Watchtower

1945

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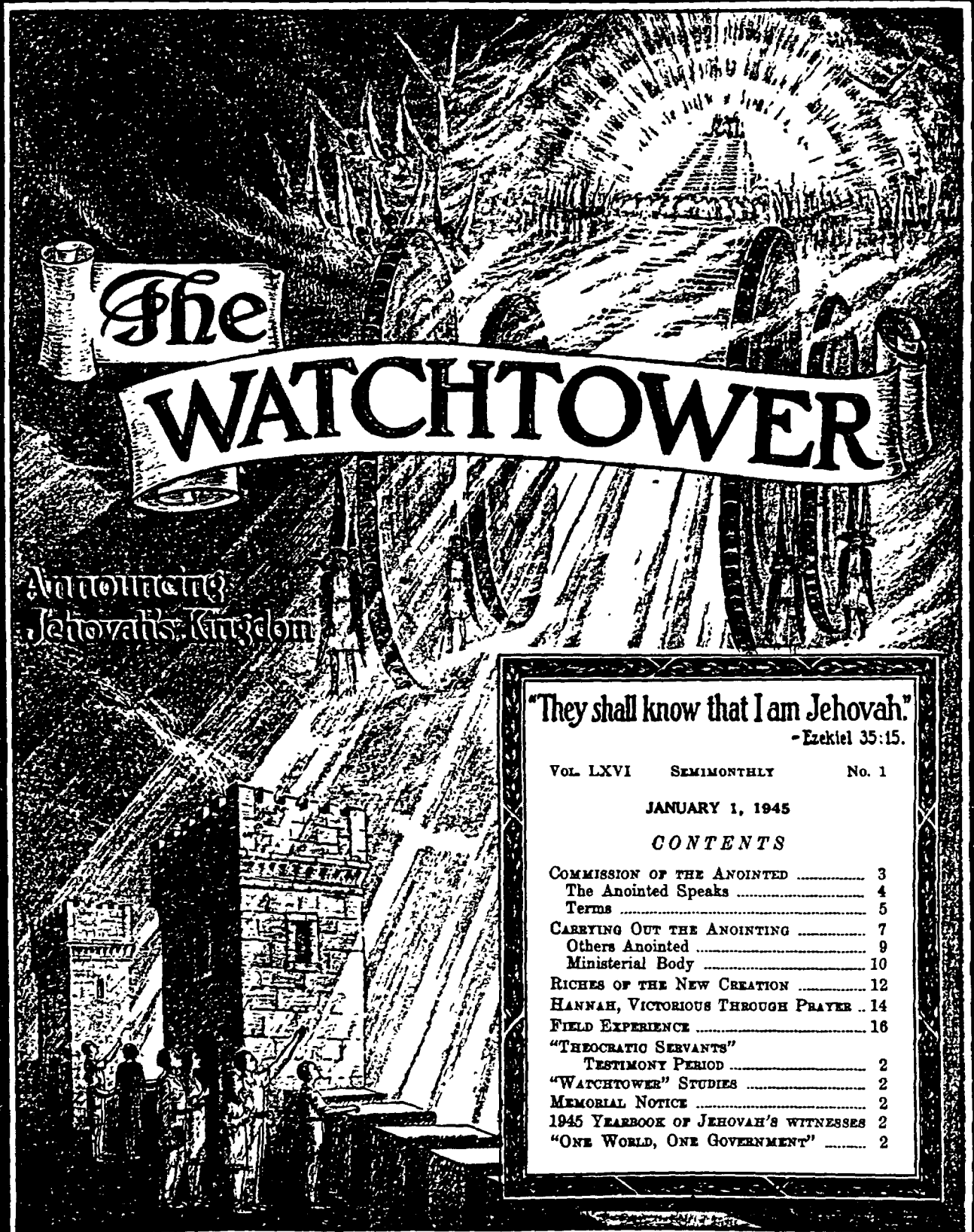

"They shall know that I am Jehovah."
-Ezekiel 35:15.

VOL. LXVI 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
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.
OFFICERS
N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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"THEOCRATIC SERVANTS" TESTIMONY PERIOD

The testimony periods of 1945 open up with the "Theocratic Servants" Testimony Period, during the entire month of February. This will be also the second month of the special campaign to obtain more subscriptions for the Theocratic magazine *The Watchtower*. The attractive campaign offer will therefore continue to be extended by all Theocratic servants, namely, a year's subscription for this magazine, together with a premium of a bound book and a booklet, all on the contribution of the regular subscription rate, which is $1.00. Where possible, *"The Kingdom Is at Hand"* should be the premium book offered. During this Testimony Period the new booklet *One World, One Government* is being released, and this should be the premium booklet. This midwinter month should not be let retard the *Watchtower* campaign because of cold and storm, but countermeasures should be arranged to keep on pressing this important educational effort. We are anxious to help all who want to serve the great Theocrat by a part in this gospel-preaching work, and we urge those without contact with local service groups to write in for necessary references. One important item not to be overlooked is to fill in report slips on the month's work.

"WATCHTOWER" STUDIES

Week of February 4: "Commission of the Anointed," ¶ 1-22 inclusive, *The Watchtower* January 1, 1945.

Week of February 11: "Carrying Out the Anointing," ¶ 1-23 inclusive, *The Watchtower* January 1, 1945.

MEMORIAL NOTICE

Because of the uncertainties of international communications by mail due to the global war, we here give advance notice that the proper time for celebrating the 1945 Memorial will be after 6 p.m., New York Eastern Standard Time, on Wednesday, March 28, 1945.

1945 YEARBOOK OF JEHOVAH'S WITNESSES

The 1945 *Yearbook of Jehovah's witnesses* sets out the officials of the corporations which Jehovah's witnesses use as their legal servants, and features a detailed but most interesting report on the work they have accomplished this past year in the United States and 49 other countries of the earth. Besides this report by the WATCHTOWER SOCIETY president, there is also his comment on the yeartext for 1945, followed by daily texts and comments for daily spiritual stimulation throughout the year. The 1945 *Yearbook* is now off the press, and will be mailed, postpaid, on a contribution of 50c a copy, this being due to the limited edition. Companies will combine their orders and send in through the local company servant, together with remittance.

"ONE WORLD, ONE GOVERNMENT"

The title of this new booklet presents a theme of universal interest. The relation of how Almighty God, according to his Word, will work it out will delight every honest, yearning heart. Because of the anticipated demand for this booklet, its first printing is five million copies. General distribution thereof will be duly announced. Personal copies are now available at 5c each.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI JANUARY 1, 1945 No. 1

COMMISSION OF THE ANOINTED

"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."—Isa. 61:1, Am. Stan. Ver.

JEHOVAH causes his active force to rest upon his anointed ones. He has a most important work for them to do, and without the active force or spirit of the Lord Jehovah the anointed ones could never accomplish it. There is therefore no credit to go to them for getting the work done with the desired results. All the glory and the thanksgiving are due to the One who puts his spirit upon his anointed servants. It is with this same spirit that they are anointed by Jehovah, rather than with some specially compounded oil like that with which the priests, kings and prophets of Israel were anointed of old.

[2] The divine act of anointing is the Lord Jehovah's commissioning of his servants to speak and do the things he commands and authorizes in his service. The spirit with which he anoints them is the active force by which he enables and empowers them to carry out their commission from him. The terms thereof are plainly stated; and regardless of what the postwar rearrangement brings forth among the nations, the terms of this commission stand unchangeable. These terms were fixed by Jehovah God, who says: "I am the LORD, I change not." (Mal. 3:6) Those terms will stand and will be fulfilled without change until the great day of divine vengeance against all unrighteousness arrives and quickly brings the international postwar period to an end. Till then it is a time of special mercy and favor from God, during which time those who want to escape the righteous vengeance of God may benefit themselves lastingly by listening to His anointed servants. His very sending of his anointed is an act of divine mercy and grace.

[3] Very plainly the sending of the anointed or commissioned ones is because the worship of Jehovah God has been broken down in the earth. Furthermore, the sending of them is because the time is at hand to restore that worship and to cause it to flourish in the earth, where religion has long held dominance. Religion has ever striven to overwhelm and crush out the pure worship, the worship of the Lord Jehovah, the true and living God. Now the Government has been set up in the heavens which will permit only the worship of the Lord God Jehovah to hold sway in earth as well as in heaven. Those who forsake religion and who take up the pure worship in spirit and in truth the Government will let live. Never again will the confederated forces of religion, Catholic, Protestant, Jewish, and pagan, be permitted to make Jehovah's worship seem to all but disappear from the earth. Their coming all-out attempt in that direction will be their final one, their last. The good produced by the performance of the divine commission by God's anointed will not be produced in vain and perish from the earth. In confirmation of these truths we turn now to a study of the commission of the anointed and of the results to follow from its performance as set out in the prophecy of Isaiah, chapter sixty-one.

[4] In this chapter there is an abrupt change of speaker from that of the preceding chapter of Isaiah's prophecy, chapter sixty. Throughout that chapter Jehovah by his spirit upon his prophet is speaking to his holy universal organization, which is pictured as his faithful "woman" Zion. In his words of address to her God takes note of the darkness of evil-doing which envelops the earth, and the gross darkness of religion and death-dealing ignorance which blankets the peoples. He sees there is need to do something for the sake of honest-hearted, righteously disposed persons engulfed in such darkness. Therefore the Lord Jehovah cries out the command to his universal organization Zion: "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee."—Isa. 60:1, 2.

1 Why are not the credit and thanksgiving due to the anointed for the work done?
2. What is the anointing, and how will the terms thereof be fulfilled?
3 Why have the anointed ones been sent? and with what durability to the good produced?
4. In Isaiah chapter sixty, who is the speaker and why is a rousing command given?

5 A part of God's universal organization Zion has been upon the earth, namely, his small band of consecrated servants whom he has anointed to be his witnesses. These and their visible organization for God's service have suffered in the midst of the general gloom and darkness; and such suffering has been at the hands of the enemies of Jehovah and his Government. Thereby all of Zion, whom the anointed ones on earth represent, has suffered, and Zion's activity in the earth has been cut down and her free worship of God has been almost wiped out. Only a remnant of her members on earth were found to remain faithful under the terrific assaults by the forces of darkness during the World War period of A.D. 1914-1918.

6 From and after 1919 Jehovah God commanded the faithful remnant of Zion to arise from their downtrodden condition and to catch up the light of God's favor and of revelation upon his Word, the Bible, and to get active in reflecting such light upon those yet in darkness. The Lord Jehovah assures the remnant of his universal organization Zion that sure results will follow upon such activity by them. He comforts Zion and her remnant with the promise that he will build up her visible earthly organization and beautify it, and that God's continuing favor upon it will never let it be overturned again. The organization will become populous with lovers of light and truth: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time." (Isa. 60:22, *A.S.V.*) That time has been since A.D. 1919.

THE ANOINTED SPEAKS

7 But who is to bring that consoling information to the afflicted remnant and to rouse them up to action? Almost as if in response to Jehovah's thrilling words of Isaiah chapter sixty, a new voice is heard to say: "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." (Isa. 61:1, *A.S.V.*) Isaiah, who wrote these words, was merely writing or speaking for someone else, and that someone must take up these words and must say and apply them to make the prophecy come true. In fact, Isaiah was a prophetic figure or type of such one. The Jewish people are inclined to follow the lead of their rabbis. They make Isaiah's words here apply to their Jewish nation, as if they were the ones as a nation anointed by Jehovah God to bring the comforting good news to all mankind. But we are not left to rely upon the interpretation of men concerning whom it is commanded: "Be not ye called Rabbi: for one is your teacher, and all ye are brethren." (Matt. 23:8, *A.S.V.*) We have the inspired record regarding the actual fulfillment of Isaiah's prophetic words; and thus the true speaker upon whom they are fulfilled is unmistakably identified for us. That one is Jesus Christ. Concerning this fact, it is recorded, at Luke 4:14-22 (*The Emphatic Diaglott* translation):

8 "And Jesus returned in the power of the spirit into Galilee; and a report concerning him went out through the whole adjacent country. And he taught in their synagogues, being applauded by all. And he came to Nazareth, where he had been brought up; and according to his custom on the sabbath-day, he entered the synagogue, and stood up to read. And the book of Isaiah the prophet was given to him; and having unrolled the book, he found the place where it was written, 'The spirit of the Lord is on me, because he has anointed me to proclaim glad tidings to the poor; he has sent me to publish a release to the captives, and recovery of sight to the blind; to dispense freedom to the oppressed; to proclaim an era of acceptance with the Lord.' And having rolled up the book, he returned it to the attendant, and sat down. And the eyes of all who were in the synagogue were attentively fixed on him. And he began to say to them, 'To-day, this scripture, which is now in your ears, is fulfilled.' And all bore testimony to him, and wondered at those words of grace proceeding from his mouth."

9 No one could rightly take up the words from Isaiah's prophecy and quote and apply them to himself in their fullness of meaning but Jesus Christ. About six months before his public application of the words to himself he had been anointed with the spirit of the Lord Jehovah. A man, the prophet John the Baptist, bears witness to the fact of Jesus' anointing. "And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew [recognized] him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy [spirit]. And I saw, and bare record that this is the Son of God." (John 1:32-34) Another man, a disciple first of John and then of Jesus, namely, the apostle Peter, testifies to the same fact, saying: "That word, I say, ye know, . . . after the baptism which John preached; how God anointed Jesus of Nazareth with the holy [spirit] and with power: who went about doing good,

5. How has Zion suffered amid such darkness?
6. What command does Jehovah give the remnant of Zion, and with what assurance does he comfort her?
7. What does the bringer of the comforting information say? and whom do we identify him to be, and how?
8. What were the circumstances under which the identification of the speaker was declared?
9. What testimony do we have that backs up Jesus in applying the prophet's words to himself?

and healing all that were oppressed of the devil; for God was with him."—Acts 10:37, 38; Luke 3:21-23.

[10] By reason of this, Jesus there became Christ, for "Christ" means "Anointed One". He became "Messiah the Prince", for the Hebrew word "Messiah" likewise means "Anointed One", and Jesus was anointed to be the Chief One or Prince in the "kingdom of heaven". (Dan. 9:25) Although he was in the flesh, Jesus as a sinless and perfect man was a member of God's universal organization Zion. But now, on this occasion of his baptism, God's organization or "woman" Zion brought Jesus forth as "Messiah the Prince" or as Jesus the Anointed, Jesus *Christ*. And at that time God's words came from heaven, "This is my beloved Son, in whom I am well pleased," and thus let it be known that God had now begotten him as a spiritual son and thus had called him to the kingdom of heaven. Jesus was therefore a "new creature". The perfect flesh body was merely the physical means by which he did God's will until it came time for him to lay down his life in the flesh to vindicate God's name and as a redemptive sacrifice.

[11] Christ Jesus spoke nothing but the truth to the Nazarenes in the synagogue that sabbath day when he said: "To-day, this scripture, which is now in your ears, is fulfilled." Thus he gave testimonial evidence and infallible interpretation as to how Isaiah's prophecy (61:1-3) applies. The prophet Isaiah in saying and penning the words pictured Christ Jesus. Isaiah's name means "Salvation of Jehovah". Jesus' name means "Jehovah is Salvation", and it is therefore practically identical in meaning with Isaiah's name; which fact is quite appropriate. And that Isaiah typified Christ Jesus is stated under inspiration, at Hebrews 2:9-14.

TERMS

[12] The written terms of the commission which Jesus took into his mouth at Nazareth show the real reason or primary mission for which the only begotten Son of God came to this earth. At the age of thirty, at which age the Jewish priests of Israel came out from under probation and entered fully upon their priestly duties, Jesus directly devoted himself as of independent age to his special mission. That is to say, Jesus consecrated himself or set himself to do the special will of God. Jehovah God his Father sanctified or made holy such consecration of Jesus by pouring out his spirit upon Jesus as evidence of the divine acceptance of him. Hence, before Jesus was able to proceed on his mission he had to be anointed of his God and must be enlightened as to his mission and must be sent. The evidence that God gave of now sending Jesus forth was his anointing of Jesus. Because of anointing or commissioning Jesus, God sent his spirit upon Jesus and this spirit enlightened Jesus and filled him with might to do the will of God his Father.

[13] Hear now the statement of Jesus' primary mission in coming to earth and becoming a man, as voiced by his own lips: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18, 19) Those words plainly state that Jehovah God anointed and sent his Son Christ Jesus to preach, that is to say, to be a witness for Jehovah by making open proclamation of the good news. Jesus agreed that his was a preaching mission, when he said to those who wanted to tie him down as a preacher to one place: "I must preach the kingdom of God to other cities also; for therefore am I sent." (Luke 4:42, 43) The good news which he preached made him a witness of Jehovah, for the good news was of the kingdom of God and hence pertained to the universal sovereignty of Jehovah God. Testimony to this effect, at Luke 8:1, reads: "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve [apostles] were with him."

[14] Confessing that he came to be a witness of Jehovah, Jesus said to Pontius Pilate at the close of his human life: "As you say, I am a king. It was for this that I was born and for this that I came to the world, to give testimony for truth. Everyone who is on the side of truth listens to my voice." (John 18:37, *Goodspeed*) At his coming then, Jesus did not come to reign as a king in the flesh on earth, either at Jerusalem or at Rome or Vatican City, but came to preach and bear witness to the truth of the kingdom of God, the kingdom of heaven. He came to prove that he could not be swerved from the truth and over to religion, and that all that Satan the Devil and his demons might do to Jesus in the flesh could not make him break his whole-souled allegiance and obedience to the universal sovereignty of Jehovah God. He came to vindicate God's word and name and to prove Satan a liar and false god, by holding fast his integrity faultless toward the kingdom of God. This meant that Christ Jesus must be true and faithful to God's anointing upon him.

10 How did Jesus become Christ and Messiah? and how was he brought forth as such?

11. Why was it quite appropriate that Jesus should apply Isaiah's prophetic words to himself?

12 What did the written terms of the anointing indicate concerning Jesus on earth? and hence what procedure must be followed with respect to him to fulfill the prophecy?

13. Whom does the prophecy show as sending the Anointed One, and on what general mission?

14. Finally what testimony did Jesus himself give as to his mission to earth? and why was he obliged to be faithful to his anointing?

[15] At Luke 4:18, 19 the words of the commission are from a Greek translation of Isaiah 61:1, 2; and it is possible that, if these are the exact words that Jesus read out of the roll of the book, then he read the Greek Septuagint (LXX) version of the Hebrew Scriptures. The Hebrew original reads: "The spirit of My Lord [Jehovah] is upon me, because [Jehovah] hath anointed me to tell good tidings to the oppressed, hath sent me to bind up the broken-hearted," etc. (Isa. 61:1-3, *Rotherham*) In taking up these inspired words, Jesus made no claim to being the second person in a so-called "triune god". No; but he acknowledged that Jehovah God was his Lord and Master and that, as such, Jehovah God sent him forth and gave him instructions on what to say and do. Hence Jesus owned up to the universal domination or sovereignty of his God and Father Jehovah. He confessed that he is subject to God's will. Jesus made no pretense to being equal in power and glory and co-eternity with Jehovah God.

[16] By the same words Jesus also declared that his ordination came not from any man or group of men. It came not from John the Baptist, who immersed Jesus in water, but from the only One who can ordain or appoint gospel-preachers, namely, Jehovah. Having the Highest Authority behind his mission, and thus having the only valid ordination, Christ Jesus went ahead with carrying out his commission irrespective of whether the religionists liked it or not. He told the religionists who it was that ordained him to preach, when he said: "I am come in my Father's name, and ye receive me not: . . . I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. . . . I proceeded forth and came from God; neither came I of myself, but he sent me." (John 5:43; 8:28, 29, 42) The religious clergy did not put any stock in Jesus' ordination as a preacher and minister of Jehovah God, but challenged his right and authority to serve as such. "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" And when they refused to recognize John's baptizing work as from God, Jesus said to them: "Neither tell I you by what authority I do these things." (Matt. 21:23-27) It was not on his own authority, but on Jehovah God's authority; but the religious clergymen would not have believed it even if Jesus had explained outright to them his ordination from the Most High God.

[17] Jesus likewise testified to having the spirit of God as a backing of his ordination. By this spirit or active force Jesus added weight to his preaching by performing many cures among the common people. The religious Pharisees tried to misrepresent him and his works, accusing him of being in league with the Devil and acting by co-operation of the Devil or "Beel-zebub". They said: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Jesus reduced their argument to an absurdity and then put them on the horns of a dilemma, saying: "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the spirit of God, then the kingdom of God is come unto you [has overtaken you]."—Matt. 12:24-28.

[18] Unquestionably, Christ Jesus did his miracles by the spirit of Jehovah God upon him, and hence God's kingdom had suddenly overtaken those religionists, because the One anointed to be Jehovah's King in that Government had come upon them unrecognized and unacknowledged. Then, in further proof that Jehovah's spirit was upon him, he added this warning: "The blasphemy against the holy [spirit] shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy [spirit], it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12:31, 32.

[19] The effect that the spirit of the Lord Jehovah would have upon Jesus was foretold. Jesus, by natural descent from King David, and especially by becoming heir to the covenant for the Kingdom, was foretold and spoken of both as "David" and also as the "Son of David". The name "David" well befits him, for it means "Beloved" and he is the beloved Son of God in whom God is well pleased. Hence, as David's father was named Jesse, meaning "Living", so Jesus' Father in heaven was foreshadowed by Jesse and is spoken of in Isaiah's prophecy as "Jesse". In this sense it is written of Christ Jesus as the Offshoot or Royal Son of Jehovah: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD [Jehovah] shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding [or, shall refresh him] in the fear of the LORD: and he shall not judge after the

15. In taking up the words of Isaiah 61:1-3, what did Jesus disclaim and, to the contrary, what did he confess?
16. What did Christ Jesus show and state regarding his ordination? and what facts show how the religionists stood with respect to his ordination?
17. How did Jesus show and state the spirit of God backed his ordination?
18. How had God's kingdom suddenly overtaken the religionists? and why were they committing unforgivable sin?
19. What effect did Isaiah chapter 11 foretell of the spirit's resting upon Jesus? and how did the spirit produce such effect?

sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." (Isa. 11:1-4; *Young's*) That is to say, the spirit of Jehovah God resting upon his anointed Servant both imparted to him and enlarged in him these said things, namely, wisdom, understanding, counsel, might, knowledge, and the worshipful fear of God. These things would be, not of Christ Jesus himself, but of Jehovah God and by His spirit or active force operating upon Christ Jesus.

[20] Doubtless, for a prophetic type of Christ Jesus as Builder of the temple of God it was said to Moses respecting the craftsman Bezaleel: "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." (Ex. 31:1-5) As a result, the tabernacle of God was built by Bezaleel and his helpers in exact harmony with the pattern shown to Moses in the Mount of God. Upon a grander scale, Christ Jesus with the Lord Jehovah's spirit abiding upon him accomplishes his commission from God and builds up the spiritual temple in which God dwells by his spirit.—Eph. 2:20-22; 1 Cor. 3:16, 17.

[21] Jesus, in whom the prophecy of Isaiah 61:1-3 finds its first and chief fulfillment, carried out his commission to preach good tidings unto the meek. These good tidings took the particular form of being good news about God's kingdom. The news was good especially in that the Kingdom was at hand, inasmuch as the One whom Jehovah anointed to the kingship was present among Jehovah's consecrated nation of Israel.

[22] In the book of Isaiah it was very fittingly arranged that the prophecy of the anointing should follow Jehovah's call to his organization Zion to "arise, shine; for thy light is come, and the glory of the LORD is risen upon thee". (Isa. 60:1-22) When Jesus came, the darkness of religion and of wickedness was covering the earth. Even the Israelites were groping about in the darkness of the "Jews' religion", which made void and transgressed the word and commandments of Jehovah God. Also the "times of the Gentiles" had then run only six hundred of their 2,520 years, and the Israelite nation was lying in the darkness of despair under the hard yoke of the Roman Empire. But Jesus said to them: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) He was the Chief One of Jehovah's universal organization; and when he arose to his work of enlightening others concerning God and his kingdom, Zion arose and shone with him. Hence, when Jesus had been anointed and thereafter went into Galilee, the territory of the tribes of Zebulun and of Naphtali, there preaching and saying, "Repent; for the kingdom of heaven is at hand," then the prophetic call to "arise and shine" underwent fulfillment. As it is written: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt. 4:13-17) It was amidst this preaching tour that Jesus testified in the synagogue at Nazareth that the prophecy of Isaiah concerning the Anointed Preacher was fulfilled in him, Christ Jesus.

20 How was Bezaleel, in this respect, a type of Christ Jesus?
21. What kind of good tidings were they that Jesus preached, to fulfill Isaiah 61:1?

22 In what way did the prophecy of the anointing fittingly follow Isaiah chapter sixty? and what inspired record concerning Jesus shows the fulfillment of the prophecies in that order?

CARRYING OUT THE ANOINTING

JESUS went preaching, because he was sent. Jehovah, whose anointing was upon Jesus, was the One that sent him. Sent him whither? To Jerusalem, or to some other city to take up permanent residence there and preside over an enrolled congregation of people as their resident preacher and minister? No! Jehovah God did not assign Jesus to any local congregation, but anointed and commissioned him to preach to all the nation of Israel. The entire nation was his congregation, and particularly the meek ones or those feeling the oppressions of religion and desiring freedom to serve God aright. As Jesus testified: "I am not sent but unto the lost sheep of the house of Israel."—Matt. 15:24.

[2] Hence he did not confine himself to preaching in the temple at Jerusalem, or in any one of the many synagogues in Palestine. But everywhere throughout the land, and to all he met, he preached the Kingdom tidings. Besides in the temple and all available synagogues, Jesus preached in the private homes of the people. At a well he preached to a Samaritan woman and confessed to her that he is

1. Why did Jesus go preaching? and to whom specifically?

2. What does the record show as to whether Jesus was a resident preacher? and how did he thus fulfill Psalm 22.22?

the Christ or Anointed One. He accommodated himself to the mountainside and the seaside to address his message to the large throngs of the common people. In season and out of season, day and night, he preached the Word of God. He built no auditoriums or buildings provided with a platform and pulpit in which to sermonize; nor did he take up any money collection or carry on any money drive in order to erect such religious buildings. The meek, anywhere in all the nation, were his congregation, to whom he was anointed to preach. He went to the people as he was sent, and did not advertise and wait for them to come to him at any fixed location. In this way the prophecy of Psalm 22:22 was fulfilled; as it is written, at Hebrews 2:11, 12, which reads: "That is why he is not ashamed to call them brothers, and say, 'I will tell your name [God's name Jehovah] to my brothers, in the midst of the congregation I will sing your praise.'" (*Goodspeed*) Jesus was no resident preacher, but was always on the move. Said he in comment on his own activities: "The poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." (Matt. 11:5, 6) The imitation of Jesus' method offended the religionists then and now.

[3] How, though, did Jesus fulfill the other parts of his commission as he recited them at Nazareth? True, he healed great multitudes of sick, crippled and infirm persons; but that is not the way he bound up the brokenhearted permanently. He did not deliver the Jews from captivity or oppressive domination under the Roman conquerors. He did not free anyone from the Roman jails, not even John the Baptist from the dungeon of Herod's prison. Nevertheless, he informed John the Baptist in prison that the divine commission at Isaiah 61:1-3 was being fulfilled. How so? Because the things to which the prophecy refers are larger in scope than such mere temporary, physical things.—Matt. 11:1-6.

[4] The broken hearts which he healed had been broken by the seeming failure of the divine promises concerning the Kingdom, which the Jews had expected to be set up by the Messiah with their nation. Now, to the contrary, there they were under the hateful Gentile yoke of Rome, and under great reproach. The hearts had also been broken by the abominations and injustices committed in the name of the Jews' religion, which abominations blasphemed God's name, made void his commandments, and shackled the people. Those hearts had also been broken by the consciousness of sin and the need of true atonement toward God, rather than swelled up and fattened with the pride of self-righteousness such as the religious clergy generally displayed. Such hearts Jesus healed by proclaiming to them the curative message of God's kingdom and of true redemption from sin. He preached deliverance to the meek or oppressed ones, which was a lasting deliverance from the captivity of sin and its author Satan and his wicked organization.

[5] Making some literally blind ones to see was only incidental to Jesus' giving spiritual sight to those that had been blinded by religion's traditions and commandments of clergymen. Jesus set the bruised and downtrodden at liberty by fearlessly proclaiming the truth and exposing religion's falsehoods and practitioners. As he said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . Whosoever committeth sin is the servant of sin. And the servant abideth not in the house [of God] for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." (John 8:31, 32, 34-36) Jesus also preached the "acceptable year of the Lord", or 'year of Jehovah's favor'. Such year of acceptance and favor was not only due to preaching the message, "The kingdom of heaven is at hand," but also due to his confining his preaching activities to the typical organization of the Jews. This gave them the first opportunities respecting the Kingdom before such opportunities should be thrown open to the outside nations, the Gentiles.—Matt. 10:5.

[6] According to Luke 4:16-19, in the commission which Jesus read at Nazareth as then undergoing fulfillment he read nothing as to proclaiming the day of God's vengeance. This is not to say he did not fulfill the part of the commission set out at Isaiah 61:2, namely, "to proclaim . . . the day of vengeance of our God; to comfort all that mourn." Even before Jesus, John the Baptist warned of a typical day of vengeance upon the Jewish nation, saying to the religious clergy: "O generation of vipers, who hath warned you to flee from the wrath to come? . . . And now also the ax is laid unto the root of the trees: . . . he shall baptize . . . with fire: . . . he will burn up the chaff with unquenchable fire." (Matt. 3:7-12) Most certainly Jesus preached a typical day of God's vengeance when he announced the coming destruction of Jerusalem and wept over the city as he did so. (Luke 19:41-44) Referring to Jerusalem's approaching destruction as a type of the destruction of the religious organization of "Christendom" at this end of the world, Jesus said: "For these be the days of vengeance, that all things which are written may be fulfilled." (Luke 21:22-24) Upon that religious generation, said Jesus, would

3. Why did Jesus not fulfill the other parts of his commission in a merely literal meaning of Isaiah's prophecy?

4. How, then, did he bind up the brokenhearted and preach deliverance to the meek?

5. How did he give recovery of sight to the blind, and dispense freedom to the oppressed, and proclaim an era of acceptance with the Lord?

6. Does the record at Luke 4:16-19 mean to say Jesus did not proclaim the day of God's vengeance? and what do the facts show?

"come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar"; and then he declared Jerusalem's temple house left desolate to her, abandoned by Jehovah God to its fate.—Matt. 23: 34-38.

7 For the comfort of his faithful followers he said: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 7, 8) "Blessed are they that mourn: for they shall be comforted." (Matt. 5: 4) Jesus fulfilled his commission to comfort in Israel the sincere mourners.

8 All the facts are, therefore, that Christ Jesus on earth was faithful to his anointing by carrying out his divine commission clear to the time of his death on the tree. It was for that very reason that he was nailed to the tree, proving that all the religious persecution which led up to this crime had failed to break his integrity or make him prove disobedient to the terms of his commission. His proving faithful and true as Jehovah's Servant and witness down to the shameful death vindicated Jehovah God as rightfully holding the universal domination and as being worthy of the submission of all creatures high and low throughout the universe. It proved Satan the Devil a liar in his charging of selfishness to all members of Jehovah's universal organization. It demonstrated that the kingdom of heaven will ever be loyal to the Lord Jehovah. As a reward for such faithfulness, the Almighty God resurrected Jesus from the dead and exalted him to His own right hand.

OTHERS ANOINTED

9 The prophecy of Isaiah 61: 1-3 concerning the anointed Preacher did not have its complete fulfillment in Jesus' brief ministry in the flesh. During those three and a half years of earthly activity Christ Jesus associated disciples with himself; and these shared with him in preaching the same message as he did. Particularly the twelve apostles did so, only one of whom turned traitor. While these apostles and other disciples were sent forth by Jesus under instructions to preach the Kingdom, it was not then true that they were anointed with Jehovah's spirit: "for the holy [spirit] was not yet given; because that Jesus was not yet glorified." (John 7: 39) Hence none of them could at that time apply to themselves Isaiah's prophecy of the anointing. But along comes the day of the feast of Pentecost, ten days after Jesus' ascension to heaven and his glorification there.

7. How did he fulfill his commission to comfort mourners?
8. What did Jesus' keeping faithful to his anointing prove and demonstrate?
9 Why during Jesus' ministry were his disciples unable to include themselves under the fulfillment of Isaiah's prophecy? and when were they able to do so?

On that day comes the beginning of the fulfillment of Joel's ancient prophecy, namely: "And ye shall know that I am in the midst of Israel, and that I am Jehovah your God, and there is none else; and my people shall never be put to shame. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men 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"; after which comes a prediction concerning the day of Jehovah's vengeance. —Joel 2: 27-32, *Am. Stan. Ver.*

10 When the apostles and their fellow disciples had received the outpoured holy spirit that day of Pentecost, the apostle Peter spoke by the power thereof and quoted and applied the prophecy of Joel as then going into fulfillment. (Acts 2: 14-21) Of course, the holy spirit of Jehovah was not then poured, nor has it since been poured, upon *all* creatures of human flesh. Prior to Pentecost the spirit was poured out only upon the consecrated Jesus; but now from and after Pentecost the same spirit was poured out upon all creatures in the flesh who were consecrated to Jehovah God as His servants and handmaids. Those persons in the flesh who were not in covenant relationship with God through Christ and not devoted to his service did not come under the outpouring of the spirit. It was through Christ Jesus that the spirit was thus outpoured. He having been glorified with his heavenly Father and having received "the promise of the holy spirit", he then at the due time poured it out upon his ready and waiting disciples on earth. Thus they became a spirit-baptized body under him their anointed Head.—Acts 2: 32, 33.

11 Such outpouring of the spirit or active force of Jehovah upon the faithful followers of Christ Jesus indicated certain things: First of all, that their consecration to God had been accepted and that they had been justified or made right with Him through the redemptive merit of Jesus' sacrifice and that they had therefore been begotten of God to become his spiritual children. In other words, they became new creatures, spiritual Israelites; and their relationship with Jehovah God was no longer due to their having been born as Israelites or Jews according to the flesh and been circumcised. (2 Cor. 5: 17) Later, the spirit was poured forth upon the Gentiles, or non-Jews, that consecrated themselves to God through Christ. (Acts 10) They too became new creatures in Christ.

12 The spirit's being outpoured upon all such

10. In what sense was the spirit then poured out upon "all" flesh, and how?
11 What certain things respecting the disciples did the outpouring of the spirit indicate to have taken place as preliminaries?
12. What did such outpouring of the spirit further indicate as to an organic union with Christ Jesus?

meant, therefore, that they had been baptized into the "body of Christ". As regards this the apostle Paul writes: "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 with one spirit. Now you are Christ's body, and individually parts of it." (1 Cor. 12:12, 13, 27, *Goodspeed*) Such spirit-baptized "body of Christ" is the church of God; Jesus is the Head and the church is his body; and the spirit flows down from him to them.—Eph. 1:22, 23; Col. 1:18.

