardly. Ephesus is today represented by the village of Aya Soluk and is a part of Turkey where Mohammedanism prevails. In fact, the ancient city is in ruins, and excavations are being conducted on its old site. Persons having geographical locations in mind might next turn to Greece, and to its cities of Philippi and Corinth, from which Paul as a member of the governing body sent out organization instructions which we still use today. Ancient Philippi, however, is now in ruins, and Jehovah's witnesses in all of Greece endure great persecution at the hands of the clergy of the Greek Orthodox organization. They are not looking

25. What organization instructions were issued from Jerusalem?
26, 27 From where were the rest of such written instructions issued?
28. If not by place, how was issuing of instructions determined?
29. Why not look to Jerusalem for the central governing body now?
30. Why not look, then, to Ephesus, Grecian cities, or to Rome?

to some place within their own land for the instructions necessary for this day. Shall we next turn our eyes to the so-called "Eternal City", Rome, where nine of the books of the Christian Greek Scriptures were written by Paul and his inspired fellow servants? The answer is again in the negative. In addition to all its past unsavory history, Rome has become the seat of black Fascism. It is also the next-door neighbor of Vatican City, whose religious Hierarchy, placed in strategic positions in all parts of the earth, have conducted a campaign of opposition and persecution against Jehovah's witnesses. And only recently a company of few more than ten witnesses of Jehovah has been organized in that ancient city.

[31] Noting the movement of the apostle Paul westward to Rome and very likely even to Spain (Rom. 15:24, 28), and observing also that this magazine *The Watchtower* is published still farther west, in the so-called "Western Hemisphere", shall we eliminate other locations and look to America for the visible governing body? Especially so since America is the leading and most powerful and mightily armed democratic nation on the globe now and therefore gives prestige to things springing from here! Therefore we ask the consecrated readers of *The Watchtower,* both in this land and in other lands: Are you devoted people of the Lord God looking to *America* for the visible governing body such as existed in the first century in the times of the apostles? Your unanimous answer, we believe, is a positive No! and it is the right and Scriptural answer.

[32] You thousands of readers of WATCH TOWER publications throughout the earth, from the year of the first issue of *The Watchtower* at Pittsburgh, Pa., in 1879, surely you did not accept the message of the kingdom of Jehovah God by Christ Jesus because it issued forth from a city in America as a place of publication of the message in print. It is not a product of Americanism. The fact that its principal publishing house since 1909 is situated in Brooklyn, New York, does not make the message that you have accepted an American message. The fact that sums of money, contributed by many thousands of Jehovah's witnesses in America, have been used to buy properties in various foreign countries for establishing Branch offices there does not Americanize this message of the Kingdom. The further fact that Jehovah's witnesses in America have at times used the diplomatic offices of the United States government both here and in various foreign countries in order to protect WATCH TOWER properties and to get them again after World War II and also to defend and secure some relief for the persecuted brethren in Greece, Germany, Yugoslavia, and other lands, does not make this organization and its message an American product.

[33] To protect his right to preach the Kingdom gospel throughout the realms of the Roman Empire the apostle Paul at times insisted on his Roman citizenship and finally refused to let his case be handed over to the court at Jerusalem but said: "I stand at Cæsar's judgment seat, where I ought to be judged: . . . I appeal unto Cæsar." (Acts 16:37, 38; 22:25-29; 25:10-12) But did this frequent resort to his Roman rights, exemptions and immunities make Paul's message a Roman one? Not by any means! Not otherwise in this day, when Jehovah's witnesses in the land of America take advantage of their natural citizenship and of the democracy that exists here, and when they use the many resources available here for publishing the message wholesale; and when they use the legal provisions and arrangements that are guaranteed to all citizens alike. These facts do not make the organization and its witness work an American institution. They do not make the message American propaganda, the way that religious clergymen in Latin America and elsewhere speak of it. The witness work carried on in foreign lands is not done to Americanize the people and to educate the believers in American ways and culture. But as the Christian brethren of Macedonia and Achaia (Greece) once contributed financially to the support of their brethren in Jerusalem, so Jehovah's witnesses in America use all the means, resources, opportunities and advantages found in this land for the benefit and help of God's work and organization both in this country and in the many foreign lands.

NOT NATIONALISTIC, BUT THEOCRATIC

[34] Over in America it is not the case that the majority of the populace have accepted this Kingdom message just because since 1879 it is published most prominently in their own land of America. Out of a population of more than 140 million in the United States, there were only 73,512 witnesses of Jehovah actively publishing the message in the field during the peak month of April; and the number of persons interested and kindly disposed and reading and studying the WATCH TOWER publications is relatively small in comparison with the total population. Regardless of the tremendous witness given to God's kingdom in America it remains true of the witnesses in this land as Jesus said: "A prophet is not without honour, save in his own country, and in his own house."—Matt. 13:57.

[35] On the other hand, in 1946 there were in the United States 24,402,124 Roman Catholics, 2,227,524 Episcopalians, 9,900,000 Methodists, 5,000,000 Lutherans, 14,000,000 Baptists, and 3,000,000 Presby-

31. Are you looking to America? and what answer is right?
32. Despite what facts is this message and work not American?
33. How does the case of Paul show this is no American effort?
34, 35. How popular is Kingdom truth as against the religions?

terians, and hence 59 million more of such religionists than there are witnesses of Jehovah here. That is so, although *all* the religious movements represented by such populous religious bodies in America had their origin outside of America, in Europe and in Britain. The attitude of most Americans toward the Kingdom truth so widely proclaimed in America is like that of the majority of peoples in all foreign lands. Their attitude is like that of Nathanael, when he heard of Jesus' coming from Nazareth and said: "Can there any good thing come out of Nazareth?" (John 1:46) Similarly, because America has been outstandingly connected with the promoting of the Kingdom message and the Kingdom work since 1879 and because America seems to be a modern, uncultured upstart among the older nations of earth, many persons feel prejudiced against the message and say: "Can any good thing come out of *that* country?"

[36] However, this viewing of matters with geographical locations in mind is wrong and misleading, and that applies also with regard to the visible governing body of Jehovah's organized people in the earth. The physical or geographical location of the governing body is not at all important, neither the nationality of its members according to the flesh. In the case of the apostles, in obedience to Jesus' command to go and disciple all nations and be his witnesses both in Jerusalem and in all nations and to the uttermost parts of the earth, they moved their location from place to place as missionaries and issued organization instructions as these became necessary and were inspired of God by his spirit. This fact in itself destroys the figment that it is the geographical situation that determines the question. In this latest century, and particularly since A.D. 1914, the Almighty God can operate through a central governing body in one part of the earth as well as in another part, because since 1914 the scripture applies in a Kingdom sense: "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1, *Am. Stan. Ver.;* 1 Cor. 10:26, 28) He declares: "The heaven is my throne, and the earth is my footstool"; and anywhere on his footstool Jehovah God can locate his visible governing body and use it, because all the earth belongs to him and is *his* property, and not the property of the United States, or the British Empire and Commonwealth of Nations, or the United Nations. And if he still further wants to change geographical locations it is within his right and power to do so. He is bound by no traditions of places.

[37] The hour is here of which Jesus said to the woman at the well near Mount Gerizim in Samaria: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." And hence wherever the sincere worshipers serve and glorify him in spirit and in truth they are accepted of him, and nationality and national locations do not determine for or against the individual. (John 4:21, 23) Not nationality, then, nor geographical location, but the existence and presence of the appointed Theocratic-minded, consecrated and faithful servants of Jehovah God is what determines with regard to the governing body. Such devoted followers of the Head of the Theocratic organization, Christ Jesus, are the ones that Jehovah God can use visibly in directing, counseling, and serving his consecrated organized people in all the earth.

WHERE TO LOOK

[38] Finally, once more to the question, Where are we to look to find the visible central governing body of Jehovah's witnesses on earth now? The Scriptural answer, and consequently the right answer, is, To the Theocratic organization of which Jehovah God the Organizer has made his King Christ Jesus to be the invisible Head. That is the direction in which Isaiah 51:1-3 points us, where the Lord says: "Hearken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him, and made him many. For Jehovah hath comforted Zion." (*Am. Stan. Ver.*) That statement means:* Look to Jehovah God, the Greater Abraham, as the great Rock, Builder and Comforter; and look to his Theocratic universal organization, which is the Greater Sarah, and from which you have been digged or produced and through which comes your Christian existence. At Galatians 4:22-31 the apostle Paul refers to this antitypical Sarah, this universal organization of Jehovah God, when he says: "But Jerusalem which is above is free, which is the mother of us all." (Gal. 4:26) Hence the members of the visible governing body of God's organized people on earth must come forth from this universal Theocratic organization and must always abide subject to its chief member and Head, Jesus Christ the King of kings.

[39] Harmoniously with these Scriptural facts, then, when you look for an acceptable, visible governing body, you look to those who are part of this Theocratic organization, the antitypical Sarah, which is not confined to any one land on earth. Then you look among them for wholly devoted servants of God who

* See *The Watchtower* of January 15, 1946, pages 19-22.

36. Why is it wrong to view matters with geography in mind?
37. What, then, determines in regard to the governing body? Why?
38 Where do we look, then, as directed at Isaiah 51:1-3?
39. What do you require as regards the central governing body?

are Theocratically motivated and who are in absolute accord with the Theocratic arrangement and with the Theocratic instructions for the organization. Basically those Theocratic organization instructions are found in the inspired, written Word of God. We do not look for this governing body on earth today to be an inspired body. We do require of them to be attached to the inspired Word of God and to be directing the affairs in harmony with it and publishing the message drawn from it. For this reason, and not because it has been principally published and promoted in the United States since 1879, you *Watchtower* readers have accepted the message and help to circulate it, in obedience to instructions sent out on how to preach it. It is because you can prove the message and the organization publishing it to be in accord with the Word of Jehovah and with his spirit.

40 The history of Jehovah's organized people today shows that, particularly since 1879, the organization's visible governing body has been connected with or identified with the legal corporation, the Watch Tower Bible & Tract Society, incorporated in the State of Pennsylvania in the year 1884. This legal corporation has its principal publishing house and Branch office in Brooklyn, New York, now. It is merely a legal servant and a publishing agency for the use of the earth-wide society of Jehovah's anointed remnant, together with all their consecrated companions of good-will.

41 However, this earth-wide society of the anointed remnant does not co-operate with the legal corporation and the governing body linked with it just because it is located in America. Neither do the increasing numbers of persons of good-will accept and abide by organization instructions issued through it because of its geographical location. Rather, all these work with the visible central governing body because the governing body is in line with the Theocratic organization and is publishing the message and sending out instructions and directives in faithful accord with God's Theocratic Book, the Bible. In the interest of peace and unity of God's people in all lands they do so. They hold to the governing body, not because of the personalities in it or their nationalities, because all through the centuries from the first century onward the personalities or personnel of the governing body have changed due to the dying off of the faithful members or other circumstances, making it necessary for them to be succeeded by other brethren in the flesh. The one member of the governing body that has not changed in all these nineteen centuries is the chief member, the invisible and immortal Jesus Christ. Other personalities in the membership of the governing body may change through the years as God sets the members in His organization as it pleases him; but the Theocratic requirements laid upon the governing body do not change.

42 It is because of fulfilling these Theocratic requirements in harmony with God's Word that the anointed remnant and their multitudinous companions of good-will hold to the governing body and trustfully submit to it in the Lord. (See 1 Peter 2:13-17 and Titus 3:1.) They follow the rule: "Henceforth know we no man after the flesh." (2 Cor. 5:16) They know from the history of the Watch Tower Bible & Tract Society, a history which is within the lifetime of some readers of this magazine, that Jehovah God has blessed this legal Society which serves his people of his Theocratic organization. For years he has used the governing body connected with it for the directing and effecting of His approved work in the earth. Through years of world-wide opposition and persecution, including two world wars, he has preserved it, and evidently so for the finishing of his further work before the battle of Armageddon. By His grace, today it is the only organization that advocates a clean and absolute neutrality respecting the controversies and conflicts of this divided world, because it is wholeheartedly and unreservedly for the kingdom of Jehovah established in the heavens in 1914. This kingdom the Theocratic organization of Jehovah's people is dedicated to publish to all nations until the final end of this world and the glorious birth of the new world of righteousness.

40. Since 1879, with what has the governing body been connected?
41. For what reason do remnant and good-will persons work with it?
42. According to what rule and knowledge do they hold to it?

ASSEMBLIES IN THE NETHERLANDS, ENGLAND, NEWFOUNDLAND

"FIRST-RATE" was the word heard in describing our largest assembly on the Continent, that at Amsterdam, Netherlands, the three days of June 13-15, 1947. This had been advertised in the issues of *The Watchtower* (Netherlandish) from the May 1 issue on. Also the day before the assembly opened, the newspaper *Het Parool* (*The Word*) carried a second-page announcement of the Theocratic Congress of Jehovah's witnesses. The assembly came after the 103 companies in the land, together with 116 general pioneers and 5 special pioneers, had hit a new peak of Kingdom publishers in May by a total of 3,942, for this nation of 9,090,000. In Amsterdam alone the company is composed of seven units each having a Kingdom Hall, and with about 1,000 active publishers. A big attendance at the convention was expected, and in anticipation of this the great exhibition building, the *Nederlandsche Vereeniging de Rijwiel & Automobiel-Industrie Gebouw*, was procured.

At the beginning of World War II the Netherlands was in a prosperous condition, and when the Nazi vandals invaded this country May 10, 1940, they found it to be what

they called "a paradise". They immediately began to loot "paradise". They cleaned out this RAI Gebouw of everything removable, including toilet fixtures. Now the Gebouw has been somewhat rehabilitated, but for our convention the brethren were obliged to build a tall platform, providing it with a concrete-reinforced foundation according to the city's specifications. Also 8,000 seats and chairs of different types were rented and set down facing the platform. They were in three long columns not quite to the full length of the main exhibition hall, which is 190 meters (or more than 617 feet) long. There were 156 rows of seats in the central column, and from the rear row to the platform was a distant view indeed. A great painted sign with the year's text (in Dutch), "O Praise Jehovah, All Ye Nations," formed the background for the platform. The borders of the platform and the parascenium were adorned with scores of beautiful potted flowering plants, kept fresh with peat moss.