13 Does this mean, then, that all those of the "body of Christ" are anointed from Jehovah God? Yes; although not directly as was Jesus, but through Jesus Christ. Testifying to this anointing, the apostle Paul writes to the true church: "But it is God who guarantees us and you to Christ; he has anointed us and put his seal upon us and given us his spirit in our hearts, as earnest-money [or as a pledge]." (2 Cor. 1:21, 22, *Goodspeed*) After warning against false anointed ones or opposers of God's anointed ones, the apostle John assures the faithful ones of the church, saying: "Ye have an anointing from the Holy One, and ye know all things. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him."—1 John 2:20, 27, *Am. Stan. Ver.*

14 Are we to conclude from these Scriptural facts, then, that the members of Christ's body or church are authorized to use and apply to themselves the same words as Jesus did, namely, "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek"? Yes; although it is more as a church body under Christ their Head that they thus speak. The prophet Isaiah, in using the personal pronoun "me" under inspiration, was not picturing or foreshadowing each individual Christian member, but was foreshadowing primarily Christ Jesus and then secondarily all the church under Christ as a unit or one body. It is, of course, proper for each individual member under Christ to apply the words of Isaiah 61:1-3 to himself as indicating the source of his ordination; but that does not mean that such prophecy is wholly fulfilled in that one individual so quoting it. Not all the members of the body of Christ, the church, have been on earth at one time. Hence, now that we are in the days of the Kingdom's establishment and of Satan's end, those of the body of Christ that are yet on earth are the final members or "feet" members thereof. With all fitness these consecrated, spirit-begotten ones may today take up the prophet's words and openly declare everywhere their anointing to preach as from Jehovah God, the Most High, The Theocrat.

15 Be it observed that the first fulfillment of Joel's prophecy regarding the spirit's outpouring came *in the last days* of Israel's typical relationship with God. According to Peter's quotation of the prophecy, a larger and final fulfillment of the same prophecy would come in the last days of "Christendom", namely, at this end of Satan's religionized world. As explained in the August 1, 1944, issue of *The Watchtower,* such final coming true of Joel's prophecy began in a marked way in the year 1919 upon the remnant of Jehovah's witnesses, and became especially marked in 1922. Hence in a realistic way this remnant of justified, spirit-begotten ones, including the new ones that have been added to the remnant since the above dates, can take up and voice Isaiah's prophecy concerning the anointing from Jehovah. And, indeed, they do so *as a unit,* as the "faithful and wise servant" class under Christ Jesus their Head.

MINISTERIAL BODY

16 When Jesus quoted and applied the words of Isaiah 61:1, 2, it astounded the religionists at Nazareth and quickly led to their attempt to throw him over the precipice and stone him. Just so the confident quotation of Isaiah's same words by the remnant of Jehovah's witnesses as stating their ordination from God astounds and unsettles the religionists. It has challenged the ordination of the religious clergy, who fanatically contend for their ordination which they receive through their religious institutions. But Jehovah's witnesses show that the ordination which such religious clergy pretend to have is not valid or of any worth with God, because Jehovah God's prophecy by Isaiah did not foretell any religious organization or sect as the instrument authorized by God to ordain true ministers of God and preachers of His good news or gospel of the Kingdom. The ordination of the members of the body of Christ is not of men or by men, but is of God and by Jesus Christ. The King Christ Jesus in the heavens still says, "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek." Christ Jesus, therefore, in these last days is seeing to it that the duties and obligations which are imposed

13 Does this mean they are anointed from Jehovah God? and what testimony is written upon the subject?
14. How, then, about the application of the prophecy of Isaiah concerning anointing to themselves, including the "feet" members of the Christ?
15 Why can the remnant at present take up Isaiah's prophetic words in a realistic way? and now?
16. (a) How has this application of the prophecy challenged the ordination of religious clergy? (b) How does Christ Jesus still attend to the fulfillment of the terms of the anointing?

by the anointing are carried out through the remnant of the members of his body yet on the earth. Hence, under him their Head, the remnant of Jehovah's witnesses say: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach."

17 Jehovah's witnesses declare their ordination to preach as gospel-ministers to be only from Jehovah God and through Christ Jesus. Any ordination aside from this, such as ordination of clergymen by a religious sectarian organization, is a farce and a misleading snare. "I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied." (Jer. 23: 16-21, *Am. Stan. Ver.*) Hence God is not bound to put his spirit upon such religious ordained ones. Only upon the faithful ones whom Jehovah God has anointed or commissioned to preach does His spirit rest. Hence only to such does Jehovah God by Christ Jesus commit the authentic, reliable good news or gospel of the Kingdom.

18 The anointing with the spirit is unto the work of preaching. It is unto the ministry or service of Jehovah God. Since the anointing comes not only upon Jesus the Messiah-Prince but also upon the members of his body, the church, it anoints all the members of Christ's body to preach and to perform the ministry of God. This anointing is not merely upon certain ones of the body, such as the apostles or those who are appointed as overseers (*episkopos*) or as ministerial assistants (*diákonos*) within the church. The anointing is upon *all* the body members; and therefore it makes the entire body and all its members together a preaching body, a ministerial body. Each and all of them together can say, "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach"; and for such reason they all together make up a ministerial association. Theirs is a society of ministers; for which cause every one of Jehovah's witnesses is a minister of the gospel of the Kingdom. Jehovah has anointed each one of them with his spirit and has thus commissioned each one to preach as a witness to Jehovah and his Theocratic Government. This fact, therefore, does not allow for them to be divided or distinguished from one another, some few as being a "clergy" and the rest, the majority, as being the "laity" to whom the "clergy" ones are ordained to preach. To the contrary, there is no so-called "clergy" among them, nor is any of them authorized to act as "lording it over the clergy"; but all of them are God's heritage (Greek: *kléros*).—1 Pet. 5: 3, *Douay Version.*

19 So it was that, when persecution caused the followers of Christ to be "all scattered abroad throughout the regions of Judæa and Samaria, except the apostles", then "they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them". (Acts 8: 1, 4, 5) The genuineness of persons' being God's ministers and preachers is not dependent upon nor to be determined by preaching behind a pulpit or in front of an altar in a building or before a regular group of people who pay them thus to serve weekly at such pulpit or altar. It is the anointing of God's spirit that determines the actuality of their being ministers. And in the case of such ones as are truly ordained or commissioned to preach, every threshold or doorway becomes their preaching post (no so-called "pulpit" is necessary); and all those of hearing ears within the house become a congregation for them. Such was the case when the apostle Paul "taught . . . publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ".—Acts 20: 20, 21.

20 Nor are such preachers tied down to those in any one house as a congregation, but they are instructed to go "from house to house". Neither are they limited to those with hearing ears in any one community, but the example set for them by the Chief Anointed Preacher, Christ Jesus, and by his apostles, is to go "throughout every city and village, preaching and shewing the glad tidings of the kingdom of God". (Luke 8: 1; 13: 22; Matt. 9: 35; Mark 6: 6) Everywhere that they give testimony, whether to but one listener or to several or to a multitude, they are fulfilling their anointing or commission and are preaching in their ministerial capacity. On every occasion, and not according to any scheduled time on a religious organization's weekly program, they are authorized to preach: "Preach the message; be at it in season and out of season," is the apostle's exhortation to his faithful colaborer.—2 Tim. 4: 2, *Goodspeed.*

21 Always, therefore, they must be on the alert to preach, by every means of conveying information concerning the Kingdom, whether by word of mouth or by printed Bible explanations or by running off recorded Bible lectures. They are not limited to just one station to preach. If, like Jesus, any of them is assigned to a bounded territory, then anywhere within that assigned territory where he can reach others there a station or place is provided to preach,

17 To what ordination do Jehovah's witnesses adhere? and what does such ordination bind Jehovah to do toward them?

18 (a) Unto what is the anointing with the spirit, and by how many? (b) Why, then, may Jehovah's witnesses not be divided up as "clergy" and "laity"?

19. (a) How was the foregoing demonstrated in the early church under persecution? (b) What does, and what does not, determine the actualness of persons' being God's ministers and preachers?

20. Where and when or how often are they authorized to fulfill their anointing to preach?

21. How about if they are assigned a bounded territory? and how do they find the "lost sheep"?

no matter what the size of the audience. Only thus can the "lost sheep" be found; for just who such "lost sheep" are and where their location is cannot be fixed by any directions given in advance. Jesus instructed his disciples to hunt for such, saying to them: "Go rather to the lost sheep of the house of Israel."—Matt. 10:6.

[22] Everyone, therefore, that is brought into the body of Christ by reason of the anointing is brought into the organization to be a preacher, a minister of God. None are brought into the body to merely form a congregation of hearers to listen while an appointed few members do some weekly preaching for an hour or so. But all brought into Christ's body, whether male or female, are brought in to be preachers, ministers. "There is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28) This is the sense of Joel's prophecy (2:28, 29), that "your sons and your daughters shall prophesy, . . . also upon the servants and upon the handmaids in those days will I pour out my spirit". Whereas women are not suffered to preach and teach *within* the church (1 Tim. 2:11, 12), yet the anointing is upon them also. Hence the responsibilities and assigned duties of the anointing rest upon them equally with the men. That means they as well as the men are anointed to preach the glad tidings to those to whom Jehovah sends them by Christ Jesus. Hence they must bear testimony upon every proper occasion to those to whom they are sent as Jehovah's witnesses. Therefore, let everyone of the body of Christ realize that now his calling in life is to be a gospel-preacher or minister. All else is secondary.

[23] Likewise with all those who are now brought into a good-will association with the anointed body of Christ. They are brought into such relationship, not to form a permanent congregation to hear preaching and be ministered to by the anointed ones, but to join with them in the ministry of the Word and in the delivery of the testimony to others. Hence they do not form a laity class toward the anointed, nor do the anointed class form a clergy body toward these "other sheep" of good-will; but all together are "one flock" under "one shepherd", namely, Christ Jesus.—John 10:16, *Am. Stan. Ver.*

22 (a) What is the objective of one's being brought into the body of Christ by anointing? and what bearing has sex upon the matter? (b) What, then, is the life-calling of such?

23 Why also are others brought into a good-will relationship with Christ's body? and what is their relationship with the anointed?

RICHES OF THE NEW CREATION

TAKING your Bible, and turning to Peter's first epistle, chapter one, verses three to five, you read: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Are you one thus begotten of God by his truth and spirit and hence begotten to a heavenly inheritance of incorruptible and undefiled riches? Every person thus begotten by the will of God to be his spiritual offspring is a new creature or new creation, *now*, while yet this old world remains. "So that if any one is in Christ there is a new creation! The old things have passed away, lo! they have become new! The all things, moreover, are of God, who hath reconciled us unto himself through Christ, and hath given unto us the reconciling ministry." (2 Cor. 5:17, 18, Rotherham's translation) Before such a "new creation" or new creature begotten of God all prospects are new, because his hope now is to share in the heavenly riches with Christ Jesus, provided he continues faithful unto death. From that time unto death he must prove his faithfulness to God under the severe test.

At the time of the descent of God's spirit immediately after baptism in the Jordan river, the "man Christ Jesus" became a new creation. Concerning his purpose in coming to earth he said: 'To this end came I into the world, that I should be a witness to the truth. Every one that is of the truth heareth my voice.' (John 18:37) As Jesus was faithful and true as a witness to the name of his Father, who begot him, so likewise his faithful followers must be witnesses to the name of their Begetter and Father, Jehovah God. Because Jesus told the truth, he was greatly reproached and persecuted; and because his followers tell the truth, they must expect to be reproached and persecuted, as the Scriptures declare at Psalm 69:9 and Romans 15:3. Those persons thus taken out from among the nations as a 'people for Jehovah's name' are separated from the world; and to them Christ Jesus says: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world [this old world], the world would love his own: but because ye are not of the world, but I have chosen you out of the world [to become new creatures], 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 15:18-21.

The reproaches and persecution that come upon the faithful followers of Christ Jesus are due to the fact that they bear testimony to the truth; and this affords them an opportunity to prove their faithfulness and to maintain their integrity toward God. Complete devotion to Jehovah and Christ Jesus, and faithfulness to the end, are required of all who start to follow as new creatures in the footsteps of Jesus. To such Jesus says: "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2:10, *A.S.V.*) That does not mean a partial faithfulness or a faithfulness

for a specific time, but means to be faithful all the time to God and to Christ. Regarding this it is written: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—2 Tim. 2:11, 12.

Paul, who specifically used the expression "new creation", was a faithful servant and follower of Christ Jesus; and when he had reached the end of his service as an apostle he wrote these words to fellow new creatures: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:6-8) Paul's course is the one a new creature following Christ Jesus must pursue.

From the day of Pentecost, when Christ's followers were first begotten by the spirit as new creatures, down to the second coming of Christ Jesus, the calling and selection of the members of the royal household of God has progressed. Within that time those who died in faith and in faithfulness have been dead and must await the return of the Lord Jesus and the resurrection. Now the coming of the Lord is an accomplished fact, and those faithful ones, such as the apostle Paul, have been resurrected and have become a part of God's heavenly organization or royal house. Those who have been permitted to remain on the earth until now, and who are faithful to God and Christ in the performance of their consecration to God, constitute the earthly or visible part of God's organization. These, continuing faithful to death, will be instantly changed by a resurrection out of death to life as spirit creatures; as the apostle Paul writes: "Behold, I shew you a mystery; We shall not all sleep [in death], but we shall all be changed [to spirit life], in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 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."—1 Cor. 15:51-54.

While on the earth the new creatures must, to receive God's approval, be witnesses to the name and kingdom of Jehovah. In no other way can they be faithful and perform their commission from Him. Their commission as those anointed by the Lord God Jehovah is written at Isaiah 61:1-3: "The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, 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 beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." This commission is a treasure of unmeasurable richness.

The anointed new creatures must be obedient to the commandments of Jehovah, which commandments are spoken by Christ Jesus. Any who fail or refuse to obey Christ Jesus, of whom the prophet Moses was a prophetic type, are certain to be destroyed. (See Acts 3:22, 23.) The end of the world has come, and as due to be fulfilled at this particular time Jesus gave specific commandment for his true followers now on earth, to wit: "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) This commandment must be obeyed, and for this reason the followers go forth as witnesses to the name of God and to his King Christ Jesus. Because of their faithfulness in obedience to the commandments of the Lord they are hated by all who are against God and his established kingdom.—Matt. 10:22.

In obedience to Jehovah God they must go from house to house delivering the testimony of the Kingdom. (Luke 10:5) Paul and the other apostles did that very thing. (Acts 20:20) Jehovah has bestowed upon these faithful ones His name, calling them, to wit, "Jehovah's witnesses"; and they must perform the duties enjoined upon them to testify to his name. (Isa. 43:10-12) It is certain that they will be opposed by all those who are not for God, and they must "obey God rather than men". (Acts 5:29) They will obey the laws of the nations as long as those laws are not contrary to God's law; and this was what Jesus meant when he said: "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." (Luke 20:25) In performing their covenant with God these faithful ones necessarily suffer reproach and persecution; but such they must endure to the end.—Matt. 10:22; 24:13.

Do those faithful new creatures have a promise of receiving riches? Yes; those faithful to the end are certain to be sharers in great riches and share with Christ Jesus in his heavenly glory and power. Christ Jesus is the heir of all the riches of God's boundless universe. (Heb. 1:2) The faithful ones, who become members of God's royal house, share with Christ Jesus in his glory and boundless riches; as it is written to the new creatures: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:16-18.

During the period of the past 1900 years Jehovah has been calling, instructing and selecting those who make up his royal house, of which Christ Jesus is the Head and Lord. Faithfulness is required of all who are thus brought into God's royal family. Millions of persons have been led to believe that they are Christians and accordingly claim to be followers of Christ, almost all of whom have never even learned what is required of a follower of Christ. The Scriptures definitely show that the number of the royal house is limited to 144,000. Christ Jesus is the Lord of lords and King of kings; and they that are with him are called, chosen and faithful. (Rev. 17:14; 7:4-8) To these the riches of God are given, not as an inducement to

faithfulness, but as his loving appreciative provision for those who prove their faithfulness and maintain their integrity even to death. Jehovah does not hire anyone to serve him. He does not induce anyone to serve him by reason of a reward. No creature could bring any profit to Jehovah God, regardless of what he might do. (Luke 17:10) Those who enter consecration to do the will of God and whom God invites into the covenant for the Kingdom, and who joyfully prove their faithfulness unto death, are permitted to share the heavenly riches with Christ Jesus. Love is their motive.

It is written that 'love is the principal thing'; and love for God means that the creature is unselfishly and entirely devoted to God, regardless of what suffering his faithfulness may bring upon him. Having agreed to do God's will, he must do it. Complete faithfulness induced by love or unselfishness brings to such lovers God's riches; and concerning this the faithful follower of Christ Jesus wrote: "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11:33) The riches of Jehovah are so boundless that no creature can understand them fully, but into those unfathomable riches God admits those who are faithful followers of Christ Jesus unto death.

The 144,000 members of the royal house are the only ones taken from among men who find their everlasting abiding place in the invisible realm of Jehovah God. To such it was written: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

Does that mean that none aside from the 144,000 will ever be the possessors of riches which are bestowed by Jehovah? No; such is not the teaching of God's Word. The 144,000 new creatures constitute the royal house, which body shares with Christ Jesus in his kingdom. Those who are now the earthly companions of the remnant of new creatures are invited and are acting upon the invitation to share in the riches of truth and riches of service together with the remnant. When instructing his disciples, Jesus said: "Do not store up your riches on earth, where moths and rust destroy them, and where thieves break in and steal them, but store up your riches in heaven, where moths and rust cannot destroy them, and where thieves cannot break in and steal them. For wherever your treasure is, your heart will be also." (Matt. 6:19-21, *Goodspeed*) These words apply to those new creatures called to be followers of Christ Jesus, to be sure; but they also apply to all who would live and do the will of God.

Does a human have to be changed and go to heaven in order to store up riches in heaven? No; a person may do so even though he does not eventually go to heaven. All riches of treasures proceed from heaven, and riches from such treasure-house result to those who receive a knowledge of God's purposes as stated in his Word, and who then are diligent in their endeavors to do God's will. Jehovah is the source of riches, and Christ Jesus is the dispenser thereof. Men who devote themselves to acquiring material riches on earth and who ignore the Lord's instruction are acquiring that which perishes and disappears. Those who devote themselves to know and to do God's will are laying up riches that endure for ever. The riches that obedient men will receive on earth under the Kingdom come from heaven. Jehovah God is the Giver of every good and perfect gift, and he is in the heaven of heavens.—Jas. 1:17.

In the end the treasures which men have been storing up in these last days will avail them nothing. Selfishness has moved men to build up great material wealth; and this they have done at the cost of much suffering to others. Therefore their treasure is of no lasting value to them. Concerning such it is written: "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."—Jas. 5:1-3.

These words of James show that riches acquired by injustice and oppression are not availing or helpful in the last days which end up in the battle of Armageddon On the other hand, thousands of persons of good-will act upon their desire to know and do that which is pleasing to the Almighty God, and they diligently search his Word in order to gain a knowledge of Jehovah and Christ and to learn the right way. Thus they find how they may lay up treasures in heaven that will be available to them and bring everlasting joy and comfort to them on earth.

As shown by the Scriptures and the facts, the selection of the 144,000 is now about completed. Only a remnant yet remains on earth, and a great flock of people of good-will are associating themselves with the remnant of new creatures as companions. They desire to find in God's Word the way that leads them into the riches that will never perish. Those who have set their hearts to do His will find such treasures of riches of truth and service. These riches descend from God and are his blessing upon faithful man; and with such God adds no sorrow, but, to the contrary, adds lasting peace and happiness and light. —Prov. 10:22.

HANNAH, VICTORIOUS THROUGH PRAYER

PROPER prayer calls into play the holy spirit of Jehovah God. His ears are ever open to the supplicating cry of his faithful servants, and his active force moves irresistibly in behalf of such humble petitioners. (Ps. 34:15; Prov. 15:29) In these days, however, the privilege of prayer is very much abused. For example, hypocritical clergymen "for a pretence make long prayer" in affected tones of piety, purely for the effect it has upon human listeners. Religious sects are divided by nationalistic aims, the members of a sect in one land praying for the destruction of members of that same sect located in another nation. Individuals lift up their voices in selfish prayer. Millions repeat the Lord's Prayer, and then set themselves in a course favoring a man-created "new world order" of nations wherein no place is given to God's kingdom. Their heart is not in the words "Thy kingdom come", which they so religiously utter. Thus abusing prayer, the selfish petitioners have no answer from God. (Matt. 23:14; 6:10; Prov. 28:9; Jas. 4:3, 4) This shakes any confidence they might have had in prayer, they being blind to their sins.

Notwithstanding, Jehovah hears the proper petitions of his humble worshipers and his spirit acts victoriously in their behalf. The case of Hannah proves it. Her name means "grace; prayer".

The Holy Writ records two instances of prayer on the part of this woman: once when she was afflicted and "in bitterness of soul", and once when she voiced an exultant prayer of thanksgiving for divine goodness and victory. The second was in gratitude for the answer given to the first. It all came about in this wise:

Hannah was a Jewess, and lived at the close of the period of the judges. Her home was in Ramathaim-zophim, of Mount Ephraim. Here she dwelt with Elkanah, her husband. But Elkanah, as was so often the case in those times, had two wives, the other one being named "Peninnah". Peninnah had children; Hannah was childless. It was this circumstance, coupled with the mean disposition of Peninnah, that gave rise to Hannah's "bitterness of soul". —1 Sam. 1: 1, 2.

"And [Elkanah] went up out of his city from year to year to worship and to sacrifice unto Jehovah of hosts in Shiloh. . . . And when the day came that Elkanah sacrificed, he gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave a double portion; for he loved Hannah, but Jehovah had shut up her womb. And her rival provoked her sore, to make her fret, because Jehovah had shut up her womb. And as he did so year by year, when she went up to the house of Jehovah, so she provoked her; therefore she wept, and did not eat. And Elkanah her husband said unto her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?"—1 Sam. 1: 3-8, *Am. Stan. Ver.*

This excerpt from the record shows that Hannah was a worshiper of Jehovah God. During this particular time of Israel's history many had fallen away to heathen religions, yet Elkanah's household is disclosed journeying regularly to Shiloh to participate in the feasts ordained by Jehovah. Women were not bound by God's law to attend, but zealous female worshipers often did so. Hannah was among their number. It seems from the record that it was on these festal occasions that she was particularly exposed to the mean and ungenerous taunts of Peninnah. The latter was jealous of Hannah because of the love Elkanah had for her despite her barrenness, and this reproachful status was seized upon to cause a breach in the domestic tranquillity. But though the taunts of Hannah's rival caused such sorrow and weeping, which even Elkanah's comforting words were powerless to dispel, the devout Jewess would not avoid the reproaches by staying home and away from Jehovah's worship at Shiloh

Instead, she had recourse to prayer: "She was in bitterness of soul, and prayed unto Jehovah, and wept sore. And she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before Jehovah, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah. . . . So the woman went her way, and did eat; and her countenance was no more sad."—1 Sam. 1: 10-18, *Am. Stan. Ver.*

Hannah's prayer was not selfish. Her weeping had not been in self-pity, or wounded pride, or the result of petty jealousies among women. The current of grief in her bosom was along a loftier plane. She desired a child that would be for the honor and vindication of God's name. She wanted one to devote to God's service at Shiloh, and not for a selfish answer to the catty, backbiting Peninnah. This burning desire drove her to close and earnest prayer to God. The ferventness with which she presented her petition caused high priest Eli to hastily conclude she was intoxicated. It was not just the depth and earnestness of her prayer, wherein she 'poured out her soul before Jehovah', but the scope and object of her prayer and its harmony with God's purposes that testified to Hannah's unselfishness and devoutness. And she had supreme confidence in Jehovah's hearing and answering the petition; for thereafter she did eat, and she wept no more.

According to her faith it was unto her. She journeyed southward with her husband to their house in Ramah. And then: "Jehovah remembered her." (1 Sam. 1: 19, *Am. Stan. Ver.*) She bore a son. And she remembered Jehovah, the one who had heard and answered her prayer; and she called the babe "Samuel", meaning "heard of God". Thereafter for a time Hannah did not make the trips to Shiloh, but said to Elkanah: "I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever." Now that she had her reproach of barrenness removed and thereby put to silence the taunting Peninnah, she did not forget her vow. She felt as David years later expressed himself: "I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble."—Ps. 66: 13, 14; Deut. 23: 23; Num. 30: 1-8.

In the course of time the child was weaned; but he was not retained in the household at Ramah as an ever-present answer to the contentious Peninnah. That was not the motive of Hannah in requesting him. In faithfulness to her vow she took the young lad to Shiloh and presented him to Eli for tabernacle service. She rehearsed to the high priest her vow, and added: "Therefore also I have returned him, whom I have obtained by petition, to the LORD; as long as he liveth he whom I have obtained by petition shall be returned to the LORD." (1 Sam. 1: 28, *margin*) In the body of the text it sounds as though Hannah were lending the child to Jehovah, but the marginal reading gives the true sense of the matter. It was not a temporary loan on Hannah's part, with any time limitations or strings attached. Hannah had nothing to loan the Lord. Any offerings made to him must be unqualified. Actually, Jehovah had loaned the babe to Hannah, and now in fulfillment of her vow she was returning the Lord's loan to him for full-time service, to be henceforth wholly devoted.

Now with Hannah's fulfillment of her part of the vow,

she lifts her voice in song-like prayer. How different from her first recorded petition! No outpourings of a bitter soul this time! Rather the inward joy wells up and bubbles over in an exulting and ecstatic praise-song of thanksgiving. Since the *Rotherham* translation more nearly catches the vigorous beauty and force of the original Hebrew of this lyric poetry, that version is quoted (1 Sam. 2:1-10):

"Then prayed Hannah and said, My heart hath leaped for joy in Jehovah, my horn is exalted in Jehovah, my mouth is opened wide o'er my foes, because I rejoice in thy salvation. There is none holy like Jehovah, nay! there is none except thee, nor is there a rock like our God. Do not multiply words so loftily, loftily, nor let arrogance proceed from your mouth; for a God of knowledge is Jehovah, and for himself are great doings made firm. The bow of the mighty is dismayed, while the fainting are girded with strength; the sated have for bread taken hire, but the famished have left off their toil, so that the barren hath given birth unto seven, while she that hath many sons languisheth: Jehovah doth kill, and make alive; taketh down to hades, and bringeth up: Jehovah maketh poor, and enricheth; layeth low, yea exalteth; raiseth from the dust the poor, from the dunghill uplifteth the needy, to give them a dwelling with nobles, and a throne of glory to make them inherit. For to Jehovah belong the pillars of the earth, and he setteth thereon the habitable world. The feet of his loving ones he doth guard, but the lawless in darkness shall be silent, for by strength shall no man prevail. As for Jehovah, they shall be shattered who contend with him, over him in the heavens will he thunder, Jehovah will judge the ends of the earth, that he may give strength to his King, and exalt the horn of his Anointed One."

This prayer discloses much. The fact that it was uttered at the time the child took up God's service at Shiloh and not at his birth shows Hannah's crowning joy was not because of silencing Peninnah but was due to the vow's fulfillment and a man child for Jehovah's honor. Her expressed joy shows she credited Jehovah with the victory, exalted him as supreme, condemned arrogance, and cited Jehovah as the help of the needy. She recognized Theocratic order, that Jehovah was the one who set up one and put down another. Jehovah was declared as over the earth, protecting faithful servants, destroying the lawless, and that no man would prevail by his own strength. More than all this, Hannah filled the role of prophetess in her song-prayer. There the Messiah to come was first designated under that name, as the Anointed One. Hannah was moved by the spirit of Jehovah.

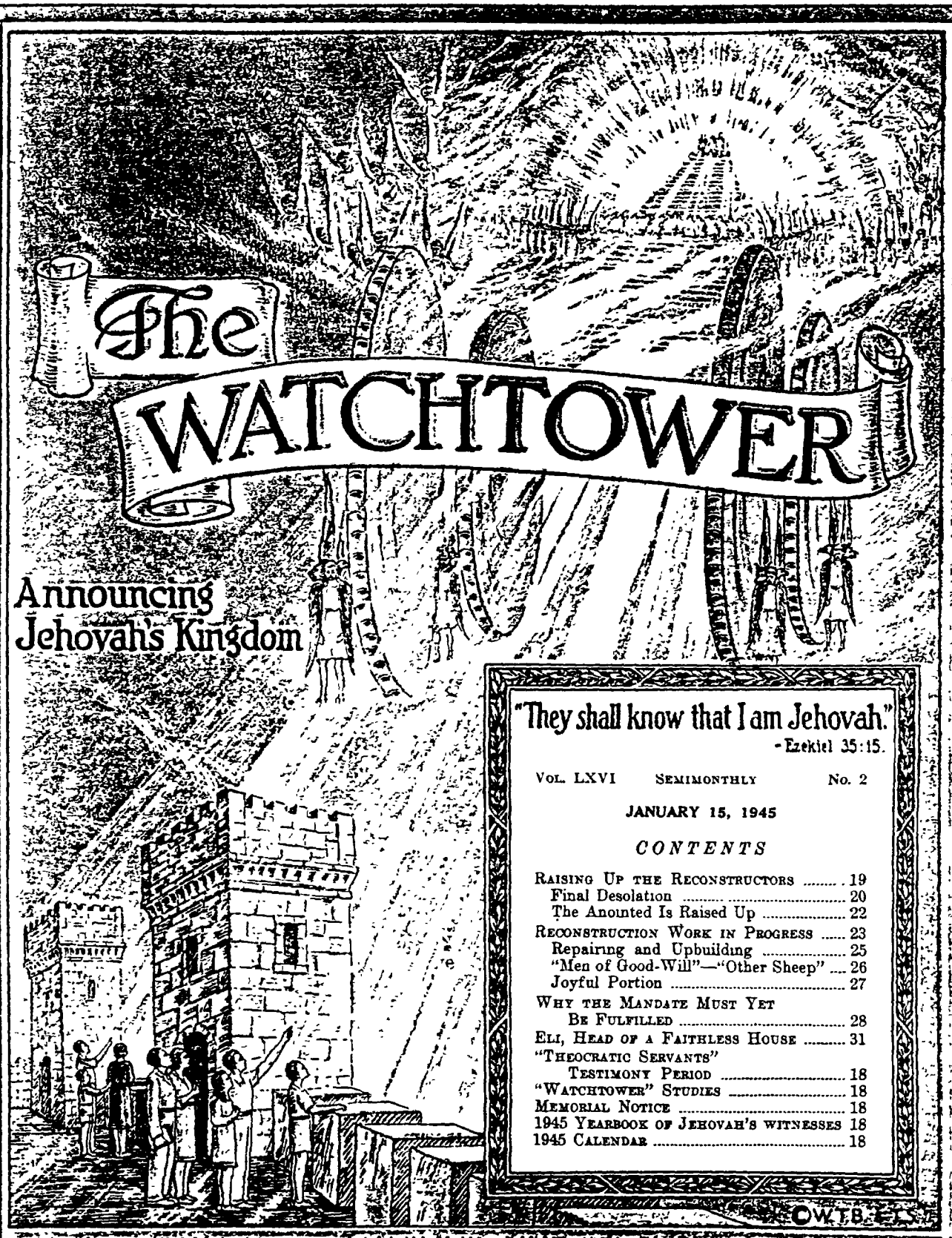
Thereafter Hannah visited her son at the time of the yearly feasts, and from year to year brought him a little robe to wear. The vow had been faithfully kept. Jehovah had rewarded her bounteously. But he further blessed Hannah, superabundantly. How so? "Jehovah visited Hannah, and she conceived, and bear three sons and two daughters." (1 Sam. 2:18-21, *Am. Stan. Ver.*) Victory through prayer! Certainly Hannah could vouch for that. She prayed; her prayer was from her heart, in harmony with Jehovah's will, to the honor of his name; and her actions were consistent with her spoken words. Jehovah heard, and his spirit force acted in answer. Likewise, today, the great God of Prayer responds to the cries of his servants, and victory for them follows.

FIELD EXPERIENCE

AMONG AFRICAN KRAALS

"One day in June I have been sent out by the Society's Branch office to visit the various companies of African friends, especially Zulu- and Swazi-speaking companies. One day I came to serve a Zulu-speaking company, and the attendance accepted me and said: 'We are glad and still glad for the Lord's blessing which he gave to us through the "wise servant" (that is, *abofakazi-ba-ba-Yehova* [Jehovah's witnesses]), and, secondly, the Lord now sends to us the personal instruction through the servant to the brethren. This is really the blessing the Lord has provided for us who don't read English language. We are benefited and encouraged to participate daily.' The next morning I proceeded to serve the Swazi-speaking company, and at this company I have 12 attendance the first night, and arrangements have been planned for the next morning to participate in field service. Funny, at 2:30 a.m. the following morning I heard a knock at the door. Someone said: '*Mzalwane, Mzalwane, vuka* [Brother! brother! Wake up]!' I rush to see the clock and it is 2:30 a.m. I respond: 'No, brother, it is still night.' The call continues: 'No! Wake up, we are very late; otherwise we shall find nobody in the homes.' Then I obey the call, and at 2:55 a.m. I was with the caller and went to the back-call book study at 3:15 a.m.

"We make a first knock, and the door was opened for six of us. Then we conduct our book study for forty-five minutes, and the owner of the house appreciated the study and invites us to come again. At 4 a.m. we came to the established back-call book study. When they saw us coming, they shout one to another and in a few minutes they fill the house. Then we start our study with the Question-and-Answer booklet. The attendants were all illiterate, but appreciated the methods of how we studied. One asked me 'How much does it cost to join your church?' I said to him: 'It is free of charge; no penny is required. Rather it cost your sleep. You will cast your sleep in the street, by waking up early . . .' He said: 'It won't worry me to wake up early. I will join henceforth, by going with you whither you go.' We took him, and work the whole morning. At 9 a.m. we go back to the Kingdom Hall for our reading the text in the *Yearbook*. We all appreciated the arrangement and experiences we met during our house-to-house work. The above experience is done in Swaziland as there the people are all scattered at the daybreak, nobody to be found at home. At 7 a.m. they have all gone either to the beer-drinking or into the fields for ingathering the corn and maize. The publishers in this small land are working very hard, as the most people are the illiterates. No education is given to the women, as it is given to the men. Very few men to be found at home in this land; they are all gone into the towns and the cities, seeking employment."—Mc. P. Nguluh, African servant to the brethren.



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"THEOCRATIC SERVANTS" TESTIMONY PERIOD

The testimony periods of 1945 open up with the "Theocratic Servants" Testimony Period, during the entire month of February. This will be also the second month of the special campaign to obtain more subscriptions for the Theocratic magazine *The Watchtower*. The attractive campaign offer will therefore continue to be extended by all Theocratic servants, namely, a year's subscription for this magazine, together with a premium of a bound book and a booklet, all on the contribution of the regular subscription rate, which is $1.00. Where possible, *"The Kingdom Is at Hand"* should be the premium book offered. During this Testimony Period the new booklet *One World, One Government* is being released, and this should be the premium booklet. This midwinter month should not be let retard the *Watchtower* campaign because of cold and storm, but countermeasures should be arranged to keep on pressing this important educational effort. We are anxious to help all who want to serve the great Theocrat by a part in this gospel-preaching work, and we urge those without contact with local service groups to write in for necessary references. One important item not to be overlooked is to fill in report slips on the month's work.