To each of Netherlands' 103 companies was assigned a section of seats, in one of five zones, according to the number estimated as due to attend, and this was indicated by a standard bearing a large sign with the company's name thereon. It looked somewhat like the floor of an American presidential-nomination political convention. For the sake of getting the brethren out to field service at the proper exits and also for conducting them to their rooming assignments this method was instituted, and the brethren considerately complied therewith. Not all the conventioners could be accommodated with regular rooms and beds in the homes of the brethren and in hotels. Straw mattresses were planned to be spread on the floors of the adjoining exhibition hall, and 2,500 sacks were ordered for this. But the government found it needed such sacks for its troops in the Netherlands East Indies, and so commandeered these. Finally, with the consent of the burgomaster of Amsterdam, our brethren bought 37 tons of straw, and this was spread on the floor in 7 long sections in the men's sleeping quarters and a corresponding number in the women's *slapenkamer*. Some straw was also sent to various homes for extra pallets, and thus 1,600 brethren were provided with a place to sleep at the charge of just one gulden (about 40c) for the duration of the convention.

Weeks of preparation were required to get everything properly arranged and installed for this greatest assembly yet held in the Netherlands. Everything was nicely departmentalized, and worked smoothly. In the way of literature offered at the various counters, it was interesting to see the latest publications of the Watch Tower Society in English, including *"Let God Be True"*, *"Equipped for Every Good Work"*, and the 1947 *Yearbook*, besides also literature in Afrikaans, French, German, Slovak, Polish, Russian, Italian, and Malayalam. For the field workers great stacks of packets of literature combinations were heaped on tables near the exits; and 400,000 handbills were printed advertising the public lecture of Sunday night, June 15. There were 1,500 window placards, many of which were used by 11 divisions of information marchers to display on their persons. Also 1,500 posters; but these could not be put up by our brethren, for the city takes care of all billposting by its own paid billposters and lays a stated charge for this service.

The field service arrangements for the morning of the opening day were unique. The purpose was to work the outlying sections of Amsterdam, placing the literature and distributing what handbills remained. To transport the publishers sixteen canalboats were hired, to accommodate, all together, 1,200 publishers, with usually 64 to a boat. We joined a group going to the most distant section in the north of the city, and boarded the *Eendracht*, on the canal just around the block from the RAI Gebouw. About 9:56 a.m. our boat loosed from its moorings and motored away, trailed by three other loaded boats. As we glided through a number of Amsterdam's 70 canals and under many of its 500 bridges of various types we sang Kingdom songs. Finally we crossed the Ij which flows toward the Ijsselmeer (formerly the Zuider Zee), and pulled alongside a wharf on the north side and disembarked. Thence we went to territories as assigned and got in some house-to-house witnessing. Then back to our boats at the appointed time, and our skipper steered us back to our starting point, a voyage of about 45 minutes. The remaining two mornings the publishers worked closer territories and used regular means of transportation, including many bicycles, for which there was a large parking space alongside the Gebouw. On an average, over 2,300 took part in field activities each day, consuming 15,522 hours to place 2,820 booklets and 5 books and 117 magazine copies, with 5 subscriptions, and to do the information marching and distribute the many thousands of handbills. There were 22 overseers and 400 guides to take the brethren to territories and back.

The convention program for the platform was quite varied, with speeches on the opening day in Dutch by the convention chairman and also the then Branch servant, and on Saturday night a model "weekly service meeting" and thereafter a model "Theocratic Ministry School meeting" being staged on the platform. The singing was accompanied by an orchestra of 14 instruments, the songs being selected from a *Liederenbundel* of 14 Kingdom songs, including "Take Sides with Jehovah". However, the major portion of the program was given over to speeches of the two American representatives of the Society, their speeches taking twice as long to deliver because of needing to be translated from English into Dutch. The brethren received these timely addresses with intense appreciation, by no means acting stolidly but often breaking out in applause. They were an interesting audience to watch, some few being in provincial garb, and quite a few eating lunches and drinking bottled beverages while listening to the speeches.

Saturday morning there was a special meeting of the company servants of Netherlands' 103 companies and the traveling servants to the brethren. As they stood or sat, many of them on the straw heaps of the men's sleeping quarters, they were addressed on company matters and problems by two appointees of the Society. In March of 1946 the Society's "Organization Instructions" were introduced into the country, and it brought a fine increase of company publishers in the Netherlands. Today there was a convention attendance of about 5,000 brethren, and still new arrivals kept coming in.

The baptism talk was given Sunday morning, but the baptism itself could not take place till 6:30 p.m., in the lesser of the two large swimming pools of *Het Sportfondsenbad;* and 324 were baptized. Simultaneous with the baptism talk in the main auditorium, a meeting of the pioneers was held in the straw-strewn *slapenkamer* of the men and here there was a total attendance of 180. This included a number of young boys and girls who served as summer or vacation pioneers, and also the servants to the brethren, and members of the Branch family. Two brothers from the Branch office addressed the gathering and discussed the conduct of the pioneers in the homes of brethren entertaining them, and other pertinent matters. They rejoiced to learn that during the past month (May) the Dutch pioneers had run up their best report yet as to hours of activity, etc. They gasped when told of a new shipment of used clothing (ten tons of it) just received from their Canadian brethren, and that they were first to be served from this shipment with what they needed in their continued efforts as pioneers.

Many of them volunteered to stay in Amsterdam after the assembly in order to help in the back-call work that the conventioners would leave behind them to be done, and also to help in cleaning up the convention building and in sorting out the clothing. A question-and-answer period was also conducted for their benefit. This profitable meeting lasted for more than an hour and a half.

All the city-division signs on the floor of the main auditorium were now removed for the remainder of the assembly, and the brethren could sit where they liked. The cafeteria, operated by caterers having the concession for the RAI Gebouw, served the same meal today as they served yesterday for dinner and supper, namely, a heaping soup-plate of a thick mush made of potatoes, greens, and bits of meat and lumps of fat, for 75 cents (Dutch); and the conventioners ate this with gusto. Food and drink counters were then closed for the full sessions of the afternoon. This afternoon the attendance reached its greatest size, namely, 7,650 by count, and they were quite enthusiastic. This included a number of brethren who, for their faith, had gone to prisoner camps where they performed various kinds of profitable works. By appeal to the ministry that controls the prisons and camps these brethren were released for the day to attend the convention. One of them was immersed. Nine were released from the Lauwerpolder prison camp up north where they work at reclaiming the land behind the dykes. At this peak attendance of brethren the Branch servant presented a Resolution corresponding to those passed in Belgium and Luxembourg. A unanimous *Ya!* by the brethren sealed its adoption. Right after the afternoon sessions and the baptism, many thousands of the brethren were obliged to leave for home according to train or bus schedules.

At 8 p.m. came the public meeting, with the address delivered by the Society's vice-president. With what brethren that stayed and the 2,000 strangers that came in, the attendance of this public event totaled 5,500. Their attention to the development of the theme, "The Joy of All the People," was noteworthy, being marked by applauses, and at the close they accepted the booklet *"Be Glad, Ye Nations"* to the number of 630 gift copies.

After finishing this speech, the speaker took occasion to express appreciation for the convention and all who had contributed something to its success, and then called upon the Branch servant for a prayer of thanksgiving to God. All were grateful for this fitting close to the convention, the grandest yet celebrated in their land and giving promise of greater ones yet to come. The management of the RAI Gebouw were highly pleased with the deportment of the conventioners and with the services rendered by the various departments, and pronounced the event "first-rate", *prima!* A fine impression was made all around on many worldly observers of the convention, and *Het Parool* came out next day, Monday, with quite a lengthy report on page 2, first two columns, top, with large headlines. A mighty witness was given to Jehovah God and his reigning King, and the brethren were reinvigorated spiritually. The witness work should continue to move forward in the Netherlands, with many more persons of good-will stepping forward boldly to take part in this glorious privilege of now serving the Most High God and his Theocratic Government.

LONDON, ENGLAND

While the Amsterdam assembly was in session, preparations were progressing in Britain for the 4-day assembly to be held in London on July 3-6. This proved to be the most grandiose convention in the history of the British Isles, and came as a grand climax to the series of European assemblies and to the world service-tour of the president of the Watch Tower Society, N. H. Knorr. Indeed, it was nothing short of an outright providence of Almighty God, to whom earth's fullness belongs, that the Earls Court Exhibition building with its capacious rectangular arena was put at the service of this gathering of Christians from many nations. Nothing smaller would have been adequate, especially for the public meeting.

It is a massive structure, this Earls Court, standing on a triangular site of 12 acres and with the largest single-span roof in the world. It was built by an American firm of engineers, and its very hugeness caused it to become a "white elephant" on the hands of its owners, so that eventually it went into the hands of receivers. The national government requisitioned it during the war and disposed of the movable seats which rose, tier upon tier, from the ground floor to the fixed tiers of seats on the top gallery. It did this to convert this private structure into one for manufacturing important airplane parts. Thus the former 25,000 seats were not available for our assembly. Just this past March the government released Earls Court for private functions, and it was newly decorated for the British Industries Fair in May. Such rehabilitation of it was in effect really for holding our assembly somewhat over a month thereafter, and in April it became possible to draw up our contract for the use of Earls Court. Search for chairs then followed, and the assembly committee scored a triumph by installing 18,600, brought from Bristol, Winchester, Basingstoke, and all over London. Over 14,000 were set upon the arena floor, facing a tall 9-foot-high roomy platform, which was erected at the west end. Before this a section was railed off for the orchestra, and just in front, outside the railing, was the section for the chorus.

The expansive roof above is very lofty, and the mezzanine floor between ground floor and top gallery of tiered seats is broad and open, so that the entire auditorium is very spacious and airy, besides which the air in this great interior vastness is mechanically changed hourly, preventing any tendency to the conventioners' drowsiness because of any stuffiness. The wings of the building sweep outwardly to a length of 700 feet in a diagonal direction northwestward and southwestward, providing large areas for the finely furnished North Restaurant and South Restaurant. Down in the basement was the Grill Room, where the professional caterers having the concession for the Court agreed to take care of 2,500 eaters at each meal, the other thousands of hungry conventioners to be served at the other restaurants and the refreshment counters.

To make speeches hearable to audiences in Earls Court there is a built-in sound system installed with an available output of 400 watts. Our layout for the assembly consisted of 18 large loud-speakers so arranged that coverage of the entire hall was satisfactorily accomplished. Six microphones, which were fed into a preamplifying mixing panel, were put in use for platform, orchestra and chorus. Loud-speakers were for those of normal hearing, but special arrangements were made for the physically deaf. A microphone was placed near one of the loud-speakers and was fed into a transcription machine, which in turn fed sixty pairs of headphones of a standard type. This latter service was appreciated greatly by its users. The occasion provided a test for sound reproduction, but this was successfully met, and thus God's message and organization instructions were given a good hearing.

The work of advertising the great public event of the assembly really started twelve days ahead of it, with the release of thousands of posters to London's 32 units of Jehovah's witnesses for shop windows, private-home windows,

and for fly-posting. Many of these were posted freely on still standing ruins of London's many bombed sites. Nearly 30,000 of these posters of all sizes, down to car bumper strips, were used effectively, and within a few days walls and windows were emblazoning a cordial invitation to hear the public address on "Permanent Governor of All Nations" by the Society's president at Earls Court. Advertising activity was intensified three days later with the further release to the London units of Kingdom publishers of 666,000 handbills for distribution. The swarms of those handing these out grew as they were joined by daily additions of publishers streaming into this great city of 8,000,000 inhabitants. Buses and trolley-buses blossomed forth with over 105 long streamer-signs and many smaller ones. On the assembly's opening day the advertising moved up into top gear as a half million handbills were released and 5,000 poster-boards for information marchers were made available, even for small children.

All told, more than 4,000 shared in the street-witnessing, to account for a grand total of one and a quarter million handbills put out. The Earls Court building itself had a huge sign, in letters six feet high, sewn on wire netting stretched 80 feet across the top of the main Warwick Road entrance, in addition to several others sixty feet in length, all announcing "Permanent Governor of All Nations". The brethren in the car-park sprayed over 200 cars with invitations to the said lecture, and more than 500 car-bumper and window signs were also used.

While we are on the subject of advertising, be this said, namely, the London assembly was a hive of activity. Over 1,000 territories covering the whole of central London and parts of every suburb for twelve to fifteen miles were prepared. Actually, 650 of such were used by some 3,000 field publishers during the three mornings set aside for field work. Those taking part in various features of outdoor publicity work rose from 1,091 on the opening day to 4,536 on the third day, and it is estimated that 7,000 different individuals took part therein. For the three days they put in 18,618 hours, and got out 1,025 books, 5,945 booklets and 896 magazine copies, obtained 8 subscriptions, and effected 279 return calls and 10 book studies. The fields which were strewn with this literature require much cultivation work to be carried on by the Londoners after the assembly.

Certainly the greatest advertising campaign was put on in this largest city of the world. The *Star* and the *News Chronicle* carried advertisements, and also eleven London weekly papers, despite the great restrictions of available space. Cinema managers agreed to show slides and trailer-films, and thirty-five 30-foot trailer films were made advertising the public meeting and were shown in some of the main motion-picture houses in greater London. Eleven other cinemas displayed a slide advertising the lecture. For over a week and three times a day such slides and films were thrown upon the screen, to reach hundreds of thousands of movie-goers. Doubtless, too, the 19,000 letters sent to kindly-disposed persons on our files helped to spur many to attend the sessions at Earls Court, and particularly the speech on the "Permanent Governor". The Society's printing office at 34 Craven Terrace played a large part in providing the above advertising material.