"WATCHTOWER" STUDIES

Week of February 18: "Raising Up the Reconstructors," ¶ 1-21 inclusive, *The Watchtower* January 15, 1945.
Week of February 25: "Reconstruction Work in Progress," ¶ 1-22 inclusive, *The Watchtower* January 15, 1945.

MEMORIAL NOTICE

Because of the uncertainties of international communications by mail due to the global war, we here give advance notice that the proper time for celebrating the 1945 Memorial will be after 6 p.m., New York Eastern Standard Time, on Wednesday, March 28, 1945.

1945 YEARBOOK OF JEHOVAH'S WITNESSES

The 1945 *Yearbook of Jehovah's witnesses* sets out the officials of the corporations which Jehovah's witnesses use as their legal servants, and features a detailed but most interesting report on the work they have accomplished this past year in the United States and 49 other countries of the earth. Besides this report by the WATCHTOWER SOCIETY president, there is also his comment on the yeartext for 1945, followed by daily texts and comments for daily spiritual stimulation throughout the year. The 1945 *Yearbook* is now off the press, and will be mailed, postpaid, on a contribution of 50c a copy, this being due to the limited edition. Companies will combine their orders and send in through the local company servant, together with remittance.

1945 CALENDAR

The 1945 Calendar sets out to good effect the yeartext: "Go ye therefore, and make disciples of all the nations." (Matthew 28:19, *Am. Stan. Ver.*) Intermingled with the words of this text is an artistic panorama of how this work of discipling is

(*Continued on page 32*)

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
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RAISING UP THE RECONSTRUCTORS

"And they shall build up the ancient ruins, desolate places of former times shall they raise up, and they shall renew ruined cities, the desolate places of many generations."—Isa. 61:4, Leeser.

JEHOVAH undoes the work of the enemy by a great reconstructive work. After letting the enemies enjoy their heyday of malicious activity against his people, he puts a reconstructive spirit upon his ravaged people and a reconstructive message in their mouths and wipes out the effects of the enemy action.

[2] In this year 1945, as the end of the global war seems to draw near and many lands have been wrested from the power of the Nazi-Fascist-Vatican totalitarian tyrants, the engineers and architects and city-planners among the United Nations are concerning themselves with the pressing problem of rebuilding the devastated cities along the most improved lines. However much it be for the relief and comfort of homeless and dislocated people, all this is no part of the fulfillment of Jehovah God's prophecy of great reconstructive work at this end of the world. His prophecy tells of something of higher importance and value than the material rehabilitation of the people, something which will not be ruined in the terrible day of God's vengeance in which the nations' postwar epoch will end. What, then, is the great reconstructive work which his prophecy foretells? It is the restoration and upbuilding of the things which religion and her demonized servants have wasted and tried to destroy utterly from this earth, namely, the truth and the worship of the only true and living God and also the active organization of His people on earth. Such work results in the vindication of Jehovah's name and the eternal good of humankind. In that regard it is prophetically written: "When the LORD [Jehovah] shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the LORD [Jehovah]."—Ps. 102:16-18.

[3] The Zion about which Jehovah's prophecy concerns itself is of the greatest interest to "men of good-will", irrespective of what their nationality. In the prophetic sense, *Zion* here stands as a symbol of God's universal organization, throughout which organization He exercises universal sovereignty as the Most High and Almighty God. Zion is therefore the organization of the true worship of Jehovah God in spirit and in truth.

[4] For many centuries the natural Jews were adherents to a typical Zion, namely, the city of Jerusalem. Hence when Jesus Christ rode the ass into that city to offer himself to the Jews as their King of the line of David, the prophecy was fulfilled in a miniature way which says: "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass." (Matt. 21:1-5; Isa. 62:11; Zech. 9:9) Due to religion, the Jews did not discern the fulfillment of the prophecy and did not recognize their King. They rejected him, and in due time their typical Zion at Jerusalem was destroyed and they were dispersed among all the Gentile nations of the earth. In this condition they have been taken advantage of by religionists who fraudulently claim to be "Christian", and have been wickedly persecuted and oppressed.

[5] Christ Jesus came forth from the ranks of Jehovah's universal organization Zion, which is above. This means that it was God's organization Zion which, as a mother, brought forth Jesus Christ as the King; and he was her faithful representative on earth. Since his ascension to heaven, his faithful followers have been the true representatives on earth of the universal organization Zion. (Rev. 14:1; 12:17) This fact is so because they are spiritual, being begotten by the spirit of Jehovah God as his children and as children of Zion, which is above. The typical Zion on earth among the Jews was long ago broken up and destroyed and will never exist again or have God's recognition again. The day of

1. How does Jehovah undo the enemy's destructive work against his people?
2. If not material rehabilitation of peoples, what is the reconstructive work which his prophecy foretells?
3. What does "Zion" here spoken of symbolize or mean?
4. What was typical Zion? and what was its final fate?
5. (a) How did Zion which is above come to have representatives on this earth? (b) What direction, therefore, as to application does this give to many prophecies addressed to Zion?

types and shadows is over; the day of realities has been here since Christ's day. Because the members of Christ's body of footstep followers are the true representatives of Jehovah's universal organization, being her children by Jehovah God, therefore many prophecies which are directed to Zion are really addressed to such body members under Christ.

6 What affects one part of Jehovah's organization affects the entire organization. What is done or said to the visible part on earth of His organization is as done or said to the entire organization which is above. Christ Jesus is the capital part of Zion and is now in heaven, far above angels, and hence beyond the power of injury by men or devils. And yet he stated the rule that what is done to his body of faithful followers on earth is in effect done to him. (Matt. 10:40-42; 25:40, 45; Acts 9:4, 5) In accord with that rule, what the forces of religion do against Christ's followers who practice the true worship of God, they do against Zion, which is God's universal organization.

7 During all the centuries of the Christian era religion has been a violent offender against Zion. It was religionists that procured Jesus' death, but Jehovah brought their dastardly work to nought by reviving Jesus and exalting him to be the capital part over his universal organization Zion. Jehovah God has promised to exalt those whom he adopts as his spiritual children and who faithfully follow Jesus' steps. He will associate them with Christ Jesus in his exalted position and will thus form them all into a capital organization over His universal organization of Zion. For such reason, and also because such children of Zion follow Christ Jesus in the proper worship of Jehovah, religion is opposed to them, and the powers of religion fight against them continuously.

8 While the apostles of Jesus Christ were on earth, the visible organization of his true followers was carried on in a Theocratic manner, and the pure worship of the Most High God was observed in spirit and in truth. Due to the missionary efforts of the apostles and their faithful associates in obedience to Christ's command, such worship of Jehovah God through Christ Jesus was spread throughout the earth. It flourished wherever genuine followers of the Son of God were raised up and organized. Religion, which is demonism, bitterly resented and resisted this. As long as the apostles were present, they were as a visible pillar of strength to the Theocratic organization and its worship and service of Jehovah. But they warned of what the Devil and his human religious agents would try to do after their death. (Acts 20:29, 30) After the demise of the apostles, religion saw its opportunity. It redoubled its efforts to desolate the Theocratic organization and to uproot the organization's worship of Jehovah from the earth.

9 Not only did religion continue its program of persecution against the Theocratic organization, but the powers of demonism used craft and deceit. They worked their way in among the organization and caused confusion by slyly introducing religious teachings and trying to blend and merge these with Bible doctrines. They brought in the traditions of men, which perverted the Bible doctrines and which contradicted the Bible truths and made God's commandments of no effect. They enticed the members of the organization with opportunities of favorable positions and respect in the world and freedom from persecution at the hand of the religious-political combination. They eventually developed a "form of godliness" which they unscripturally called "the Christian religion", on friendly relations with this world of politics, commerce and demonism. By all such means the agents of Satan's organization Babylon brought ruin to the Theocratic organization; and those who stood for such an organization and for pure Bible truth were scattered and were put under great restraints. They were persecuted by those who practiced the misnamed "Christian religion".

10 The religious darkness was so widespread and permeating, and its deception rested so blindingly upon the earth, that even those who tried to hold fast the truth became confused in considerable measure as to what the Bible taught. They became contaminated to a considerable extent with so-called "Christian religion". The visible part of God's organization Zion was thus reduced to desolation. Its members were driven out from their rightful place on earth of Theocratic worship and service to Jehovah God, and their local organization-groups were overturned and broken up. This condition, which was like that of a land covered with ruins and lying desolate with cities devastated and abandoned, continued over many generations.

FINAL DESOLATION

11 In the decade of the 1870's a movement was started to undo the havoc which religion had wrought among Christians who had truly dedicated themselves to God in full consecration through Christ. It was like the work of reconstruction which the prophet Elijah sought to carry on in the nation of

6. Why does what religion's forces do to Christ's followers on earth involve Jehovah's entire organization?
7. How did religion offend against Zion in regard to Jesus? and why is religion opposed to all of Zion's children on earth?
8. During the apostles' presence, how was Zion's visible organization carried on? and at their death what did religion redouble its efforts to do?
9. In course of time how did the agents of Satan's organization bring ruin upon the Theocratic organization?
10. How was the visible part of Zion reduced to desolation? and for how long?
11. In the 1870's what reconstructive movement set in, and by whom?

Israel which had been overrun by the religion of Baal, symbolic of Satan the Devil. It was like the reconstructive work of John the Baptist, who came "in the spirit and power of Elijah" and who endeavored to turn the Jewish nation from religion's traditions and hypocrisies so as to prepare them to receive their King. In prophecy it had been foretold as a 'preparing of the way before Jehovah'. (Luke 1:13-17, *Am.Stan.Ver.;* Mal. 3:1; 4:5) In those seventies a small group of Christians, realizing the uncleanness and worldliness of religion, separated themselves from all religious systems. They embarked upon a nonsectarian study of the Bible and the spreading of its truths unmixed with religion.

[12] In order to reach and feed other hearts that were grieving over the hypocrisies and devastating effects of so-called "Christian religion", the magazine *Zion's Watch Tower* began to be published in July, 1879. As a further aid to the reconstructive work for truth and righteousness, the legal corporation Zion's Watch Tower Tract Society was chartered in Pennsylvania, U.S.A., in 1884, and a sister corporation was formed in New York state in 1909; while still later a related corporation known as "International Bible Students Association" was formed in England, in 1914. All three of these corporations were for an identical work. All endeavored to serve Jehovah God's purpose to educate humankind concerning His kingdom. By use of these three corporations and by the consecrated Christians in all the earth who co-operated with them, the brightening truths of God's long-obscured Word were scattered to many parts of the globe. Thereby his true worship began to be revived; and good progress according to what Bible light was then shining was made toward properly reorganizing those who were truly consecrated to God through Christ and toward setting them to work in His service.

[13] At this, Satan and his demons sprang into action. They united all the religious organizations of "Christendom" in a conspiracy to oppose and persecute those engaged in this nonsectarian Bible-education work. Certainly those religious sects and cults were not serving the great Theocrat, Jehovah God, in their trying to hinder and suppress this work of teaching the people the truths of his Word and trying to help them into the way of devotion and worship to him. (Rom. 6:16) In their destructive efforts the conspiring religionists misrepresented the work of these witnesses of Jehovah who were using the Watch Tower Bible and Tract Society and related corporations in this constructive work with the Bible teachings. The religionists went further. They subjected the consecrated servants of Jehovah God to all manner of shame, reproach and name-calling. They fought tooth and nail against the work, and enlisted politicians and other public servants to their side as a resistance bloc against the advancing work of Jehovah God by his witnesses. They lusted for the blood of these sincere followers of Christ's steps, and not only brought them and their organized activities into popular contempt and misunderstanding but also lay in wait to wreck their visible organization and destroy it beyond repair.

[14] The consecrated people of Jehovah God had for years been declaring that Satan's world, that is, his lease of uninterrupted rule, would end in 1914. With that very year the opportunity of the religionists against them came; for then the World War broke out. This conflict developed into a total warfare, in which entire nation rose up against entire nation and the people were regimented as never theretofore. Taking advantage of the pressures of the war times, the religionists schemed to drive Jehovah's servants who were announcing the kingdom of God into a corner and trap them. Jehovah's faithful ones were trying to abide in their separateness from this world and its affairs and were trying to keep on in God's service. But the religionists raised false charges against them, as they did against Jesus and his apostles in the first century, in order to frame them in a serious light before the world governments. Thus they raised up violence against them throughout the land and brought the political authorities against these nonpolitical inoffensive servants of God. Religious action, which is the visible expression of demon action, swirled about these Bible-guided Christians. There followed mobbings, arrests, imprisonments, banning and destruction of Bible literature, invasion of Christian meeting-places and homes, public misrepresentations and vicious false charges. All this rose to its peak in an assault on the headquarters organization and the imprisonment of prominent officials and outstanding members thereof. This culmination of matters came in 1918, spring.

[15] Then Zion, God's organization, as represented by these children on earth, was apparently desolated. Her fields of freedom of worship of the only true and living God and of following closely in her King's footsteps were invaded and trampled upon by the maliciously gleeful enemies of the Kingdom. The vigorous and bold activity of her children in serving as proclaimers of His kingdom was brought practically to a standstill, and the organization to do that work was crippled. Those who were Zion's

12 What publication was then issued, what corporations were then formed, and what progressed thereafter?

13 To what course of action did Satan and his demons then lead the religionists as respects such witnesses of Jehovah?

14. How did the religionists' opportunity come with 1914? and how did their efforts against Jehovah's witnesses progress to their culmination in 1918?

15. How was Zion then apparently desolated, and filled with mourners?

children and hence her representatives on earth grieved over the devastated condition, as a parent would grieve over death of a firstborn son. They mourned as they saw the interests of Zion trodden in the dust, her children forcibly taken captive and restrained from Christian activity, and virtually all of them in a prison state due to the paralyzing power of fear, fear of human authorities rather than fear of the Higher Powers, Jehovah God and Christ Jesus. Zion, as concerned her representatives on earth, was filled with mourners. What prophesying or public preaching they then did was as in sackcloth and ashes. (Rev. 11:3; Zech. 12:10-14) Their expectations of an early glorification to heavenly scenes and activities had not been realized. Instead, earthly desolateness overwhelmed them, and an uncertain future blackly faced them. They were filled with the spirit of heaviness. Their strength failed them. They drooped and were not able to stand up valiantly in the exercise of their rights and responsibilities toward God, like stout trees, deep-rooted and strong-stemmed, planted by God's hand of power. How the enemies then gloried against Jehovah God and his people!—Rev. 11:7-10.

THE ANOINTED IS RAISED UP

[16] In the midst of Zion's desolation and dejected condition as humanly viewed, Jehovah raised up his Anointed One with the message of reconstruction. It was no time for Zion's representatives on earth to lie prone in the dust, in fearful inaction under the heel of the Devil's organization Babylon. The time for action was come. As foretold in the Scriptures (Isa. 66:7, 8; Rev. 12:1-5), God's "woman" or organization Zion gave birth to the Kingdom in 1914. That is, Almighty God brought forth from his organization Zion his anointed King, Christ Jesus, and authorized him to exercise power as Jehovah's royal Representative in The Theocratic Government. Jehovah God thereby set in motion the capital part of His organization Zion. Thus the kingdom of Jehovah God came, and the authority of his Christ. Sending forth the rod of Christ's power out of Zion, Jehovah God commanded him to rule in the midst of Zion's enemies until all are made his footstool and destroyed. But before the judgment of the enemy nations on earth should begin, the judgment must begin at the house of God. Hence Jehovah sent his King-Judge to the temple in 1918 to begin judging those servants of God who were being prepared as "living stones" for the temple of God.

[17] On taking up his judicial position at the temple in 1918, the King Christ Jesus found the visible representatives of Zion in their desolate, broken-hearted, mournful condition. Centuries prior to that he as a man had applied to himself the prophecy of Isaiah 61:1-3 about the commission of Jehovah's Anointed One. In a limited way he had then fulfilled the terms of this commission. But now in 1918 Zion's greatest need existed, and it was eminently the due time for him to fulfill the assigned duties of his anointing or commission in a complete and final way. Now that the Kingdom had been born, it was the time that Zion should arise and shine amid the darkness of religion and wickedness that covered all the earth and its woe-stricken peoples. It behooved the anointed King, therefore, to raise up his consecrated brethren, Zion's children on earth, from the dust. He must start them off on a reconstruction work, the greatest in Christian history. To this end he must send them God's message of reconstruction. In fulfillment of his commission as Jehovah's Chief Anointed One he must preach good tidings to the poor and oppressed servants of Jehovah God. His duty it was to bind up their broken hearts, to preach liberty to the captives and the opening of the prison to those whom Satan's organization held bound. He must proclaim the time of Jehovah's mercy and favor and also the fast-approaching day of divine vengeance. He must comfort all the mourners of Zion, and appoint to them beauty like a crown, and the divine joy like refreshing oil, and praises like a garment, and strength as of strong oak trees to glorify and magnify Jehovah God as his witnesses. All this he has done since 1918. But how?

[18] The circumstances then were like those that obtained for a time nineteen centuries previous. Then the Jewish religionists set out to destroy Jehovah's temple by causing the death of Christ Jesus, the Foundation Stone and Chief Corner Stone of Jehovah's spiritual temple. They also scattered the disciples of Christ Jesus, who were in line to be "living stones" in the same spiritual temple under Christ the Head. But Jehovah God raised the temple's Headstone from the dead on the third day; and thereafter Christ Jesus reassembled his faithful disciples and proceeded to build them up. After ascending to heaven he received power from Jehovah God to dispense the promised holy spirit. At God's appointed date, the day of Pentecost A.D. 33, the glorified Jesus began to pour out this spirit upon all his consecrated followers in the flesh on earth. The effect of their receiving such spirit or active force from God by Christ Jesus was to animate them. It energized them to give a far-reaching testimony to Jehovah and his King, Christ Jesus, and to go forth preaching the Kingdom gospel to make disci-

16. Why was it then the time for Jehovah to raise up his Anointed One with a reconstruction message? and why did He do so?
17 Why in 1918 was it eminently the due time for Jesus to fulfill the assigned duties of the anointing? and what must he therefore do?
18. How were the circumstances similar nineteen centuries previous? and how and with what effect did Jesus then perform the duties of the Anointed?

ples among all the nations. And the holy angels of God co-operated with the disciples of Christ Jesus in that expanding witness work.

[19] Coming down to A.D. 1919: The development of matters was similar. A remnant of Zion's children, Jehovah's witnesses, had continued in heart-devotion to the Lord God and his kingdom despite the great tests of faith and obedience during the war years of 1914-1918. They were yearning to be free and return to their aforetime activity in his witness work. These went to make up the remnant that the King Christ Jesus at the temple approved and chose to use under himself in the reconstruction work of Zion that was then due to begin. To fit and qualify them for this work it was necessary for him to revive them. He roused them to action and made them of good courage by pouring out the spirit upon the devoted remnant of Jehovah's witnesses in the flesh. In such manner the final fulfillment began of Joel's prophecy (2:28-32). That prophecy foretold the outpouring of Jehovah's spirit upon all consecrated flesh in the last days just preceding the great and terrible day of His vengeance against Satan's organization. (Acts 2:16-21, 32, 33, 38) But, mark you, such outpouring of God's spirit or invisible active force to accomplish his will through his faithful remnant on earth was not done apart from the written Word of God. Through that Word Jehovah God by his Anointed King, Christ Jesus, began to unfold to the understanding of the remnant his further purpose concerning them on earth. It was to have a fearless witness to his name and kingdom throughout all lands, the greatest witness and educational work ever accomplished on earth by his servants. At this, the remnant began to stir.

[20] Thus Christ Jesus, Jehovah's Chief Anointed Servant at the temple, preached good tidings to the meek or poor and oppressed remnant of Jehovah's witnesses, by revealing to them in God's Word the glorious news concerning the long-promised Kingdom now set up in power. Their hearts had been broken by beholding the enemy depredations against God's people and their work, and had also been broken by sorrow and repentance at realizing their own failure to show courage and to keep up the active service of God in the face of enemy antagonism and persecution. Such broken hearts Christ Jesus bound up. Hearing their prayers to be cleansed from such iniquity of lip, he interceded for them with Jehovah God. He then purged away such iniquity by sending the spirit upon them and filling them thereby with fiery zeal to move their lips and all their powers as bold and fearless witnesses of Jehovah God.—Isa. 6:1-9.

[21] Through the illuminated Word of God Christ Jesus proclaimed liberty, freedom, to all the children of Zion, yes, the opening of the enemy prison which held them captive and which bound them till now away from the worship and service of Jehovah and his kingdom. He broke the power of the enemy to hold them captive and in a prisonlike state of restraint, and did so by the liberating power of the truth. He made plain to them that fear of man had led them into a snare, but that God by Christ Jesus had called them into freedom to serve him, and they must fear and obey Him rather than men, even men in official worldly positions. In harmony with this truth, Jehovah God brought forth the officials and servants of the Bible Society from their literal prison. He conferred freedom upon them to push ahead with their brethren in the witness work, completely cleared of all the false charges by which the religionists had brought about their penal servitude. Remarkable reconstruction work was due to follow, and history shows that it has done so.

19 (a) What was the like state of the remnant in 1918, and why was the final fulfillment of Joel 2:28, 29 then necessary to begin? (b) In connection with what factor was this outpouring done, and how thus?
20. How did Christ Jesus then fulfill the anointing to preach good tidings and to bind up the brokenhearted?

21. (a) How did he proclaim liberty and opening of the prison to the restrained ones? (b) In harmony with this, what liberation did God bring about, and what work was due to follow?

RECONSTRUCTION WORK IN PROGRESS

NOTABLY from and after 1919 Jehovah's Anointed One, Christ Jesus, at the temple proclaimed the acceptable year of the Lord God. How? By disclosing through the unfolding Word of God and by the spirit of revelation that now was God's favored time to carry on the grandest and most extensive witness work ever allowed to Christians. This must be done before God's "year" of favor ends in the "day of vengeance of our God" at the battle of Armageddon. In that connection Christ Jesus caused it to be seen from the pages of his Father's Word that a "war in heaven" had followed upon the Kingdom's establishment in heaven. By the fight Satan and his demon hosts had been banished from heaven and confined to this earth, pending their destruction at Armageddon. Between this war in heaven and the yet future battle of Armageddon was God's time of favor for the glad tidings of the Kingdom to be preached unto the salvation of the believing ones. By such interruption of battle action, God had 'shortened the days of tribulation for his elect's sake in order that some

1 (a) How did Jehovah's Anointed One proclaim the acceptable year of the Lord from and after 1919? (b) What therefore must the elect remnant do?

flesh might be saved' at Armageddon when God executes his vengeance against all of Satan's organization visible and invisible. The elect remnant must take this "testimony of Jesus Christ" and must give loud and fearless warning of this inescapable day of our God's vengeance. They must be diligent to see that the witness work for the Kingdom is accomplished before the vengeful day begins.

[2] With such revealments of truth and purpose, and by the outpoured spirit upon them, Jehovah's anointed King conducted forth the faithful remnant of his followers out into the liberty of the service of God. By this he comforted those mourning children of Zion. He banished mourning from their midst. He beautified their heads with the garland of the understanding and appreciation of God's Word as its glorious Kingdom prophecies now come true. No more their heads drooped in disappointment at not being early taken to heaven, away from earthly scenes of woe. They brushed off the ashes of sorrow and of low-lying subservience to the oppressive wishes of the enemy. They lifted up their heads with courage, knowing that deliverance of all God's faithful servants is at hand.

[3] Christ Jesus, their reigning King, refreshed them with the oil of joy, showing them it is a privilege to serve God on earth as well as in heaven and that "the joy of Jehovah is your strength". They must serve as his witnesses joyfully. The joy of Jehovah is the vindication of his name by the King and Kingdom; and by proving themselves to be true and faithful witnesses on earth they have a part in this joyful vindication of Jehovah's name and universal domination. Hence Christ Jesus removed from the remnant the spirit or mental disposition of heaviness. He disclosed to them their new privileges on earth to praise Jehovah's name and kingdom with an enlightened understanding and hence "with a new song". They must fairly be clothed with his praise as a garment, thereby to identify them as those who praise God and his Christ rather than men.

[4] By taking this course, which the Anointed King appointed to them, the remnant of Zion's seed have become robust, firm, uncompromising servants of the Lord engaged in doing the only right thing, God's service, rather than worldly works of self-righteousness and so-called "character-building". Thus they have grown up like mighty oaks of righteousness, planted by God for his righteous purpose and never to be uprooted as hypocritical, fraudulent and religious. They continue to flourish in their integrity toward Him and his universal domination, being continuously watered by the reviving streams of his truth. The persistent efforts of enemies to cut them down must fail, but those planted by Jehovah God must continue to grow and wax strong in the earth and thus glorify him.

[5] The remnant of spirit-begotten children of Zion that came through the trials and testings of the war years of 1914-1918 were led to appreciate more than ever their own anointing with God's spirit by Christ Jesus, and that they had to be faithful to what it required of them. They realized that they must carry out the terms of their anointing or commission. As they had been comforted and delivered and helped back into God's service of praise, they must perform a like ministry in behalf of others. They must reach other mourners of Zion, held captive, bound, and imprisoned within the power of the Devil's organization Babylon. The terms of their commission from God laid this service upon them. So the remnant, being "feet" members of the body of Christ, took up the words of Isaiah 61:1-3, which Jesus had used, and they repeated them as applying to themselves too. They published to men this ordination from Jehovah God by his spirit to be his ministers and preachers of the Kingdom gospel. Hence they set themselves in motion to fulfill the terms of their high commission from God, determined to brook no interference from human rulers.

[6] In so doing, the remnant enjoyed the privileges under Christ Jesus of assisting many others into the ranks of the remnant. Why was this so? Because, as a result of the hard experiences and fiery trials of 1914-1918, and also the judgment tests which began at the King's coming to the temple in 1918, many of those who had been among Zion's children as spirit-begotten children of God turned unfaithful and forsook the side of his kingdom. The King-Judge at the temple cast them off as unworthy of the Kingdom and of its present service. They proved to be an "evil servant" class, refusing to respond to the reconstruction work of Christ Jesus at the temple. This therefore left the ranks of the remnant cut down, and hence left many places in the heavenly kingdom open for others to be called thereto. As it was written, in warning: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev. 3:11) The full membership in the Kingdom must be made up as foreordained. So now, by the activity of the faithful ones in discharging their commission or anointing, Jehovah God brought into the ranks of his remnant others to take the places of the unfaithful that had let go their worthiness of the royal crown.

2. How did the Anointed King then comfort the mourners of Zion and appoint to them "beauty for ashes"?
3. How did Christ Jesus appoint to them "the oil of joy" for mourning and "the garment of praise" for the spirit of heaviness?
4. How did they become as "trees of righteousness" that Jehovah might be glorified?
5. What did that original remnant then come to appreciate as to obligations, and what did they then proceed to do?
6. What effect did this have upon the ranks of the remnant, and why was there reason for this to be so?

[7] The facts show that these additions to the remnant of Zion's royal children continued in a noteworthy way down till 1931; and the Scriptures had very plainly pictured these long ago by the faithful Bible characters Ruth and Esther, both young women. The older and original members of the remnant had survived 1918, and it was by the use of the truths from Christ Jesus at the temple that they were able to comfort and aid these younger ones into the free and joyful service of Jehovah God and his kingdom. Kingdom places being still available, such ones of the Ruth and Esther class were baptized into the body of Christ and were brought under the anointing. Being anointed or commissioned by Jehovah through Christ Jesus, they came under the terms of the anointing. And to perform their duties and responsibilities, they received of the spirit or active force of God. There is but one spirit upon all the members of the remnant, and it binds them all together in one and activates them to God's service in unbreakable unity. In 1931, by God's revelation through his King at the temple, their position of being Jehovah's anointed witnesses dawned upon them. Therefore they joyfully accepted and adopted the Scriptural designation "Jehovah's witnesses". This was in order to really declare their position before all the world and to distinguish them from those in "Christendom" who practiced religion and who yet pretended to be Christians.—Isa. 43:10, 12.

REPAIRING AND UPBUILDING

[8] Jehovah's prophecy through Isaiah tells what would surely come as a consequence of carrying out the terms of the anointing, particularly as Christ Jesus carried them out at the temple from 1918 and onward. The prophecy predicts a notable work of reconstruction, in these words: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." (Isa. 61:4) The world has been witness to the fulfillment of this prophecy.

[9] Those here spoken of are the faithful anointed remnant of Jehovah's witnesses from and after 1919, the ones toward whom Jehovah's Chief Anointed One, Jesus Christ, carried out the terms of the anointing after his coming to the temple for judgment. The reconstruction work for which he is responsible was foreshadowed by the reconstruction work in the land of Judah after the seventy-year desolation of that land and its capital city Jerusalem. By the permission of Jehovah God the religious enemies of Jehovah's typical Theocracy and of its typical Zion uprooted and destroyed the worship of Jehovah from that land of Judah and Jerusalem. The majority of those who survived Jerusalem's downfall were carried captive to Babylon. During the seventy years that followed, Jerusalem and its temple to Jehovah lay desolate without inhabitant. Then by God's providence Babylon was overthrown and Cyrus the conqueror came to the throne. He opened the way for the bound and captive worshipers of Jehovah to return to their homeland and rebuild the sacred city and its temple. A remnant of the Jews left the land of their captivity and imprisonment. They courageously used their freedom to return to the land of Judah and resume Jehovah's worship there and to reorganize themselves as his delivered and restored people. They were reconstructors in the land of Judah. The name "Judah" means "praise", that is, of Jehovah.

[10] Mark that the reconstruction of the organization of Jehovah's people and the revival of his worship in Judah were done back there by the faithful remnant by the decree of King Cyrus the Persian. Greater reconstruction work, on an earth-wide scale, from and after 1919, is done by the remnant of Jehovah's witnesses under a Greater than Cyrus, namely, Christ Jesus, the Conqueror of Satan's organization Babylon. Few persons appreciate that the assault by Satan and his demons and all his religious hordes against Jehovah's witnesses in America and elsewhere during 1914-1918 was meant to wipe out Jehovah's worship from the face of the earth and to put his worshipers and witnesses for ever under the power of the enemies of God's organization Zion. While Zion's children lay in forced captivity and were bound with fear under the Babylonish religionists and their political allies the worship of Jehovah languished in the earth. The antitypical land of Judah or of praise to Jehovah lay desolate, and its "cities" or organized companies of his people for the public testimony to Jehovah's kingdom were as if ruined.

[11] Then Jehovah's Greater Cyrus, Christ Jesus, smashed the power of the enemy's grip upon his remnant. By the power of the truth which makes free, and by the moving power of the spirit from God, he announced good tidings to the remnant and bade them go free. And all the faithful remnant, in fulfillment of their anointing, passed the word along to one another. So, beginning in 1919, back they went to the "land of Judah", their God-given position

7 (a) By whom had the Bible pictured these new additions to the original remnant? and how did they all become bound together in unity? (b) In 1931 what Scriptural designation did they accept, and why?
8. What did Isaiah's prophecy foretell as a consequence to the carrying out of the anointing, and in what descriptive language?
9. Who were referred to by the prophecy? and how was this work of theirs long ago foreshadowed in typical Judah?

10 In what direction or to what chief end must the reconstruction work proceed, and why?
11. (a) How did the remnant get back to the antitypical "land of Judah", and how did the reconstruction work progress? (b) Whose doings really is this, and for how durable results?

on this earth of boldly and fearlessly worshiping Jehovah as God and actively showing forth his praises by publishing his name and his kingdom. As God by his King revealed the Kingdom truths to them, the work of clearing out everything pertaining to religion and which had wrought havoc among them went zealously forward. The worship of Jehovah which had been sullied with religion's traditions and deceptions was purified more and more from all such. The organizations, like "cities", for actively conducting the Kingdom witness work were rebuilt according to Jehovah's Theocratic rule, and the preaching of "this gospel of the kingdom" in all the inhabited earth for a witness was renewed and broadened out. This marvelous reconstruction work for the restoration of Jehovah's free worship and service was Jehovah's doings by his King, Christ Jesus. It served notice that Jehovah has a faithful people on the earth. Never again shall his worship fall before Zion's enemies and be almost extirpated by them from this earth. The reconstruction work by Jehovah's servants is for the permanence of His worship on the earth.—Ezek. 36:21-38.

"MEN OF GOOD-WILL"—"OTHER SHEEP"

[12] The reconstruction work is not simply for the benefit of the remnant unto their gaining life eternal in the heavens. Jehovah's worship is to be carried on also by human creatures counted worthy to live forever upon the earth after the remnant will have been glorified in the Kingdom. Thus Jehovah's worship will continue on unbroken on this earth. Therefore, by God's favor before the day of his vengeance breaks upon the nations, the reconstruction work regarding his worship and service is being done for a witness to all the nations and for the benefit of all persons of good-will among them. It is by this work that the King Christ Jesus at the temple judges such nations and separates out from them his "other sheep", leaving the rebellious "goats" to a fate of destruction with their national governments at the battle of Armageddon. All nations are in bondage and captivity to Satan's organization Babylon. Vast multitudes among these mourn because of religion's devastating results and long for good news about a righteous Government, which only God's capital organization can supply. According to their commission it is the remnant's duty to preach the good news of the Kingdom to such oppressed ones, to comfort their hearts, to convey to them the freedom-giving truth, and to aid them into the loving and fearless service of Jehovah God and to build them up therein.

12. (a) To whose benefit is the reconstruction work being conducted? (b) What effect does such visible reconstruction work have regarding the worldly nations?

[13] That such was to be the result to follow from the remnant's faithfulness and from Jehovah's blessing and spirit, the prophecy next declares, in these words: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD [Jehovah]: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." (Isa. 61:5, 6) The getting of these "strangers" and "sons of the alien" into such service is not by force of carnal weapons of warfare, but is due to their being convinced of the true worship of Jehovah God. Such "strangers" and "sons of the alien" picture the Lord's "other sheep". They are the men of good-will of today who devote themselves to Jehovah's worship and who thereafter follow after the Good Shepherd. They are the only ones among the nations who, on beholding the remnant's work, see and acknowledge that the remnant are practicing the worship of the only true and living God and that they are the genuine ambassadors on earth of his Theocratic Government. They see too that the anointed remnant have the only true ordination from the Most High God and are in line for his "royal priesthood" in the heavens with Christ Jesus. They examine the Scriptures and note that the remnant are doing the foretold appointed work of God; and therefore they call the remnant the "ministers of our God", that is to say, the servants of Jehovah.—1 Pet. 2:9.

[14] In such Scriptural appreciation of the actual facts those "strangers" of good-will align themselves with the remnant and join them in the true worship of Almighty God. In behalf of such strangers the message "Millions Now Living Will Never Die" began to be proclaimed in America in February, 1918; but its proclamation was quickly interfered with by the Devil and his dupes. Toward the end of 1919 this message, showing that persons of good-will on earth will survive the battle of Armageddon, was republished, and multitudes of them in many nations were caused to hear and read this message and related Kingdom truths. Particularly from 1931 onward this good-will class of "other sheep" manifested themselves and proved their worship of Jehovah God by active service of him. As foretold in Isaiah's prophecy, they consecrated themselves to God through Christ and offered to assist the remnant in the reconstructive work of witnessing for the Kingdom. This action was in harmony with the King's gracious invitation that all thirsty ones who heard

13. (a) In what descriptive speech did Isaiah's prophecy foretell such results? (b) Who are such "strangers", and why do they call the anointed remnant by such names?
14. (a) What message affecting such strangers began to be published in 1918, and since when particularly have they proved their worship of Jehovah? (b) Why and how have they too become reconstructors?

the call to come to the water of life and who came should themselves say to others, "Come." (Rev. 22:17) Thus these too have a commission from Jehovah's Chief Anointed One, Christ Jesus, to take part in preaching the Kingdom gospel to all the nations as an invitation to the waters of life. This educational work is reconstructive work concerning Jehovah's worship in all the earth, and thus they too are reconstructors alongside the anointed remnant.