Just like "natural men", the functionaries associated with the Earls Court and the preliminary arrangements for it to accommodate the assembly thought it would be "impossible!" to provide rooming places for the thousands that were estimated to attend. But with a will to work, and with proper trust in the Omnipotent God, with whom nothing is impossible, the Rooming Department set itself to work, establishing its office at Earls Court as early as April 15. By June 15 all the thousands of applications from the brethren outside had been assigned to locations. To hunt these and engage them, only twenty-five pioneers were called to the work of house-to-house canvassing for rooms. Why so few pioneers? Because the company publishers of London's 32 units were let in on the work, in conjunction with which they also testified and left literature with people. Many of the accommodations were procured by such company publishers, particularly those from units near to Earls Court. Accommodations were obtained for 10,595 conventioners, but by the end of June requests had come in for only 7,100. Not unexpectedly, there were about two thousand cancellations by householders, and new bookings had to be obtained for those affected, sometimes two or three times. The Kingdom Halls of the London units, including the Kingdom Hall adjacent to the Society's Branch office, took care of 400 conventioners. Thus no conventioners failed to get rooming accommodations.

Prior to the start of the assembly on July 3 there were 1,500 that volunteered for convention service, such as ushering, kitchen work, restaurant serving, sanitation, music, territory assigning, and other forms of work necessary to carrying on a tremendous convention, and during its progress 1,700 more volunteers for such services willingly offered themselves, making up a total of 3,200 freely rendering such work as unto the Lord their Rewarder. And much credit is due to all such for the smooth, efficient movement of all the assembly facilities.

PROGRAM

Across the stage of action, the platform, the features listed on the handsomely gotten-up printed program, flitted with great rapidity and continuity, with no dull moments. Serving as chairman of this "Praising Nations Theocratic Assembly" was the secretary of the International Bible Students Association, E. C. Chitty; and in giving the official welcome to the convention Thursday afternoon, July 3, he reminded them it was six years since Britain had had a united assembly. And that word *welcome*, according to Webster's dictionary, meant originally "one who comes so as to please another's will". Even so, all those attending this convention had really come here to please the will of Jehovah God and to do it. He especially expressed pleasure that the convention was favored by the presence of the five official representatives of the Society from America, namely, the president, his secretary, who is a member of the board of directors, the vice-president, the secretary-treasurer, and the attorney who serves as general legal counsel. This last official, Hayden C. Covington, appeared on the afternoon's program following short speeches by two members of the London Bethel home. His theme was that of gospel ministers. He roused strong applause from the 9,230 present by voicing his appreciation at now attending the "greatest convention of ministers yet in England".

For an opening day the attendance at this convention of ministers became notable in the evening, when the number climbed to 9,606 present. They were treated with a "weekly service meeting", demonstrated on the platform by a group made up of members of the London Bethel family and others. The visitation work from house to house, and the calling back on interested persons and the starting of book studies in the homes of the people came in for particular attention. This platform demonstration forcefully proved how the weekly service meetings of Jehovah's witnesses are, when properly conducted, excellent training schools for gospel ministers. After this model service meeting three talks by full-time servants of the Society topped off an opening day that gave plenty of momentum to the remaining days of the convention.

On the second day, Friday, July 4, the big hall filled up still more, with 11,467 being the figure for the day as to peak attendance. Any bus strike in this or that part of Britain was not making any great cut in the attendance, because many shifted from bus to train for transportation. The real international make-up of today's attendance came to view when the relating of experiences from the platform took place, as delegates from various

countries took their place behind the microphone. Cabled messages that poured in were read, today from missionaries and other Kingdom publishers in America, Bahama Islands, West Africa, the Brooklyn Bethel family; and, later, from Canada, Switzerland, Surinam, Brazil, Suva, British Guiana, Finland, India, China, Newfoundland, Burma and Siam, Malta, and the Gold Coast. In line with the slogan for July, it showed that Jehovah's witnesses are "stronghearted for international praising". The conventioners were made to realize that this assembly was the focus of thought and prayer in all parts of the earth.

"Expansion" was the theme taken up by Brother Suiter, the Society's secretary-treasurer, in starting off the afternoon's lectures. "Pioneer privileges" was next dealt with by a traveling servant to the brethren, whose words doubtless stirred up many to enter into the full-time pioneer work without further procrastination, to augment the ranks of the 900 such pioneers that he said were already at work in the British Isles, including Eire. The speech on "Blessed Are the Eyes Which See" came next. The Society's president, N. H. Knorr, who had just arrived in England on July 1 after his round-the-world trip, made his first appearance on the program to give this speech. It has already been published in *The Watchtower*, hence needs no comment except that there was good reason for conventioners to say "Hear, hear!" to strong points of the speech, and to determine that they would be ever on the alert to train their eyes so as to avoid spiritual blindness which leads to death's ditch.

The conventioners did not miss the week's regular Theocratic Ministry School session scheduled for all companies of Jehovah's witnesses throughout the earth. It was presented to them by a platform demonstration put on by the same group as yesterday. Religious leaders of Christendom who deny that Jehovah's witnesses are trained ministers of the gospel should have been present to see and hear this fine sample of the training and schooling that these witnesses do receive in their local companies from week to week. School over, the final feature of the day came through M. G. Henschel, Brother Knorr's secretary and cotraveler in his recent global tour. With great enjoyment the convention listened to Brother Henschel's vivid account of their world trip, particularly from and after Hong Kong and onward. Publication since then of the report in the columns of this magazine makes comment superfluous, but certainly at the close of his report all of us felt we had had a good day in the Lord.

Saturday, July 5, brought its own increase in convention attendance, surpassing anything yet reached in Britain, by attaining the pleasing figure of 12,958. It was fitting to have so many there for what this day had to offer. First on the afternoon program the convention again heard Brother Covington, this time describing our march to the new world of righteousness and telling much about our fellow marchers in the land of Germany, where he was providentially permitted to visit the brethren and act in behalf of the legal interests of the Society just before coming here. The example of the German brethren, as he described it, acted as a spur to all the conventioners to serve the Lord God wholeheartedly and not let the items of what to eat, drink, wear and how to live be the primary things in their lives. The next following speech, by the Society's vice-president, dealt with God's visible organization of his people and its Theocratic governing body. It exhorted those who adhere to God's universal organization to live above this evil world's nationalistic rivalries, racial barriers and other divisive factors, and to be one family of brethren under God the Father.

By the end of June, 1947, the British Isles had had their first round of circuit assemblies, and the first speaker of the evening talked on the subject of "circuit assemblies" and gave some very interesting data regarding these held in Britain's thirty circuits. During the period mentioned, a grand total of 11,614 Kingdom publishers attended the circuit assemblies, which number was less than those attending this national assembly at London. At the public meetings of all such thirty circuit assemblies the audiences ran up a grand total of 14,445. Will the attendance at the single public meeting tomorrow afternoon equal that combined figure? Especially so, since a municipal bus strike has been scheduled to begin here tomorrow!

Fortified with many facts and figures, the Society's president, Brother Knorr, now pursued the dynamic theme, "Pushing the Advance of True Worship," the substance of which speech has now been printed in the September 1 issue of *The Watchtower*. In the interest of further advance in the British field Brother Knorr sprang a surprise upon the convention, by announcing changes in the officers and directors of the British corporation, the International Bible Students Association. Owing to the resignation of the aged erstwhile vice-president from office, the servant of the Society's London Branch was the new appointee to the office of vice-president, namely, A. Pryce Hughes; the same secretary continued in office, but Grant Suiter was the new appointee to the service of assistant secretary and treasurer, to succeed the late W. E. Van Amburgh; and Edgar A. Clay was named as a new member of the board of directors. These changes were greeted with hearty applause, showing that the spirit of progress was in the hearts of the conventioners. Heartened by this response, the president went on with his speech to a rousing finish. A fine point of time this was for a Resolution, and the secretary of the I.B.S.A., Brother Chitty, as convention chairman, stepped forward and offered it, as follows:

"RESOLUTION

"We, assembled here at this first postwar united assembly, take this opportunity to express our thanks to Jehovah for the presence with us of the president and others who serve with him on the governing body of the Theocratic organization on earth under the leadership of Christ Jesus.

"With a greater sense of our responsibility, we are resolved to press forward the preaching of the Kingdom with increased zeal and alertness so that the Kingdom work in this land may prosper as never before.

"By God's grace, as an assembled company and individually, we pledge our determination to do this."

Brother Clay seconded for the adoption of the resolution. A unanimous *Aye!* by the convention put the resolution through and on the record. Gratefully the convention sang the song the first lines of which read, "Great God, we thank thee for the part we have in making glad thy heart," and then the chairman closed with prayer.

Sunday, July 6, dawned with few buses running on London's maze of streets, not because today was the "National Day of Prayer" observed by the nation's king himself, but because of the strike. Yet many conventioners managed by underground and otherwise to show up for the morning's "baptism" talk beginning at 9 o'clock. The immersing of the 420 candidates that presented themselves took place in the pool of the Fulham Public Baths, not so far away. Wee ones, not yet ten years old, as well as aged ones up to 77 years old; strong, robust ones as well as cripples, white and black, were immersed, and came up out of the pool with glowing smiles on their faces. Meanwhile the meetings went forward at Earls Court, with three discourses by a member of the Society's London office, and the visiting servant from the Belgian Branch, and the Society's secretary-treasurer. The early afternoon interval that followed gave good time and opportunity for many to round up persons of good-will and conduct them to the widely-advertised event, the public lecture.

Singing preceded the lecture, accompanied by a fine orchestra of about 50 musicians, including a bass drummer whose heavy *wham* on the big drum accompanied by the clash of cymbals would give a snappy fillip to the close of each song. Promptly at 3 p.m. the convention chairman introduced the world-traveling president, N. H. Knorr, and announced his subject, "Permanent Governor of All Nations." A friendly applause at this, from an audience that now for the first time overflowed into the topmost tiers of seats above the mezzanine floor. As the lecture went on that audience swelled until it reached proportions which one stranger called "amazing", namely, 17,782, by actual count. More than 485 sat at or hung over the railing around the mezzanine floor. Attention was excellent, and for good cause, with such a speech as was delivered, presented in a way that drew many applauses. Overwhelmingly this audience favored, not any United Nations, but Jehovah's immortal King, Jesus Christ, as the only possible and only acceptable "permanent governor of all nations". They accepted 1,700 copies of the booklet *"Be Glad, Ye Nations"*, which were placed free in the hands of the many strangers.

Equally gratifying was the size of the audience at the final sessions of the convention that evening. Its number, 13,743, was the biggest gathering of brethren at this or any other convention till now in Britain. First, the convention servant, A. Pryce Hughes, recounted notable facts about the convention, the preparations for it and its actual operation. It was the best assembly yet, and, he asked, "What are we going to do about it?" Follow it up with more intense and united ministry of God's Word among the people in the British field; this is the right answer. The "farewell admonition" which now followed, by Brother Knorr, added emphasis to that answer, as he started off on the question of the only praise that guarantees eternal salvation. His remarks gave a modern application to the apostle's argument in Romans 12, 13 and 14, not to let side-issues and trivialities which are not our own affairs but are someone else's business sidetrack us from preaching the Kingdom gospel as the most important thing.

The favor which Brother Knorr's illustrations and points made with this predominantly British audience expressed itself in much applause. The effect of his farewell speech was to magnify their ministry as gospel-preachers and to weld them together in God's service and in love for all his "sheep" whom He is bringing into the fold of salvation by his Good Shepherd Christ Jesus. With one heart the brethren joined in prayer with Brother Knorr, and at his "Amen" the assembly dissolved. Many lingered to wave farewell to their five American brethren as these left together in a car. These five had come to appreciate and love their brethren in Britain more than ever, and there was a tinge of sadness as they left them behind at Earls Court. Thus personal contact with one another makes for better understanding and stronger sympathies and firmer ties among the Lord's people. Thanks to Him for the London assembly!

NEWFOUNDLAND

The few days left in London were busy ones. There was time, however, to make a visit to the famous British Museum in London. There it was a pleasure to see many interesting documents and ancient writings, particularly the Alexandrine and Sinaitic manuscripts of the Bible. They appeared to be well preserved and very legible. Many of the conventioners met each other and the American brethren at the Museum, for since the course in Theocratic ministry interest has developed with regard to Bible manuscripts.

The travelers started for home. Brother Suiter left on Monday, the 7th. Brothers Franz and Covington went on Tuesday. Wednesday afternoon Brothers Henschel and Knorr headed westward. All had tickets to New York, but the two last mentioned had one more stop to make on their world tour. That was Newfoundland. A little more than a year before these same travelers had flown halfway across the Atlantic en route to Newfoundland and had then been forced to return to Shannon, Eire, because of the bad weather. This time they hoped for better success. But they had no sooner taken off in the four-engine plane from the Shannon airport when the strong winds ripped loose the cap of the gasoline tank on the port wing and the high octane gasoline started to flow out. The only thing the captain could do was to dump much of the capacity load of gasoline into the sea before going back to Shannon for refueling. About two hours later a successful take-off was made.

Gander is located toward the north of Newfoundland. It is a very small town along the Newfoundland railroad, near Gander lake, that has become known throughout the world on account of the construction of a gigantic airport there. The airport is surrounded by forests of evergreen trees common to Newfoundland. It was here that the world travelers once again experienced a delay. Arrival from Europe was according to schedule, but now a storm to the south did not permit Trans Canada Airline to send its plane to St. John's. The travelers were told that they should check with Trans Canada every two hours to ascertain when departure would occur. They checked from five o'clock in the morning until seven at night and were finally told to get a room at the hotel across the street because flight would not be made that night. Scarcely had the passengers retired when they were aroused by loud knocking on the doors of their rooms. The plane was going to go in an hour! Eventually Trans Canada rounded up all the passengers and sent the plane away to St. John's. It was in the early hours of Friday, the 11th, that the TCA plane landed at Torbay Airport, near St. John's.

The convention was scheduled for that day and the next two. It was a real pleasure to meet the groups of Gilead graduates and missionaries now stationed in Newfoundland and to observe the fine work that is being done. They had many interesting experiences to tell. They were already great friends with the Newfoundland brethren and all seemed like one joyful family.

The Society has a cabin boat, "Hope," that is used to get the message of the Kingdom into the isolated places. Newfoundland is a country of fishermen and lumbermen who live in innumerable outports and settlements. The only way to reach many of these people is by boat. The boat is equipped with loudspeakers and during part of Saturday the president and his secretary had an opportunity to serve as some of the crew while the boat was being used to announce the public meeting to be held the next Sunday. Never had the people in St. John's experienced such an advertising campaign. Faces appeared at windows and people stood along the wharfsides curiously looking toward the harbor. The boat proved a very effective instrument to reach the people in the busy part of the city and aboard the many ships in port.

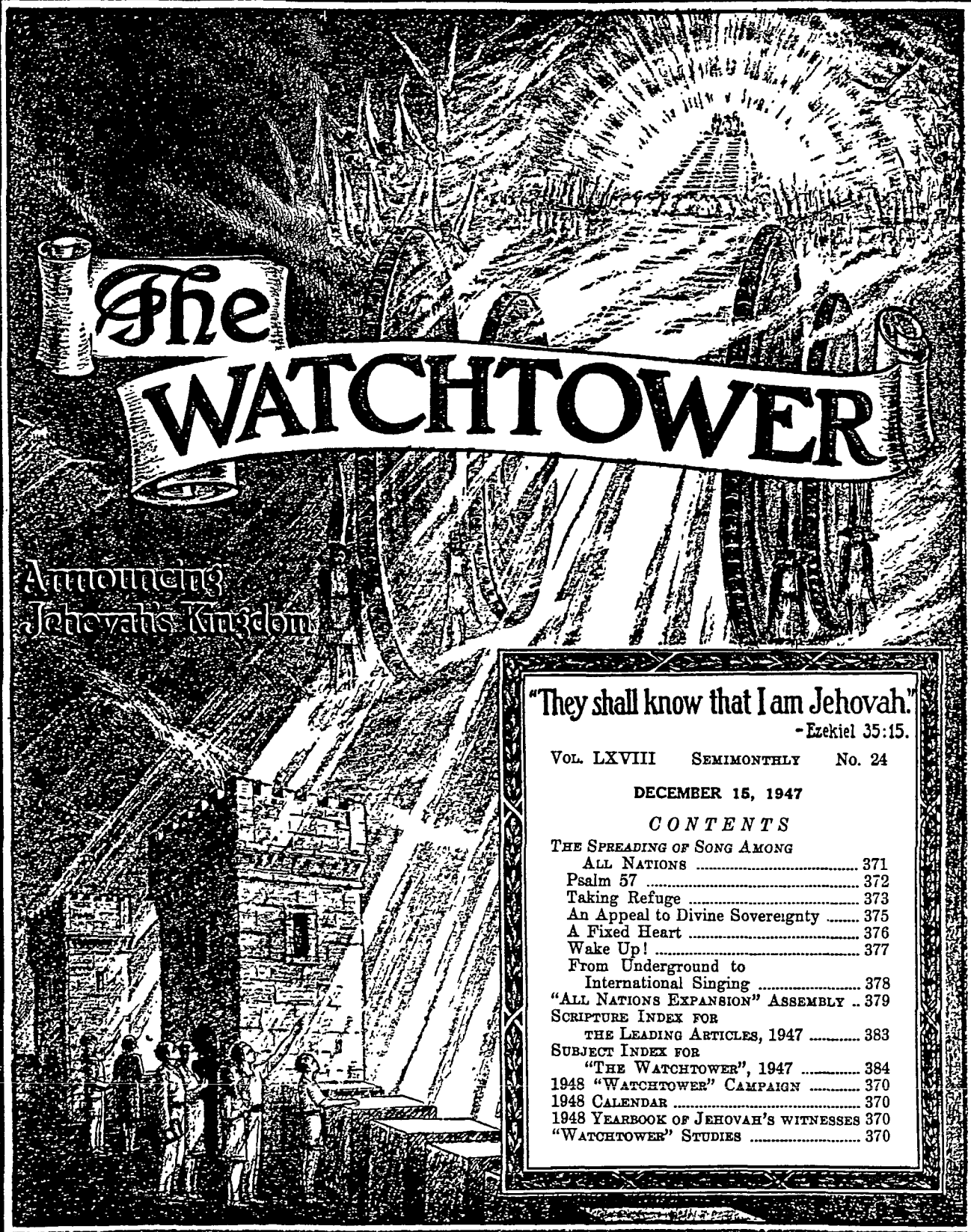
The convention sessions were held in the Kingdom Hall of the St. John's company of Jehovah's witnesses, which is located just behind the missionary home. The convention was well organized. Brethren had come from many parts of Newfoundland, but there would have been considerably more had it not been just at the height of their fishing season. Good publishing work was done for the advertising of the public talk, "Permanent Governor of All Nations." A baptism was held in a near-by lake. Sunday afternoon the public meeting was in the Higher Levels Roller Rink, and over 200 were present, in contrast with the 83 brethren who attended the assembly. When we look back at last year's report and see that there were only 38 publishers on the average serving the interests of the Kingdom in Newfoundland, it is encouraging to see such a splendid representation of publishers at this small, but very enthusiastic, assembly.

The three days spent with the brethren were joyful days. There was every indication that further increases would come in the near future. It was the privilege of the travelers to join in the field service one morning and see how the people of St. John's liked the Kingdom message. It was pleasing to find the people very friendly and courteous and willing to listen. The people would allow the publisher to talk as long as he wished and usually they would agree all along the way. However, even after long explanations they were surprisingly disinclined to be interested in reading the books. Apparently the Newfoundlanders are not quick to change their ways, but as long as they will let the publishers talk the truth to them they will learn why it is necessary to praise Jehovah to gain salvation.

Brothers Knorr and Henschel were reluctant to leave Newfoundland, but they could not stay longer. Early Monday morning they traveled in company with the graduates of Gilead and pioneers to the airport at Torbay. There in the bright, morning, summer sunlight the little group of faithful Kingdom publishers stood waving good-bye as their two friends departed for Gander. The TCA plane took less than an hour to reach Gander. There arrangements were made for flight by American Overseas Airways to New York. That afternoon some Bethel brethren were at LaGuardia Field to welcome home the world travelers.

How good it was to be back and to see the Bethel family again after traveling 47,795 miles, visiting 32 different places, checking on 28 Branch offices, and attending numerous meetings and conventions! One more big event was looked forward to for the service year, and that was the "All Nations Expansion" Assembly at Los Angeles, bringing to a close the Society's service year.

There at Los Angeles all of the Society's traveling representatives who had just returned from abroad had opportunity to make detailed reports to the large congregation of the Lord's servants concerning the activity of the fellow workers in other lands. The travelers were very grateful to the Lord for this grand privilege of service and appreciated His goodness, protection and mercy and the joy of serving their brethren, and being able to help in making arrangements for further expansion in this wonderful work of preaching the gospel of the Kingdom in all the world for a witness. It had been a blessing to share in the praising of Jehovah among all the nations.



"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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OFFICERS

N. H. KNORR, *President* GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

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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Translations of this journal appear in many 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.

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1948 "WATCHTOWER" CAMPAIGN

With human affairs deteriorating and 1948 becoming a crucial year, the value of *The Watchtower* increases and becomes more of a vital need to all peoples in their sore distress. Keenly sensing all this, we have planned the 1948 campaign for the four months, January through April, to get at least 300,000 new subscriptions for this magazine of God's provision. Despite conditions our regular subscription rate has not gone up; it stays $1 (American), but with each (new) year's subscription goes the campaign benefit of a premium of 8 booklets, whatever are available for the Kingdom publisher to offer. *Watchtower* readers, heed the call for more workers to pass the good of this magazine on to the needy people. Redeem these four months by taking part in the campaign to the fullest extent. Organized companies stand ready to help you. Write us for contacts. Please report monthly your accomplishments.

1948 CALENDAR

During the year 1948 keep up to date with the Society's new service calendar, now available. One of the handsomest we have yet turned out, its beautiful three-color art picture reflects the yeartext overhead: "I will sing praises unto thee among the nations." (Ps. 57:9, *A.S.V.*) The date-pad at the base points up the months and days with naming the bimonthly special testimony periods for 1948, and the special service-themes for the off-months. If in a company or group, send in your order combined with others' through an appointed servant, together with a remittance, at 25c a copy, or $1.00 for 5 copies sent to one address.

1948 YEARBOOK OF JEHOVAH'S WITNESSES

Now you can enjoy the new *Yearbook* issued by the Watch Tower Society, covering the activities of the 1947 service year by Jehovah's witnesses who co-operate with the Society in the eastern, western, northern and southern hemispheres of our globe. You will rejoice at the totals registered for the varied service activities nationally and world-wide. A fine introduction by the president starts the reader off into consideration of interesting reports from all the scores of Society Branches. The president's extensive comment on the yeartext for 1948 is followed by texts and comments drawn from the past year's issues of *The Watchtower* for each and every day of the new calendar year. Order now, remitting therefor at 50c a copy. Friends in the companies should turn in their orders at once to their company servants. Soon after December 15 all such servants should have sent in such combined orders for the 1948 *Yearbook*, together with remittance.

"WATCHTOWER" STUDIES

Week of January 18:

"The Spreading of Song Among All Nations,"
¶ 1-20 inclusive, *The Watchtower* December 15, 1947.

Week of January 25:

"The Spreading of Song Among All Nations,"
¶ 21-41 inclusive, *The Watchtower* December 15, 1947.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII DECEMBER 15, 1947 No. 24

THE SPREADING OF SONG AMONG ALL NATIONS

"I will sing praises unto thee among the nations."—Ps. 57: 9, Am. Stan. Ver.

JEHOVAH has many times had his pure worship driven below ground. That has not hurt it. It has never died out there, but has lived on to emerge once again aboveground, causing all the nations to marvel. Whether aboveground or underground, it kept its existence unbroken. There is a powerful reason for this. It is this: The survival of Jehovah's worship on earth is entwined inseparably with the great question in dispute, namely, the sovereignty of the universe. Our earth belongs to Jehovah by creation. His universal sovereignty therefore takes in our earth. All men that acknowledge and worship him as Universal Sovereign are certain to be preserved when he acts, shortly, to display his sovereignty over heaven and earth. They will live on to praise him among all creatures that live. But those who for a time drive his worshipers underground in a try at putting them out of existence are just as certain to be themselves destroyed: "that they may know that thou alone, whose name is Jehovah, art the Most High over all the earth." (Ps. 83: 17, 18, *Am. Stan. Ver.*) The great display of his universal sovereignty draws near. All nations will behold it with terror and will want to go below ground. (Rev. 6: 15-17) The way for any to experience Jehovah's mercy and favor then is to show mercy and help to his worshipers at times when they are forced underground and also when they come up again to sing his praises openly among all the nations. The time to spread His praises among all nations is now here!

[2] David, the giant-killer, was an illustration of a worshiper and praiser of Jehovah that was driven underground. As a stripling of 17 years of age or so, he rose up as a champion of Jehovah God and strode out into the no-man's land between the armies of his people and those of the Philistines. He saw that a showdown fight was needed to prove that his God is supreme over all and that He can save and deliver his servants from their more powerful foes. So, with Jehovah as his backer, David courageously pitted himself against the monstrous Goliath, the champion of the false demon gods of Philistia. As David drew near with just a shepherd's equipment, he boasted in Jehovah and reminded this armor-clad giant that Jehovah had an interest in this fight. David shouted:

[3] "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand."—1 Sam. 17: 45-47, *Am. Stan. Ver.*

[4] David knew he would be saved and would survive the seemingly unequal fight because he exalted Jehovah and witnessed for him and sang his praise. Let us mark that fact for our own guidance. Just as surely as Jehovah, whose name David magnified in the ears of the giant Goliath, is the Universal Sovereign, the combat went only the one way. The haughty champion of the demon-worshiping Philistines fell with a stone from David's sling embedded in his forehead, and his own sword was used to chop his head off, and David took possession of the gigantesque sword. The rout and slaughter of the hosts whom Goliath championed followed.

[5] Strangely, a year after this, David the winner was driven underground, and two years afterward he was actually forced into caves. This seemed to be a denial of the universal sovereignty of David's God, but it was not such in fact. It only made the vindication of Jehovah's sovereignty grander in the end. It made the time now ripe for him to show faithfulness to his promise and to show mercy or undeserved kindness to David's tribe. Six centuries before this, David's forefather Jacob, who was surnamed Israel, lay upon his deathbed and gave his blessing to the twelve tribes of Israel which sprang from him. He said concerning the tribe of his fourth son: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be. Judah

1. Why has God's worship lived on although underground at times?
2, 3, 4. Why was David preserved in the unequal fight with Goliath?
5, 6. Why did God give David the scepter, but in no easy way?

is a lion's whelp; . . . "—Gen. 49:10, 9, *Am. Stan. Ver.*

6 Although Judah was not his firstborn son, the dying Jacob prophesied that way. He told in advance of the mercy that Jehovah God would bestow on the tribe of Judah. By a breath-taking victory over the terrifying giant Goliath, David proved himself to be the outstanding one of the tribe of Judah with whom to begin Jehovah's prophecy regarding the scepter of a king. But Jehovah, for his own glory and for David's good, was not disposed to let David come into possession of the royal scepter in the easy way, and without first a long-enduring test to prove David's faith and integrity toward God. Jehovah knew the corrupting effect that an easy victory might have upon his servant, to lay aside faith in God and not to look to him for help and strength and victory. Furthermore, in David God was having some history enacted that was to be prophetic of greater things to happen inside our own twentieth century.