[15] The remnant being few, this increasing multitude of consecrated persons of good-will, "strangers," so to speak, volunteer to take positions of service under the Theocratic organization. All this is pictured by the strangers' standing and feeding the flocks of the remnant and serving as their plowmen and vinedressers, all of which means hard work but is beneficial and constructive. They serve in connection with Jehovah's Theocratic organization of his remnant over whom Christ Jesus is Head. They recognize, therefore, that their appointment to service comes through Christ Jesus, and is not by or from men. As authority for them to serve in connection with the Kingdom gospel they refer to their Anointed King. They refer to his authority as expressed in his words, "The spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor." They rely on his authority to send forth others to preach, even those whom he calls his "other sheep". (Luke 4:18) Their riches of devotion, praise and service they render to God in united support of the anointed remnant. In such glorifying of God by these "other sheep" they rejoice, because these "sheep" are as a letter of recommendation in flesh and blood proving that the remnant are ministers of Jehovah God and that he recognizes their work and gives fruitage to it. The remnant do not boast in themselves, but in what God has wrought through them as regards his "other sheep". They delight to see these "sheep" giving the glory and honor to Jehovah God and his King Christ Jesus. Such "other sheep" do not try to take the places of the anointed remnant within the Theocratic organization, but are glad to serve God together with them, passing the spiritual food on to others and doing what they can in helping to produce it or make it available to other hungered ones.

JOYFUL PORTION

[16] The Devil, the god of this world, has belched out of his dragon organization a terrible flood of Nazi-Fascist-religious totalitarian hordes upon the earth to overwhelm Zion's remnant and their reconstruction work; but these refuse to halt their work in craven fear. On they go with their edifying education-work in the face of total war and persecution and opposition all over the globe. (Rev. 12:13-16) Their work continues to prosper and to make strides forward. Why their prosperity? and why the enemies' failure? Jehovah's prophecy explains the reason why, saying to the restored remnant these words: "For your shame ye shall have double; and for confusion [particularly during 1914-1918] they shall rejoice in their portion: therefore in their land [of Jehovah's Theocratic worship and service] they shall possess the double: everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering [and hence religion]; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD [Jehovah] hath blessed."—Isa. 61:7-9.

[17] The restored faithful remnant can testify that their present privileges make up more than double for all the shame, contempt and confusion which they were obliged to suffer down till 1919. They endeavor to show full appreciation of the glorious treasure of divine service which has been conferred upon them. Their joy, now begun, is beyond the enemy's power to beat down. It is because their joy is in the vindication of Jehovah's name and of his universal sovereignty, and they know the Kingdom will bring this vindication at Armageddon. They may have a personal part in that vindication by being faithful witnesses and holding fast their integrity toward him. It greatly comforts them to know their organization is Theocratic, ruled from the Supreme One Jehovah God down, and that he has judged them faithful and cleansed them from religion and now he, and not man, directs their work truly. They will not rob God by failing to give him the glory that is due or by failing to render acceptable sacrifices of praise by the calves of their lips.

[18] They appreciate that Jehovah has inaugurated the new covenant toward them by his King at the temple, the purpose of which covenant is to "take out of the nations a people for his name". Because of keeping covenant and seeking to fulfill their anointing to publish his name, they become known among all the Gentile nations. Their endeavor is to walk worthy of the gospel and to show themselves faithful ministers of God. For that reason the persons of good-will who see them in their true position acknowledge the anointed remnant to be the lone

15 (a) How do they feed flocks, dress vines and plow, and upon what authority? (b) How do the remnant eat the riches of the Gentiles and boast themselves in their glory, as foretold?
16 (a) How has the Devil tried to overwhelm the reconstruction work, and with what success? (b) In what language did Isaiah's prophecy explain the reason why?

17. How have the remnant received the promised double, and everlasting joy, true direction of their work, and safeguard against robbery?
18. How have they come to be known among the Gentile nations, and to be acknowledged to be the seed Jehovah has blessed?

people on earth whom the Lord God is blessing through his King Christ Jesus. Hence they desire to be "one flock" with the faithful remnant under the "one shepherd".—John 10:16, *Am. Stan. Ver.*

[19] Despite the global warfare and its outcome, the witness to Jehovah's praise and righteousness is not yet over nor at its climax. Therefore Isaiah's prophecy describes the Lord's Anointed as crying out: "I will greatly rejoice in the LORD [Jehovah], my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations." (Isa. 61:10, 11) It is no individual on earth who speaks these words in the prophetic fulfillment. It is the remnant as a unit under their Anointed Head Christ Jesus. He is the Bridegroom, and they are a part of his "bride".

[20] They greatly rejoice because God has delivered them from the enemy's power and has thus vindicated them as his chosen and approved "faithful and wise servant". He has covered the remnant with 'salvation's garments' by saving and rescuing them from Babylon's power and thereafter continually preserving them in his joyous service. They are a company identified by his salvation, and they declare that "salvation belongeth unto Jehovah".—Ps. 3:8, *A.S.V.*

[21] The religious clergy repeatedly besmirch the appearance of the remnant and try to identify them with the Devil. But Jehovah God has openly come out in vindication of the remnant under Christ Jesus as his "faithful servant" class. By building them up in the Theocratic organization; by committing unto them the Kingdom truth; and by bestowing upon them the royal privilege of serving as his witnesses doing the right work, he has covered them with the "robe of righteousness". This identifies them as his righteous and approved servant-organization under Christ Jesus. Why should they not be joyful and rejoice, with the joy of a bridegroom and his bride on the wedding day? By continuing faithful under the "robe of righteousness", the remnant, which is now espoused as a chaste virgin to Christ Jesus, will prove worthy at death of being glorified with him as a blessed part of his heavenly "bride".

[22] Because Jehovah has delivered his remnant from Babylon and has conferred upon them the righteous service of announcing that 'the kingdom is at hand', their work of witnessing must go on. As long as they are in the flesh, it must go on throughout this day of Jehovah's favor. And it will go on, by his decree, spreading to all nations. As it spreads the "other sheep" of good-will have an increasing part in the Kingdom's announcement and the reconstruction work of Jehovah's worship. Just as surely as God makes what he sows in the earth spring forth in glorious verdure and beautiful flower, just so the same invincible God Almighty will, before Armageddon, cause his righteousness, his vindication and his praise to spring forth before all nations. They are forced to see it, because of the reconstruction work done among them by his King and his faithful remnant and his "other sheep". And his glorious victory at Armageddon will climax their righteous witness work, and will establish his righteousness and his praise for ever universally, throughout earth and heaven.

19. (a) What words next of the prophet show the witness work to be not yet over nor at its climax? (b) Who in the prophecy's fulfillment actually speak such words?
20 How has Jehovah clothed them with the "garments of salvation"?
21 How has he covered them with the "robe of righteousness"? and with what manner of joy do they rejoice?
22 Why must and will this reconstructive work go on, and how will Jehovah cause righteousness and praise to spring forth before all nations?

WHY THE MANDATE MUST YET BE FULFILLED

"MANDATE" means "an authoritative command, order, or injunction", which makes one responsible to do or perform the things set out in the mandate. Here the mandating power is Jehovah God He purposed to fill the earth with a righteous people. That is made certain by his revealed Word. Before the time of man God made the heaven and the earth'. (Gen. 1:1) Thousands of years later he created man to inhabit the earth. Says the Almighty God: "I have made the earth, and created [perfect] man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." The earth he created for a definite purpose. "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.

If God does not fill the earth with human creatures that there abide forever, then the creation of the earth and of man is in vain; and it is certain that Jehovah God does nothing in vain. His mandates must be and shall be fully performed in his due time. His name *Jehovah* clearly stands for his purpose toward his creation. He says: "My counsel shall stand, and I will do all my pleasure . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:10, 11) He gives assurance that he will do what he says and will fulfill his announced purpose. His creatures that love and serve him take God at his word

and are fully persuaded that he will perform completely every promise.—Isa. 55:11.

Having such full assurance, consider now Jehovah's mandate given to his perfect creature man Adam and his perfect helpmate Eve, to wit: "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28) When God announced that purpose and gave Adam and Eve that command or mandate, they were righteous, because sin had not then entered the world. God's evident purpose was and is that such mandate shall be fully performed and carried out under a righteous and invisible overlord and performed therefore in righteousness. Furthermore, the mandate to "be fruitful and multiply" was and is to be to life of the creatures brought into the earth.

Jehovah God appointed the heavenly cherub Lucifer to be the invisible overlord of the perfect Adam, forasmuch as Lucifer was then righteous. In proof of such righteousness God's later words testify, when saying to Lucifer: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." —Ezek. 28:14, 15.

Lucifer rebelled against Jehovah, became unrighteous, and led Adam and Eve into unrighteousness. All this took place before Adam and Eve had made any effort to carry out the mandate concerning the bearing of human fruit. As the result of that rebellion God's mandate to mankind to "multiply and fill the earth" was never demonstrated under righteous conditions. Hence, not being carried out in righteousness, it has not been carried out at all according to God's will and command. Today the earth is filled with an unrighteous people, almost all of whom are willfully wicked and acting under the overlordship of an unrighteous invisible creature, Satan the Devil, and continuing to blaspheme God's holy name. The few exceptions are those who have believed on Jehovah God and Christ Jesus and who have made a covenant to do God's will and who have received the favor and protection of God. Aside from such consecrated ones "the earth is filled with violence", even with wickedness and gross darkness, as in Noah's day. (Gen. 6:13) The question obtrudes itself, Has God's purpose failed? No; his purpose fails never.

Will God's mandate to "multiply and fill the earth" ever be performed fully and demonstrated under right and righteous conditions on earth and by humankind? Will God prove that this mandate is administrable in righteousness? and is it his purpose to prove and demonstrate it to both human creatures and the holy angels? The mere act of bringing back to life the dead ones who receive the merit of Christ's sacrifice would not demonstrate or fulfill that mandate from Jehovah God. Since Adam's offspring were conceived in sin and almost all of them died in sin, even if all such were raised from the dead and placed on earth again, that would not mean the carrying out of the divine mandate. Why not? For the reason that it would be accomplished by the power of God through his King Christ Jesus; it would not be by man acting in obedience to God's commandment. A taking into account all features and issues of the matter makes it certain that Jehovah's mandate must be and will yet be carried out in righteousness. The inspired Scriptures reveal how.

By means of prophetic dramas or pictures Jehovah has been pleased to make known to those devoted to Him his means of carrying out his purpose in regard to many things. May we not expect to find in his Word a picture that will enable us to arrive at an answer to the foregoing question? To demonstrate the divine rule or mandate given to Adam at the beginning of his life in Eden would require the same mandate to be carried out by righteous creatures on the earth acting under the supervision of a righteous invisible overlord. The overlord is not the one that carries out the divine mandate, but it is the righteous creatures under him that do so. Otherwise stated, Satan, the wicked overlord or "god of this world", must first be destroyed, together with his entire organization, and then the control of the earth be entirely removed from all opponents of Jehovah, and it must be under the control of the righteous overlord in order that human creatures might carry out the divine mandate. These indisputable facts stand out, and must be given full force and effect in determining the question here under consideration.

The great flood of Noah's day and the attending acts and circumstances thereof furnish at least a partial illustration or picture of what must be done in connection with carrying out the divine mandate. Preceding the time of the deluge the inhabiters of the earth were corrupt and the earth was filled with violence. The result was that the flood was used to clear out such from the earth.

The materialized Nephilim from Satan's invisible organization of demons were removed from the earth. The disobedient angels that had materialized, that is, "the sons of God," that had formed unions with human women and produced the Gibborim or "men of renown", were imprisoned by Satan. (1 Pet. 3:19, 20) The offspring of such improper union of angels and women were destroyed, and only Noah and his family, consisting, in all, of eight persons, were permitted to remain alive. By reason of his faith and obedience Noah was counted as righteous in God's sight. He was a preacher or proclaimer of righteousness, and continued to bear testimony to the name of Jehovah God. (2 Pet. 2:5; Heb. 11:7) Evidently the members of Noah's family were also counted righteous by reason of their faith and full co-operation with Noah. Whereas the Devil and his demons were not then destroyed or fully restrained, manifestly they were thereafter prevented from materializing among human creatures.

So far as the earth was concerned, at the end of the deluge there remained on the earth only Noah and his family, all of whom were counted righteous in the sight of Jehovah by reason of faith and obedience toward Him. Immediately following the flood and the exodus of Noah and his family from the ark the mandate of God was reissued, this time to righteous Noah; as it is written: "So God blessed Noah and his sons, and said to them, Be fruitful and multiply and fill the earth." (Gen. 9:1, *Rotherham*) Mark here particularly that the divine mandate,

"Be fruitful and multiply, and fill the earth," was never given to the wicked, but was first given to Adam before he sinned, and was restated or repeated to Noah and his immediate family, who were counted righteous. Wicked men could not carry out that divine command, and therefore it was not given to or for such. About this there cannot be the slightest doubt. It therefore follows that up to the present time that divine mandate has not been carried out.

Scripturally viewed, God caused a record of the flood and of the things connected therewith to be made as a picture foretelling greater things to follow. Hence those things were typical. Noah's name means "rest" or "comfort"; and thus he foreshadowed the beloved Son of God, Christ Jesus, who is the comfort and rest of Jehovah. Always he is in harmony with Jehovah. In harmony with this it is written that, upon leaving the ark at the drying off of the flood, Noah builded an altar to Jehovah God and upon it he offered clean sacrifices. (Gen. 8:20) "And the LORD smelled a sweet savour [or, according to the Hebrew, smelled a savour of rest]; and the LORD said in his heart, I will not again curse the ground any more for man's sake." (Gen. 8:20, 21) This is further a corroborative evidence that by Jehovah Noah was there counted righteous and that the acts of Noah and his family were pleasing to the Lord God. It was at this time that, as Genesis 9:1 reads, "God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish [fill] the earth." The destructive work of the flood pictured the coming Armageddon battle and the great destruction it will bring about the earth as well as upon the earth; and the part played by Noah in offering clean animals in sacrifice after coming out of the ark foreshadowed Christ Jesus and his reign of blessedness after Armageddon. The mandate then given was accordingly typical also.

The sons of Noah were born after he was 500 years old. (Gen. 5:32; 6:9, 10) The three sons of Noah foreshadowed a class of persons that are counted righteous in the sight of God. They are the "other sheep" of the Lord, to wit, the Jonadabs, who will form the "great multitude" after Armageddon. (Rev. 7:9-15; John 10:16; 2 Ki. 10:15) Christ Jesus, the antitype of Noah, is "the everlasting Father" who ministers life to the obedient ones of the human race, and he does so as the active representative of Jehovah. Noah's sons were born a short time before the flood. Likewise the Greater Noah, Christ Jesus, a short time prior to Armageddon, brings forth the "other sheep", or the Jonadabs, that form the "great multitude". Noah's sons were born near the end of the "world that then was"; and now the Jonadabs appear in this end of this "evil world" and these are to be given everlasting life after proving their integrity, that is, after the battle of Armageddon. As a long time elapsed from the time that Noah was born until these three sons were born, so a long time has elapsed since the birth of the "Son of man", Jesus, until the birth or bringing forth of the Jonadabs, who gain everlasting life after Armageddon. And now they are here!

Into the hands of Christ Jesus Jehovah has committed the execution of His purpose. (Matt. 28:18) This must include the execution of the divine mandate to "fill the earth", that is to say, to have complete supervision over the part performed by human creatures. "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1, *Am. Stan. Ver.*) Therefore Christ Jesus has supervision over all things as the official representative of his Father, Jehovah. Lucifer was the overlord of the earth until he rebelled against Jehovah and lost everything pertaining to righteousness. Christ Jesus is now the King, whose dominion will be from sea to sea and from the river to the ends of the earth, including dominion over those who will live on the earth forever. (Ps. 72:8) He will minister life to them by the authority given to him by God. The reign of Christ Jesus is and ever will be righteous. (Isa. 32:1) The divine mandate given first to perfect Adam and restated to Noah must and will be carried out in righteousness during Christ's 1000-year reign.

Armageddon will clear the earth of unrighteousness, and thereafter those who live must be on the side of God and Christ his King. The Scriptures show that those who survive Armageddon on earth will be those who "seek righteousness, seek meekness", namely, the remnant of Christ's anointed body-members and also their companions, the "other sheep", or Jonadabs. Together with the resurrected faithful prophets and servants of Jehovah of old, who kept their integrity toward Him before the first coming of Christ, the "other sheep", or Jonadabs, will live forever on the earth. The entire number will be but a small number compared with the mass of humanity now on earth. But there is no need to be appalled by the great world-wide destruction of Armageddon. The day of Jehovah's wrath will conclude with the victorious fight of Christ against Satan, and then there will be found on earth a far greater number of persons than those who survived the deluge of Noah's day. But the fact that, as compared with the remnant, a "great multitude" of "other sheep" do keep integrity toward God and are carried alive through Armageddon conclusively disproves and nullifies Satan's wicked challenge of being able to wreck everyone's integrity, and it will be a vindication of Jehovah's name and word. God's power is unlimited, and there is nothing that can hinder him in carrying out his mandate to "fill the earth". When stripped of wickedness, the earth will be in a condition for the execution of that divine mandate in harmony with the will of Almighty God.

Only eight persons survived the flood, and, of those, only six persons, namely, Noah's three sons and their wives, took part in fulfilling the divine mandate. Now, after centuries, brief indeed so far as God is concerned, the earth is filled with creatures the most of whom have turned to violence directly or indirectly. If a "great multitude" of Jonadabs survive Armageddon and are wholly devoted to Jehovah and his King, Christ Jesus, what may these do under the righteous direction of Christ Jesus toward 'filling the earth' within a few short warless centuries? The sons and daughters-in-law of Noah pictured the Jonadabs, these survivors of Armageddon who will receive life everlasting on earth from Jehovah as a gracious gift ministered to them by Christ Jesus, the Greater than Noah. Seeing that God's mandate was and is given only to righteous men and that the survivors of Armageddon are the ones who have obeyed

God in seeking righteousness and meekness, is it not both reasonable and Scriptural that Jehovah will use that righteous "great multitude" under the righteous overlord to carry out and perform His mandate to 'be fruitful and multiply and fill the earth'? Yes; and that would mean that the members of such "great multitude" will marry and produce children and "fill the earth" with a righteous population, and this during the 1000-year reign of Christ Jesus. The "great multitude" of Armageddon survivors, therefore, carry out God's mandate to fill the earth with righteous persons, and this before the general resurrection of humankind in the graves.

Let the Jonadabs now take heed, be diligent in seeking righteousness and meekness, be faithful and energetic in doing God's will and thus showing their appreciation of Jehovah's loving-kindness. Let them do this in order that they may be found worthy to have a part in carrying out the divine mandate to be reissued after the battle of Armageddon, and thus have a part in the vindicating of God's holy name and faithful word.

ELI, HEAD OF A FAITHLESS HOUSE

FAITH in God is based on His Word. It is founded on knowledge, and proved by works. Without it none can please God. (Rom. 10:17; Heb. 11:1, 6; Jas. 2:17-26) The religious preachers and priests of "Christendom" pose as having faith and knowledge and works, but the glaring facts belie their claim. The lip-service they render, the "form of godliness" they display, the works they perform to be seen of men, none of these mockeries will deliver in the day of God's wrath. Not only do they overpass the deeds of the wicked and grant indulgences and absolutions for self-gain, but they also sink to the lowest depths of sin and faithlessness. When Satan's viperous brood is exterminated at Armageddon these proud and haughty blasphemers will be numbered with them, and all those who cast their lot with these pious pretenders will descend into death. Religious "Christendom" and her clergy base themselves upon tradition and self-judged works of "righteousness", and not on God's Word. She has no faith.

At one time conditions in Israel typed modern "Christendom". The disasters visited upon that typical nation vividly portray "Christendom's" future, and it is not the glowing picture politicians and other world leaders dangle before this twentieth-century civilization. Look for a moment back through the centuries, and see what lies ahead. (1 Cor. 10:11) Look back to the twelfth century before Christ. It is near the close of the period of judges. For some three hundred years the tabernacle of Jehovah's worship had operated at Shiloh, Eleazar being the first high priest to serve there. In these closing years of the period of judges, however, Eli held that high office. He was a descendant of Aaron, not through the elder Eleazar, but was of the sons of Ithamar, the younger. (Lev. 10:12; 1 Chron. 24:3; 2 Sam. 8:17; 1 Sam. 22:9; 14:3) How the high priesthood was transferred to the younger branch of Aaron's household is not stated, nor does it appear to be important. The important prophetic things are recorded.

The name "Eli" means "Jah is high; ascent; high-placed". As high priest representing the Most High Jehovah, Eli certainly was high-placed. He also acted as a judge in Israel, intervening between the judgeships of Samson and Samuel. His term of service was forty years, the majority of authorities believe. (1 Sam. 4:18) The first glimpse of Eli that the divine record gives shows him seated by the doorpost of the tabernacle, on what seemed to be a throne of judgment. (1 Sam. 1:9, *Roth.*, margin) But he is shown passing judgment hastily on a God-fearing woman. Hannah fervently prayed to the Lord, her lips moving, but the words uttered in her heart not being audible. Eli quickly spoke: "How long wilt thou be drunken? put away thy wine from thee." Seeing his mistake, he dismissed Hannah with, "Go in peace: and the God of Israel grant thee thy petition."—1 Sam. 1:9-18.

Eli was quick to falsely accuse Hannah of being a "daughter of Belial", and reprimand unjustly; but he was in no position to do so with force. And why not? Wasn't he the high priest authorized to rebuke? Yes, but his own doorstep needed sweeping. Verse 12 of chapter 2 reads: "Now the sons of Eli were sons of Belial; they knew not the LORD." The five verses following show that these sons serving as priests were not content with the portion God's law assigned to them. They were to have the breast and right shoulder, but a custom had been innovated at Shiloh whereby the priest's servant came and took all the additional part of the sacrifice he could hook with a three-pronged fork. (Lev. 7:31-34) The priests served themselves ahead of the Lord. They were to offer the fat on the altar to Jehovah, but they let this service wait while they satisfied their own bellies with that which was not rightfully theirs. Some of the worshipers protested: "Let them at least make incense at once with the fat, then take thou as much as thy soul craveth." Harsh and arrogant came the answer: "At once shalt thou give it; or else I will take it by force." (Vs. 16, *Roth.*) Eli's sons were not satisfied with God's provisions; they did not believe "godliness with contentment is great gain". (1 Tim. 6:6) They had no faith. And high priest Eli apparently gave no rebuke on this score; rather he shared their sin. (1 Sam. 2:29) The result was, "men abhorred the offering of the LORD"—Verse 17.

On one scandalous count Eli did mildly rebuke his sons. Their base conduct had become common talk in Israel, and Eli "used to hear all that his sons did unto all Israel, and how they even lay with the women who did service at the opening of the tent of meeting. So he said to them, Wherefore should ye do such things as these? for I keep hearing of your wicked doings, from all these people. Nay my sons! for it is no good report that I do hear: leading into transgression the people of Jehovah. If one man sin against another God will interpose, but if against Jehovah a man sin, who will intercede for him? But they hearkened not unto the voice of their father". (1 Sam. 2:22-25, *Roth.*) Those women were there to serve Jehovah, and not the lusts of degenerate priests. (Ex. 38:8; Judg. 11:34-40) Modern days are not without priestly parallels. Eli's sons were hardened in their sinful course. They had committed sins

meriting death under God's law. Not only did Eli spurn this law, but he did not even oust the vile ones from office.

Jehovah's judgments had by this time mounted high against Eli. The time came for them to be declared. God sent a prophet to the aged Eli with a message heavy with foreboding. "Wherefore kick ye at my sacrifice . . . and honourest thy sons above me, to make yourselves fat?" asked Jehovah. A modern translation puts it thus: "Why do you look with an envious eye upon my sacrifice?" (*Smith-Goodspeed*) He, as well as his sons, coveted sacrificial portions not allotted to him, to fatten self. Thence the man of God expressed the divine judgment. The power and influence and authority of Eli's house was to be destroyed, as shown by the words, "I will cut off thine arm, and the arm of thy father's house." There would not be an old man in his house; they should die in the flower of their age. Calamity and affliction would come upon the tabernacle. And as a sign to Eli of the sureness of execution of these judgments, his two depraved sons would die on the same day. But Jehovah's service through the priesthood would be made sure by the raising up of a faithful high priest. Eli heard, but no purging measures were taken. Even his sons, Hophni and Phinehas, continued in office.—1 Sam. 2:27-36.

Another judgment-message reached Eli's ears, this time through young Samuel. To the latter Jehovah said: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he frowned not upon them. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." (1 Sam. 3·11-14, *margin*) On hearing it Eli apathetically responded, "It is Jehovah: let him do what seemeth him good." No remorse shown, no corrective measures taken.

The long-threatened judgment of God at last broke like a storm on him and his family. Israel went out to battle against the Philistines and was smitten, losing about four thousand men. On returning to camp they wondered about the defeat, and determined to fetch the ark of the covenant from the tabernacle in Shiloh and take it into battle with them. The sons of Eli accompanied it thither, and when the ark of the covenant entered the Israelite encampment the earth rang with the shouts raised But there is no record of any fasting, or praying, or repenting of the ungodlinesses into which they had fallen.—1 Sam. 4:1-9.

Anxiously Eli awaited the outcome. He sat upon his seat by the wayside, watching. On the same day that the battle was fought and finished, the news comes to Shiloh. A man of Benjamin and from the Israelite army comes fleeing wildly into the city. His clothes are rent; earth is upon his head. The Oriental city recognizes both as signs of calamity and wailing. Good news was not expected, but when the disaster that overwhelmed Israel was put into words the city's inhabitants let out a cry of shock and dismay. Eli heard the wailing cries. He had not seen the Benjamite nor seen the gathering crowds: he was ninety-eight years old and his eyes no longer focused, being set. Hearing the tumult, he asks the cause. In terse phrase the Benjamite recounts the fourfold message of woe: "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken."—1 Sam. 4:10-17.

Israel had fled, thirty thousand had been slain, his sons had been killed, and the ark had been captured. Each woe coming on top of the preceding one mounts higher to the disastrous climax. The heavy message struck Eli with stunning force and brought his life to a climactic end: "And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years."—1 Sam. 4:18.

In times past the presence of the ark of God had brought victory. (Josh. 6:4) Why not this time? It had been taken from its proper place in the tabernacle in Shiloh. Furthermore, from the high priest and priests to the people, they had departed from the Lord. Hence he was not with them. They did not fulfill their covenant obligations. The ark of the covenant had come to be little more than a religious charm in their sight, and it was in this superstitious viewpoint that they brough it forth. They had no faith and no godly works, and they had no disposition to repent. Jehovah had departed from them, and did not feel bound to help them because of any outward display or pretense of faith, and which was to them nothing more than a religious ceremony.

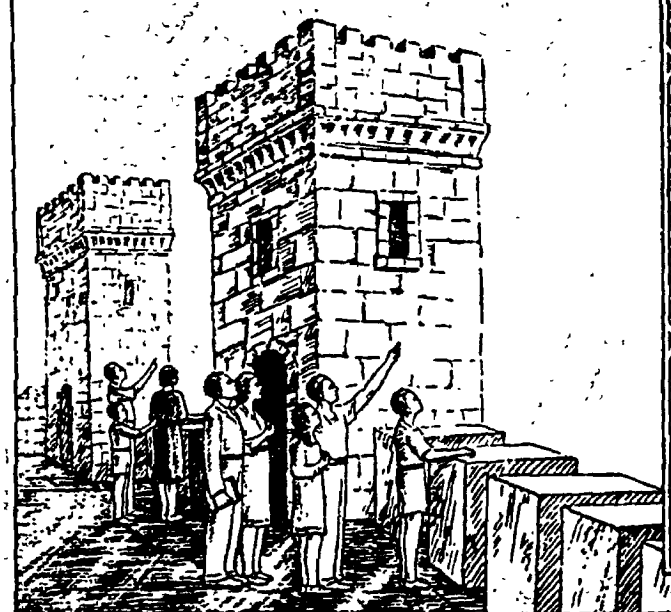
Modern "Christendom" finds herself in a similar position. Her "form of godliness" and religious ritual will bring her no salvation from God's judgments against her Eli's house pictured the "man of sin" class of faithless "Christendom", including the "evil servant". Arrogant religionists today demand more than their share. They honor men and not God Their religious house or system is doomed. Shiloh's disaster was prophetic of "Christendom's" lasting end. (Jer. 7:14) Just as surely as Eli's house was toppled from high priesthood, so will "Christendom's" clergy be ousted. (1 Ki. 2:27; 1 Chron. 6:1-8, 50-53) And no "universal ransom" doctrine will save her! (1 Sam. 3:14) The Godless conduct of self-exalted clergy has turned many from God and caused them to abhor his service. (1 Sam. 2:17) People of good-will toward God, seeing religion's hypocrisy, are turning to the study of God's Word. There they gain true knowledge, and on this firm foundation their faith rises.

(*Continued from page 18*)

being carried on in many parts of the globe. Beneath the above is a service calendar for all those interested in obeying the above command, and it specially calls attention to the bimonthly Testimony Periods of Jehovah's witnesses for 1945 as well as the predominant service theme for the alternating months. The Calendar is mailed, postpaid, on a contribution of 25c each, or five on a contribution of $1.00 when sent to one address. Companies will order through their servant.

The WATCHTOWER

Announcing Jehovah's Kingdom



They shall know that I am Jehovah.
-Ezekiel 38:16.

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"THEOCRATIC SERVANTS" TESTIMONY PERIOD

The testimony periods of 1945 open up with the "Theocratic Servants" Testimony Period, during the entire month of February. This will be also the second month of the special campaign to obtain more subscriptions for the Theocratic magazine *The Watchtower*. The attractive campaign offer will therefore continue to be extended by all Theocratic servants, namely, a year's subscription for this magazine, together with a premium of a bound book and a booklet, all on the contribution of the regular subscription rate, which is $1.00. Where possible, *"The Kingdom Is at Hand"* should be the premium book offered. During this Testimony Period the new booklet *One World, One Government* is being released, and this should be the premium booklet. This midwinter month should not be let retard the *Watchtower* campaign because of cold and storm, but countermeasures should be arranged to keep on pressing this important educational effort. We are anxious to help all who want to serve the great Theocrat by a part in this gospel-preaching work, and we urge those without contact with local service groups to write in for necessary references. One important item not to be overlooked is to fill in report slips on the month's work.

1945 YEARBOOK OF JEHOVAH'S WITNESSES

The 1945 *Yearbook of Jehovah's witnesses* sets out the officials of the corporations which Jehovah's witnesses use as their legal servants, and features a detailed but most interesting report on the work they have accomplished this past year in the United States and 49 other countries of the earth. Besides this report by the WATCHTOWER SOCIETY president, there is also his comment on the yeartext for 1945, followed by daily texts and comments for daily spiritual stimulation throughout the year. The 1945 *Yearbook* is now off the press, and will be mailed, postpaid, on a contribution of 50c a copy, this being due to the limited edition. Companies will combine their orders and send in through the local company servant, together with remittance.

MEMORIAL NOTICE

Because of the uncertainties of international communications by mail due to the global war, we here give advance notice that the proper time for celebrating the 1945 Memorial will be after 6 p.m., New York Eastern Standard Time, on Wednesday, March 28, 1945.

"WATCHTOWER" STUDIES

Week of March 4: "Baptism—Why?"

¶ 1-23 inclusive, *The Watchtower* February 1, 1945.

Week of March 11: "Immersion to Date,"

¶ 1-24 inclusive, *The Watchtower* February 1, 1945.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI FEBRUARY 1, 1945 No. 3

BAPTISM—WHY?

"Baptism, which corresponds to it, now saves you also (not as the mere removing of physical stain, but as the craving for a conscience right with God)—through the resurrection of Jesus Christ."
—1 Pet. 3:21, Goodspeed.

JEHOVAH caused much to be set down in his written Word concerning baptism. Hence it must be important. *Báptisma* is the original word for it in the Greek language in which the Christian Scriptures were written under inspiration by Jesus' apostles and disciples; and *baptizein* is the original word meaning to perform the act of baptizing. Our English words, therefore, are very nearly like the original words. *Baptizein* means no mere sprinkling with a few drops of water applied by the hand, neither any pouring of a small vesselful of water upon a person's head as he stands in a pool of water up to his ankles. As Scripturally proved, *baptizein,* or *to baptize,* means to dip (as in water), to submerge or immerse completely. In this meaning it is written, at Mark 1:8: "I baptized you in [with] water; but he shall baptize you in [with] the holy spirit." (*Am. Stan. Ver.;* margin) Or: "I immerse you in water, but he will immerse you in holy spirit." —*The Emphatic Diaglott; Rotherham.*

[2] Water baptism is performed by man. However, it did not originate with man, nor is it performed by the authority of men. Those immersed in water according to the Scriptures do not go through any rite or ceremony established and authorized by mere men. Baptism is of God, who once baptized a whole world with watery destruction, namely, by the flood of Noah's day, which flood is referred to at 1 Peter 3:20, 21: "The patience of God was waiting in the days of Noah, while an ark was being prepared, in which a few, that is, eight persons, were carried safely through the water. And immersion, a representation of this, now saves us; (not a putting away of the filth of the flesh, but the seeking of a good conscience towards God,) through the resurrection of Jesus Christ." (*Diaglott*) Thus God caused baptism to even be foreshadowed long ago.

[3] The divine origin of baptism is proved in the case of John the Baptist. According to the Holy Scriptures, he was the first man to perform baptism in water which had recognition in God's sight. John did not claim to be the inventor; but, ascribing baptism to God, he said: "He that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the spirit descending, and abiding upon him, the same is he that baptizeth in the holy spirit." (John 1:33, *Am. Stan. Ver.*) The One upon whom John in due time saw God's spirit descend was Jesus Christ, who came from Nazareth to where John was baptizing. Toward the end of Jesus' earthly ministry he was approached by the religious leaders of Judaism. They put a question to him, namely, by what authority he taught and did his works in Jerusalem and particularly in the temple. Jesus replied: 'First, let me ask you a question, and then after you have answered I will tell you by what authority I do my works. The baptism performed by John, was it of heaven or was it of men?' The Jewish chief priests, elders and scribes were cornered, because if they confessed the fact that John's baptism was not of men but of heaven (which means of Him who sits upon the throne of heaven), then they would accuse themselves of being unfaithful to Jehovah God, because of their refusal to be baptized with John's baptism. When, therefore, the Jewish religious leaders refused to tell Jesus honestly that the baptism was of heaven and hence by Jehovah's authority, Jesus refused to tell them that the authority for his works was also of heaven, of God. They were too religiously dishonest to be deserving of an answer by Jesus.—Matt. 21:23-27.

[4] Jesus recognized the baptism of John as being from heaven. For that reason he came to John at the Jordan river to have the act performed toward himself. So Jesus submitted to immersion at the hands of John, and said at the time: "For thus it becometh us to fulfil all righteousness." (Matt. 3:13-17) That is, Jesus was immersed because it was right; it was the will of God toward Jesus. This is not saying, however, that Jesus was baptized with

1 Why must baptism be important, and what do the original Greek words from which our English words are drawn mean?
2. Of what origin is baptism, and where was it foreshadowed?
3. How is baptism's divine origin proved as concerns John the Baptist?
4. How did Jesus show he recognized the right origin of baptism?

what was generally known as "John's baptism". This fact we soon shall see.

[5] John's baptism was for a particular purpose and applied to a particular people, namely, the sin-laden Israelites. This fact is testified to in the sacred Scriptures. The apostle Peter said: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached." (Acts 10:36, 37) Paul the apostle shows further to whom John's baptism was directed, saying: "God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel." (Acts 13:23, 24) "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." (Acts 19:4) That the Jews, not Gentiles, responded to John's baptism, the disciple Mark testifies: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."—Mark 1:4, 5.

[6] The testimony of the apostle Matthew also agrees. (Matt. 3:1-12) The disciple Luke bears witness to the same effect (Luke 3:2-8); and he also informs us that the angel who gave advance notice of John's birth said concerning John: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke 1:13-17.

[7] John's baptism, therefore, was for the remission of sins, the sins of the Jewish people. From what standpoint? This: The Jewish nation or Israelites, of whom John was a member through the priest family of Aaron, was in covenant relationship with Jehovah God. It was a consecrated people belonging to Him, who had redeemed them from the house of bondage in Egypt and brought them into covenant relationship with himself by the mediator Moses and over the sacrifice of the passover lamb. They were his people; they belonged to him their Redeemer and Deliverer. They were his servants; and at Mount Sinai, through the mediation of the prophet Moses, Jehovah God inaugurated or dedicated his covenant of the law with his redeemed people. The law of that covenant specified: "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD [Jehovah]." (Lev. 18:5) "Cursed be he that confirmeth not all the words of this law to do them." (Deut. 27:26) For such reason the Jews that sinned against the law covenant would be under a curse and would continue under such unless God made provision for their sins to be remitted and canceled.

5 For whom was John's baptism, as shown by Peter, Paul, and Mark?
6. How about the testimony of Matthew and Luke upon the subject?
7. For what was John's baptism, and from what standpoint was this so?

WHY IMMERSE FOR REMISSION OF SINS?

[8] Once a year, on the day of atonement, Jehovah God provided for the typical or pictorial cancellation of the sins of the whole nation by the sacrifice of a select bullock for the priestly house and the tribe of Levi, and by the sacrifice of the Lord's goat for all the other tribes of Israel; after which a scapegoat, having had the nation's iniquities confessed over its head by the high priest, was sent off into the wilderness to disappear from the nation's sight. This was to symbolize how Jehovah by the aforesaid sacrifices dismissed the sins of the nation of Israel and released them from their obligations and disability which resulted to them from such sins against His covenant.—See Leviticus, chapter sixteen.

[9] Furthermore, there were sacrifices which the individual Jew could render during the course of the year between one atonement day and the next, and by which sacrifices sins of ignorance and other sins could be canceled in a typical fashion.—Leviticus 4.

[10] Such atonement-day procedure and those individual atonement sacrifices were continued to the time of John the Baptist. And yet, here comes John and calls upon the Jews to repent, "for the Kingdom of heaven is at hand," and to bring forth fruits meet for repentance. He instructs the Jewish people to be immersed in water for remission of their sins. "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. 3:1-8) How is this? Why did not those Jews perform sacrifices at the temple in Jerusalem? And was not the annual atonement day with its sacrifices sufficient to take care of the sins of the Jews? Why should the people come to John and be plunged into the waters of the Jordan for the remission of sins? Was not God's law to this effect, that "without shedding of blood is no remission"? (Heb. 9:22) It must, therefore, have been for a particular purpose that John should preach to the Israelites to repent and baptize them in water.

8. What annual sacrifices raised the question as to why be immersed for the remission of sins?
9. What other sacrifices raised the like question?
10. Why did the people's coming to John seem irregular? and what does this indicate respecting his baptism?

[11] It is true. John the Baptist was sent to the nation of Israel on a special mission, namely, to prepare from among them a people for the Lord, for the reception of Christ Jesus, the Prophet greater than Moses and who was foreshadowed by Moses. Jehovah's angel had so stated to John's father, Zacharias the priest, at the temple. (Luke 1:11-17) And also, on the day that the infant John was circumcised and given a name, his father Zacharias said by inspiration of God: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." (Luke 1:76, 77) John, therefore, came baptizing the Jews for the remission of their sins. His baptism was not for the cancellation of sins in a general way, such sins as Gentiles or non-Jews could and did commit who were outside the commonwealth of Israel; but John was baptizing for the remission of sins committed against the law covenant which was binding exclusively upon the Jews. That covenant was meant as a guide or pedagogue to lead the Jews to Christ the Messiah. As the apostle Paul has stated it: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3:24) Unless the Jews were in harmony with the law covenant and honestly striving to live up to it, it would not act as a schoolmaster or conductor to lead them to the Greater Moses, Christ Jesus.

[12] Consequently, the Jews needed to get into harmony with that covenant and its purpose. They needed to acknowledge they were sinners against it and its God. They needed the forgiveness of their sins against His covenant arrangement. Their hearts needed to be brought into line with the typical meaning of the law in order for them to recognize Jesus Christ as being the fulfillment of the law and of its typical shadows and accordingly to come to Him as the Christ, their Leader and Redeemer, who is 'the end of the law for righteousness to every one that believeth". (Rom. 10:1-4) John's baptism, therefore, was graciously instituted by God through this human servant. Not that the water in which the baptism took place could wash away their sins; but the baptismal act was a figure or symbol to picture how, through exercising faith in Jehovah's provision and humbling themselves in his sight, confessing they were sinners and asking God to forgive them through his merciful provision, they might be restored to proper relationship with God. That way they might be transferred from Moses, the mediator of the old law covenant, and be brought into Christ Jesus, the Greater Moses. Thus they might become followers of their true Leader and Commander, Jesus Christ, whom Jehovah God raised up to them.—Isa. 55:4.

[13] So the repentant Jews were immersed in water at John's hands to symbolize the washing away of sins in the sight of God and their becoming clean to Him, having now a clean, righteous standing before God and being accepted as worthy to be taken in as followers of his Messiah, the Lord Jesus Christ. Such was the purpose of John's baptism; and an examination of the circumstances and attending facts shows it was limited entirely to the Jewish people.

A NEW MEANING

[14] Six months after John had been carrying on his baptism with the above significance, along comes Jesus of Nazareth. Why should he come to John? He did not come to be immersed with John's baptism, which was for the remission of sins, did he? Evidently not, according to the scripture which foretold the heart condition and attitude of Jesus, "the Son of David," at the time of being immersed at John's hands. The scripture which was written in the roll of the Holy Book, at Psalm 40:7, 8 (*Am. Stan. Ver.*), reads: "Then said I, Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." At Hebrews 10:7, 8, Paul applies this prophetic scripture to Jesus at the time of entering in upon his mission at the age of thirty years. The record of Jesus' baptism does not portray him as confessing sins at the time of his submersion beneath the waters of Jordan; but it does say he was praying, and that he submitted to water immersion for righteousness' sake, it being in harmony with the will of Jehovah God.—Luke 3:21.

[15] Necessarily in this case, then, the baptism in water had a new meaning. Jesus' being immersed was for no remission of sins, of which sins he had none at all, neither for the public confession or typical cleansing away of sins as by water. Even John was forced to this conclusion. Having only his kind of baptism in mind, "John dissuaded him, and said, 'I need to be baptized by you, and do you come to me?' But Jesus answered, 'Let it be so this time, for it is right for us to do everything that God requires.' Then John consented." (Matt. 3:14-16, *Goodspeed*) John then realized Jesus had a reason to be baptized which John did not discern or appreciate.

[16] Jesus' baptism in water had not been foreshadowed, no, not even by the washing which the high priest of Israel and the underpriests performed

11. On what special mission, then, was John the Baptist sent, as predicted concerning him?

12, 13. (a) In what way did the Jews need to get into harmony with that law covenant? (b) On what effect and symbolism, then, was John's baptism?

14 Did Jesus come to John to be immersed for remission of sins? and what does Psalm 40 indicate as to this?

15. How did John come to realize Jesus had a special reason for being baptized?

16. Was the baptism of Jesus foreshadowed by the washing of Israel's high priest? and whom did Aaron and his sons typify?

on occasion. At the time that Aaron, Israel's first high priest, and his sons as underpriests were installed in office, Moses saw to the execution of God's command, namely: "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water"; after which washing they were clothed upon with their official garments. (Ex. 40:11-16) "And Moses brought Aaron and his sons, and washed them with water. . . . And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses." (Lev. 8:6-13) Aaron typified Christ Jesus, God's High Priest; and Aaron's sons typified the footstep followers of Christ Jesus, the members of Christ's body.

[17] Rather than typify the baptizing of Jesus and his followers, the washing of both Aaron and his sons was required of them in order to be bodily clean, thereby to picture how Christ Jesus the sinless One and his body members, his church, are clean in God's sight as new creatures. Christ Jesus was not defiled by taking the course on earth that provided the ransom sacrifice for both his body of footstep followers and also the other believers of humankind. His cleanness, his faultlessness as regards his integrity after completing the course of sacrifice, was foreshadowed by Aaron's washing on the day of atonement after offering the blood of the bullock and of the Lord's goat in the Most Holy and then sending off the scapegoat into the wilderness. Thus Jesus was clean, sinless, and undefiled when ending up his personal course of sacrifice, just as he was clean and undefiled when beginning his sacrificial course, as pictured by Aaron's washing at the laver before putting on his sacrificial garments before beginning the atonement-day priestly duties. (Lev. 16:4, 23, 24) Since Jesus, as Jehovah's High Priest, was "holy, harmless, undefiled, separate from sinners", his baptism in water by John could not have been pictured by Aaron's washing at the laver. And the baptism of Jesus' followers in imitation of his example could likewise not have been pictured by the washing of Aaron's sons at the same laver. —Heb. 7:26.

[18] The Bible plainly shows that Jesus came to be immersed by John to show forth and to symbolize his absolute consecration to Jehovah God, "to do thy will, O my God," as foretold. Jesus, being born of a Jewish virgin who was under the law covenant, was already a member of the consecrated nation dedicated to do Jehovah's will. But that dedication to do God's will was according to the law covenant made through Moses. Now Jesus strikes out on a new road, on the road of the antitypical fulfillment of the law covenant. That was the newly revealed will of God, and the Lord Jesus stepped out onto that road as a pioneer. Accordingly, Jesus came to do the will of God as it was foreshadowed in the types and shadows of the law covenant; as he said: "Think not that I am come to destroy the law, or the prophets [including Psalm 40:7, 8]: 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." (Matt. 5:17, 18) Jesus came specifically to do God's will as the spirit of God should thenceforth reveal it to him. It was for this reason that he consecrated himself, dedicated himself wholly to his God and Father. Thenceforth he would be dead, as it were, buried to his own will, and his heart attitude would be, "Not my will, but thine be done."

[19] Whereas by his full consecration to Jehovah God Jesus was dead and buried as to his own will, nevertheless he would live thereafter. By God's spirit he would be raised as a new creature to life, even though yet in the flesh, living unto God's will as the Lord God would reveal it to him. And that was the significance of Jesus' baptism, his being submerged by John beneath the waters as in burial and his being raised up again therefrom by John's strong arms. That water baptism symbolized that the Son of God had died, in figure, and was buried to his own personal will, even though his was the righteous will of a perfect, sinless Son of God. Thereafter, in harmony with the law of God, he was called of God to something special as foreshadowed in the sacrificial and ceremonial shadows of the law covenant, to live the rest of his days on earth in exact accord with the manifested will of God.

JESUS FAVORED IT

[20] Unquestionably, Jesus approved of water baptism as to others. He had it carried out in his presence and under his supervision. We read: "After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized." John's disciples then came to him and said as to Jesus: "He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa,

17. What, then, did the washing of Aaron and his sons typify, and why?
18 Why did Jesus come for immersion to John? and why did it indicate something new ahead?
19 Why was the baptizing of Jesus a fitting symbol of what was taking place with respect to him?
20. How did Jesus, during John's lifetime, further show he approved of water baptism?

and departed again into Galilee." (John 3:22-26; 4:1-3) This agrees with the fact that the creature on earth doing the baptizing does not baptize into his own name. Jesus favored water baptism, and all the immediate disciples of Jesus from among the Jews underwent water baptism.

[21] Jesus approved not alone of John's baptism, but of the water baptism which followed when John's baptism had served its purpose respecting the Jews and passed out. Just prior to ascending into heaven, the resurrected Jesus gave to his apostles and other disciples the commission: "Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the holy spirit; teaching them to observe all things [including water baptism] which I have enjoined upon you."—Matt. 28:19, 20, *Diaglott*.

[22] By that command Jesus authorized water baptism to be performed toward all who became his disciples through the teaching activities of those whom he sent forth as preachers of the gospel. His faithful followers at once acted upon and in obedience to his authoritative command. Thus it came that on the day of Pentecost, immediately after the pouring out of the holy spirit began in fulfillment of Joel 2:28-32, the baptism in water of thousands in the name of Jesus Christ took place. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." This was in response to Peter's exhortation to the multitude: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy [spirit]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . Save yourselves from this untoward [perverse] generation." (Acts 2:37-41) The apostle Peter there stated that if they accepted Jesus Christ as the basis for God to forgive them their sins and were baptized in water, then they would be in the way to receive the baptism with the holy spirit. Christ Jesus, having ascended to heaven and having received from the Father the promised holy spirit, was the One who could baptize with the holy spirit; and hence they must first be baptized in the name of Christ Jesus.—Acts 2:32, 33.

[23] Peter's exhortation to be baptized in Jesus' name for the remission of sins is not to be understood as meaning that justification from sin is by being immersed in water; nor as meaning that baptism in Jesus' name pictures the washing away or cleansing of sins. It is to be remembered that Peter was here addressing Jews and proselytes and was using the first of the "keys of the kingdom of heaven" to unlock to their understanding the knowledge concerning their opportunities of entering into the kingdom of heaven. (Acts 2:5-10) The "seventy weeks" of Jehovah's special favor to the natural Jews had not then expired, but had yet three and a half years to run. (Dan. 9:24-27) Therefore Peter exhorted the conscience-stricken Jews to confess that they had sinned against and broken God's law covenant toward their nation, and especially in rejecting His Messiah, the Christ, and causing him to be killed. But as Jews they could come back into God's favor during this remaining time of his special favor to Israel, only by exercising faith in Jehovah's Messiah and receiving the remission or forgiveness of their sins on the basis of that faith. They could give a public expression of such faith in the Messiah by being immersed in water in the name of Jesus Christ. Thus they would symbolize their consecration to Jehovah God through Christ. Their consecration as a nation to God through Moses and the typical passover lamb was no more valid, because the Greater Moses, Christ Jesus, had come and died as the antitypical passover Lamb and they had turned him down. It was needful for them now to make personal consecrations.

21 What commission did Jesus give his disciples concerning baptism? 22 What did he thereby authorize? and on what occasion and with what words did Peter promptly put this commission into effect?

23 Why did Peter exhort the Jews to be baptized in Jesus' name for the remission of sins? and with what benefit to them would they be doing this?

IMMERSION TO DATE

HERE we are today, more than nineteen centuries removed from that Pentecostal day of the descent of God's spirit upon his faithful consecrated ones. Among the readers of this magazine there are few natural Jews. The majority of readers are Gentiles according to the flesh; and such were never in covenant relationship with the Lord God by the law covenant made in Egypt and inaugurated by Moses at Mount Sinai. Hence there is no basis for such Gentiles to be immersed with "John's baptism"; they have no sins to confess as committed against that covenant which was established through Moses over the typical passover lamb. However, when Jesus commanded his followers to 'go, make disciples out of all the nations (the *goyim*, or Gentiles), baptizing them and teaching them', it meant that water baptism was not to be limited to natural Jews, but was to be extended to the Gentiles in God's due time. It turned out exactly so. Water

1. Why is John's baptism not fitting for Gentiles? and when did water baptism begin to be applied to them?

baptism began to be applied to the Gentiles when Jehovah God sent the apostle Peter to Caesarea to preach the gospel to the Italian centurion, Cornelius, and all his household.

2 Even while Peter was preaching to the Gentiles assembled at Cornelius' home the believing Gentiles were baptized with the holy spirit, and they were heard to "speak with tongues, and magnify God". Did Peter think that such baptism with the holy spirit was sufficient for those consecrated believing Gentiles? "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy [spirit] as well as we [Jewish Christians]? And he commanded them to be baptized in the name of the Lord." (Acts 10:44-48) Let it be noted, though, that the command was not for them to be baptized for remission of sins against the law covenant, for that covenant had never applied to the Gentiles.

3 It is evident, therefore, that the baptism of the Gentile believers was and is different from John's baptism. What, then, did their immersion in water symbolize? Without question it symbolized the same thing as it did in the case of the Lord Jesus. Peter declared that Christ Jesus 'left us an example that we should follow his steps'. (1 Pet. 2:21) And as to following in his footsteps, Jesus said: "If any man will come after me, let him deny himself, and take up his [stake] daily, and follow me." (Luke 9:23) That denial of self to follow Christ Jesus and bear the burden of his reproaches even to the death must certainly mean consecration to God according to the likeness of Jesus' consecration. He began his consecrated course at thirty years of age by being immersed in water, and true believers and followers of Him follow him also in respect of his example as to the matter of water baptism.

4 Take note again that Jesus' baptism was not for the remission of sins but was to symbolize his devotion to God and his absolute consecration to do the will of the Sovereign Most High God of the universe. Likewise the water baptism of all those who tread in his footsteps represents their consecration to Jehovah God to do His will now and ever thereafter, that is, evermore. That this is what distinguishes it from John's baptism, there is the occurrence during Paul's missionary journey to show. The book of the Acts of the Apostles, chapter 19, records where certain Gentiles at Ephesus had been immersed with John's baptism but had failed to receive the holy spirit and its gifts. Paul inquired as to their faith and understanding, and was informed that they had been baptized with John's baptism, by Apollos, it appears; but they had never heard of any holy spirit. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied. And all the men were about twelve." —Acts 19:1-7.

5 Thus, after they were baptized in water in Jesus' name, then Paul laid his hands upon them and they were baptized by Christ Jesus with the holy spirit. This account shows, therefore, that the Gentiles are treated on a different basis from the Jews of the days of John the Baptist; and their consecration is what is symbolized by the water baptism. They undergo the water baptism to testify symbolically that they are dedicated to do God's will, to be dead henceforth to their own selfish will and its worldliness, and to be alive in entire devotion to God to do his will now and forever. Even the natural-born Jews, since the seventy weeks of Jehovah's special favor ended at the time of Cornelius' conversion, are on the same basis with the natural-born Gentiles; as Peter said: 'God there began to make no difference between Jews and Gentiles.' (Acts 15:7-9) "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." (Rom. 10:12) "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God." (Rom. 3:22, 23) Therefore the baptism in water of a Jew since the end of the "seventy weeks" of exclusive Jewish favor must have the same meaning now as in the case of baptism of the Gentiles.

"INTO HIS NAME"

6 It is clear that for anyone to be baptized in water now there are certain prerequisites, certain advance steps such one must take. Certainly he must believe in Jehovah God, that He is the only true and living God and that he is the Rewarder of them that seek him and show faith in him. (Heb. 11:6) And he must come to Jehovah God through Christ Jesus, "the way, and the truth, and the life." (John 14:6) The very requirements that Jesus stated to his apostles in connection with the baptizing of disciples show that the condition prerequisite to being baptized in water is that one must have made a conse-

2. Did Peter think that the baptism with the holy spirit made water baptism unnecessary? and what proof have we in answer?

3. If not for remission of sin, what has the baptism of Gentile believers symbolized?

4. How does this agree with the meaning of Jesus' baptism? and how does Paul's treatment of Gentiles at Ephesus further show this distinction from John's baptism?

5. If Gentiles are treated on a different basis from that of the Jews submitting to John's baptism, are Jews still dealt with on a different basis, and why?

6. For one now to be baptized in water, what general requirements must first be met, and how were these requirements indicated in Jesus' command to his disciples?

cration of himself wholly and completely to the Most High God to do his will. Consider again Jesus' command: "Go ye therefore and disciple all the nations, immersing them into the name of the Father, and of the Son, and of the holy spirit; teaching them to observe all things whatsoever I myself have commanded you."—Matt. 28:19, 20, *Rotherham.*

[7] As fully explained in the leading article on the above text in the December 15, 1944, issue of this magazine, baptism "into the name of the Father" means that the baptized one must recognize that not only is Jehovah the Father and Life-giver of all who get life but He is the Supreme One of the universe; he is The Theocrat and it is not for us to question but for us to obey his will; we are subject to him and we must be obedient to him in all trust and confidence. Being baptized into the name of the Father must mean that we consecrated ourselves to Jehovah God in recognition that He is the rightful Owner and Exerciser of the universal domination and he is the Highest Power and every creature ought according to the fitness of things to be subject to him and obey him. One can not be baptized validly unless having and making a recognition of these facts as to Jehovah's name, which name stands for what he is.

[8] The one to be baptized cannot come to Jehovah God on the basis of his own worthiness or righteousness. Our own righteousness and so-called "character development" are as filthy rags in the sight of God. We must be baptized, therefore, into the name of the Son of God, namely, Jesus Christ. Baptism "into the name of the Son" means that we have to recognize the fact that the Lord Jesus Christ is Jehovah's Great Servant; that he is the One associated with Jehovah in The Theocratic Government; and that he is the Commander and Leader whom Jehovah has given for his consecrated people to follow. (Isa. 55:4) He is likewise our Redeemer and Ransomer, and no man can come to the Father except through him. We must also recognize that he is Jehovah's Anointed King, clothed with royal authority in the kingdom of heaven. To be baptized into the name of the Son Jesus Christ means we are baptized in recognition of these facts, and hence when we made a consecration to God Jehovah we did it through the worthiness of his exalted Son Jesus Christ and also in his name and good offices.

[9] Consecration to God cannot be carried out in our own strength. We must have the help of the spirit or active force of Almighty God. Hence we are baptized "into the name of the holy spirit". That means we are baptized unto a recognition of the fact that the holy spirit, the active force, proceeds from Jehovah God and by or through his Son Jesus Christ. And that holy spirit is thus exercised for the accomplishment of Jehovah's will. When we are baptized in water into the name of the holy spirit it means we recognize the power of God and therefore consecrate ourselves to do, to act, and to speak in harmony with the holy spirit or active force of God, and we will not go contrary to the holy spirit nor blaspheme against it. No; but we will order our lives, as far as possible, to serve, work and co-operate with God's holy spirit. We pray to be filled with more and more of his holy spirit and to be led by it, rather than be led by our own selfish will or any other man's will.—Luke 11:13; Eph. 5:18; Gal. 5:16, 18; 6:8.

[10] It becomes very apparent, now, that in view of the meaning of being baptized into the name of those three, one must be wholly consecrated to God before one is immersed in water. Otherwise, water immersion does not mean a thing in the sight of God except ignorance or hypocrisy. Unless one was baptized in water in symbol of an honest and intelligent consecration to God through Christ Jesus he could never receive the baptism with the holy spirit, which baptism Jesus began on the day of Pentecost ten days after ascending to God's right hand. Such baptism with the spirit has been reserved for only those followers of Christ Jesus who become members of his body under him their Head. Concerning this the apostle Paul writes in his epistle to the consecrated ones at Corinth who were members of Christ's body, saying: "[For] the manifestation of the spirit is given to every man [in the body] to profit withal. . . . For as the [human] 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. 12:7-27.

BAPTIZED WITH HOLY SPIRIT

[11] Notably down to A.D. 1931, those consecrated ones who have and who show the proof of being made members of the "body of Christ" were baptized in water to symbolize their consecration to God; and God accepted them to be associated with Christ Jesus in the heavenly kingdom. Therefore God justified them graciously through faith in the shed blood of Christ Jesus and accepted them to be sacrificed with his Son in vindication of the name of Jehovah. Hence he begot them of his spirit or life force to

7. What does being baptized into the name of the Father mean?
8. Why must we be baptized into the name of the Son, and what does this mean?
9. Why must we be baptized into the name of the holy spirit, and what does this mean?

10. (a) What, then, does this show must be one's position toward God? (b) What other baptism could not follow water baptism unless one had taken this position, and when did such baptism begin?
11. Till when, in general, has such baptism been in effect? and what are the steps leading unto being baptized into the body of Christ?

become his spiritual sons, "heirs of God, and joint-heirs with Christ." As such spiritual sons God anointed them with his spirit to be his witnesses and servants in Christ, and thus they were baptized by his spirit into the body of Christ. That is to say, the spirit of God to do his work is upon the entire body of Christ, immersing it in its entirety, and all the members of the body are anointed through their Head Christ Jesus. (1 John 2:20, 27) Such body members must, if continually faithful to the end, be united with their Head in heavenly glory, beyond the life in the flesh.

[12] Since Christ Jesus laid down his earthly life in order to vindicate his heavenly Father's name, and since he laid aside all things of this earth and Jehovah God begot him to the heavenly life, therefore the baptism into the body of Christ means death with him, the human nature being laid down for ever. The apostle explains it to us, at Romans 6:3-11, saying: "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: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: 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 once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

[13] The apostle Paul refers to this same baptism into the body of Christ through the holy spirit, saying, at Galatians 3:27, 28: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Showing that it is a baptism into the death of Christ, which must finish up in actual death in each one's fleshly body in vindication of God's name, the apostle writes to the body members, saying: "And ye are complete in him, which is the head of all principality and power: . . . buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2:10-12) Such baptism into death, under tribulation that straitens one, is evidently what Christ Jesus designated when he said: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50) His baptism in water at John's hands had already been accomplished, but not so this baptism into death under the fiery test of integrity toward God. Jesus pointed to this same baptism into death when he said to James and John, who were once disciples of the Baptist and who had doubtless been baptized in water by him, these words: "Can you drink the cup which I drink? or undergo the immersion with which I am being overwhelmed [immersed]?" When they answered 'Yes', Jesus said: "You will drink the cup which I drink, and undergo the immersion with which I am being overwhelmed [baptized]." —Mark 10:38, 39, *Diaglott*.

[14] In harmony with such baptism into death, the apostle Paul said he made it his goal to know Christ, and "the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death". (Phil. 3:10) For the like reason, Paul spoke of those members of the body of Christ as being "baptized for the dead", that is to say, baptized to be dead ones with Christ Jesus in order that in the resurrection of the dead they might live with him in the heavenly kingdom.—1 Cor. 15:29; 2 Tim. 2:11, 12.

[15] It is to the baptism with the holy spirit that Ephesians 4:4, 5 refers, saying: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." The baptism is one in that all members of the body of Christ partake of such baptism with the one spirit; it is common to them all. This does not mean that water baptism is not required and enjoined with respect to those who become body members of Christ and who are anointed with the spirit. True, the apostle Paul does say: "Were ye baptized in [into] the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in [into] mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." (1 Cor. 1:13-17) But those words to the body members of Christ at the city of Corinth do not mean that Paul saw that water baptism was wrong or no longer proper and that he discontinued baptizing in water and confined himself exclusively to preaching. The facts are against such an arbitrary conclusion.

12 In effect, what does baptism into Christ's body mean? and how does the apostle Paul state it at length in Romans 6:3-11?

13 How does Paul refer to such baptism at Galatians 3 and Colossians 2? and how do Jesus' words to his disciples show the testing connected with such baptism?

14 What did Paul therefore make his goal? and why did he say suchlike are "baptized for the dead"?

15 Since Paul says there is "one baptism", does that mean water baptism is not required? and do not his words at 1 Corinthians 1:13-17 prove it?

[16] The Acts, chapter 18, tells of Paul's coming to Corinth and of the baptism of the above-named Crispus. After spending more than a year and a half at Corinth Paul left; and no direct record says he ever got back (Acts 20:1-3), but he wrote two epistles to the congregation there. After leaving Corinth, Paul came, in the course of his journey, to Ephesus, from which city, certain authorities (Weymouth, *Diaglott,* Horne, Smith, etc.) believe, Paul wrote his first epistle to the Corinthians. In spite of what Paul said in that epistle, Acts 19:1-7 narrates that Paul caused to be rebaptized the twelve men at Ephesus who were formerly baptized nominally with John's baptism, this time "in the name of the Lord Jesus".

[17] Still later Paul, when addressing the mob of infuriated Jews at Jerusalem, was not ashamed to confess the properness of water baptism but quoted Ananias' words to Paul after his conversion, namely: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) "And he received sight forthwith, and arose, and was baptized." (Acts 9:18) There exists therefore no proof for the argument of some that since the baptism of the spirit the baptism in water ceased to be of value and was dispensed with by the apostles and the early church; but all proof is the other way around. It is also manifest that baptism into Christ's death and into his body is not what is symbolized by the water baptism. It being God who determines and wills whether the consecrated one shall be baptized into Christ's body as a spiritual son, the immersion in water must picture simply the being submerged into the will of God, the consecration of the person to do God's will.

"OTHER SHEEP" BAPTIZED

[18] Today, and particularly since 1931, the majority of those who have come to the Lord Jesus Christ the Good Shepherd and been baptized in water have come indeed to do God's will concerning them. But the facts that have developed since, and the Scriptures that have been unfolded since, show that these thousands upon thousands of consecrated ones have to this day not had any spiritual hope raised in their hearts looking toward life in the spirit in heaven. They are looking forward solely to life on this earth under the Kingdom, and are eager by God's grace to survive the battle of Armageddon and, continuing obedient thereafter, never to die off the earth. Plainly, the water immersion they underwent could not symbolize being baptized into Christ's body and hence into His death. It must picture their consecration to the Most High God through Christ, to be dead and buried to their own natural will and to live in the future unto the doing of God's will, following after Christ Jesus with the remnant of his "little flock" of body members and doing the work now authorized to be done before Armageddon. The question may well be asked: Such baptism of these persons of good-will, who do not become members of Christ's body, is it authorized and supported by God's Word? Very evidently so!

[19] At 1 Corinthians 10:1, 2 it is written: "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." With the water cloud above them and with the waters of the Red sea on either side of them, the Israelites escaping from the Egyptian hosts were baptized unto or into Moses as Jehovah's mediator, the commander of His people, the visible earthly representative of God. There is this fact to note in this connection. When those Israelites passed dryshod through the Red sea there was a "mixed multitude" of non-Israelites of good-will with them, and these attached themselves to Jehovah's covenant people to worship and serve him with the Israelites. (Ex. 12:37, 38) Their being reported thereafter with the Israelites in the wilderness (Num. 11:4) shows that this mixed multitude of good-will also passed through the Red sea and were under the cloud and hence were baptized unto Moses as visible head of Jehovah's typical organization on earth. There, then, in type is to be found an argument and basis for the water baptism of the present-day "men of good-will", who were foreshadowed by that "mixed multitude".

[20] A like Scriptural basis arguing for the immersing of such good-will persons or "other sheep" of the Lord is found in the circumstance of Noah's day, to which 1 Peter 3:20, 21 refers. The eight souls that were saved in the ark included the three sons of Noah and their wives. Referring to their taking refuge in the ark and being enclosed therein with Noah and his wife, for salvation through the flood, the apostle Peter explains: "And immersion, a representation of this, now saves us; (not a putting away of the filth of the flesh, but the seeking of a good conscience towards God,) through the resurrection of Jesus Christ." (*Diaglott*) The seeking of a good conscience toward God or the craving of a conscience right with God is by making a complete consecration of oneself to God and then seeking to carry out such consecration. This consecration is

16 From where did Paul write 1 Corinthians? and what action at such place shows whether 1 Corinthians 1:13-17 means he quit water baptism?

17 How does Paul's address to the mob at Jerusalem give further proof on this issue? and why does water baptism not symbolize baptism into Christ's death and body?

18 What facts particularly since 1931 regarding baptized persons of good-will show further the proper meaning of water baptism?

19. How do the circumstances of the crossing of the Red sea with Moses furnish an argument and basis for water baptism of such good will persons?

20. What circumstance in connection with the flood of Noah's day is there that argues in the same direction?

what is symbolized by water immersion. Hence in the taking shelter of Noah's sons and daughters-in-law inside the ark subject to Noah we have another Scriptural illustration which argues for the fitness of water immersion on the part of those who become the "other sheep" of the Greater Noah today, Christ Jesus.

[21] Salvation, of course, is not gained solely by water baptism, as some would interpret the spurious verse at Mark 16:16 to mean, but is gained by carrying out that which is symbolized by the water baptism, namely, one's entire consecration to God through faith in Christ Jesus. The baptized one must continue faithful to God in the footsteps of the Son of God to realize eventually eternal life. Thus he must demonstrate by works of integrity the sincerity of his faith in God and in his provided Redeemer, Christ Jesus.

[22] Water baptism, then, being understood to symbolize the believer's unreserved consecration of himself to God, who is there to say that water baptism may not be practiced after the battle of Armageddon under the thousand-year reign of Christ Jesus and his body-members? Consecration to God will surely be in order then for those on earth who desire to gain everlasting life in the Paradise earth. The bringing forth of those in the graves who have done evil and who will come forth in a resurrection of judgment will not mean their automatic consecration to God. (John 5:28, 29) "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15); and certainly the unjust are not consecrated to God. The malefactor who died on the tree with Jesus, asking to be remembered by Him in his kingdom, died not consecrated. Nor will he come forth from the grave into the earthly Paradise consecrated. (Luke 23:39-43) He, and the other unjust ones who come forth in the judgment resurrection, will have to determine whether to consecrate to God and obey the King and Redeemer and thereby gain life by keeping their consecration vows even amid Satan's loosing at the end of the thousand years.

[23] Likewise, the children born after Armageddon to the "great multitude" of the Lord's "other sheep" who survive that battle and who thereafter carry out the divine mandate to "be fruitful, and multiply, and replenish the earth" will be obliged to make a personal consecration to God through the King Christ Jesus. They will have to fulfill such consecration, if they desire to attain to eternal life on earth.—Gen. 1:28; 9:1, 7.

[24] No more appropriate symbol of the unconditional consecration of all these ones to God could there be than that symbol which the Son of God himself performed at his being immersed in the waters of Jordan. But whether or not during the 1000-year reign of Christ, baptism in water of those consecrating to God by his King Christ Jesus is valid and according to the will of God unto this day, and until the antitypical flood of the battle of Armageddon.—See *The Watchtower,* October 1, 1916, page 294.

21 Is salvation gained solely by water baptism? and why?
22 Seeing that water baptism means what it does, then how about such a practice after Armageddon during Christ's reign?
23. How about the children born to the "great multitude" of Armageddon survivors?
24 (a) Why does there appear to be no more appropriate symbol of consecration? (b) Till when, at least, is such symbol valid and according to God's will?