7 David lived at the time of a national situation like that of Christendom since A.D. 1914. David's nation, the Israelites, at the time that they entered into the land of Canaan to establish a national homeland in this God-given land, had no visible king, no human king. They did not need any over them. Why not? Because, after the Israelites crossed through the midst of the Red sea and the pursuing Egyptians behind them were drowned between collapsing walls of sea-water, Moses the prophet sang: "Jehovah shall reign for ever and ever"; and this reigning Sovereign of the universe was their actual king, though invisible. (Ex. 15:18, *Am. Stan. Ver.*) Thus down to ten years before David's birth there was no earthly king over Israel, such as the Gentiles or non-Jews had over their nations. (Judg. 17:6; 21:25; Ruth 1:1) The prophet Samuel was then the chief judge of Israel. Then came representative elder men of Israel to Samuel and said: "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." When Samuel laid their request before Jehovah God in prayer, Jehovah said to him: "They have not rejected thee, but they have rejected me, that I should not be king over them." When installing their much-wanted king, the prophet Samuel reminded the Israelites of the improperness of their action, saying: "Ye said unto me, Nay, but a king shall reign over us; when Jehovah your God was your king."—1 Sam. 8:4-7; 12:12, *Am. Stan. Ver.*

8 The king whom Samuel presented with those words was Saul of Gibeah. He was not of the tribe of Judah, but was of Benjamin. "Saul was [forty] years old when he began to reign"; and he had a son Jonathan old enough to be in command of a thousand of the king's soldiers. (1 Sam. 13:1, 2, *Am. Stan. Ver.*) David of the tribe of Judah had not yet been born. In the second or third year of the kingdom King Saul went in the way that displeased God. It brought God's rejection of him and of his house for further royal honors. This foreshadowed God's like displeasure at Christendom and his rejection of her rulers down here in our century. Under bad-looking military circumstances Saul ran ahead of God's time and presumed to act the part of priest and to offer the sacrifice to God. After such lack of faith and obedience toward God, and after such selfish willfulness, Saul heard the disapproving words of Samuel: "Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God, which he commanded thee: . . . now thy kingdom shall not continue: Jehovah hath sought him a man after his own heart, and Jehovah hath appointed him to be prince over his people." (1 Sam. 13:13, 14, *Am. Stan. Ver.*) That man turned out to be David. He was of the tribe to which the scepter was promised and from which it would never fail until Shiloh, Messiah or Christ, should come.

9 David's popularity due to knocking out Goliath and also to his later exploits stirred up jealousy in King Saul. This rejected king saw that David was the coming man for the kingdom of Israel. Since God had said that the kingdom over Israel would not remain in his house but would go to another, Saul was determined that the anointed David should not gain the scepter to the kingdom. At the same time that he pretended to worship God, Saul tried to kill David or have him killed. Saul thus forced him out of free and open contact with the Israelites and drove him underground as if he was a criminal outlaw, with a price on his head. On one occasion when David was forced to find concealment in a cave, he was inspired to write Psalm 57. It was written and preserved for our admonition and our comfort in this day. It has been actually fulfilled upon a minority group of men and women of today. That is why we here discuss it.

PSALM 57

10 The accepted heading in the Hebrew text of this psalm reads: "For the Chief Musician; set to Al-tashheth. A Psalm of David. Michtam;* when he fled from Saul, in the cave." (According to the *American Standard Version*) The chief musician at the temple of God was to have this psalm sung with musical accompaniment, and the tune picked for it began with the Hebrew words "Al-tashheth", meaning "Destroy not!" A scrap of this song may be preserved for us at Isaiah 65:8 (*Am. Stan. Ver.*): "Thus saith Jehovah, As the new wine is found in the cluster,

* For explanation of this word "Michtam" see *The Watchtower* of July 1, 1945, page 196, under the title "Immovable for the Right Worship".

7. Why did Israel not need a human king? but why did they get one?
8. From whom was the Kingdom shifted over to David, and why?
9. How did David come to write Psalm 57, and why do we study it?
10, 11. Why did Psalm 57 fittingly have as heading, "Destroy not"?

and one saith, *Destroy* it *not*, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all." This prophetically refers to a faithful remnant of his anointed witnesses that Jehovah God would not let be destroyed from and after A.D. 1918. The "outlaw" David used those words once, when he and his companion penetrated by night into Saul's camp and came upon him in a deep sleep. "And David said to Abishai, *Destroy* him *not;* for who can put forth his hand against Jehovah's anointed, and be guiltless? . . . As Jehovah liveth, Jehovah will smite him; or his day shall come to die."—1 Sam. 26:9, 10, *Am. Stan. Ver.*

[11] It is possible that David also said these words in a cave in the wilderness of En-gedi, on the western shore of the Dead sea. King Saul, in pursuit of David, went into this cave alone for physical relief. "And the men of David said unto him, Behold, the day of which Jehovah said unto thee, Behold, I will deliver thine enemy into thy hand, and thou shalt do to him as it shall seem good unto thee." But David refused to let Saul be harmed. "Then David arose, and cut off the skirt of Saul's robe privily," as a token of having had him in his power to destroy him if he had wanted to. David checked his men with the words: "Jehovah forbid that I should do this thing unto my lord, Jehovah's anointed, to put forth my hand against him, seeing he is Jehovah's anointed." David said, in effect, "Destroy not" (*Al-tashheth*), and thereby showed his full submission to Jehovah's universal sovereignty. Thus the persecutor Saul left the cave alive.—1 Sam. 24:1-7, *Am. Stan. Ver.*

[12] Whether it was in this cave or in the one at Adullam on an earlier occasion, we do not know. But David as Jehovah's faithful witness who was anointed to be king over the nation of Israel pictured the remnant of Christ's "body" of followers now. Why? Because these are anointed with God's spirit to be Christ's joint-heirs in the heavenly kingdom. These are the ones who came forward in 1929 and openly declared for Jehovah God and Christ Jesus as being "The Higher Powers" to whom alone they would be subject unquestionably, even if the whole world should go totalitarian. And in 1941, when many of this anointed remnant had been driven underground in Canada, in Norway, Holland, Belgium, France, Germany, and other lands, their official organ *The Watchtower* published that the primary issue before all creation is "universal domination", that is to say, Jehovah's universal sovereignty. (*The Watchtower* of June 1 and 15, 1929, and of August 15, 1941, page 245, ¶ 19) Amid the raging controversy they held fast to the truth of Jehovah's sovereignty. Thousands of persons of good-will took their stand with them on this issue and became their loyal companions. They followed the pattern of King Saul's son Jonathan, who became the faithful ally of David and who befriended David to the fullest extent, though he himself was not to become heir to the kingdom of Israel but his family would hold only a secondary place in Israel.

12. Whom did David there picture? and whom Jonathan?

TAKING REFUGE

[13] Psalm 57 was especially written for the anointed remnant of Christ's consecrated followers. Yet David's words in this psalm can be appreciated also by all persons of good-will, the modern Jonathans, who have now taken an uncompromising stand for the universal sovereignty of the Most High God, without fear of the threat of world totalitarianism. "Be merciful unto me, O God, be merciful unto me; for my soul taketh refuge in thee: yea, in the shadow of thy wings will I take refuge, until these calamities be overpast." (Ps. 57:1, *Am. Stan. Ver.*) In thus appealing for God's mercy and pity, David was not doing so because he was a human sinner, conceived in sin and shaped in iniquity. David was now the one whom Jehovah God had sent Samuel to anoint to be the future king over the nation of Israel. It was as one anointed to be king that David made this appeal to God, because God's universal sovereignty was implicated. How could that be? Because David, when he finally came to the throne, would then "sit upon the throne of the kingdom of Jehovah over Israel". He would be Jehovah's visible representative in the throne, inasmuch as the kingdom was really Jehovah's. (1 Chron. 28:5 and 29:23, 11, *Am. Stan. Ver.*) For the reason that David was anointed to be Jehovah's kingly representative over his covenant people, and not because David was a criminal guilty of violating any righteous laws, David was being persecuted to the limit by jealous Saul.

[14] The same is true today concerning the faithful remnant of the brethren of Christ yet on earth who are anointed to the heavenly kingdom. These are being persecuted by a modern-day Saul, namely, the ruling elements of all nations, but not because they are criminal lawbreakers who violate righteousness. It is because they are consecrated to God's kingdom and because they choose to "obey God rather than men" on questions where this world and God's kingdom are divided. They know that this world's hatred and persecution were foretold to befall them at the end of this world. We remember well that Jesus predicted international war as a sign of the beginning of the "time of the end" of this world and that, right after making that prediction, he forewarned his followers: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matt. 24:7, 9) "My

13. For what did David appeal to God, and for what reason?
14. Who today make a like appeal, and for what like reason?

name's sake" means the name which God has given Christ Jesus, and which name is above every other name. The name means that God has given him a position which is higher than that of any other creature. Additionally, in the year 1914, God gave fuller meaning to the name by bringing Christ Jesus forth as the King of the new world of righteousness and enthroning him to rule amidst his enemies.

15 This is now what the name of Jesus means for which we are privileged to be hated by all nations. It is for confessing to his name in this Kingdom capacity and for confessing him as our God-appointed Leader and Commander that we are privileged to be persecuted in all nations. Nevertheless, no Hitler, no Mussolini, no pope, nor any other political or religious ruler of this world, can by such a hate and persecution compel the faithful to give unquestioning obedience and allegiance to these as *leader, fuehrer, duce, rex,* or *vicegerent*. That is something worthwhile to be hated for, and not to be ashamed of, because the hatred is for being on the right side. Knowing this, the hated ones can be strong in the Lord God to endure all the persecutions that come upon them for undivided faithfulness to the name of Christ Jesus. For this reason they have a right to appeal to God to be merciful to them and to help them out during all the calamities and evils that their enemies and persecutors bring upon them to try to destroy them from the earth. God will indeed show them his mercy, not by sparing them from being persecuted, but by preserving them amidst the persecution. He shows them his favor and gives them spiritual food and enlightenment to make them strong to endure and to keep on in his service. He never lets the enemy completely overwhelm them and put them out of the land of the living. As the apostle Paul expressed it in his own case: "I am hard pressed on every side, but never cut off: perplexed, but not driven to despair; routed, but not abandoned; struck down, but not destroyed; never free from the danger of being put to death like Jesus, so that in my body the life of Jesus also may be seen."—2 Cor. 4:8-10, *An Amer. Trans.*

16 The religious leaders of Christendom, seeing a revolt shaping against them from worldly elements, are taking refuge under the political and military systems of the democracies of this world. An example of this was given when the pope, of Vatican City, by an exchange of letters on August 26, 1947, pledged himself to the "chosen *leader*", the president of the United States, to work together with him for *their* kind of "lasting peace of the world". Jehovah's witnesses, however, take up the words of the psalmist and say to Him: "O God, be merciful unto me: for my soul taketh refuge in thee: yea, in the shadow of thy wings will I take refuge." (Ps. 57:1) That shows that the real place of refuge is not underground in some isolated or covert place or unsuspected room or building, but is under God's "wings", his protection. There they keep on serving him and obeying his commandments rather than those of men, and all this time they trust in him to cover them with protection from the enemies who try to break them down into ignoring God's commands and into rendering to Caesar not only that which is Caesar's but also that which is God's. The hunted David, taking refuge in Jehovah God, refused to return evil for evil by violently striking back at King Saul and his pursuit troops and doing them injury. "Do not destroy" was David's attitude toward them. Meanwhile he waited upon God to destroy them and to cause the storm of calamities that these stirred up against him to blow over in God's due time.

17 The same way with Jehovah's witnesses now under persecution and facing opposition from religious and political and military rulers of this world. They do not organize armed uprisings to fight back and cause the bodily damage and overthrow of the combined persecutors. They ask no mercy or pity from the persecutors. They cry to God, because they have taken refuge in him. For this strong reason they refuse to strike back at their persecutors by returning evil for evil, just as the persecuted David firmly restrained himself from hitting back at the anointed King Saul with violence to overthrow him and thus rid himself of governmental persecution, outlawry, and royal acts or bills of attainder. Ours is a constructive work in obedience to God, and not a destructive work of personal vengeance. For this reason our being underground at any time is not linked with any other underground movement, which offers resistance for political and military reasons. Whenever underground, we continue to praise Jehovah and to proclaim his kingdom.

18 It is true that we righteously protest against oppression and we use all the righteous laws of the land to estop the malicious persecutors. Nevertheless, we abide by David's rule, "Destroy not!" and take no violent seditious action against human governments and rulers whom God still permits to exist and govern. We wait for him to smite the oppressors and persecutors himself by his King Christ Jesus at the final end of this world in the great tribulation of Armageddon. At all times when obliged to operate underground Jehovah's witnesses have followed this Davidic rule of action. Were they to take matters into their own hands and resort to destructive force and violence, they would be forsaking their refuge in God. Almighty God is sufficient refuge for them, because He can miraculously protect them while sub-

15. What right have they to appeal? and how are they answered?
16. Where do world leaders take refuge? and where Jehovah's witnesses?
17. How are Jehovah's witnesses like David in not hitting back?
18. How do we abide in our refuge in Jehovah, and till when?

ject to the fiercest heat of persecution, and he can thus show them mercy and pity and not let them be cut off from the hope of His kingdom. To him we look for deliverance. Upon him we wait to take fitting action. We hold fast to his worship, to his service and to his kingdom, until he makes the calamities and mischief from enemy sources to pass over like a storm.

19 Going into detail on how he made Jehovah his refuge and hid under him as a little bird does under its mother's strong wings, the psalmist continued: "I will cry unto God Most High, unto God that performeth all things for me. He will send from heaven, and save me, when he that would swallow me up reproacheth; God will send forth his lovingkindness and his truth. Selah." (Ps. 57:2, 3, *Am. Stan. Ver.*) We know that Jehovah God is higher than the most exalted and powerful political rulers on this earth, yes, infinitely higher than the supranational organization of the United Nations. Therefore we cry unto Him. He is the Most High, and in harmony with that fact we have broken away from the religious tradition concerning "the higher powers". We now confess that Jehovah God and his highly exalted Son Christ Jesus are the true Higher Powers ordained for all Christian souls to be subject to. This stand, of course, interferes with the schemes of politicians who use religious traditions to blind people into submitting to them.—Rom. 13:1, 2.

20 For this cause we are reproached, and those who reproach us would swallow us up and devour us by framing mischief against us by national and state laws. Because Jehovah God is in heaven and not visible to men, and because he does not personally reveal himself to do something, our enemies may think he cannot do anything for us. But men in this atomic age and in this day of radio and of applied electronic and nuclear science ought to realize, too, that God can send down from heaven and can perform all things necessary for his obedient servants and worshipers and can deliver and save them. Our experiences down to the year 1948, inerasibly recorded in modern history, prove he has done so. He has sent us his mercy and faithfulness; he has sent us his lovingkindness and truth. This explains the reason why Jehovah's witnesses exist to this third year of the postwar epoch. *He* has performed for us.