QUESTIONS

THOSE who present themselves for water immersion should have the foregoing facts and Scriptural understanding in mind as they approach the one doing the immersing in water. They should go to this meaningful baptism seriously, not in a jocular frame of mind. When Jesus went to be baptized of John the Baptist, he was very prayerful-minded; he was grave and serious, as shown in the record at Luke 3:21.

As the candidates give themselves to be immersed in water, let them bear in mind that they have previously given themselves in whole and unlimited consecration to God through his Son Jesus Christ, to be dead and buried to their own natural wills and to live thereafter a new life through the doing of the divine will with the help and guidance of His holy spirit. No one can determine whether any of those being immersed since 1931 may in time be begotten by God's spirit to become one of his spiritual sons called with the heavenly calling, thereby taking the place of one who proves unfaithful and unworthy of a place in the heavenly kingdom with Christ Jesus.

Before the immersion by the administrator, there are proper questions to be asked of the candidates and to be answered affirmatively. The substance of such questions should be as follows:

Have you recognized yourself as a sinner and needing salvation from Jehovah God? and have you acknowledged that this salvation proceeds from Him and through his Ransomer Christ Jesus?

On the basis of this faith in God and in his provision for redemption, have you consecrated yourself unreservedly to do the will of God henceforth as that will is revealed to you through Christ Jesus and through God's Word as His holy spirit makes it plain?

Those answering Yes to both of these questions

are worthy, in the light of the Holy Scriptures, to be received and immersed in water. It is pleasing unto God and according to his will and is also commanded by him that such ones be thus baptized.

WHY WE QUOTE THE BIBLE

WHY do Jehovah's witnesses quote the Bible? The answer is, because the Bible is the Word of God and is the truth. The people living on earth prior to the time of Moses did not use or quote from a Bible. Why not? Because Moses himself wrote the first five books of the Bible at the dictation of Jehovah God. Prior to that time God had communicated with his faithful men on earth by and through his angels, spirit creatures. (Gen. 18:1-33; 19:1, 15) God spoke to Moses by his angel and gave him instruction what he should do when he left his father-in-law's home and went back to Egypt. Just before Moses' people, the Israelites, left Egypt, God made a covenant with them, and he used Moses as spokesman and mediator for that purpose. When the Israelites or Hebrews reached Mount Sinai after leaving Egypt, God there confirmed his covenant with them, giving to them his fundamental law written on two tablets of stone. Through Moses he also delivered to them his various statutes. God commanded Moses what to write, and Moses wrote as he was commanded; and thus came into existence the first five books of the Bible as arranged at present.

The Bible record shows that Jehovah God created man in his own image and likeness and that He made the earth for the habitation of man, and that he instructed the first man what he should do in order to maintain his integrity and proper standing before the Lord God. Satan the Devil rebelled against God, and later a horde of wicked angels with him; which crowd of wicked ones thereafter assaulted mankind to turn them away from God and to destroy them thereby. It is only reasonable that God would give to the obedient men who had withstood the Devil His own word, that they might be guided in the right way. This God did by his angels or messengers, for a time; and then in his own due time he caused his faithful servants to make a written record of his message to mankind, which is called "the Bible". God has preserved it since for the benefit of those who desire to know what is right. Moses was wholly devoted to the Lord God, and God chose him to write the books of the Bible that first appear. Thereafter other faithful servants of the Lord wrote portions of the Bible as God commanded them and dictated to them. One of those faithful servants wrote: "The spirit of the LORD spake by me, and his word was in my tongue." (2 Sam. 23:2) Another, the apostle Peter, gave further testimony as to the inspiration of the Bible, saying that holy men of God, that is, men devoted to God, spoke as they were moved by His holy spirit. (2 Pet. 1:21) Hence Jesus Christ freely quoted the Bible.

Some men say: "I do not believe there is an Almighty God, and hence I do not believe the Bible." Such men cannot see and understand the truth and are wholly ignorant of man's relationship to the Creator. The Devil has made men mentally blind; and this he has done lest the truth should shine into their minds. (2 Cor. 4:4) A sane and reasonable man, by merely looking about him and observing the things that exist, must know that there is a great Creator, who made all things that are visible; and that great Creator is revealed as the Almighty God and Framer of all things with wisdom beyond the penetration by man. One who does not believe God could never understand the truth, but must remain in darkness. It is written, and here we quote from Hebrews 11:6: "But without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The man who says there is no Creator is a fool; and we cite our readers to Psalm 14:1 on that. If a man puts himself in the fool class, that shows he is completely under the control of the Devil, who is man's worst enemy.

God does not force man to believe the truth, which truth is in His Word. He puts the truth before man and permits man to exercise his own desire and to accept it or not. God is light, figuratively speaking; and he it is who covers himself with light. (1 John 1:5; Ps. 104:2) His light of truth is not given to those who serve the Devil; and that is shown by the fact that the wicked angels of the Devil are restrained in darkness, unable to fathom God's purpose. "Light is sown for the righteous." (Ps. 97:11) The man who delights himself in the law of God and strives to walk righteously is a man who walks in the light and is blessed. —Ps. 1:1, 2.

The Bible was not written for fools, nor is this magazine published for the benefit of fools. The Bible was written and given to man for his aid and guidance, that such man of good-will and good purpose might be fully advised as to the right way to go and that he might stay on the side of God and refuse to serve the Devil. Hence 2 Timothy 3:16, 17 reads: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." This magazine attempts to put the Bible in a simple way before the people who want to know the truth. It is not expected that it will be appreciated or used by others. The Scriptures contain the Word of God, and the same are true and are the proper guide for the man who wants to know and to do what is right. "Thy word is a lamp unto my feet, and a light unto my path. Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying: but thy law do I love."—Ps. 119:105, 160, 162, 163.

Jesus, the perfect One, testified concerning God's Word as written in the Bible we quote, and he said: "Thy word is truth." (John 17:17) Let no man conclude, however, that the mere owning of the Bible or an occasional reading over its texts is sufficient to enable him to be wise. Many persons say: "I have the Bible and know what it teaches." And yet they are entirely ignorant of what it contains, and of the meaning thereof. The Bible is the

greatest storehouse of knowledge and wisdom. A man who desires to know the truth must study the Bible and thus study to show himself approved to God. He must not be ashamed to acknowledge to all that all good things proceed from the Almighty God. (2 Tim. 2:15) In this respect a meek person is at an advantage. A meek person is honest in his desire to learn; and if such a man applies himself to God's appointed way he is certain to learn; as it is written: "The meek will he guide in judgment: and the meek will he teach his way. All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies."—Ps. 25:9, 10.

Many religious clergymen deny the Bible. And why? Because they are not men of God, but are on the Devil's side. All "higher critics", so called, are in this class. Such men are wise in their own conceits and desire to shine in the eyes of other men and have the honor and praise which properly belongs to the Almighty God. Thus they show themselves in the Devil's company. They possess worldly wisdom; as it is written: "For it is written, I [God] will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Cor. 1:19, 20, 25.

The opinion of a man is of no value whatsoever if that opinion expressed is contrary to the Word of God and cannot therefore be backed up by proper quotations from the Bible. If you follow the teachings of men you are certain to remain in darkness. All men are by nature imperfect, and men grow in knowledge and wisdom only when they seek to know and to do the will of God. For that reason the man who denies the Bible as the inspired Word of God is a foolish person, whether that man be a clergyman or chimney sweeper. To trust in the opinion of man is folly and leads to certain destruction. To quote Psalm 146:3: "Put not your trust in princes, nor in the son of man, in whom there is no help." But to learn of and trust in and follow God's direction leads to life and happiness. "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." (Prov. 3:5, 6) "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) If a man desires to know the truth, he must then prove all things by the Word of God, which is true, and must hold fast that which is in harmony with the Word of God. All things else are on the side of man's enemy, Satan the Devil.—1 Thess. 5:21.

The Devil is the prince of darkness, and he puts forth his best endeavors to keep the people in ignorance of the truth and, therefore, to hold them in darkness. Why do religious leaders, the clergymen, including the Roman Catholic "princes of the church", try to keep the people from studying and understanding the Bible? Why have they instructed the people of their congregations to refuse to read anything that explains the Bible? Why do they tell the people to destroy books, and magazines, such as this one, that present the Bible view as far as possible? The answer is, Because they are the agents and representatives of the Devil, whether they are aware of that fact or not. That must be so, because he who is not for the Lord is against him; for which we quote Jesus at Matthew 12:30. For selfish reasons they desire to keep the people in ignorance, so that the clergy may hold the people in subjection to them, and may receive the honor and plaudits of the people, and, not least of all, may collect the financial support that comes by reason of the influence they have over the people, whereby they are able to make merchandise of them.

SAMUEL, ZEALOUS FOR THEOCRACY

PERFECT rule emanates from Jehovah God alone. He is the great Theocrat. Hence any other form of government falls far short of the perfection of true Theocratic rule. Monarchies, democracies, dictatorships, none of them compare with Theocracy. Mankind in general today have lost sight entirely of such a God-directed government in their confused clamor for various orders of man rule. Even the imposing pile of human failures in government that has accumulated down through the centuries of history does not shock them into sensibility, but in these "last days" the same generation wades through its second bloody world war in pursuit of the same will-o'-the-wisp that so completely eluded them following World War I. But many are realistic enough to look beyond the rosy promises of politicians and see the many divisive forces at work which doom postwar unity even before global war's end, and they wonder. Let such turn their hopes and energies from man rule and demon rule to Jehovah's Theocracy, and be zealous for it. Let them be as zealous for it as was the prophet Samuel.

Samuel's birth was in answer to a fervent prayer of his mother Hannah, which vowmaking prayer consecrated him to lifelong service of the Theocrat. He never deviated therefrom. As soon as he was weaned Hannah took him from his birthplace in Ramah northward to the tabernacle at Shiloh, there to leave him with high priest Eli (1 Sam. 1:11, 19-28) Samuel's ministry came at a crucial time, at a time when worship of Jehovah was at a low ebb in Israel. Eli and his sons did not fulfill their priestly duties, and the baseness of his sons in particular turned many from Jehovah's service. Burning zeal for Theocracy was wanting. As a result, "the word of Jehovah was rare in those days; there was no widely spread vision." (1 Sam. 3:1, *Am. Stan. Ver.*, margin) There was no full revelation and widespread teaching of Jehovah's word to the people. But with Samuel's rise a new force pervaded Israel. Here was one whose zeal for Theocratic order made him usable to God, and this third chapter of First Samuel discloses him receiving an "open vision" from the Lord. It was a message of doom against the iniquitous house of Eli. Ever thereafter Jehovah

was with Samuel, and throughout the length and breadth of the land of Israel he was recognized as the prophet of Jehovah.—1 Sam. 3:2-21, *Am. Stan Ver.*

The next incident wherein Samuel figured prominently is recorded in the seventh chapter. Many years have passed. The ark had been located for twenty years at Kirjath-jearim, whither it had been brought after its seven-month captivity by the Philistines. Israel lamented after the Lord, and Samuel bid them to put away the heathen gods they worshiped and turn to Jehovah. Israel obeyed, and Samuel called an assembly in Mizpeh. The Philistines, being good religionists and demon-worshipers, opposed such freedom of worship of Jehovah. With their fanatical religious ire fully aroused, they moved against the Israelites to do battle. The Israelites beseeched Samuel, "Cease not to cry unto the LORD our God for us, that he will save us." And "Samuel cried unto the LORD for Israel; and the LORD heard him". Jehovah thundered forth destruction from heaven upon the hated Philistine oppressors, and Israel joined in the victory fight and smote the confused and terrified enemy hosts.—1 Sam. 7:8-11.

Jehovah heard Samuel. This fits well with Samuel's name, which means "heard of God; name of God; appointed of God". In further appropriateness to his name, Samuel honored God's name and Theocratically recognized his appointment as judge and prophet as being of God. The Israelites also recognized this latter fact. Apparently the blow Jehovah delivered against the Philistines was a crushing one. It seemed to put them in full rout, and touched off a campaign of liberation of Israelite cities. (1 Sam. 7:13, 14) The occasion was also a turning point in Israel's life, in that they had abandoned their worship of demon gods. Samuel served zealously and tirelessly to keep them informed on Theocratic order. It appears that as a servant to his brethren he had mapped out a route to follow in covering the territory of Israel. "He went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD."—Vss. 16, 17.

In his old age the most momentous event of Samuel's life occurred. It was one which grieved him greatly, for it meant a rejection of Theocratic rule on the part of the people. His sons did not walk in his ways, but took bribes and perverted justice when he made them judges over Israel. The people had no confidence in them, and they had no confidence in the Lord to raise up a suitable successor to the aging Samuel. So the elders of Israel gathered unto Samuel in Ramah and demanded: "Make us a king to judge us like all the nations." They preferred a monarchy to a Theocracy. Samuel was displeased and distressed, but Jehovah pointed out to him: "They have not rejected thee, but they have rejected me, that I should not reign over them." Thereafter Samuel by inspiration foretold the manner of king theirs would be. It was a picture of loss of freedom and regimentation and taxation, and ultimately of bitter crying unto the Lord because of the king. Nevertheless, the people were set in the evil purpose. They wanted man rule; they were to have it, with all the sorrows and miseries it entailed.—1 Sam. 8:1-22.

Thereafter Samuel met Saul, conversed with him, dined with him, and walked abroad with him. Jehovah indicated Saul as Israel's first king. Hence, "Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?" (1 Sam. 10:1) This was Saul's first anointing. Public announcement of Saul's kingship came shortly thereafter. Samuel called an assembly in Mizpeh. With the introductory remarks that they had rejected Jehovah, the God who had saved them from all their adversities, and demanded a human king, they were told to present themselves before the Lord by tribes and thousands and families and individuals. By lot the tribe of Benjamin was chosen, and the elimination continued till Saul was indicated as king. The people rejoiced and shouted over the unhappy event, a rejection of Theocratic rule.

After a victory by Saul over the Ammonites an assembly to renew the kingdom was called by Samuel. He made them witness to the fact that he had defrauded none. Also he said, "Behold, my sons are with you." This seems to intimate that, unlike Eli, Samuel did not retain his sons in public service when they proved unfit, but put them back in the rank and file of the people. He further told them that if they and their king obeyed God, then blessings would follow, but if not, woe unto you! He then demonstrated to them the evil of their request for a king: "Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared." (1 Sam. 12:2, 14-18) Rain in wheat harvest was rare indeed, nothing short of miraculous.

Samuel's next meeting with Saul was to announce Jehovah's rejection of him as king, only two short years of his reign having elapsed. The kingdom would not continue in the house of Saul. (1 Sam. 13:1, 8-15) The rejection is strengthened later at the time of another act of disobedience on the part of Saul. On that occasion Samuel himself rectifies the wrong by having King Agag of the Amalekites brought forth. Agag came mincingly, and said: "Surely the bitterness of death is past." But Samuel was not one to "let bygones be bygones" when it constituted a violation of God's law. He "hewed Agag in pieces before the LORD in Gilgal", and left the mangled remains lying there as a testimony to the wicked Saul. Samuel never went to see Saul again, though that one did come to see Samuel with intent to injure one who had fled to Samuel for protection.—1 Sam. 15:1-35; 19:19-24.

In between these two rejections of Saul Samuel is instructed by the Lord to anoint another in the disobedient king's place. On that occasion Samuel learned that Jehovah does not judge as does man, by the outward appearance, but that the Almighty looks upon the heart. The children of Jesse pass before Samuel, and lastly the youngest, the shepherd lad David, appears: "Arise, anoint him: for this is he," Jehovah commands. "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David." Thus Samuel was privileged to anoint the second king of Israel, but the first king of the typical Theocracy; for it was

with the reign of the beloved David that Israel as a kingdom became typical and pictorial of The Theocracy with Christ Jesus as King.—1 Sam. 16:7, 12, 13.

Samuel, in anointing David, was not seditious against Saul. Saul was seditious against Theocracy, which Samuel always supported, regardless of individuals. He was used by the Lord to write probably the first twenty-four chapters of 1 Samuel. First and Second Samuel were originally one book in Hebrew manuscripts, and it was probably completed by Nathan and Gad. (1 Chron. 29:29; 1 Sam. 10:25) Samuel was the first of the regular succession of prophets, and probably founded, and certainly headed, a school of prophets. (1 Sam. 19:20; Acts 3:20-24) He died at the place of his birth, Ramah, and was buried there with great lamentation. (1 Sam. 25:1; 28:3) His zeal for the Theocracy makes him an example to follow and qualifies him for a position as prince in the "new earth" under Theocratic rule. (Hebrews 11:32) Wise persons today will not fall in with widespread clamor for a "king" or form of man rule and thus reject God as King over them, as did the Israelites long ago. To the contrary, they will reject postwar makeshifts and human experiments in government and accept Jehovah's Theocracy.

FIELD EXPERIENCES

BACK-CALLING AND BOOK STUDIES (ENGLAND)

"Just before the London convention I came in contact with a lady to whom I lent a book *Children*. Calling back upon her a week later, I was asked whether she could not buy the book; to which I replied, Yes. I called again the following week, but was told that the lady had 'closed the book' because she had read in it that the dead are dead and not alive somewhere else. I immediately tried to explain, but was not successful. I promised to call the next week with the *Children* Questions booklet, in order to study with her the page in question and let the Bible give the answer. This was indeed a great success. The lady has now arranged for a *New World* book study in her home, and has actually been out with the printed cards, inviting her neighbors to the study. Already two of her neighbors are attending, and we are looking forward to shortly having a group study established."

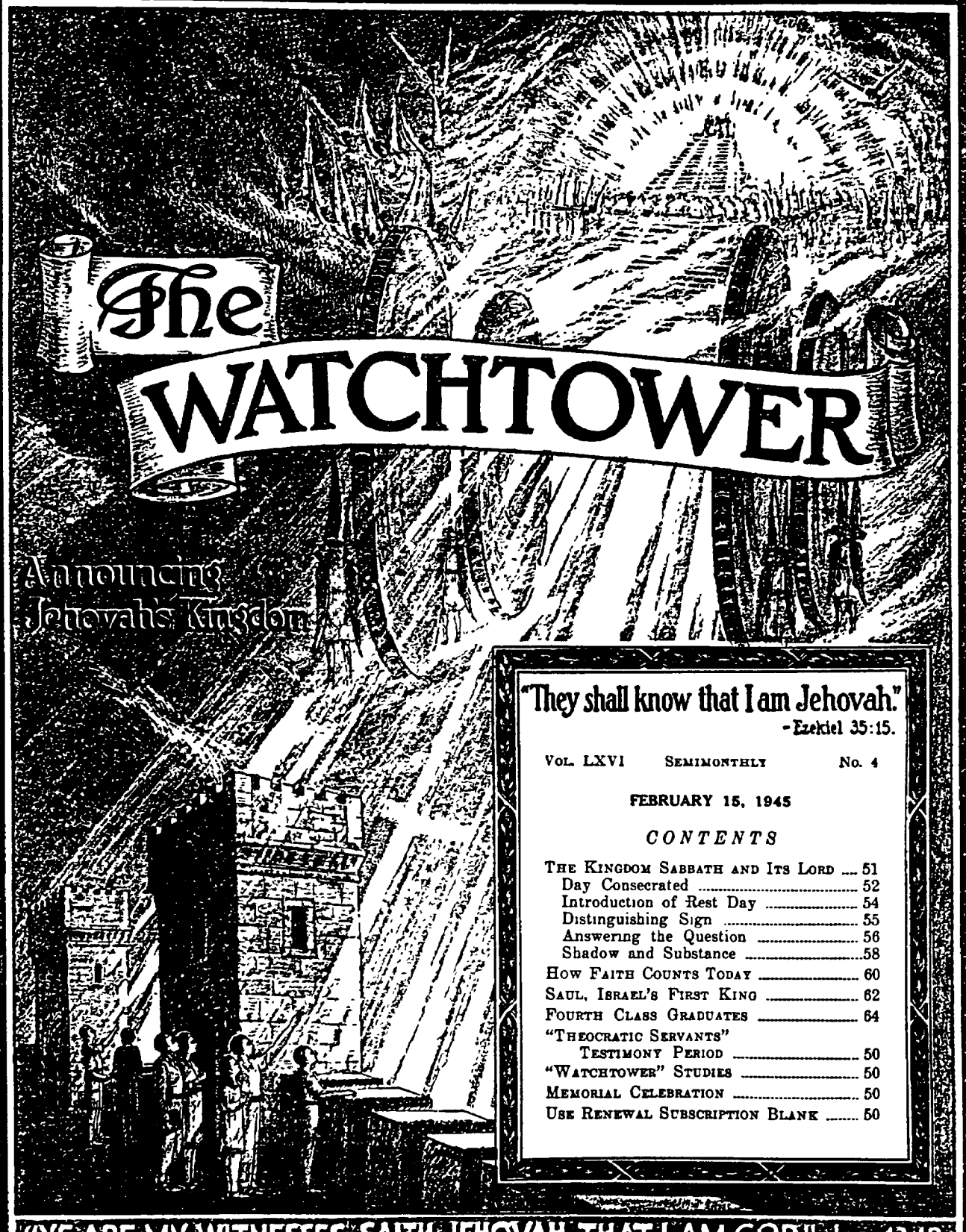
"A few weeks ago I met a lady on the house-to-house work who, although well disposed, could not then spare time to listen, as it was dinnertime. I suggested calling back at a more opportune time, this being arranged for the following Wednesday afternoon. On my return a book study was commenced, and this was carried on for several weeks, the lady showing very great interest in the organization. August we immediately invited her to come with us to London. She expressed a keen desire to come for the three days of convention, although this would mean bringing her young baby only nine months old with her. In the meantime she had been witnessing to all her 'in-laws', with the result that her young brother-in-law also arranged to attend the Assembly. She certainly enjoyed every minute in London and inquired about immersion in water. At the Assembly she shared for the first time in the witness work. This shows the value of the book study, because all this took place within two and a half months of her first contact."

"WE CONTACTED THE LADY (BRITAIN)

at one of our *New World* studies. This lady, who lives on an isolated farm on the fells, arranged to attend the study at her auntie's whilst in town. She asked many questions and took all the new literature we had with us. We arranged to call at her home the following week. After a strenuous ride we arrived at the farm, to find the lady was all prepared and had also invited some of her friends in to join the discussion. Finding she had some fairly recent literature, we asked her how she had obtained it, seeing she had not been in touch with J. w's for a considerable number of years. She replied that after hearing J. w's had been to the nearest village, she visited some of the villagers and took any literature the party didn't want. We had a lively discussion, many questions being asked, and the lady literally drinking in the truths. To a Church of England person present she declared: 'In future I shall study my Bible instead of attending church.' She is hoping that her husband and two daughters will become more interested; meanwhile she intends to gain all the knowledge she can, so that she too can be one of Jehovah's witnesses."

HOW PERSEVERANCE WON (PENNSYLVANIA)

"I am a car-driver of a group, one of whom placed a bound book. Later he made the back-call. The people were very kind, but he could not start a book study. Another of the group tried, but also failed. I realized it was my responsibility to try. I took the phonograph and 'Fill the Earth' lecture and played it for them. I asked how they enjoyed it. They said: 'All right.' I told them I would come the next week, for they might have questions by that time. I went, taking *'The Truth Shall Make You Free'* question booklet with me. Yes, I spent an hour with them, studying the book. I asked: 'Could I spend an hour like this every week with you?' The lady answered: 'Oh, then the others will be fussing again!' 'Who? the neighbors?' 'Yes.' I compared Noah's time with Armageddon, explained the Kingdom condition, and told her our responsibility to get into that kingdom: 'Shall we obey God or men? Shall I come next Tuesday evening and tell you more about this at no cost to you?' 'Yes, then we'll tell you whether you should continue.' The following week when I got there I found them sitting around the table each having a Bible, waiting for me. Next week the same thing happened. The third week it snowed so much that I was afraid to go. The Lord spurred me on, and again they were waiting for me. The daughter, who had stayed home from work because of the weather, took part in the study and even asked questions. I had loaned them two books for the study. The oldest son asked: 'Can I buy this book?' 'You may have them both on a contribution of 50c; then you can study during the week.' He contributed for his, and the lady contributed for the girl's book. The back-call is now quite interesting. This past week a younger son stayed home to attend the study, and also accepted the book to study through the week."



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"THEOCRATIC SERVANTS" TESTIMONY PERIOD

The testimony periods of 1945 have opened up with the "Theocratic Servants" Testimony Period, during this month of February. This is also the second month of the special campaign to obtain more subscriptions for the Theocratic magazine *The Watchtower*. The attractive campaign offer will therefore continue to be extended by all Theocratic servants, namely, a year's subscription for this magazine, together with a premium of a bound book and a booklet, all on the contribution of the regular subscription rate, which is $1.00. Where possible, *"The Kingdom Is at Hand"* should be the premium book offered. During this Testimony Period the new booklet *One World, One Government* is being released, and this should be the premium booklet. This midwinter month should not be let retard the *Watchtower* campaign because of cold and storm, but countermeasures should be arranged to keep on pressing this important educational effort. We are anxious to help all who want to serve the great Theocrat by a part in this gospel-preaching work, and we urge those without contact with local service groups to write in for necessary references. One important item not to be overlooked is to fill in report slips on the month's work.

"WATCHTOWER" STUDIES

Week of March 18: "The Kingdom Sabbath and Its Lord," ¶ 1-21 inclusive, *The Watchtower* February 15, 1945.

Week of March 25: "The Kingdom Sabbath and Its Lord," ¶ 22-43 inclusive, *The Watchtower* February 15, 1945.

MEMORIAL CELEBRATION

The time to celebrate the Memorial this year is after 6 p.m., Standard Time, on Wednesday, March 28. At an agreed hour, let each company assemble on that night, and the anointed ones thereof partake of the emblems, their companions the "other sheep" being present as observers. Before the Memorial emblems are partaken of, let a competent brother deliver a brief discourse extemporaneously or read paragraphs selected from past *Watchtower* articles on the Memorial to those assembled. Since the breaking of bread and drinking of wine both symbolize the death in which Christ's body-members share, both the bread and the wine should be served together at partaking, the bread being unleavened and the wine red. Most certainly Jesus and his disciples used red wine to correspond with his blood poured out in death, and we should harmonize with them. Let all companies or groups report their celebration, showing both the total attendance and partakers.

USE RENEWAL SUBSCRIPTION BLANK

The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI FEBRUARY 15, 1945 No. 4

THE KINGDOM SABBATH AND ITS LORD

"The Son of man is Lord even of the sabbath day."—Matt. 12:8.

JEHOVAH God, the Creator of this earth, found great refreshment on the seventh day of his creative period. The six preceding days of continual creative activity had not wearied or fagged him, so that he needed to halt, rest up and recuperate. "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength."—Isa. 40:28, 29, *Am. Stan. Ver.*

[2] There must, then, be a reasonable explanation of Jehovah's being refreshed, when he states: "In six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." (Ex. 31:17) His resting was because he had brought to pass his creative work as he had purposed, and hence he ceased from his creative work as respects the earth. At such height of accomplishment it was that he surveyed his finished work; and "God saw every thing that he had made, and, behold, it was very good". (Gen. 1:31) For such reason, then, Jehovah God could feel refreshed, that is, he could enjoy the exhilarating pleasure of having accomplished his will. At that time, he tells us, "the morning stars sang together, and all the sons of God shouted for joy." (Job 38:4-7) What a joy must have been God's own as he saw brought to a finished state his creative work that so delighted his heavenly sons and caused them to sing his praises! They acknowledged him as the Universal Sovereign, the Master and Owner of all He surveyed.

[3] Why did the Creator divide up the time of creative work into six days? And did he consider that the number *six* marked a complete cycle of time or a complete round of conditions and developments? Or just when did he consider the great time period with regard to our earth as completed and come to the full? Showing that he did not stop with six epochs, his divine Record says: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Because *rest* sometimes carries the thought of laying off and taking it easy for bodily recovery, the modern translation (*Smith-Goodspeed*) of Genesis 2:1-3 reads better in saying: "Thus the heavens and the earth were finished, and all their host. On the seventh day God brought his work to an end on which he had been engaged, desisting on the seventh day from all his work in which he had been engaged. So God blessed the seventh day, and consecrated it, because on it he had desisted from all his work, in doing which God had brought about creation." It must be that only as regards our earth did Jehovah desist from creative activity, having finished his work to the extent desired. It is neither reasonable nor Scriptural to think he halted operations as respects all the rest of his universe.

[4] The "seventh day" on which God desisted from his work toward this planet is not to be understood as a 24-hour day. This seventh day stands related to the preceding six days of creation; and all the evidence is to the effect that all of those six days were much longer than 24 hours each; in fact, they were great periods of time thousands of years long. Just consider the following physical fact:

[5] During the flood of Noah's time it took forty days and nights of continuous rainfall for the water canopy to be dissolved that had been enveloping the earth and revolving about it. That water canopy was but the last of the great rings of vaporizable matter that the terrific heat of the molten earth had caused to be thrown off and to ascend to the skies and form stupendous rings. One outside the other, all these rings encircled the earth at the equator like wheels

1. What was the Creator's personal experience on the seventh day of the creative period?
2. What is the reasonable explanation of the expression that He "was refreshed"?
3. (a) How do we know that Jehovah did not consider the six days as being the complete cycle of developments? (b) In what respect did he desist from all his work on the seventh day?
4. Why, evidently, is the "seventh day" not a 24-hour day?
5. How long was the rainfall in Noah's day? and how had the natural conditions been built up for such a thing?

within wheels. In the course of creation, by the controlling power of the Creator, these rings fell one after another toward the earth and spread out over it like swaddling bands. They were later precipitated to earth's surface in devastating deluges.

6 It was on the second creative day that "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament [or expansion] from the waters which were above the firmament: and it was so". (Gen. 1:6, 7) If it took forty days for the waters of the last remaining ring aloft above the firmament to be deluged down upon this globe, in what must have been a swift descent, then it must have taken a much longer time for those vaporizable elements to be raised from the seething earth to the skies to form the many vast rings, rings like those encircling the planet named "Saturn". How many of such rings were precipitated to the earth as global deluges during the second creative day the Bible does not disclose. It does indicate, however, that the second day and the other working days were each of seven thousand years' duration, because the seventh day, on which God desisted or rested and was refreshed, is likewise seven thousand years long. Hence, man being created toward the close of the sixth day, he was put upon this earth toward the end of 42,000 years of earth's preparations. So the grand cycle of seven "days" adds up to 49,000 years. The Bible time-schedule indicates that slightly more than a thousand years of this great cycle remains yet to be run.

DAY CONSECRATED

7 The particular Hebrew word used at Genesis 2:1-3 which is translated "rested" is the word *shà-băth'*, from which the word *săb'bath* is drawn. Certain religionists insist that there at the very beginning of man's creation God fastened the sabbath-day law upon his human creatures; and they call Genesis 2:1-3 to their aid as proof. Let such religionists and all others note that the "day" which God blessed and sanctified or consecrated back there was not a 24-hour day. It was and is the "seventh day" of equal duration with each of the six preceding days of creative work. According to the reckoning of the seventh-day sabbath-observing religionists, they claim man was created after the animals on the sixth 24-hour day of creation. Had that been so, then the first full day of man's existence would have had to be a sabbath rest-day for man without having begun or completed a week's work. However, the Scriptures make it plain that God's "seventh day" is longer than from sunset to sunset, just as the word *day* could not mean a 24-hour period when Genesis 2:4 says: "These are the generations of the heavens and of the earth when they were created, in the *day* that Jehovah God made earth and heaven." (*Am. Stan. Ver.*) According to the Scriptures the "seventh day" is still continuing on the part of the Creator, Jehovah God.

8 Seeing that the day has been marked by the rebellion of the great sabbath-breaker, the Devil, and by the invasion of sin and death among the ranks of men and thereby great reproach has been heaped upon Jehovah's holy name, how, then, has God blessed and sanctified this day? In this way: At the beginning of the "day" Jehovah blessed it, pronouncing it good and to his glory and for the benefit of faithful creatures. At its ending in His due time the "day" will likewise be blessed, for the cursed conditions will then be entirely removed. He sanctified or consecrated this "day" to his holy purpose, in that from its very beginning he ordained that it should vindicate him as the Creator of that which is good and as the Maintainer and Preserver of such. And the end of this "seventh day" will yet prove that his original purpose in creating this earth and putting man upon it has not been thwarted but has been gloriously realized in proof of his Godship, his supremacy and his all-power. By the end of this "seventh day" the earth will be a beauteous paradise, everywhere like the garden of Eden. It will be filled with righteous human creatures all in harmony with the Creator and acting as his representatives in having dominion over the birds and fishes and other living things which creep about upon the earth. Hence this very fact that Jehovah blessed and sanctified this "seventh day" proves that the "end of the world", of which his Word speaks, does not mean and could not mean the destruction of this earthly globe and the starry heavens above.

9 The foregoing facts are not meaning to say that Jehovah God did not in process of time establish by law a 24-hour sabbath-day toward certain men on earth. He did enjoin such a sabbath observance; but toward whom, and to continue how long? That which is written at Genesis 2:1-3 cannot be taken to mean that God made the perfect Adam and Eve subject to sabbath-day regulations in Eden. When God put man in the garden of Eden to work at dressing and keeping it and warned him against taking the road that would lead to sure death, God made no mention about breaking any sabbath-day requirement, but did forbid his eating of the tree of the knowledge of good and evil. When God blessed

6 (a) What was created on the second day, and how long, evidently, was the day? (b) How long, then, is the complete creative cycle, and how much of this remains yet to be run?
7. From what is the word "rested" translated? and what difficulties arise from claiming the seventh day to be 24 hours long?
8. In view of the entrance of rebellion, sin and death, how could it be that Jehovah has blessed and sanctified the seventh day?
9. Why are there no grounds for taking Genesis 2:1-3 to mean that God subjected Adam and Eve to sabbath-day regulations?

the perfect Adam and Eve and gave them the divine mandate to fill the earth with righteous offspring and to subdue the earth and have dominion over the lower living creatures, God included no command with reference to a sabbath-day observance. The temptation by Satan, and the sin by Adam and Eve, were not in regard to breaking any sabbath-day law. If Jehovah God did not state such a law to them in Eden before they sinned, then certainly he did not issue such a law to them after they were driven out of Eden as sinners. And there is no record that He did so.—Gen. 2:15-17; 1:28.

[10] What, then, about the number *seven*, which occurs 61 times in the book of Genesis alone? Just how much Jehovah God disclosed to Adam in Eden regarding the earth's creation is not recorded, and it does no good to guess. But that the Lord God early brought to man's notice a special significance attaching to the number *seven* is certain. His decree concerning the murderer Cain said: "Therefore whosoever slayeth Cain, vengeance shall be taken on him *seven*fold." That the significance of *seven* as denoting completeness was grasped by men is seen in the fact that Cain's great-grandson Lamech caught up and applied the number and said: "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."—Gen. 4:15, 23, 24.

[11] The number *seven* became more prominent with events connected with the great flood. God told Noah: "Take to thee by seven seven, the male and his female," of clean beasts, but two each of the unclean beasts; "for yet *seven* days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." After Noah and his family and the animals went into the ark during this seven-day period, "it came to pass after seven days [(*margin*) on the seventh day], that the waters of the flood were upon the earth."—Gen. 7:1-10, with marginal readings.