AN APPEAL TO DIVINE SOVEREIGNTY

21 There is an endless stream of soothing talk about the peace intentions and peace-making machinery of the world's leaders. However, any lover of truth and righteousness, who has determined to serve the Most High God during this postwar era, will not let himself be deceived as to the true situation in the world. Let every honest person jolt himself, if necessary, into the realization that none of the world leaders are for peace with Jehovah God and his King Jesus Christ. What! Can we prove that? Yes. Let anyone declare himself in favor of God's kingdom by Christ as the only proper ruling authority and the only means for global peace, as Jehovah's witnesses do, and at once those religious, political and commercial leaders will oppose and make war against him, or even call him a "communist". The psalmist warns us of our present setting in this world, saying: "My soul is among lions; I lie [or, I must lie] among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword."—Ps. 57:4, *Am. Stan. Ver.*

22 The real world leaders with their schemes for world domination are fierce for their own ideas, plans and organizations, like the lions that are quick to pounce upon the prey and strangle it for their lionesses to keep themselves alive and strong. They are like a fierce flame, fired with destructive purposes against God's servants, and they believe in a scorched earth rather than see the preachers of God's kingdom prosper and spread in the earth. Their means of communication and expressing themselves, namely, their teeth and tongue, they use in a propaganda war against the truth, spitting out spears and arrows against those who testify for God's kingdom, and using their tongue as a destructive sword to cut and kill the good reputation of such Kingdom publishers.

23 There is no escaping it: we must lie down in the midst of such hostile elements, in a danger-infested situation. But shall we be unreasonably excited and afraid and make a compromise peace with such opposers by denying God's kingdom and his Christ? Did the anointed psalmist, or Jesus Christ, whom the psalmist David foreshadowed, get afraid? or did he keep watch lest he be overtaken and overreached by the enemies? Did not Jesus warn us against being surprised or frightened by world hatred, when he said: "If the world hate you, ye know that it hated me before it hated you. . . . If they have persecuted me, they will also persecute you"? (John 15:18-20) Yes. So, then, if we must lie down amid such leonine opposers and amid men set aflame with warlike designs against those loyal to Jehovah God and his Theocratic Government, we shall lie down, but with a challenge to the enemy and with a full confidence in the God in whom we take refuge.

24 Our enemies have exalted themselves upon the earth and believe themselves to be on top, with a free rein to carry out their violent designs against the true worship of the living God. For our part, however, we do not exalt worldly men or seek honor

19. Because of what position of Jehovah do we cry to him?
20. What do our reproachers attempt? and why are we preserved?
21. Why should peace talk and machinery not throw us off guard?
22. How are men among whom we lie down like what David describes?
23. With what mental state or attitude do we lie down among them?
24. Why do we pray for God, not men, to be exalted?

from them, but we do let the grandeur and gloriousness of the Most High God rise up before our minds. To pray for the exaltation of men and their world-governing machinery would mean denying God's kingdom. Hence, while men exalt themselves, we cry out for God to exalt himself by displaying his universal sovereignty. We call upon him to openly vindicate his supreme sovereignty before all creation and to show puny men of the earth their baseness and pettiness, their little worth and unimportance. "Be thou exalted, O God, above the heavens; let thy glory be above all the earth." (Ps. 57:5) Instead of being smitten with fear by the enemy fierceness and might, we pray that unselfish prayer, because we have taken our immovable stand for Jehovah's sovereignty over all the universe, including our earth. We know he will not disappoint that prayer, no matter what we may have to endure until it is fulfilled. The prophecy draws near complete fulfillment, that, "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people [not to even the United Nations], but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." —Dan. 2:44.

A FIXED HEART

[25] For the comfort of those now ready to sing the praises of the One that is higher and mightier than men and nations, the psalmist uses himself as an illustration, at the beginning of the second stanza of his psalm. He gives a true-life example of how God's rule of action works toward those who suffer persecution for his sake. He shows that God will make the things that the enemy wickedly intended against his faithful servants to boomerang back at them. Says he: "They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me; they are fallen into the midst thereof themselves. Selah."—Ps. 57:6, *Am. Stan. Ver.*

[26] Men wove a net of plots for David and set it for him to walk into unsuspectingly, to bring about his destruction. They intended to make him run ahead of God and fight against Jehovah's anointed one, whom David looked upon the acting king Saul as being. Instead of walking into that trap of fighting against God's anointed king and setting himself up as king by violence and sedition, David's persecutors were trapped in their selfishness. They enviously fought against David and thereby persecuted God's true servant anointed for the kingdom. Instead of causing David to fall into the pit of forsaking Jehovah God and going over in bitterness to the enemy's camp and to the worship of demons with the heathen, King Saul was the one to go over to demon-religion. He did not clear out all the witches from the land, but himself resorted to the one at En-dor for comfort. King Saul, not David, was the one to fall into the deep pit of desperation under divine disfavor. He failed to gain a covenant with God for the kingdom to continue in his family through Jonathan; but the promise of the kingdom stayed sure to David, who did not fall into the pit of Jehovah's disfavor where God would abandon him to his enemies. Likewise today, the enemy has not prospered or succeeded one whit better against Jehovah's anointed remnant.

[27] By taking advantage of the world emergency and the urgencies of total warfare, the religious and political enemies of Jehovah's anointed witnesses schemed to try to make these quit preaching the Kingdom gospel in all nations. They tried to make them quit their neutral stand toward the things and controversies of this world and make them join in with the nations in their fight for world domination. They plotted to drive Jehovah's remnant into a deep pit from which they could not climb out and back into God's favor in the postwar period, but where they would be abandoned to worldliness and demonism and the evil designs of their enemies. But by strict faithfulness to Him Jehovah's witnesses held back their steps from walking into an entangling compromise with a world that fights against Jehovah's kingdom and his anointed King Christ Jesus. They guarded their steps against quitting God's service and did not break their neutrality toward worldly conflicts. They did not permit violent persecutions and cruel afflictions to plunge them down into the pit of bitterness and sedition against Jehovah God. They did not fall into a worship of Satan and the demons of which he is the prince. In reverse of such enemy intents, the enemies saw themselves suffer these things and fall victims to their own dastardly schemes. On the other hand, Jehovah's witnesses have the evidences in this postwar period of being continued in the divine favor. They are keeping on with their gospel ministry, with integrity toward God and with neutrality toward the postwar efforts and conflicts of this divided world.

[28] David realized how the Most High God had had mercy and pity in thwarting the enemies' purposes and delivering him for God's use of him in the kingdom to which he was anointed. Grateful for this, David declared the immovableness of his love for God, his Deliverer: "My heart is fixed, O God, my heart is fixed: I will sing, yea, I will sing praises." (Ps. 57:7, *Am. Stan. Ver.*) Or, if David's preparedness to sing God's praises rather than the fixity of his affections upon God is the real meaning of the

25. How does God make the things the enemy intend work out?
26. How was this true as respects David when hunted by Saul?
27. How have our enemies today fallen into their own traps?
28, 29. (a) What did David say of his heart? (b) How have Jehovah's witnesses proved their hearts to be like David's?

original Hebrew words of the psalm, then his words may also be translated: "My heart is ready, ready, O God, for song and melody." (*Moffatt;* Greek *Septuagint; Auth. Ver.,* margin) In like manner, Jehovah's witnesses did not budge from their devotion to God, but they came out of World War II with hearts proved to be fixed upon the love of God. Like David, they knew the One to whom to ascribe their deliverance and to whom to sing praises therefor.

29 Instantly when the postwar era set in in 1945 Jehovah's witnesses displayed their hearts to be ready, not to praise the organization of the United Nations nor the winners of the global war nor the heroes that distinguished themselves during the conflict and in the peace moves, but to praise God, "whose name alone is Jehovah." How did they demonstrate their fixedness in His worship and their preparedness and readiness to sing his praise for all the nations to hear? By going right on with their witness work in all nations. They had not turned aside from it during the global war, and they would not now turn aside just because the peacetime had come. In the two years since V-J day in 1945 they have expanded the organization for giving the Kingdom witness to all nations. They have increased the Branches of the Watch Tower Society from 38 to 61 now, under which Branches 84 nations now report to the president's office of the Society, at Brooklyn, N.Y. The number of graduates of the Watchtower Bible school of Gilead sent out of the United States on missionary work has increased from 104 two years ago to more than 500 now in 65 countries. They have multiplied the number of regular Kingdom publishers from 127,478 up to more than 202,000. In the two years involved, they have distributed, according to the reports turned in, more than 50,000,000 Bibles, books and booklets, and 40,000,000 magazines, and all this despite the paper and other supply shortages. To God, "who performeth all things for me," goes the praise for this!

WAKE UP!

30 Now is not the time to fall to dreaming about past achievements and to drop asleep while relying upon our past exploits in the Lord's service. The passing of nineteen centuries makes more true now the apostle's words: "The night is far spent, the day is at hand!" (Rom. 13:12) It is time now to announce with joy the dawning of the righteous new world, and to sing to its Creator, God. Bursting forth from an inward urge to respond to all God's goodness, David called out both to himself and to what instruments of sound he had at hand: "Awake up, my glory; awake, psaltery and harp: I myself will awake right early." (Ps. 57:8, *Am. Stan. Ver.*) Anxious to take advantage of all the time possible to serve and magnify the Most High God, David roused himself early from slumber. With musical accompaniment he began to sing before sunup, to awaken as it were the dawn, and also to awaken those late sleepers within the range of his music. "Awake, my glory! Awake, lute and lyre! I will awaken the dawn!" (Ps. 57:8, *An Amer. Trans.; Am. Stan. Ver.,* margin) He called upon his grandest and noblest self, glorified by God's anointing of him to be king, "my glory." Let it awake to give thanksgiving and praise to God, who had turned the tables upon the enemy and who had brought David forth from underground into the open service of Jehovah God.

31 Because they are under the influence of the same spirit of God, Jehovah's witnesses of this twentieth century have acted like the psalmist. Not alone did they arouse themselves to action early after World War I closed, but now in this postwar period following World War II they have lost no time, but have bestirred themselves to greater exertions in God's service than ever before. The individuals among Jehovah's witnesses, men and women, boys and girls, have called out to one another to awake to their privileges early. Redeem the time during this fleeting time-interval that remains before the world-destruction at Armageddon! The glorious light of God's kingdom shines forth upon them from the illuminated pages of God's Word. He has glorified his anointed remnant with the commission to serve as ambassadors of the established Kingdom. This glorious privilege should not be neglected for any length of time. Early in this postwar era the urgency of God's service sends the rousing call to each of God's servants: "Awake, my glory!"

32 It is now almost thirty years since God's Messenger, Christ Jesus, came to the temple for judgment in the spring of 1918 and roused the slumbering ones, as foretold in his parable on the wise and foolish virgins. (Mal. 3:1; Matt. 25:1-13) Now it is almost three decades since that first awakening call, and the time that remains till the nations on their march to Armageddon go down into their destruction is shorter than ever. In 1919 it was "right early" to bestir ourselves to action in Jehovah's service. What time is it now in the development of world affairs in this "time of the end"? Quite late, evidently! Still, many slumber yet with respect to the service of the Almighty God, who alone can deliver mankind from this enemy world. By all our vocal powers and by all instruments for producing the harmonious sound of publicity for God's kingdom, let us "awaken the dawn". Let us help the slumberers to open their eyes to what time it is and to get alert and active without delay.

30 What did David call out to his glory and musical instruments?

31. How did Jehovah's witnesses call to their glory to awake?
32. How did Jesus Christ and his remnant "awaken the dawn"?

FROM UNDERGROUND TO INTERNATIONAL SINGING

33 Only because he was a prophet inspired by the spirit of a God with accurate foresight did the psalmist say what he next said. Out of gratitude to Jehovah God, who delivered him from the underground refuge, the psalmist David determined not to confine his singing of God's glories to within his underground hide-out, nor to just inside the nation of his own people, the Israelites. No; the God of deliverance was worthy to be praised and made known more widely, even among all nations. This would bring benefit to all persons of all nations who might be seeking the Lord God, "if haply they might feel after him, and find him." (Acts 17:27) Accordingly, David, fully awake to his privileges, sang out: "I will give thanks unto thee, O Lord, among the peoples: I will sing praises unto thee among the nations." (Ps. 57:9, *Am. Stan. Ver.*) David did not utter such a determination in vain. When Almighty God finally brought him to the throne of Israel after Saul died in battle with the Philistines, then David battled against all the Gentile nations in the promised land and subdued them. Because God gave him the victory over all those nations to the very boundaries of the promised land, David did actually get the opportunity to exalt Jehovah and to sing his praises and to give him thanks among all such nations.

34 There is a remarkable parallel action by Jesus Christ himself. During the three and a half years of his ministry down to his death he confined his preaching of God's kingdom to the nation of Israel, "the lost sheep of the house of Israel." But Jehovah God Almighty then brought Jesus from underground by raising him from the dead, thus not leaving his soul in Sheol, the grave. (John 12:23, 24) Then the resurrected Jesus Christ gave instructions to his disciples who now came out from underground. He instructed them to thank and praise Jehovah God among all nations, saying to them: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father [Jehovah] 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.;* Luke 24:44-49; Acts 1:7, 8.

35 The glorified Jesus Christ chose the apostle Paul especially to glorify Jehovah God among all Gentile nations, and said as to him: "A choice vessel unto me is this man, to bear my name before both nations and kings, and the sons of Israel." (Acts 9:15, *Roth.*) Paul, like the other apostles, gave the Jews the first opportunity to hear the praise of Jehovah and of his kingdom by Christ Jesus. When the Jews turned down the message, then the apostle Paul sang Jehovah's praises among the Gentiles and confessed to his name among them. Thereby many believers from among the Gentile nations were brought into the Christian church.

36 When defending himself for bringing in Gentiles and when recommending that they be welcomed in a Christlike manner, Paul showed us the Scriptural grounds for doing so. He quoted from Psalm 18:49, which corresponds with Psalm 57:9, and said: "Christ hath been made a minister . . . that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the nations, and sing unto thy name. [Psalm 18:49] And again he saith, Rejoice, ye nations, with his people. And again, Praise the Lord, all ye nations; and let all the peoples praise him." (Rom. 15:8-11, *Am. Stan. Ver.,* margin) To fulfill the quotation from Psalm 18:49, the glorified Christ Jesus as the Greater David must send his disciples out and promote the work of making Jehovah God known among all Gentile nations. There his disciples must sing praise to God's name and give thanks and make confession to him and thus let all the non-Jewish nations and peoples hear.

37 Now we are at the end of the world. The glorified Christ Jesus said he would be with his followers down till this time. So now he must again advance thanksgiving and praise to Jehovah among all nations in a final and complete fulfillment of Psalm 18:49 and of Psalm 57:9. Why do so now? Because when the Gentile times ended in 1914 Jehovah God established his kingdom in the heavens and enthroned Christ as reigning King, to rule amidst all the enemy nations of this world. World War I broke out. It was stirred up by Satan the Devil as a protest to the heavenly kingdom, and Christ's remnant on earth, Jehovah's witnesses, were driven underground, where they were then quite inactive as to publicly witnessing to God's name and kingdom. But in 1919 God delivered them from their fears and brought them out from underground into a bold and fearless activity in the open public.* Not for their sakes, but for his own name's sake, he had preserved them; and now they must thank him among all peoples and sing his praise among all nations. The foretold great "day of Jehovah" had dawned upon them, and they must awake and praise him by 'preaching the good news of the kingdom in all the world for a witness to all nations'. Christ Jesus, the Greater than David, must see to it that this is done, by using the remnant of his anointed followers upon the earth.

* See *The Watchtower* of January 1, 1944, pages 6-8, ¶ 18-28.

33. Where did David determine to sing, and to whom, and how?
34, 35. How did Jesus Christ take like action in the first century?
36. What defense did Paul make for converts from Gentile nations?
37. Why and how must Christ fulfill Psalm 57:9 in a complete way?

[38] Ever since he came to the temple in 1918 Christ Jesus has done so. Hence Jehovah has become known among all nations to an increasing extent. Many out of these nations and peoples have been impressed by the thanksgiving and praise published by the faithful remnant. They have shown themselves to be persons of good-will by consecrating themselves to God through Christ and by becoming the active companions of the anointed remnant in thanking, praising and confessing to the name and kingdom of Jehovah God. They have displayed themselves to be like Jonathan, David's lover, who helped, defended and encouraged him. During World War II Jehovah's witnesses, both the anointed remnant and their good-will companions, were driven underground in many nations of the world, but not into inaction this time. With the coming of this postwar period they have been able to come aboveground again everywhere, but for a distinct purpose, namely, to do God's will as marked out for them at Psalm 57. If they gave a powerful international witness from 1919 on and down to the close of World War II, they have every reason to give a greater international witness of praise to Jehovah God and his Christ *now*. They have greater reason to do so, because the great day of salvation draws nearer to its close at the outbreak of the final war of Armageddon. When that gospel of praise and thanksgiving will have been preached to all nations and peoples, then the final end will come upon this world, and all those identified with it will find no salvation during the final war of Armageddon.

[39] Why give thanks to Jehovah and sing praise to him now among all peoples and nations? To those who have learned to know him and who have experienced his saving power the answer comes back: "For thy mercy is great unto the heavens, and thy truth unto the clouds." (Ps. 57:10) His mercy and truth, his lovingkindness and faithfulness, are all about us, enveloping us, just as the earth's atmosphere miles deep envelops us. They are higher than what men call mercy, truth and faithfulness. They must be made known by those who have already experienced such divine favors. They must be made known to all nations and people, because only by means of taking advantage of the heavenly mercy, truth and faithfulness will anyone of any nationality ever be able to gain salvation and to praise God.

[40] We know one thing, that, as we carry out this divine command to thank and praise Jehovah God as the Sovereign Ruler of our lives and of all creation, it will stir up great animosities. It will rouse up hot opposition and bring further persecutions. But Christ Jesus the King reigns among his enemies. Just as King David reigned and beat down the enemy nations and spread Jehovah's praise among them, so also our King Christ Jesus will do. He will overpower the opposition to God's praises, even if and as it finally becomes necessary to fight it out at Armageddon for Jehovah's eternal vindication. Hence our hearts are fixed and ready to sing the praises of Jehovah and his King, come what may come by his permission for a test of our faithfulness and integrity. We know and are confident that his act of vindicating his universal sovereignty before all nations and peoples on earth will come, and that shortly. Therefore we move forward among all nations, thanking him for his mercy and truth and mightily singing praises to him, and not to men.

[41] As we do so, we take up the prayer for Jehovah to vindicate himself, which prayer the psalmist repeats at the close of his psalm: "Be thou exalted, O God, above the heavens: let thy glory be above all the earth." (Ps. 57:11) His doing so in vindication of himself will crown with complete success our loving service of praising him early and late and of thanking him openly among all nations. Take courage, then, and move forward, spreading song of praise to him among all nations, and continually praying: "Up, O God, high over heaven! Up with thy glory over all the earth!"—Ps. 57:11, *Moffatt*.

38. How has fulfilling Psalm 57:9 resulted? and why is it urgent now?
39. What reason is there for thanking and singing to Jehovah?
40. Why do we move forward singing fearless of the opposition?
41. As we move forward with song of praise, what do we pray?

"ALL NATIONS EXPANSION" ASSEMBLY

THE greatest convention of its kind ever to be held thus far in the State of California, U. S. A., made its record in history this past August. Were you there, or did you see the newspaper photographs visualizing the occasion? If not, then image, if you can, 45,729 persons crowding out the largest baseball park in Los Angeles, Calif., namely, Wrigley Field, and all temporary auxiliary facilities, as of Sunday, August 17, 1947, in order to hear the president of the Watch Tower Bible & Tract Society deliver his heavily advertised public address on the subject "Permanent Governor of All Nations". Imagine you hear that crowd vigorously clapping as the speaker stirs them with the words: "And no truth stands out more clearly now on the pages of the Holy Bible than that Christ Jesus, the immortal Son of Jehovah God, is the One exclusively ordained of God to be the permanent governor of all peoples and nations. That truth has endured down till today and will endure for all time, for the Almighty God will fight for it to establish it." That public event, which, through the columns of *The Watchtower*, was advertised round the world, developed into the grand climax of the "All Nations Expansion" Assembly of Jehovah's witnesses held in Los Angeles, August 13 to 17, inclusive.

The realizing of the assembly itself hung fire for many months, especially since February, it being conditioned largely upon whether N. H. Knorr, the Society's president, would successfully

conclude his round-the-globe service trip by air travel. This began in February, during which month also the Wrigley Field was engaged for this crowning event. This world tour really began in California, when the president took off with his private secretary, M. G. Henschel, in a plane from the airfield in Burbank, Thursday, February 20, to fly to Hawaii. It ended in California, when these two landed there by plane from New York city on Saturday, August 9. During the intervening time they had traveled 47,795 miles, for the most part by air, and visited 32 lands and inspected 28 foreign Branches of the Society. It was only right that at the "All Nations Expansion" Assembly in America's greatest metropolis on the Pacific coast they should make a direct verbal report on the world trip. By God's providence, they did so make a report, on the third day of the Assembly, to an audience of more than thirty-two thousand conventioners. It was a heart-gladdening report, testifying to the expansion of the interests of God's kingdom in many nations since the close of World War II.

Confident that Almighty God would bring this Assembly to pass as first announced in the March 15 issue of *The Watchtower*, Jehovah's witnesses in California went into action well in advance of the president's return to America's shores by plane on July 14. One major factor for satisfactorily holding a national assembly of Jehovah's witnesses such as this is the providing of rooming accommodations or living quarters for those assembling. The largest number expected to attend can be gauged by the fact that the Society's large printery at Brooklyn, New York, made and shipped out to Los Angeles 30,000 printed programs for distribution. Transcontinental travel from the Atlantic to the Pacific seaboard being so high in cost, the majority were expected to come by automobile, and thousands of these would come equipped with tents or trailers. A camp must be provided for these as well as rooms be engaged for the others in hotels and, principally, in the private homes of the people of Los Angeles. The Rooming Accommodations Committee established itself, and on June 10 the city-wide canvassing for rooms began. About 175 full-time pioneers were called in from California, besides enlisting the participation of company publishers from the 15 units of Jehovah's witnesses in Los Angeles.

A daily average of 368 of such Kingdom publishers went from door to door, one Sunday there being over 1,100 of them, all searching for and engaging rooms for conventioners, and at the same time testifying to God's kingdom and placing WATCH TOWER publications with receptive persons. By August 3 they had engaged sufficient room reservations. To do so, they covered hundreds of territories three times, spending a combined total of 89,000 hours in this field service, during which they also put out 144,720 booklets published by our Society. Deducting 4,514 cancellations of rooms, there was a net reservation of 18,262 accommodations, to top the 15,416 requests.

Meantime in a matter of a few weeks a new city sprang up in the city of Los Angeles, along Whittier Boulevard. It was called "Trailer and Tent City", and covered an area of 75 acres. It had streets laid out and systematically named. Watchtower Avenue and Awake! Street figured prominently among them. Nights, this temporary city of people consecrated to Jehovah God was a city of light, with over 200 light poles set up, more than ten miles of cable being used, and 269 electric lights illuminating the camp. All conveniences for keeping clean in body and clothing were provided, reminding us somewhat of Jehovah's admonition to the Israelite camp at Deuteronomy 23:11-14. It had its own post office, its cafeteria, and a commendable sanitation department. Its registration department was housed in a large bus stationed in the center of the camp. The greatest number to register in a day was 3,067, which was on the day before the Assembly opened; and by the third day of the Assembly the registration totaled 8,258. This does not include the children under 5 years of age and others who failed to register. It is estimated that 8,500 were in the camp, and there were 1,975 different units registered, each unit being given its section for parking. Thus thousands of the 67 percent of the convention that traveled here by private auto dwelt in the camp. This city was tied in electrically with Wrigley Field and was outfitted with loudspeaker equipment for all obliged to stay in camp to hear the programs.

Had those now merely reading about this Assembly been in Los Angeles at the time, they would have seen here and there some of the 10,000 placards that were put in store windows and elsewhere, the 6,800 paper signs, the 400 handsome signs on the Los Angeles trams, the 2,500 signs on automobile bumpers, the 100 signs of various sizes strategically placed, besides the two great signs on the wings of the Wrigley Field structure itself. Distributed for a length of three blocks on Avalon Boulevard where it runs past this ball park, there were ten units, each of three colorful sections, suspended by wire across the Boulevard. The central section announced the same feature as all the other afore-numbered pieces of advertising, namely, the president's public address of Sunday, August 17. Approximately 2,300,000 handbills announcing the same feature were also provided for handing out by the Kingdom publishers both before and during the Assembly. During the six weeks just preceding it seven different news items were released by the Convention Committee, which news items were used by about 40 different companies of Jehovah's witnesses, some in cities and towns as far off as 110 miles. A total of 130 newspapers published anywhere from one to all seven of these items. To this can be added the considerable publicity given by the newspapers while the Assembly was in progress, and most of which publicity was quite fair to us.

At Wrigley Field itself, in the concourse which runs beneath the upper tiers of seats of the great boomerang-shaped structure many departments of the Assembly's operational division were installed and set to functioning. In the large lot to the west a huge brown-canvas tent was pitched for the Field Service Department, with counters for the disposal of literature, and for advertising material. Alongside this service tent was pitched a still larger tent to serve as a cafeteria, with many long tables at which the eaters stood. Southwest of this was the kitchen tent, fully equipped to provide tasty dishes for the thousands of patrons at the cafeteria. The food was of the best. The patrons were well satisfied, they accounting for 95,675 meals at the rate of 5,000 meals an hour. Add to that 13,047 meals at Trailer and Tent City, at the rate of 1,000 an hour. The cafeteria department employed 908 willing workers, including dishwashers. The City Health Department inspectors made daily visits through the kitchen and Wrigley Field and stated this was the cleanest Wrigley Field as yet seen. A person gasps on learning that there were 6,800 lineal feet of tables turned out by the construction department for these cafeterias, for the kitchen and for all other departments. That means tables stretching end to end for one mile and a quarter. There were 3,556 pioneers registered at the Assembly, from Canada, Alaska, Dominican Republic, Colombia, Honduras, Mexico and the United States. The Watch Tower Society provided them all with tickets for free meals, remembering Jesus' maxim. "The workman is worthy of his meat." They were worthy.

LOS ANGELES ASSEMBLY IN SESSION

"What hath God wrought!" These words of Numbers 23:23 were wrung from the lips of the convention chairman F. W. Franz as he gazed from the platform at the sight before him when officially opening the Assembly at 3 p.m. of Wednesday, August 13. The great grandstand, to the ends of its wings, both the lower and the upper deck, was filled, and the crowd overflowed into the "bleachers" and upon the baseball field to fill the thousands of seats placed in front of the grandstand. To be kept in mind also was an unseen audience jammed in the concourse of the structure, also in the tents, and out at the Trailer and Tent City, more than six miles away. That great crowd, tense with expectancy, had assembled fresh from every state in the American Union, and

from the Canadian provinces, the Canal Zone, Mexico, Jamaica, and Alaska. By various means of transportation they had come at the invitation of Jehovah God to the spiritual feast, about 19 percent traveling by train, 11 percent by bus, 67 percent by private car, and 133 by airplane. About 100 had ventured to hitchhike; two of the missionary girls just graduated from the Watchtower Bible School of Gilead thus thumbed their way across the continental expanse of thousands of miles. Intermingled were members of four great races, red, black, yellow and white, all in one comprehensive brotherhood under God and in Christ Jesus. All, or as many of them as were consecrated to God and active in His service, were also ministers of the gospel. They formed the largest convention of ordained ministers of the gospel ever to assemble in this the second-largest state in the Union. So the convention chairman reminded them, to hearty applause, in his address of welcome.