[12] This divine consideration for *seven* was not lost upon Noah, for in the ark he observed it. Noah's ship log showed that the ark grounded on the mountains of Ararat the seventeenth day of the seventh month of the year. After allowing time for the waters to subside Noah sent forth a raven and a dove. On the dove's return Noah pulled it to him into the ark. "And he stayed yet other seven days; and again he sent forth the dove out of the ark." After the dove returned with an olive leaf in its beak, Noah "stayed yet other seven days; and sent forth the dove; which returned not again unto him any more". Then, a full solar year after having been shut up in the ark, Noah and his family and the animals went forth from the ark of preservation. (Gen. 8:4) While the foregoing does reveal that God's faithful witness Noah divided up the time into periods of seven days, it does not show that Noah and his family kept a strict sabbath-day rest on the seventh day, doing no work thereon. In the everlasting covenant which God made immediately afterward and which he signalized by the producing of the rainbow, there is no reference to any sabbath-day observance; and the repeating of the divine mandate to Noah and his sons does not include any command as to sabbath observance. This lack of reference to a sabbath-law is not to be interpreted to be because they had already been keeping such down till then and the law needed no repeating; but it was certainly because no such sabbath regulation had been put upon men till then. There is no Bible record contrariwise.—Gen. 9:1-17.

[13] Religionists argue that Abraham was under a sabbath-keeping law. In support of this they quote Genesis 26:4, 5, namely, God's words to Abraham's son Isaac, saying: "In thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." This, however, is no proof that the "commandments" included a commandment concerning a seventh-day sabbath-keeping. God's commandments to his obedient creatures are not the same at all times, but some are commanded to do certain things and others are not. Only Abraham was commanded to offer up his beloved son for a burnt-offering, and Abraham proceeded to the limit to obey this commandment. But none of God's faithful servants since Abraham have been so commanded. Abraham was commanded to be circumcised first when he was 99 years old; but no followers of Christ Jesus are under divine commandment to be so circumcised.—Genesis, chapters 17 and 22.

[14] The later evidence is against any argument that Abraham was under a sabbath-day obligation by express commandment of Jehovah God. Nor is it any proof to the contrary of this that Abraham's grandson Jacob said to Laban his father-in-law: "I will work seven years for you in return for Rachel, your younger daughter." When the marriage time came and Laban substituted his older daughter Leah, and Jacob objected, Laban said: "Finish the week's festivities for this one, and then I will give you the other also, in return for another seven years' service with me." "Jacob did so; he finished her week's

10. How, then, about the number "seven" in the book of Genesis, and the first application of the number to man and by man?
11 How did the number "seven" become more prominent in connection with the Flood?
12. How did Noah show regard for the number "seven"? and yet why are there no grounds for thinking him to be placed under sabbath-day law regulations?
13 From what Scripture statement do religionists argue Abraham was under a sabbath commandment? but why is this argument not valid?
14. What dealings between Jacob and Laban are used to argue to the contrary of the above?

festivities, and then Laban gave him his daughter Rachel in marriage; . . . Thus he had to work with Laban another seven years."—Gen. 29:18, 27-30, *Smith-Goodspeed; Douay.*

15 The use of the word *week,* while allowing for the dividing up of the year into weeks of seven days each, does not prove a sabbath observance on the seventh day. By using the word *week* Laban surely did not mean that Jacob was to rest the seventh year of the week of seven years; neither did Jacob take such a year-long rest or sabbath. Nevertheless, the number *seven* was understood as marking completeness. Doubtless for this reason the Hebrew word for "swear" (*shă-bă'*) really meant "to seven". Hence, the well beside which King Abimelech and Abraham swore over seven ewe lambs was called "Beer-sheba", meaning "well of the oath".—Gen. 21:28-33; also 26:32, 33.

16 Now, although the seventh day of the week may have been looked upon as specially marked by the Lord with his favor, that does not prove he had enjoined a seventh-day commandment upon Abraham, Isaac and Jacob. Their faithful keeping of the commandments of Jehovah God did not require sabbath-keeping, any more than it required Jacob, who married two living sisters Leah and Rachel, to keep God's commandment later given to Jacob's great-grandchildren, namely: "You must not marry a woman in addition to her sister as a rival wife, having intercourse with her as well as with the other, while she is alive." (Lev. 18:18, *Smith-Goodspeed*) When the sabbath-day law did not apply, it was no lawbreaking not to keep sabbath. Hence Abraham's righteousness toward God was no more dependent upon sabbath keeping than it was upon first being circumcised.—Rom. 4:3-13.

INTRODUCTION OF REST DAY

17 The Hebrew word *shăb-bàth',* meaning "cessation; rest", first occurs in Scripture at Exodus 16:23, and it marks the time of the introducing of the sabbath law. Observe that this putting in force of a sabbath law was not toward all mankind in general, but toward a special nation, Jehovah's chosen people of Israel. Through Moses as mediator with God, the children of Israel had entered into covenant relationship with Jehovah God over the shed blood of the passover lamb slain in Egypt. Hence Jehovah God redeemed and delivered them from oppression in Egypt and they were a nation subject to his Theocratic law. He speaks of the "covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt". (Jer. 31:32) While leading these Israelites through the wilderness toward Mount Sinai in Arabia, where he purposed to inaugurate the law covenant toward them, Jehovah miraculously provided food to sustain them, in the form of "manna". On the sixth day of its falling he commanded the Israelites to go out in the morning and gather in twice as much as on each preceding day. Why? Moses tells us, saying: "This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." It did not spoil by next morning, the sabbath morning.

18 "And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather [indicating no sabbath observance up till then], and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." (Ex. 16:23-30) Thus by miraculously withholding manna on the seventh day, Jehovah God enforced this seventh-day sabbath law upon the Israelites. Down in Egypt was no place to institute the sabbath upon the Jews. Especially not, when they were the slaves of demon-worshiping Egyptians and when Pharaoh as king objected to interference by Moses and Aaron and said: "Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. . . . Behold, the people of the land now are many, and ye make them rest [*shă-băth'*] from their burdens." (Ex. 5:4, 5) But now, out in the wilderness as a delivered people, the Jews were free to begin observing the sabbath law which Jehovah God introduced to them through Moses.

19 While informally given out in the wilderness, the sabbath-day law was embodied in the code of laws which Jehovah God formally gave to the Jews through Moses when inaugurating the law covenant at Mount Sinai. It was made the fourth of the Ten Commandments there given, and was stated in these words: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son,

15. Why does Laban's use of the word "week" not necessarily mean a seventh-day rest back there? but how is it further shown that "seven" was understood to mean completeness?
16. Why was it no lawbreaking for Abraham, Isaac and Jacob not to keep weekly sabbath?
17. Where, how, and to whom was the weekly sabbath law first given?
18. Why there, and not down in Egypt, was it fitting to introduce the sabbath law?
19. (a) In what was that sabbath law incorporated, and how was it stated? (b) What is the significance of the word "Remember" in that commandment?

nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it." (Ex. 20:8-11, *Am. Stan. Ver.*) The command "Remember" did not mean they had kept the sabbath day prior thereto, except it be in the wilderness, from the time of giving the manna onward, but "Remember" was a command warning them lest they forget in the future to hold the day sacred. The day was to be a reminder of Jehovah's great rest-day after preparing the earth and putting man upon it; and now his covenant people must refrain from labor upon that day just as Jehovah desisted from his works of creation respecting our earth when his great seventh "day" began.

[20] The weekly sabbath was to be commemorative of even more than that. It was to remind them of how Jehovah had delivered them from the continual toil in the furnace of affliction as slaves of the demonized Egyptians. "And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and observe to do them. Jehovah our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers [Abraham, Isaac, and Jacob], but with us, even us, who are all of us here alive this day. Jehovah spake with you face to face in the mount out of the midst of the fire . . . , saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. . . . Observe the sabbath day, to keep it holy, as Jehovah thy God commanded thee. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day."—Deut. 5:1-15, *Am. Stan. Ver.*

[21] In the above words it is distinctly stated that the forefathers of the Israelites, including most prominently of all Abraham, Isaac and Jacob, and the twelve sons of Jacob, were not under this law covenant. This fact joins in arguing that they were not under obligation to do what is stated in the Fourth Commandment, namely, keep the weekly sabbath-day holy by a complete rest thereon. But, as Moses further said to God's chosen people of Israel: "And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone. And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it." (Deut. 4:13, 14, *Am. Stan. Ver.*) Thus the commandment concerning the sabbath was a component part of the covenant (*ten* being a numerical symbol of earthly completeness), and it could not be separated from the covenant. It is certain, therefore, that the Gentile or non-Jewish nations were not under the sabbath obligation, even as they were not taken into this law covenant. They were not held responsible in this regard; for which reason Jehovah said to the Israelites alone: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos 3:1, 2) Commenting on Jehovah's exclusive favor to this offspring of Jacob, the psalmist said: "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 [Jehovah]."—Ps. 147:19, 20.

DISTINGUISHING SIGN

[22] Furthermore, that the non-Jewish nations were outside the sabbath arrangement, but that this was a distinguishing feature of Jehovah's covenant arrangement with his nation, he said to the Israelites at Mount Sinai: "Verily ye shall keep my sabbaths: for it is a *sign* [not a *seal*] between me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to Jehovah: whosoever doeth any work on the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed." (Ex. 31:13-17, *Am. Stan. Ver.*) Through the prophet Ezekiel Jehovah repeats that he gave the Israelites his "sabbaths, to be a sign between me and them" (Ezek. 20:12); and in added support of such sign of favor as to the Jews exclu-

20 As stated by Moses, in Deuteronomy, of what else was the weekly sabbath to remind the Israelites?

21. (a) What proof does Moses thus give that Abraham, Isaac and Jacob were not under a sabbath law? (b) Why is it certain that the Gentiles were under no such law?

22. How was it pointed out by God's prophets that the sabbath distinguished the Israelites alone of all peoples?

sively Nehemiah 9:13, 14 says: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."

[23] These divinely inspired declarations, therefore, show when the law of the sabbath was instituted, and also that its observance was a sign that distinguished and sanctified Israel from all the rest of the nations of the earth. This shows that Jehovah God did not hold the Gentile nations accountable to keep the seventh day as a sabbath. They were never under such obligation, even if descended from righteous Noah. The seventh-day sabbath of 24 hours' duration was only the first of a set of sabbaths, by which Jehovah made the Israelites an outstanding nation.

[24] There were sabbath days on other than the seventh day of the week; for example, on the day next after the passover; on the first day of the seventh month; also on the annual day of atonement, the tenth day of the seventh month; also on the fifteenth and twenty-second days of the seventh month in connection with the feast of tabernacles. (Lev. 16:31; 23:3, 11, 15, 24, 32, 39) Moreover, every seventh year counting from their time of entry into the Promised Land was a sabbatical year. Also after a series of seven such sabbath years, the fiftieth year was likewise a sabbath year, known as the Jubilee. On the atonement-day sabbath of that fiftieth year, the jubilee trumpet was to be sounded, and they were to "proclaim liberty throughout all the land unto all the inhabitants thereof" and to "return every man unto his possession". During all such sabbath years the land was to rest from being cultivated and reaped. (Lev. 25:1-13) The entire system of sabbaths hung together, and all the other sabbath periods had to be observed as faithfully as and at the same time with the seventh-day weekly sabbath. —Lev. 26:2.

[25] There is no question that the sabbath-keeping was mandatory upon the Jews after the flesh, who were in the law covenant through Moses. The question of particular interest at this end of the world is, Are Christians under the law of the seventh-day sabbath? Terrible destruction came upon the Jewish nation because of failure to keep Jehovah's sabbaths and related laws, which destruction was symbolic of the final war of Armageddon. Hence this is a question of instant importance, now when the battle of Armageddon is impending over "Christendom". Many religionists, who profess to be Christians, make a pretense at keeping a sabbath, but do so on the first weekday known as "Sunday". The Roman Catholic sect claims that it changed the day from the seventh day (Saturday) to the first day (Sunday) and did so with the authority of Christ. The Roman Catholic Hierarchy claims that God's law through Moses "includes two elements; one essential, that one day in seven should be dedicated to God; the other ceremonial, that the particular day should be chosen. The Jews selected Saturday". Without taking time to discuss the obvious Roman Catholic error, that the Jews were the ones to select Saturday, when the Jews had nothing to do with God's withholding manna on Saturday that the Jews might rest on that day, we consider the main question, which is, Are Christians obligated to observe a weekly sabbath-day at all?

23. What does this fact show as respects the Gentiles and their obligations?
24 What other sabbath days were to be observed, and how was the sabbath system inclusive of more than days?
25 What question is therefore of interest to Christians now? and why is it of instant importance?

ANSWERING THE QUESTION

[26] In answer, religious contenders for a weekly observance on the seventh day or Saturday point to the fact that Jesus observed the day, especially in that he went to the synagogue on that day and preached. (Matt. 12: 1, 9; Mark 1:21; 3:1; 6:2; Luke 4:16, 31; 13:10) These religionists harp also on the fact that the apostle Paul is reported as going into the synagogue on the sabbath days, "as his manner was," and preaching and reasoning with the Jews there. (Acts 13:14, 44; 16:13; 17:2; 18:4) This testimony is brought forward as evidence that the seventh-day sabbath is binding upon Christians. But is that the import or intent of such Bible testimony? In arguing in such manner upon these Scriptural facts, the religionists have overlooked certain determining things, which we must now consider, lest it appear that there is contradiction in the Scriptures.

[27] Why Christ Jesus observed the seventh-day sabbath is clear from the Scriptures. According to the flesh he was an Israelite, a Jew, and was charged with being the "King of the Jews". It is written: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." (Gal. 4:4, 5) Hence Jesus was obliged to keep that law, as long as he was in the flesh. He was circumcised in the flesh. He kept the passover feast and other feasts. He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Luke 2:21, 41, 42; John 2:23; 7:2, 10; Matt. 5:17) Hence Jesus' keeping sabbath and attending synagogue can no more be argued in favor of Christians' being bound to keep sabbath than Jesus' being circumcised and observing

26. What evidence as to Jesus and Paul is brought forth by religionists to argue that the weekly sabbath is binding on Christians?
27. Why was it proper for Jesus to observe such law? but why may Jesus' observance not be argued as binding Christians thereto?

these feasts and the sabbaths in connection therewith can be argued as binding Christians to be circumcised and to celebrate such Jewish feasts.

28 By the expression "the law" Jesus meant the first five books of the Bible written by Moses, which includes the account of the law covenant and its commandment concerning the Jewish sabbath-day. And by "the prophets" Jesus meant the books of the other prophets, the earlier and the later. He meant also the Psalms, which are prophetic. (Luke 24:27, 44-46) But his saying he came not to destroy the law or the prophets is not saying that the law covenant and its sabbath-day would continue in force and be binding upon his disciples after his death. In fact, his coming to fulfill such law and the prophets proves that the law covenant and the sabbath obligation are not thus binding upon his footstep followers.

29 Destroying the law by breaking God's law covenant is far different from fulfilling it and thus moving it out of the way and lifting its obligations from his disciples. Certainly the fulfilling of the prophets or their prophecies made such prophecies a thing of the past and no longer applying or requiring fulfillment. Likewise the fulfilling of the law makes it a thing of the past and relieves his followers from its requirements. Hence, in order to fulfill the law and the prophets, Jesus by Jewish birth was "made under the law, to redeem them that were under the law". For illustration: The law commanded the yearly celebration of the passover over a slain lamb. Christ Jesus did not destroy the passover celebration, but moved it out of the way by fulfilling it, in that he became the antitypical passover Lamb, "the Lamb of God, which taketh away the sin of the world."—1 Cor. 5:7; John 1:29, 36.

30 It is manifest, therefore, that Jesus attended synagogue on the sabbath not simply because he was a Jew according to the flesh. He did it also in order that he might fulfill his anointing, his commission to preach the kingdom of God to the Jews who were free on the sabbath day to congregate in the synagogue. (Luke 4:16-22) When he died as the antitypical passover Lamb, Jehovah his Father caused a new covenant to be established toward Jesus' disciples, just as the old law covenant with its sabbath feature was established over the blood of the typical passover lamb down in Egypt. Hence at the memorial supper Jesus said respecting the cup of wine: "This cup is the new testament [covenant] in my blood, which is shed for you." (Luke 22:20; 1 Cor. 11:25; Matt. 26:28; Mark 14:24) For such reason Paul, who was one of Jesus' foremost apostles, writes to his fellow Christians: "Our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory?"—2 Cor. 3:5-8, *Am. Stan. Ver.*

31 Mind you, it was the Ten Commandments, including the fourth one concerning the seventh-day sabbath, that were written in letters engraved on two stone tablets; and the glory in Moses' face when delivering those commandments was temporary and duly passed away. The new covenant has the eternal glory of the immortal Christ Jesus and it does not include the Ten Commandments in letters cut in stone. Instead of having ten such commandments and other laws to command and to forbid Christians what to do, the new covenant is the ministration of the spirit of God, which active force of God rests upon his consecrated, Christlike ones and moves them in the doing of the will of Jehovah God. The religionists who insist on the seventh-day sabbath and other practices of the old law covenant are blinded by the veil of religion; as Paul goes on to say: "Their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that it is done away in Christ. But unto this day, whensoever Moses is read [including the Fourth Commandment], a veil lieth upon their heart. But whensoever it shall turn to the Lord, the veil is taken away."—2 Cor. 3:14-16, *Am. Stan. Ver.*

32 It is the same apostle, Paul, who was inspired to tell us what became of the old law covenant, with its sabbaths. Speaking of the law covenant as a wall of partition between Jews and Gentiles, the apostle, who was a Jew according to the flesh, writes to Christians from among the Gentiles: "But now in Christ Jesus ye who sometimes were far off [from God] are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain [of believing Jews and Gentiles] one new man, so making peace."—Eph. 2:13-15.

33 That is to say, by permitting his perfect flesh in which he kept the law covenant to be nailed to the

28. What did Jesus mean by his expressions "the law" and "the prophets"? And does his refusal to destroy bind the law covenant and its sabbath on his disciples?
29. How does fulfilling the law and prophets differ from destroying such?
30. Why, other than because a Jew, did Jesus attend synagogue on the sabbath? and what change of covenant was accomplished at his death as stated both by him and by the apostle Paul?
31. As to commandments, how does the old covenant and its delivery differ from that of the new covenant? and why cannot some grasp this?
32. In writing to the Ephesians, what did Paul say became of that old law covenant?
33. In writing the Colossians, what did Paul say about the law covenant and about being judged in regard to its features?

cursed tree, Christ Jesus brought about the abolition of the old covenant of commandments contained in ordinances. So it is written to "the saints and faithful brethren in Christ", at Colossians 2:12-18: "Ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility."

[34] In harmony with the above are also Paul's words to the Christians in Galatia. After stating that God sent his Son at the due time, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" of God, the apostle says: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."—Gal. 4:4, 5, 9-11.

[35] Christ Jesus having redeemed those believers who were once under the law covenant through Moses, it was improper for such believers to try to put themselves under that law covenant again and carry on the typical things thereof, including observing the sabbath days, weekly and otherwise. Such conduct would be a holding onto a shadow and valuing and respecting it more than the substance, the reality. For Gentiles, who were never under the law covenant, it would be still more improper for them to try to put themselves under such old covenant no more in operation because nailed to Christ's tree of death. For that reason, when the question confronted the apostles and elder brethren at Jerusalem whether the believing Gentiles were required to be circumcised, Peter objected to putting the Gentiles under the yoke of the law covenant, and James was of like mind. Then the apostles and elder brethren wrote to the Christians abroad, saying: "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: . . . For it seemed good to the holy [spirit], and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled [hence not drained of blood], and from fornication [impure sex relations]: from which if ye keep yourselves, ye shall do well. Fare ye well."—Acts 15:1-29.

[36] Let all those who attach the highest importance to Christians' keeping the seventh-day sabbath take note that the above letter of all the apostles and their associates said not one word about keeping either Saturday or Sunday as a sabbath. It reminded them of the everlasting covenant of universal application, namely, that made with Noah concerning bloodshedding and bloodeating. It also admonished against religion or demonism, and insisted upon the pure worship of God as Jesus had taught. Such letter of instructions was written under guidance of the holy spirit of God; and the apostle Paul had the privilege of carrying it about and circulating its information. Hence, when Paul entered synagogues on the Jewish sabbath, it was not in observance of the day as a sabbath but in order to reach with the Kingdom message the Jews congregated there. As Paul said concerning himself: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; . . . And this I do for the gospel's sake."—1 Cor. 9:19-23.

SHADOW AND SUBSTANCE

[37] What, then, shall be done with the apostle Paul's assertion: "There remaineth therefore a sabbath rest for the people of God," as recorded at Hebrews 4:9 (*Am. Stan. Ver.*)? In the surrounding verses the apostle makes no reference to keeping a 24-hour seventh-day sabbath. Instead, he quotes Genesis 2:2: "And God did rest the seventh day from all his works"; which applied over 4,000 years before Christ. He also refers to God's words at Numbers 14:28-35, to the effect that the unbelieving, rebellious Jews should die in the wilderness and not enter and find rest in the Promised Land; which sworn declaration of God was made over 1,500 years before Christ. Then the apostle quotes the psalmist David's words at Psalm 95:7-11: "To day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, . . . unto whom I sware in my wrath that they should not enter into my rest"; which psalm of David was written about 1,077 years before Christ. Thus from about 4,000 B.C. down to 1077 B.C. Jehovah God is still speaking

34 On that account why did the apostle express fear concerning the Galatian Christians?

35. (a) What did such conduct of the Galatians mean, and why was it specially improper for Gentiles? (b) What instructions, therefore, did the council at Jerusalem write to Gentile believers as to requirements?

36. What bearing do those instructions have on the sabbath question? and why therefore did Paul go into the synagogues on the sabbath day?

37 What reference does the psalmist David make to God's rest, and how long had it continued by the time of David's writing?

about his rest, which in David's day was already almost 3,000 years long.

[38] Then the apostle Paul himself writes, still speaking about entering into God's rest; which makes God's resting down to the apostle's day more than 4,000 years long, inasmuch as Paul wrote Hebrews more than 40 years after Christ. And the apostle Paul's words about Christians' entering into God's rest still apply, that is, apply now and today, A.D. 1945, which is nearly 6,000 years from the time of Genesis 2:2. And now the kingdom of God is at hand, and during the 1,000-year reign of Christ the redeemed humankind will be given the privilege of entering into God's rest. All of this, therefore, extends God's rest to a length of 7,000 years. And this constitutes the length of the seventh day on which he rests and which he sanctified for vindicating his name and his work as Creator.

[39] From this standpoint Hebrews 3:13-19 and 4:1-11 can be understood, particularly the apostle's words: "For we who have believed do enter into that rest; even as he hath said [about 1500 B.C.], 'As I sware in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world [about 4000 B.C.]. . . . He again defineth a certain day, To-day, saying in David [about 1000 B.C.] so long a time afterward (even as hath been said before), To-day if ye shall hear his voice, harden not your hearts. For if Joshua [Moses' successor] had given them rest, he would not have spoken afterward [in David's time] of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest [God's rest] hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example [given by the unbelieving Jews] of disobedience." (*Am. Stan. Ver.*) Hence Christians, during all the days they exercise faith and obedience through Christ, are keeping sabbath, God's sabbath or rest; and they do not esteem one day of a week above another. (Rom. 14:4-6) They must give diligence to hold their faith and to keep faithful in God's active service as His witnesses, lest they fall away and fail to enjoy complete rest with God during his day, which is not yet over.

[40] Finally, bear in mind that the law covenant with the Jews set forth a "shadow of good things to come, and not the very image [or reality] of the things". (Heb. 10:1) Of what good things to come was the Jewish weekly sabbath a shadow? Being the seventh day of a week, the weekly sabbath foreshadowed the seventh period in man's history during God's rest day of 7,000 years; that is, it foreshadowed the last 1,000 years thereof. That thousand years Jehovah God has assigned to the Lord Jesus Christ, to reign then without disturbance or interference from the Devil's organization in either heaven or earth. Such 1,000-year reign of Christ Jesus, as foretold at Revelation 20:1-6, begins after the binding of Satan the Devil; in other words, after the battle of Armageddon, which battle, everything indicates, will begin inside this generation.—Rev. 16:14-16.

[41] That will be a glorious sabbath-day for humankind, both for "men of good-will" today living, whom God will favor with preservation through the battle of Armageddon, and also for the billions of dead ones in the graves who will hear the voice of the reigning Son of God and will come forth to a resurrection of judgment. (John 5:28, 29, *A.S.V.*) This is the sabbath of which Jesus spoke in a prophetic way when he was answering his religious critics. "And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." (Mark 2:27, 28) Christ Jesus was greater than the temple at Jerusalem, in which the priests under the old law covenant seemingly profaned the sabbath day by carrying on their sacrificial duties and yet were blameless. (Matt. 12:1-8) Christ Jesus is the Head of the spiritual temple of God made up of living stones, his disciples. Hence the Most High God has appointed Christ Jesus to be Lord of the antitypical sabbath day, the 1,000-year period of the Kingdom.

[42] Because the typical Jewish sabbath was a foreshadowing of this Kingdom sabbath, therefore Jesus performed many works of healing and of delivering believing persons from the bondage due to the Devil's work. He healed the blind, raised up the crippled, and, when objected to by the religionists because of curing an infirm woman, he said: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:16) Thus Christ Jesus foreshadowed what wondrous works of deliverance and relief he will perform on the 1,000-year sabbath-day when he reigns as Lord, raising even the dead from their graves. God made or ordained that coming sabbath day for man, for man's benefit, and not for man's oppression. Hence the believing and obedient ones then on earth will enter into a rest from slaving toil and bondage of sin, the Devil, and totalitarian rule and religion. And since God commanded breakers of the sabbath day of the old law covenant to be killed, so those refusing to keep the Kingdom sabbath by faith and obedience and ceasing from their selfish works of sin and reli-

38 How long was God's rest-day by the time of the apostle's writing? and how is it then figured ou. that it will be 7,000 years long?
39 How, then, are we to understand Paul's words at Hebrews 4:1-11? nd, therefore, when and how do Christians keep sabbath?
40 Being the seventh day of the week, what did the weekly sabbath reshadow?
41 For whom will that period be a glorious sabbath-day? and who will be its Lord?
42. How did Jesus foreshadow what works he would do on that coming sabbath-day? and how will sabbath-breakers then be dealt with?

gion will surely be executed by the Lord of the sabbath and be destroyed eternally.—Ex. 35:2.

43 Then, at the close of Jehovah's rest-day or sabbath of 7,000 years, his earthly creation and humankind upon it will be perfect, clean, and fully enjoying His blessing, just as when he finished his work at the end of the sixth creative day. Foreknowing this, he could keep on resting all during this long sabbath day. (Gen. 3:15) And thus, by his kingdom under Christ, all his earthly works will show forth Jehovah's glorious handiwork and be for an eternal vindication of His name. His glorious purpose in his earthly creation will not have failed, and in this triumph of vindication he will reach the end of his 7,000-year sabbath day greatly refreshed.

43 What, then will be the net result at the end of Jehovah's great rest day, and why will He reach it greatly refreshed?

HOW FAITH COUNTS TODAY

THOSE who are today the "men of good will" about whom the angels sang about two thousand years ago must be persons of faith, which faith is manifested in works and a clear-cut course of action. To foreshadow such persons and their present-day course the Almighty God used some outstanding characters of olden time. Take, for example, that woman Rahab of Jericho, and the members of her family relationship. These played their parts in one of God's prophetic dramas for the special benefit of "men of good will" now on earth.

The part played by Rahab emphasized the importance of faith and obedience, and the results to her and her relationship show how faith counts today. The prophetic drama using them as actors was directed by Jehovah God, and this is proof that sometime in the future the same must have complete fulfillment. Now, after more than three thousand years from then, the time has come for the fulfillment; and as we look for things according to the pattern of Rahab and her household we see the fulfillment unfolding before our eyes. Do not get offended, but Rahab conducted a harlot's house. Yet the fact that Jehovah God used her to make this prophetic picture shows that one of low reputation may seek the Lord God and find him, and gain a place of safety and protection during the world-shattering tribulation of Armageddon, which is near at hand.

At the time, the prophet Moses was a little over a month dead, and God had put Joshua in command of the Israelites. The march of the Israelites through the wilderness for forty years was about done, and the time had arrived when they must enter the land of promise, then known as "Canaan". Joshua's name means "Jehovah will save". He was a type of Jesus Christ, whose name means the same, *Joshua* being the Hebrew and *Jesus* being the Greek way of pronouncing the name. (See Acts 7:45 and Hebrews 4:8, marginal readings.) The time of the beginning of the fulfillment of this prophetic drama involving Joshua as well as Rahab is about A.D. 1918, as now fully appears from the indisputable facts known to true Christians. At that time Christ Jesus, the Greater Joshua, fulfilled the prophecy of Malachi 3:1 concerning the Lord's coming to the spiritual temple.

Jehovah God commanded Joshua to lead the host of Israel across the Jordan river, to the west of which Rahab's home-city of Jericho lay. Before beginning the march to the Jordan Joshua sent two trusted men to spy out Jericho, which city pictured the religious organizations that the Lord God has declared it his purpose to destroy at Armageddon. These two men went to Jericho to get information and to report to Joshua. "And they went, and came into an harlot's house, named Rahab, and lodged there." (Josh. 2:1) God could have acted against Jericho, to be sure, without first sending the spies. But the people of that city had heard of the Israelites and of the great things God had wrought for them; and now the opportunity was to be offered for the people of Jericho to display their attitude toward God and his covenant-people Israel. Also, Jehovah discerned a woman at Jericho who had faith and hope in this Jehovah, based on what she had heard he had done for the Israelites. So now the opportunity was given to her to demonstrate her faith. When others of Jericho were later destroyed, her faith and obedience counted to her for salvation. The city of Jericho and its surroundings showed that it pictured the present-day nations that compose "Christendom" and that practice religion and that are therefore against Christianity.

The two men who went there as spies pictured Jehovah's witnesses, who are commissioned to investigate "Christendom" and to there declare the name and kingdom of God, and to do this just preceding the battle of the great day of God Almighty.

Regardless of what religious leaders have said or may say concerning those two spies at going to the house of a harlot and lodging there, we may be absolutely sure that Jehovah sent them there to carry out His purposes There is no occasion to find fault with those two men. As to Rahab, it appears that she was used in the picture to show that persons who are of less reputation than others, that is to say, those who are of the common people, are in a better condition of mind and heart and have a greater desire for righteousness than many of the higher-up, self-satisfied and sanctimonious persons who practice religion. Jesus did not have a good reputation among the religionists of the Jews, but "the common people heard him gladly". (Mark 12:37) Many young women have been deceived by high religious leaders and forced into a course of conduct that is extremely humiliating to them. Some young women have found themselves in that unfortunate position while having a great desire for righteousness; and such ones are much more susceptible to hearing the message of God's kingdom than the men and women of high reputation among others. Today the religionists, and particularly the leaders of the Roman Catholic system, the Hierarchy, deliberately attempt to besmirch the name and reputation of true Christians. They do this in utter disregard of the message of the King Christ Jesus and his kingdom and the warning that that message sounds to them concerning Armageddon.

Their action, however, in no wise hinders or reduces the force and power of that Kingdom message. Honest and sincere people will give heed to the message of truth when brought to them, regardless of the instrument that brings it.

Rahab's house was situated on the wall of the city of Jericho, which fact appears to suggest that she was quite out of touch with the elite class of that city. When the city should fall, her house would be in a very dangerous position and only Almighty God could save her and her household. Her condition is much like that of many persons of good-will (otherwise called "Jonadabs" after a man of faith) at the present time. Only God's provision can save these at Armageddon. The police officers of Jericho, at the instance of the big religious leaders, went to the house of Rahab for the purpose of taking into custody the two men or strangers who had entered there. Likewise today the religious leaders induce the official element of the land, the police or "strong-arm squad", to take Jehovah's witnesses into custody, because they go about bringing into the private homes the testimony of God's kingdom, and do so in obedience to God's commandments.

Rahab showed her faith in God by hiding the men or spies and in later aiding them to escape. Had those two men been found in her house, no doubt she would have been put to death for shielding a spy. But she believed that her salvation depended entirely upon the Almighty God of Israel, and she acted accordingly. She refused to lend herself to the enemies of God; and in this she well pictured the people of good-will of this time who shield the Lord's faithful witnesses, and refuse to lend themselves and their power to the misinstructed police. Today the Jonadabs or persons of good-will see the righteous course of Jehovah's witnesses, and they put forth their best endeavors to aid such witnesses of the Lord, instead of yielding to the demand of the clergy to do them injury.

After the officers had left Rahab's house and gone in search of the two men, Rahab went to the roof of her house, where she had hid the men, to confer with them. "And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, [kings] Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath." —Josh. 2: 8-11.

Note this fact: Rahab there acknowledged Jehovah God as the Supreme One. She believed that Jericho would fall, and she desired to be spared from that disaster and desired to be saved. Then Rahab and the two spies entered into a solemn agreement. She promised to keep secret their mission and their presence, and to co-operate with them in their work. For their part, the men promised, in the name of God, to protect Rahab and the members of her household when the city fell. Those two men there represented the Lord in making this agreement, and the Lord God had respect for that agreement and saw that it was carried out. Then Rahab let the men down the city wall by a scarlet line or rope; and their agreement was that, after the Israelites should "come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, . . . home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him." (Josh. 2: 12-20) How clearly this prophetic picture shows that those who are true "men of good will" must fear God and have faith in him, showing it by making a covenant to do God's will, and then faithfully obeying God's commandments!

The line of scarlet thread by which the men escaped down the wall, and which Rahab afterwards hung out of her window as a signal, represented symbolically the shed blood of Christ Jesus, in which all persons must trust who are saved to life eternal. Those who are of the heavenly Kingdom class must rely upon the precious blood of Christ Jesus as their means of gaining life. Likewise the "men of good will", or Jonadabs, must have faith and reliance upon the shed blood of Christ Jesus. They are represented as washing their robes clean in it, thereby identifying themselves as the servants of God; and then they must take their place on the side of God and his kingdom and must faithfully remain there.—Rev. 7: 14.

Under the terms of their agreement Rahab was required to bring the members of her household into her home. That part of the picture shows that the Jonadabs, or "men of good will", must be active in taking the message of the Kingdom to others, that such others may find the place of safety and refuge, namely, in Jehovah's organization, before the battle of Armageddon. Every member of Rahab's household was required to remain in the house during the siege of Jericho, and anyone who went into the street during the invasion or break-in of the Israelites would have no protection.

This is exactly in harmony with the requirements put upon those who fled to the ancient cities of refuge in Israel All such refugees must remain under the protection of the Lord God and his organization prior to and continuously up to and through the final tribulation upon the world at Armageddon. If Rahab and those of her household obeyed and were faithful to the requirements put upon her, their salvation was guaranteed when the city of Jericho fell This part of the picture marks the way for those who will survive Armageddon, showing that they must flee to the Lord's organization and put themselves under it and then continually seek righteousness and meekness and faithfully participate with the witnesses of Jehovah, giving testimony to the name and kingdom of Almighty God. The agreement made on oath, and which was faithfully carried out by the two men toward Rahab and her household, shows that the relationship between the remnant of the heavenly Kingdom class and the Lord's "other sheep" or Jonadabs must be mutually helpful. They at all times must look well to the protection of one another and to safeguarding one another's

interests as servants of the Lord. They must be real companions and dwell together and work together in peace. —Psalm 122.