As the crowd looked out over the baseball field they beheld, just back of second base, a platform of about thirty feet in width. Over it a rainbow arched, out from which stood the silver-bordered words "Jehovah's witnesses". The speaker stood beneath a tall, dark-blue umbrella, with scalloped, fringed borders, to protect him from the steady sunshine that beamed down from a cloudless summer sky. Directly in front, at the speaker's feet, was the booth of the sound-control men, upon the green-colored arched roof of which appeared the phrase "Announcing the THEOCRATIC GOVERNMENT". In front of the convex curve of the platform, both before and behind, were hundreds of potted flowers and palms that rose tier above tier, to give a deep, dense floral frontage to the platform arrangement. Colored lights were tucked in among them. At each end of the platform and curving away from the steps were two concentric lines of young orange trees, from which oranges were suspended, and which served as an arboreal aisle to the platform from either side. Still farther ahead of all this stood forth on the field in large white block letters the convention's designation, "All Nations Expansion Assembly." The sight was beautiful to view, both by sunlight and by bright, nighttime illumination from six batteries of floodlights on the roof of the grandstand and ground-lighting effects which were focused upon the platform.

The welcoming address over, the regular convention speeches began with two half-hour discourses on "The Seeing Eye" and "The Tongue of the Wise", by M. G. Henschel and H. H. Riemer, both members of the board of directors of the Society. Enjoyed by all, those talks must have been particularly appreciated by that determined blind woman, who, without anyone of her own people to bring her, traveled all the way across the continent from Florida by bus; and also by those deaf-mutes from places as far away as New Jersey and Canada, and one of whom brought ten deaf-mutes of good-will along with him. Interpreters translated the discourses into sign language for them in their special section of the assemblage.

Agreeable to the name "All Nations Expansion Assembly", messages by cable, telegram and special letter from 48 different lands and nations began to pour in, to the number of more than 175. The quarter-hour song-period that opened up the evening's program afforded some time to begin reading aloud many of these messages to the appreciative assembly. All such messages breathed forth the evidence that, though the senders were absent from us in the flesh, they were with us in prayer and thought. T. J. Sullivan, a director of the Watch Tower Society, gave the preliminary speech of the evening. His duties at the Society's headquarters and also his activity afield as a district servant well qualified him to speak on the subject "The Circuit and Its Function". Proceeding from the great circle or "circuit" of the earth upon which Jehovah God is said to sit, Brother Sullivan entered into a discussion of the circuits according to which companies and service units of Jehovah's witnesses in the various nations are grouped, generally 21 such units to a circuit. The holding of circuit assemblies began the first month of 1947, and the circuits had now entered into the second round of assemblies for the year, and it was possible to see and to tabulate the effects these circuit assemblies have had upon the work of expanding Jehovah's worship in all lands.

Last on the program of the day came the keynote speech of the Assembly. It was by the Society's president, Brother Knorr. This speech, on "Pushing the Advance of True Worship", sounded the watchword, "Forward with the spreading of Jehovah's worship!" It was well received by an audience that now reached the peak number for the day, namely, 29,734, including those at Tent City.

On the morning of this opening day the organized activities of the conventioners in group work out in the field got under way after a 9:30 a.m. assembly at Wrigley Field for service instructions. Field-service assemblies were held mornings at the same hour of all succeeding days, except the final day, Sunday. Los Angeles, whose 452 square miles of area makes it the largest city in size in America, provided plenty of territory in which to push the advance of Jehovah's worship, among the 1,504,277 inhabitants. In fact, all house-to-house territories in near-by companies were taken as well, and a total of 1,596 territories were worked by conventioners throughout this expanded field. The peak number of publishers mustering for service on any one of the five Assembly days was 8,631, but all publishers for the five days took advantage of 61,030 hours to do information marching with advertising placards, and to distribute handbills, and to put out 7,122 bound books, 8,631 booklets and 23,680 individual magazines, and to obtain 110 magazine subscriptions. Also 15,000 back-call slips had been made ready, and many made use of these to effect 2,932 return visits on interested persons, and to start or carry on 120 book studies with such.

Thursday, August 14, brought another "All Nations" touch to the Assembly, for from 10:15 to 12 noon the first of two morning sessions in the Spanish language was held. These sessions were held in sections A and B of the lower deck of the Wrigley Field structure. They were a proper recognition of the large attendance of Spanish-speaking friends, there being such a large Latin-American population in the southwestern part of the United States, right across the border from Mexico. The instructor in English and Spanish at the Watchtower Bible School of Gilead, namely, E. F. Keller, presided at these sessions, and some nine hundred delegates attended. On the programs offered to them, a number of graduates of the School of Gilead related missionary or field experiences. But other brethren, pioneers and special servants of the Society, also took part in the program with experience accounts and with discourses. Last of all, the Society's vice-president F. W. Franz, having just returned from Europe, gave an hour's account in Spanish of his visit to Portugal and Spain. The audience gave close attention to this and interrupted many times with enthusiastic applause. The chairman also read telegrams received from missionary groups and companies in many Spanish-speaking lands. These were the only foreign-language sessions of the Assembly, but they were much enjoyed by those attending, many of whom knew no English.

This afternoon three members of the Brooklyn headquarters' staff of workers gave discourses on well-chosen, timely subjects. At 7 p.m., while six delegates were offering experiences from the main platform, a novel feature was introduced when three parallel beams of colored light shot up skyward, diagonally across the Wrigley Field, and stayed on till the close of the program. They were emitted by three powerful searchlights stationed in the northeast corner of the field, near the bleachers. The first beam was greenish-blue, the middle one yellowish, and the third one red. They remained stationary, their edges blending in somewhat of a rainbow effect. This triple-lighting display, penetrating miles into the heavens, could be seen from far outside the Wrigley field. All who observed the beautiful spectacle would learn or be reminded that Jehovah's witnesses were convening in the city of The Angels. The beams stood out still more prominently as the floodlights went out at 7:15 p.m. Now the convention platform stood forth in its own special illumination, while a model "weekly service meeting" was staged by a select number of men and women. Following it

came a model "Theocratic ministry school" session, using the current lesson in the textbook *"Equipped for Every Good Work"*. The attendance this night was 30,364.

Friday, August 15, the usual morning assembly for field service was preceded by a discourse on "baptism", by K. F. Klein, who was also serving as the Assembly's music director. There were 705 candidates for baptism in water, 278 men and 427 women. The candidates were conveyed to a large circular swimming pool surrounded by a pleasant setting of trees and grass, at Burbank, Calif. Here some 3,000 brethren watched as the candidates were plunged beneath the waters in confession of their becoming dead to self-will and becoming alive to the will of God.

The afternoon program was devoted to world reports. M. G. Henschel, the day's temporary chairman, led off with a graphic account of his recent globe-trotting with the Society's president. Society vice-president F. W. Franz gave a half-hour report on Portugal and Spain visited last May. The Society's secretary and treasurer, Grant Suiter, gave his observations and impressions on his travels in France, Belgium, Luxembourg, Holland, Ireland and England. Last the Society's legal counsel, H. C. Covington, gave a specially moving account of his visit with the brethren in Germany, Czechoslovakia, and Austria. All reports showed expansion of Jehovah's worship in the nations which thus came under review.

Tonight, however, came the one report that was especially awaited by all the convention, that of the Society's president, Brother Knorr, who took as his theme "All Nations Expansion". On his world-tour of 47,795 miles he had had his most blessed experience in Australia, where the Lord had used him to help the brethren to recover from the damaging course taken by many of them during World War II. The contrary but right course taken by their brethren to the north in the Philippine Islands resulted there in great numerical growth and showed the good effects of following God's Word rather than fallible men in the organization. Brother Knorr then discussed farms and refuge places which served no good purpose in the expansion work and which were accordingly being disposed of. This led logically to his referring to the Society's property at San Diego, Calif., to wit, the house *Beth-Sarim* meaning "House of Princes". The audience, now grown to 32,107, applauded when informed that the Society's board of directors had voted unanimously to dispose of Beth-Sarim, either by outright sale or by rent, because it had fully served its purpose and was now only serving as a monument quite expensive to keep; our faith in the return of the men of old time whom the King Christ Jesus will make princes in ALL the earth (not merely in California) is based, not upon that house Beth-Sarim, but upon God's Word of promise.

A review of the phenomenal increase in publishers in Germany, from 6,000 right after the concentration camps were forced open in 1945 to 19,332 in June, 1947, brought Brother Knorr to the discussion of relief for these brethren. His audience responded very warmly to his proposal to send food packages by use of the organization called "Cooperative for American Remittances to Europe". The American brethren might thus be able to send in $100,000 worth of food to strengthen the German witnesses for their ministerial work during the coming winter. For this cause the Society would receive financial contributions during the remainder of August and all of September, both from individuals and from companies. In the United States the newsprint shortage, while cutting down on the printing of booklets, was offset by the increase in production of bound books.

No new releases in English would mark the Los Angeles Assembly. Instead, all available means would be applied to publishing literature in foreign languages to supply the brethren in Germany and other lands. There were 501 graduates of Gilead then abroad in foreign missionary work, in 65 countries; and 84 nations or lands were reporting to the Brooklyn headquarters. Steps were being taken as rapidly as possible to enlarge the operating facilities at the Society's Bethel home and factory in Brooklyn and its radio station WBBR. Testifying mightily to the expansion of Jehovah's worship world-wide was the highest Memorial celebration attendance ever, namely, 339,000 world-wide last April 6, with 26,745 partaking of the bread and wine. The January-to-April campaign had gained 313,786 subscriptions for the Society's magazines; and in April a new peak of Kingdom publishers had been attained, of 202,100.

Having struck this high note of reporting, the Society's president then closed his remarks at 9:10 p.m. The entire day's reporting, but especially this last, left the whole convention exulting. They gratefully joined Brother Henschel in closing prayer.

Saturday afternoon, August 16, after an appetizer speech on "Endurance unto Salvation" by Brother Suiter, Brother Knorr again addressed the Assembly, at a new peak of attendance, 33,429. His speech, entitled "Turning in the Report", dealt with Ezekiel's prophecy, chapter 9, but from a special angle, that of reporting on what each of us does in Jehovah's 'marking work' before the battle of Armageddon. It showed how the "faithful and wise servant" class, together with a multitude of good-will helpers already marked in the forehead, could turn in a final report acceptable to Jehovah God and leading to our eternal life.

"Are you pursuing a life career, or is your life career pursuing you?" This was the train of thought that F. E. Skinner, the Society's representative from India, developed as he started off the evening speeches. He used the subject "Pioneering as a Life Career". The 3,777 pioneers present felt glad their life career was not still pursuing them and possibly never catching up with them. No, they had already entered upon one of the grandest careers on earth, like that of Jesus. Next A. H. Macmillan, a district servant, gave a profitable discussion of "Judgment in the Time of the End". Finally the Society's vice-president and convention chairman closed the day's sessions with the speech "The Theocratic Organization and Its Governing Body".

Sunday, August 17, at Wrigley Field, provided a full day of spiritual good things, with a series of speeches beginning at 9:30 a.m. First, quite a comprehensive survey of God's active force and its operation was given by E. F. Keller in his discourse on "Not by Might, but by My Spirit". Percy Chapman, the Society's servant at the Canadian Branch, came next with "Education for Life". He climaxed it with relating how such educational activities were being carried irresistibly forward in the Province of Quebec. An hour's discourse by H. C. Covington followed, on "God's Ministers of the Gospel". This discourse battered down the false classification as "commercial vendors" which the enemies gave Jehovah's witnesses. It exalted the ministerial status of His witnesses to its true noble level.

Sunday afternoon Wrigley Field was a sight to behold. Originally 8,000 extra collapsible chairs had been rented to set out on the ball field, but the size of the convention had grown to such proportions that 5,000 extra chairs were rented. For the public meeting at 3 p.m. these were all set out on all sides of the ball field, but most deeply in the outfield thereof. The weeks of united advertising, the helping of persons of good-will to get to this meeting, and all other means of assembling as large a multitude of people to hear the speech "Permanent Governor of All Nations", had a splendid fruitage. All seats were occupied, in grandstand, concourse, bleachers, ball field, and service and cafeteria tents. The Trailer and Tent City too was listening in by remote control.

The Assembly orchestra, in which, all together, 180 took part, was limited this afternoon to 139 select musicians, together with a vocal chorus of 150 members in the four parts of harmony. At 2:30 p.m. this musical aggregation put on a fine program. It tempered the convention to the singing of the song "Take Sides with Jehovah" in a most impressive manner, just before the public speaker was introduced. Then Brother Knorr, as a minister of the gospel and an ambassador of God's kingdom, delivered the message for which this mighty host of 45,729 had come together, many having to stand against the walls. With many applauses they followed through with him to the end of the speech. Many accepted the booklet which was offered free, *"Be Glad, Ye Nations"*. Many stayed to hear the speaker give the farewell talk of the Assembly after a short intermission, so that attendance at this ran second to the public meeting.

Those who could stay for the windup of the five-day event had good reason thereafter to be glad they did so. It was good to hear, beginning at 5:15, the report made by the convention servant, C. Newcomb, informing the brethren of what work it takes to get ready for a convention of this size and to service it for smooth operation. All the convention, with hearty applause, joined with him in expressing appreciation for all those who had expended

themselves in this work. The "president's summary" followed, and Brother Knorr gave a very practical talk which the hearers relished very much because it exposed the triviality of many things that have disturbed the peace and unity of the companies and hindered the proper progress in expanding Jehovah's worship in connection with many new interested ones. No national conventions for 1948! This disclosure did not linger as a disappointment after Brother Knorr said that district assemblies would be the innovation of the year 1948, and that he would endeavor to personally serve each of the six to be held in the United States, one in Alaska, and four in Canada.

The Los Angeles Assembly thus came to a close with a happy outlook, at 7:18 p.m., after prayer by Brother Knorr. All departed greatly refreshed, and with the theme "all nations expansion" deeply engraved on their minds as a guiding thought for this time yet remaining before Jehovah's vindication at Armageddon.

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