Within a short time after the two spies returned to Joshua's camp across the Jordan the passing of the Israelites over the river occurred and then the siege of Jericho began. On the seventh day of that siege, and at a given signal by the marching Israelites, Jericho's walls fell down flat, and the only part of those walls that remained standing was where Rahab's house was located. Joshua, as the representative of Jehovah, saw to it that the agreement made by his two men with Rahab was faithfully kept and performed. He sent those same two men in and had them bring out Rahab and all the members of her household alive. (Josh. 6:20-25) Rahab had faithfully kept her part of the agreement with the representatives of Joshua and the Lord God. She had gathered the members of her family into her house, where they remained as commanded. She had kept the scarlet line hanging out of the window. She had demonstrated her faith in God and her obedience, and the Lord rewarded her. (Jas. 2:25) The Lord caused her faith and obedience to be honorably mentioned long years afterward, to wit, as follows: "By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." —Heb. 11:30, 31.

Jericho's miraculous destruction was a small-scale picture of the approaching battle of Armageddon; hence the timeliness of noting how Rahab's faith moved her to action and works down till Jericho's end. This prophetic drama was made many centuries ago and the record was preserved for present usefulness. The meaning thereof is now made known for the purpose of aiding and benefiting those on earth who love and serve God and his King Christ Jesus, and particularly now for the guidance of all "men of good will", who will inherit "peace on earth" after Armageddon to endless eternity.

SAUL, ISRAEL'S FIRST KING

"I GAVE thee a king in mine anger, and took him away in my wrath." (Hos. 13:11) Thus spake Jehovah to Israel some three hundred years after the coronation of their first king. His words sum up Saul's career as king. Anger and righteous indignation were becoming at the outset, because in demanding a king the Israelites were rejecting Jehovah's kingship over them. Jehovah made his displeasure known by a strongly worded warning of the miseries to come under the first human king, and by miraculous thunderings and downpours during wheat harvest. But the self-willed Israelites were determined to ape the Devil-controlled heathen nations round about. They wanted a visible king to look up to and show off to the surrounding nations. Their eyes of faith were too weak to discern and appreciate the great invisible King of Eternity holding sway over them Theocratically. They started off their human kingship on the wrong foot, and forty years later were still out of step with the great Theocrat. At that time Jehovah in his wrath took away Israel's first human king. Why?

Certainly the king's failure could not be because Jehovah palmed off on Israel any runt as ruler: "There was a man of Benjamin, whose name was Kish, . . . and he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." (1 Sam. 9:1, 2) That for which Israel had clamored was for appearances' sake; they got the best to be had for this purpose. Even Samuel was impressed. (1 Sam. 16:7) Saul was anointed first by Samuel in private, and on that occasion the young man made modest protestations as to his standing in Israel: "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" Nevertheless, Jehovah had indicated him as His choice, and the anointing took place. Thereafter the spirit of the Lord came upon Saul. Though the setting up of a human king was not according to Jehovah's will, yet He was not withholding His active force. He would grant success to King Saul if that one would submit to the spirit's guidance.—1 Sam. 12:22-24; 9:21; 10:1, 9, 10.

Modesty again crops out as a trait of Saul at the time of public notice of his kingship. Israel assembles before Jehovah in Mizpeh. Samuel scores them for their rejection of the Lord as King. Then lots are cast to select the human king. Saul is chosen. The people seek him to acclaim him, but he is not to be found. Jehovah discloses his hiding place: "He hath hid himself among the stuff." The excited people run and fetch him thence, and set shy, bashful, backward Saul in their midst. As he stands awkwardly there, head and shoulders above all others, the assemblage makes the air ring with the hailing shouts of "God save the king!" (Hebrew, "Let the king live.") Had they been of sober frame of mind, they might have reflected that the very name of the new king was a reminder of their sinful request, "Saul" meaning "asked for".—1 Sam. 10:17-25.

As long as Saul stayed humble and meek and obedient, Jehovah's spirit rested upon him. There was that crisis that loomed up shortly in the form of an Ammonite assault on Jabesh-gilead. Saul was following the plow when he heard the tidings. The spirit of God came upon him, and his anger boiled. He rallied the fearful Israelites and, in an early morning surprise attack, broke the siege. Many Ammonites were slain; those remaining were scattered. The Israelites rejoiced, and gloated in their king, and confirmed his kingship by a national assembly in Gilgal. (1 Samuel 11) But the heretofore meek farmer-king grew weary of humble obedience. Prominence and exaltation spoiled his spirit, and after two short years of reigning his presumptuousness costs his house the kingdom. Made panicky at the prospects of an overwhelming Philistine assault, and loathe to wait upon the Lord by awaiting the arrival of Samuel to offer sacrifice, Saul presumed to offer a burnt-offering. His usurpation of the Levites' duty as sacrificing priests draws Samuel's condemning words upon his head:

"Thou hast done foolishly: . . . now thy kingdom shall not continue."—1 Sam. 13:1-14.

Taken away in wrath! The reasons therefor steadily mount down through the remaining thirty-eight years of Saul's reign. (Acts 13:21) After one of his foolish decrees almost costs the life of his son Jonathan, he commits a gross sin. Samuel instructs him to wipe out the hated Amalekites, even to destroying their livestock. In the battle that ensued Jehovah gave the victory to His people. But undependable King Saul rebelled against Theocratic instructions. Leaning on his own religious understanding and desiring the approval of the people more than that of God, the king spared the best of the livestock and took captive the Amalekite king, Agag. Righteously indignant Samuel calls him to account. Saul tries to shift the blame to the people by saying they wanted the animals to sacrifice; but no such easy exit for the disobedient king! With feeling Samuel demanded: "Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king."—1 Sam. 15:1-23.

Thrown on the defensive, Saul answered: "I feared the people, and obeyed their voice." How great the snare fear of man did bring for Saul! (1 Sam. 15:24; Prov. 29:25) All Saul's entreaties were to no avail. In rebellion he was like the cherub Lucifer, hence was practicing devil-worship, witchcraft. There was a time when he was little in his own sight; but that time was past and he was now idolizing his own stubborn will. (1 Sam. 15:17) Religious sacrifice he would give; obedience, no. Thenceforth the king's downgrade plunge into demonism greatly accelerated.

Following this final rejection of Saul the prophet Samuel was sent to anoint the shepherd lad David as king-elect. From that time the spirit of the Lord departed from Saul, and the way was open for the demons to take complete possession of the unprotected king. That such evil spirits or demons did thereafter dominate and drive into spasms of violent and uncontrollable insanity is proved by Saul's subsequent acts. He became a creature of moods, at times silent and morose, sunk in the depths of despair; then, again, his despondency would leave him and his spirits would revive. (1 Sam. 16:14, 23) The demons drove him to openly fight against God. In his brooding heart a great envy and jealousy smoldered against the God-approved David. He could clearly see that God's spirit had left him, and that it now rested upon David. Also Israel saw it, and Saul's resentment waxed hotter.—1 Sam. 18.5-9.

Suddenly his smoldering hatred burst into flaming fury, as in a rage he sought to pin the shepherd lad to the wall with a javelin. He tried it again. He tried to induce his son Jonathan to smite David, and, in a fit of madness, endeavored to run his javelin through his own son, because of the latter's love for David. He sent David on dangerous missions against the Philistines, hoping for his death; he dispatched messengers to lie in wait against the king-elect; but in it all Jehovah's preserving spirit was with David. He made David a virtual outlaw in Israel, pursued him, hunted him like a wild goat in the Judean wilderness and rocky lands. It was as though the king of Israel went out to "seek a flea, as when one doth hunt a partridge in the mountains". His blind, demon-inspired hatred of David even led him to a bloody slaughter of an entire city of priests of Jehovah, because they had shown favor to the outlawed anointed of God.—1 Sam. 18:10, 11, 17, 21, 25; 19:1, 10, 11, 18; 20:33; 22:16-19; 26:20.

Certainly cause enough and more for him to be taken away in wrath! But that is not all. When the Israelites under Joshua entered Canaan land they made a league with the Gibeonites. Those Gibeonites became associated with God's nation as "strangers and sojourners", and worshiped Jehovah. The Almighty God approved their presence, and assigned them service privileges in connection with the temple. He fought miraculously for them. (Josh. 9:15, 19-21, 27; 10:1-11) Saul fought against them. Moved by a zeal not according to God's righteousness but springing from demon influence, Israel's first human king launched a purge of the Semitic nation against those "strangers and sojourners" from the Hamitic race. He did not maintain their right. Another count against sinning Saul.—2 Sam. 21:1-6; Mal. 3:5.

But the full measure of his wickedness is filled in the final days of his life. The Philistines pitched themselves in battle array against Israel, camping on the southern slopes of Little Hermon. Saul gathered Israel's hosts on Mount Gilboa, to the south. The enemy hordes struck terror in his faithless heart. He inquired of the Lord. No answer. He turned to the demons. Years previous he had cleansed the land of spirit mediums. But how he had backslid! Hearing of a witch operating on the northern side of Little Hermon, he disguised himself and at night skirted the Philistine encampment and paid his famous visit to the witch of Endor. The seance brought him little comfort. The demon that impersonated Samuel gave no aid, but left the victim in an unnerved and collapsed state. After his revival and return, the end hastened. The Philistines swept up the slopes of Mount Gilboa and crushed the Israelite forces. Saul himself wrote finis to the career of Israel's first king by committing suicide, falling upon his own sword. Though the Philistines first committed gruesome indignities against his body, Saul's remains were finally buried in the sepulcher of his father Kish, in Zelah.—1 Sam. 28:3-25, 31:1-13; 2 Sam. 21:14.

"So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it." (1 Chron. 10:13) Saul well pictures the religious clergy of today, the "man of sin", the "son of perdition", which includes the "evil servant" class. For the same reasons as was Israel's first king, these too will be taken away in Jehovah's wrath.

The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the land, and the treacherous shall be rooted out of it.—Proverbs 2:21, 22, *A.S.V.*

FOURTH CLASS GRADUATES

SUNDAY and Monday, January 21 and 22, friends and relatives of Gilead students and former graduates began to arrive at Gilead from many parts of the country, such as Colorado, Virginia and New England. Telegrams, special deliveries and airmail letters from others who could not personally arrange to attend began to pour into Gilead from such widely separated places as New Haven, Conn., Charlotte, N. C., Corpus Christi, Texas, Baltimore, Md., Perth Amboy, N. J., and Juneau and Ketchikan, Alaska. For what reason were so many traveling to Gilead in the dead of winter? What was the burden of the many special messages that prompted such urgency? Why, Monday, January 22, 1945, was graduation day for the fourth college class at the Watchtower Bible College of Gilead. Another group of ordained ministers was to be congratulated for their meritorious study in the Theocratic ministry.

Some of the telegrams received read as follows: "Fellow reconstructors. This graduation day we petition Jehovah's rich favor and blessing upon all. United with you in spirit and purpose discipling all nations as his active force directs reconstructing of true worship." "Theocratic love and greetings to fourth-term graduates." "We rejoice to see another class graduate, swelling the ranks of the ones who will have the wonderful privilege of going to some foreign country with the message that 'the Kingdom is at hand'." "Greetings to our companions of Gilead. Our thoughts and prayers are with you on your graduation day." "May Jehovah's active force continue to go with you as you go forth unitedly with us in discipling all nations." "Need for free education great. With you in your endeavor to further 'disciple nations'." Thus is evidenced that the bond of love, Theocratic devotion and companionship has grown up and binds together all those who have been privileged to pass through the portals of Gilead during the past four school terms.

Sharply at 9:30 a.m. the graduation exercises were opened by the president of the college, N. H. Knorr, after a song had been sung and a prayer offered to the Great Teacher and Educator, Jehovah God. "The day long looked forward to has finally come," were the opening words of the president. He then requested his secretary to read a series of letters and telegrams that had been addressed to the gathering. Next Brother Knorr introduced each of the four college instructors, who gave a final farewell word of counsel to the student body of 97 seated in the center of the auditorium. The farm servant of Kingdom Farms also addressed the assembly, giving his expression of appreciation in having had such a splendid group in residence for the school term who co-operated closely in doing many of the domestic duties about the college and farm.

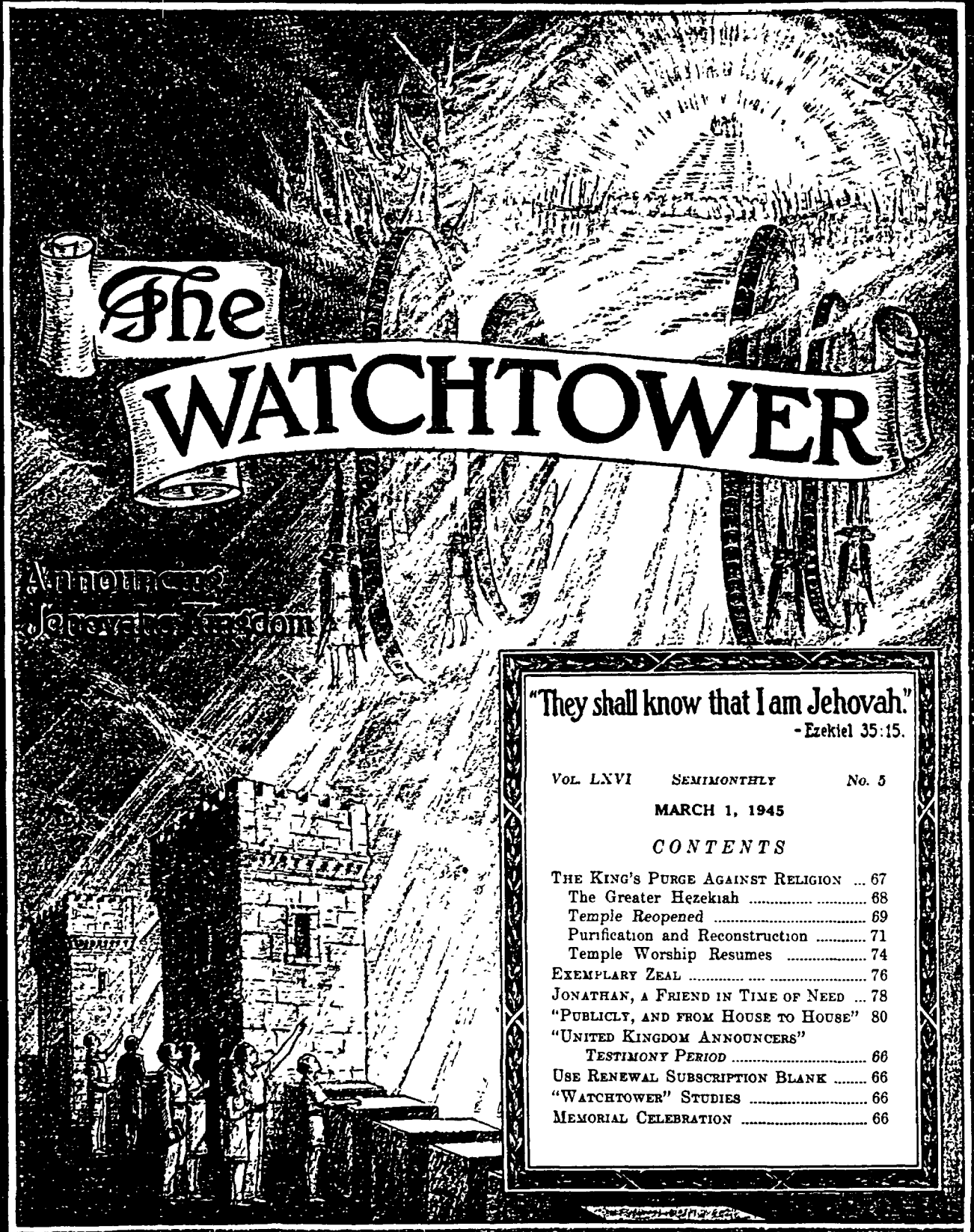
By ten o'clock over three hundred had assembled ready to hear the principal talk for the graduation exercise delivered by the president, Brother Knorr. The address was entitled "Your Reasonable Service". It was a stirring presentation very fitting to the occasion. The address was based on Romans 12:1, 2, wherein the students, and indeed the whole audience, were appealed to to present their reasonable service or their spiritual worship to the living God, Jehovah. They were counseled not to conform themselves to the standards of this dying old world but to set their minds in renovation on matters of the glorious new world of righteousness.

At the close of the hour's discourse further warm counsel was rendered by Brother Knorr explaining the purpose of the students' having come to Gilead for advanced training and that now they were prepared to undertake the ministerial work in foreign lands, where conditions would not be as favorable as in this land. The college's president then proceeded to pass out the diplomas to all those who had graduated with merit. Student after student passed up to the podium upon the hearing of his name to receive his diploma and other gifts arranged by the Society for presentation. Ninety-three diplomas were granted, the largest number ever issued by the college to any one class.

The fourth college class had matriculated August 28, 1944, with an enrollment of 100 students, one of whom had come from Mexico city, and two of whom were colored girls, natural sisters, in fact. Later it was necessary for three students to return to the pioneer field, but 97 remained to complete the 21-week course of advanced ministerial study. Of the 97 who finished the course 93 reached the standard of merit, thus being eligible for a diploma. The student from Mexico city, in spite of his handicap in not knowing much English at the commencement, was able to complete the course and receive a diploma. When this minister of the gospel obtained his diploma from the hand of the Society's president he received the largest ovation from all those in attendance.

After all the diplomas had been issued a member of the student body stood up and offered an excellent resolution on behalf of the entire class, expressing their appreciation and gratitude to Jehovah and to the Society for the wonderful privilege of having attended the college. Furthermore the resolution expressed their determination to press on in the glorious work of 'discipling all nations' in whatever territory the Society would assign them. This resolution was unanimously adopted by the student body. A song and prayer then closed the graduation exercise, it having been a period of deep and rich spiritual counsel and, on the whole, a very moving and touching affair. This was attested to by the many visitors who attended.

Monday evening another session was held, at which visitors, schoolmates and members of the farm family attended. On this occasion many of the students volunteered expressions of their appreciation, and related experiences of class and field activities. This was a most profitable evening spent to the spiritual encouragement of all in attendance. Thereafter the president spoke for half an hour outlining the prospects of the work in the immediate future in the foreign field. Thus, after a brief prayer, the events of graduation day, Monday, January 22, 1945, for the fourth class were brought to a close. It will be a day that will live long in the memories of those students, as all of them hold their Gilead college days very dear to their hearts. They have our prayers.



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

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"UNITED KINGDOM ANNOUNCERS" TESTIMONY PERIOD

The four-month-long *Watchtower* campaign ends with this "United Kingdom Announcers" Testimony Period during the entire month of April. It should crown with triumph the objectives of the campaign. By the maintenance of united activity of all Kingdom announcers, under Jehovah's blessing, it will do so. Keep to the fore always, therefore, the campaign offer, to wit, a year's subscription for *The Watchtower* together with the free book *"The Kingdom Is at Hand"* and the free booklet *One World, One Government,* at the special rate of $1.00. We want our regular *Watchtower* readers to know that a share in this campaign is open to them, and if they will write in to us expressing their desire we shall take pleasure in putting them in touch with an organized company with whom to co-operate. Each one should also make out his report of activities, that such may be included in the compilation of the general results throughout the land for this blessed campaign.

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"WATCHTOWER" STUDIES

Week of April 1: "The King's Purge Against Religion," ¶ 1-19 inclusive, *The Watchtower* March 1, 1945.
Week of April 8: "The King's Purge Against Religion," ¶ 20-41 inclusive, *The Watchtower* March 1, 1945.

MEMORIAL CELEBRATION

The time to celebrate the Memorial this year is after 6 p.m., Standard Time, on Wednesday, March 28. At an agreed hour, let each company assemble on that night, and the anointed ones thereof partake of the emblems, their companions the "other sheep" being present as observers. Before the Memorial emblems are partaken of, let a competent brother deliver a brief discourse extemporaneously or read paragraphs selected from past *Watchtower* articles on the Memorial to those assembled. Since the breaking of bread and drinking of wine both symbolize the death in which Christ's body-members share, both the bread and the wine should be served together at partaking, the bread being unleavened and the wine red. Most certainly Jesus and his disciples used red wine to correspond with his blood poured out in death, and we should harmonize with them. Let all companies or groups report their celebration, showing both the total attendance and partakers.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI MARCH 1, 1945 No. 5

THE KING'S PURGE AGAINST RELIGION

"And if any one thinketh that he worshippeth God [ministers to God], and doth not restrain his tongue, but his heart deceiveth him; his worship [ministry] is vain. For the worship [ministry] 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; Lamsa; Luther.

"JEHOVAH has strengthened" is the meaning of the name "Hezekiah" or "Hizkijahu". The one king who bore that name was a wholehearted worshiper of the true and living God, whose name is "Jehovah". The only true God is against all religion; and the king's name, *Hezekiah*, proved to be prophetic of him in his kingly deeds, for Jehovah strengthened Hezekiah to clear out religion from the kingdom of Judah. In all the kingdom there was not a more courageous and aggressive foe against religion, which religion is the curse of any kingdom or government. Let all religionists object now to this declaration, just as their forefathers did twenty-six centuries ago; but the facts of the reign of Hezekiah, king of Judah, prove the truth of this. The facts also show the benefit to a people and nation of getting rid of the accursed thing, religion.

[2] There is no king on earth today, not even in so-called "Christendom", that has the fearlessness and conviction of heart to take the course that Hezekiah did. As a result all of "Christendom" and her many peoples continue eating the bitter fruits of the practice of religion. Their kings fight against Jehovah God and hence do not have His backing. But there is one king in the universe whom Jehovah has strengthened to defy rulers and peoples and to take righteous action against religion. That king of Jehovah was in fact prefigured by King Hezekiah. This means that Hezekiah's antireligious action foreshadowed like action by Jehovah's mighty King in these days. Who are the people that today enjoy the benefits of such a purge? The investigation reveals there is one such people. They are a lone people, comparatively few in number. Ask the religionists who they are; for this outstanding people draw the fire of all the religionists and their religious gods. A clue to guide truth-seekers to the correct answer is found in this: That the ancient king whose name means "Jehovah has strengthened" became, by his uncompromising course of action, the foremost witness of Jehovah of those critical days.

[3] When Hezekiah came to the throne of the little kingdom of Judah, midway between Egypt and Assyria, religion was in dominance in all the earth, as fully so as in A.D. 1914. Religion was confined not just to Egypt and Assyria, but on Judah's northern border was the neighbor kingdom of Israel, composed of brother tribes to Judah, and it had gone over to religion, which is demonism. Consequently that apostate kingdom was near to ruin and Hezekiah was soon due to see it destroyed by Assyria. On the west border of Judah was the nation of the Philistines, never anything but religionists, worshipers of demon gods. Yet there was religious pressure still closer to home than all such demon-worshiping neighbors, for even the throne of the kingdom of Judah had gone over to indulging in religion. Yes, Hezekiah's own father had forsaken the worship of Jehovah God and had corrupted the entire kingdom by enforcing religion upon it, religion of the basest kind. The effects of this were ruinous to the nation, as the candid facts of Bible history show.

[4] The little independent kingdom of Judah lost the strength which comes from the true worship of the Most High God. It became the ball to be batted around by the religious foes, north, west, and south. There was nothing that could save it from being swallowed up whole by the great contending world-powers except one thing, and that was, the clean abandonment of religion and the return to the pure worship of the Lord God. The choice lay between religion with destruction and Jehovah's worship with national salvation. This fact is of the highest

1 How did Hezekiah's name prove to be prophetic of his kingly deeds?
2. (a) What king in "Christendom" or elsewhere has the courageous conviction to take the action like Hezekiah's? (b) What people today enjoy the benefit of his purge against religion, and how may we determine their identity?
3. At Hezekiah's coming to the throne, to what extent was religion in dominance in all the earth?
4. What was the only thing to save the kingdom of Judah? and why must individuals today consider this important fact and act wisely?

importance to notice. The nations of "Christendom" are unchangeably committed to their ways, and are too far gone to take this truthful fact to heart and amend their course. Their destruction at Armageddon is clearly in sight. It is left for individuals among such doomed religionized nations to take heed to this fact and to take personal action, with the wisdom of King Hezekiah. Then they will receive personal benefit, regardless of what befalls the nations. Hence each individual, feeling responsibility personally for his own destiny, will consider the written record of Hezekiah's decisive course, mindful of this divine statement concerning Hezekiah's nation: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." —1 Cor. 10:11, 6.

5 The inspired record of Chronicles was, for convenience, divided into two parts, namely, First Chronicles and Second Chronicles, and was written in completeness after the independent Theocratic kingdom of the Israelites had been overthrown. Being written from the standpoint of what the influence and value of Jehovah's worship was respecting the nation, the Chronicles account surveys and gives us the proved facts concerning the disastrous effects of religion upon a most highly favored nation. Hence the record about Hezekiah's acts in behalf of Jehovah's worship and his acts against demonism or religion is found in greatest detail in 2 Chronicles, chapters 29-32. A corresponding record is found at 2 Kings, chapters 18-20, but with less detail and less emphasis on Hezekiah's reconstructive work toward Jehovah's worship. In the days of this faithful king the outstanding prophets of Jehovah were Hosea, Isaiah and Micah, and doubtless these three had a great bearing upon the course chosen by the king. The reign of Hezekiah, king of Judah, is therefore a marked period deserving of our earnest study, because it cast shadows that are prophetic of history that is made in our times.

6 "Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. And he did that which was right in the sight of the LORD, according to all that David his father had done." So reads 2 Chronicles 29:1, 2. Hezekiah was a descendant of King David, the first king out of the tribe of Judah; and David, when reigning at Jerusalem, was said to be 'sitting upon the throne of Jehovah'. His son Solomon "sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him". (1 Chron. 29:23, *Am. Stan. Ver.*) Thus Hezekiah, a successor also of Solomon, sat upon the throne of Jehovah as the visible representative on earth of the Most High God. He reigned by the grace of God, a thing which the religious kings of "Christendom" claim to do, but without Scriptural foundation. Hezekiah was anointed king by God's high priest in Israel. He reigned at the city where Jehovah had chosen to put his name by having his temple located there.

7 To Hezekiah on his throne this commandment of Jehovah applied: "And it shall be, when [the king] sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD [Jehovah] his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." (Deut. 17:18-20) Such law of commandments which the king must study and by which he must himself be governed was the law of God's covenant made with Israel through the prophet Moses. For all these reasons Hezekiah's kingdom was a typical Theocracy; that is, it was a visible government subject to Jehovah God as the real King, and in such government the visible king on the throne at Jerusalem must execute the law of The Theocrat, Jehovah.

THE GREATER HEZEKIAH

8 In such relationship to the great Theocratic Ruler, Jehovah, King Hezekiah pictured or prefigured Jehovah's anointed King, namely, Christ Jesus. Hezekiah's kingdom was typical, and years after his death it passed away. Christ Jesus' kingdom is the real Theocratic Government, and its duration is as eternal and imperishable as is its King, who is immortal, having the "power of an endless life". "Of the increase of his government and peace there shall be no end." (Isa. 9:6, 7) Hence Hezekiah's coming to the throne of the typical kingdom in 745 B.C. pictured Christ Jesus' being installed in the throne of the heavenly Theocratic Government by Jehovah A.D. 1914. (See the proof of this date in the book *"The Kingdom Is at Hand".*) As at Hezekiah's coming to power the religious rule of his predecessor Ahaz ended, so in 1914 the lease of power of the Gentile nations to rule the earth, particularly through religious "Christendom", ran out. Those "times of the Gentiles" Jehovah had

5 From what standpoint were the Chronicles written? and why is Hezekiah's reign a marked period deserving of our study?
6. In what special capacity did Hezekiah reign, and why?
7. What commandment as to law study applied to the king? and why was Hezekiah's kingdom a typical Theocracy?
8. What did Hezekiah's coming to the throne in 745 B.C. picture, and why?

permitted for 2,520 years, during the last fifteen centuries of which the nations of "Christendom" had pretended to rule by the grace of God. With the ending of such Gentile times in 1914, the time came for Jehovah to put his real Theocratic Government in action by Christ Jesus. Jehovah's time came for him, by His kingdom, to clear his name against the nations which had blasphemously laid claim to his name and which had grossly misrepresented him toward their subjects.

9 Since Hezekiah foreshadowed Christ Jesus as King, then the acts of Hezekiah during his reign would set a pattern of what Christians might expect Christ Jesus to do when he is enthroned and receives authority and the command to rule in the midst of his enemies. (Ps. 110:1, 2; Rev. 12:10) It is marvelous to see the agreement and correspondency of the facts since 1914 with what facts are recorded concerning King Hezekiah. This stands as further convincing proof that "the kingdom of God is nigh at hand" and that his King Christ Jesus reigns in the Theocratic Government. Therefore we cannot afford to close our eyes to such corresponding facts, for they vindicate Jehovah's infallible Word and his Kingdom purpose.

10 Hezekiah's course was a sudden, swift about-face from that of his father and predecessor Ahaz. It was a course in harmony with that of the 'man after God's own heart', King David; and hence Hezekiah is spoken of rather as the son of David than as of King Ahaz. The account concerning Hezekiah, as briefly given at 2 Kings 18:3-6, says: "And he did that which was right in the eyes of Jehovah, according to all that David his father had done. He removed the high places, and brake the pillars, and cut down the Asherah: and he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan [not *Nahash,* meaning 'serpent', but *Nehushtan,* meaning 'a piece of brass']. He trusted in Jehovah, the God of Israel: so that after him was none like him among all the kings of Judah, nor among them that were before him. For he clave to Jehovah; he departed not from following him, but kept his commandments, which Jehovah commanded Moses."—*Am. Stan. Ver.*

11 Hezekiah's speedy action against those enticements of religion and his enforcement of the commandments of Jehovah God remind us of Christ Jesus. As soon as he was brought forth in 1914 as the Theocratic King to act for Jehovah, he at once moved against the organization of religion. He promptly began the "war in heaven" against the hosts of religion up there, namely, Satan the Devil and all his demon angels. These he cast clear out of the heavenly heights and down to the vicinity of this earth. (Rev. 12:1-12) Therefore it is here at the earth that religion and everybody and everything connected with it must yet be dealt with finally by Jehovah's King Christ Jesus. Those Christian saints who have been raised from the dead to a heavenly union with Christ Jesus since the establishment of Jehovah's kingdom do not have to contend with religion and its forces up there, as the holy angels were obliged to do since Satan rebelled at the garden of Eden. (Job 1:6-12; 2:1-7) But the consecrated followers of Christ Jesus yet alive on this earth as Jehovah's witnesses, these do have to contend with religion's hosts. But Christ Jesus, their reigning King, is with them and their companions, and leads them in the conflict between God's truth and worship and the opposers thereof, error and religion.

TEMPLE REOPENED

12 Today "Christendom" is faced with the necessity of a postwar global arrangement. Her nations are paying great deference to religion and its leading representatives, particularly those representing the religious-totalitarian Vatican City. After the Dumbarton Oaks Conference of 1944, near Washington, D.C., which drew up a suggestion for world organization, the United States Department of State invited the Roman Catholic Hierarchy in America and other religionists to comment upon the suggested plan. A convocation of Roman Catholic archbishops and bishops meeting at the nation's capital have done so and published their comment and recommendations. We ask, Was this according to the pleasure of the Greater Hezekiah, Christ Jesus the King? For an answer, it is only necessary to note that when Hezekiah ascended the throne of Judah he threw out religion. He knew religion for what it was. Grieved at the reproach it had brought upon Jehovah's name and the deadly damage it had done to His typical Theocratic organization in Israel, Hezekiah took steps to purge it out from among God's covenant people. In the very first year of his reign he did that which distinguished his reign and which showed his likeness to Christ Jesus, regarding whom it was prophesied: "The zeal of thine house hath eaten me up."—Ps. 69:9.

13 Relative to Hezekiah the Bible says: "He in the first year of his reign, in the first month, opened the doors of the house of the LORD [Jehovah], and repaired them." (2 Chron. 29:3) This is not saying

9. Of what, then, do Hezekiah's acts set a pattern? and how is further proof thus provided that "the kingdom of God is nigh at hand"?
10 According to the record of 2 Kings, what course did Hezekiah adopt from the start of his reign?
11. Of what does Hezekiah's prompt action remind us? and who must now contend against the presence of religion's hosts?
12. How does "Christendom" in planning for the postwar world differ from Hezekiah in his course?
13 When during his reign did Hezekiah open the doors of the Lord's house?

that Hezekiah was made king in the first month of the year. As ordained by Jehovah God through Moses, the year of God's covenant-people began with the month Nisan, which, roughly, corresponds with our month of April. (Ex. 12:1, 2; Deut. 16:1) The first occurrence of the month of Nisan after Hezekiah's becoming king was when he began to do this notable thing. In fact, a comparison of the time given in Chronicles with that in 2 Kings, chapters 16-18, indicates that King Hezekiah reigned two years jointly with his father King Ahaz. (See the chart on page 174 of *"The Kingdom Is at Hand"*.) Whether this two-year regency of Hezekiah was because King Ahaz was set aside by the interference of the king of Assyria, the Bible does not say. However that be, the fact is clear that there was a period of time between Hezekiah's becoming king and his coming to the temple work in the early spring-month of Nisan. Also, his entire reign being twenty-nine years long, it was early in his reign, suddenly, with a priority ahead of the economic or military affairs of the nation, that he came to Jehovah's temple at Jerusalem.

[14] This significant action of Hezekiah's reign foreshadowed an event that was also later foretold by the prophet Malachi, saying: "Ye have wearied Jehovah with your words. Yet ye say, Wherein have we wearied him? In that ye say, Every one that doeth evil is good in the sight of Jehovah, and he delighteth in them; or where is the God of justice? Behold, I 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. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier." (Mal. 2:17; 3:1-3, *Am. Stan. Ver.*) Nineteen hundred years ago when Christ Jesus came to the temple after his tumultuous ride into Jerusalem and cast out the money-changers and business racketeers from the temple, that was only a miniature fulfillment of Malachi's prophecy. Christ Jesus was not then reigning as King, as Hezekiah was when Hezekiah came to the temple and took the situation in hand there. Hence the complete and final fulfillment must be after Christ Jesus becomes acting King for Jehovah A.D. 1914. At Jesus' first coming, his entry into the temple and clearing out the undesirables was three and a half years after his baptism and his anointing with the spirit of God. Correspondingly, his coming to the work of the great spiritual temple of God was that much time after his being given authority to rule as King in the heavenly Zion, namely, three and a half years from the fall of 1914, or in 1918. Just as King Hezekiah began his temple activities in the spring of the year, in the first month of God's appointed year, so was the coming of the Greater Hezekiah, Christ Jesus, to the spiritual temple of God in the spring of 1918. The facts bear this out.

[15] But why was there need for Hezekiah to open the doors of the house of Jehovah God and to repair them? It was because of the damaging effects and intolerant aggressions of religion against the true worship, the prescribed service of the living God, Jehovah. When Hezekiah became king, there was need of a great reconstruction work throughout all the realm of the kingdom, owing to the inroads and desolations that religion had made in the land. The Theocratic law which should have governed and controlled the action of the preceding king, Ahaz, was disobeyed and Ahaz turned from Jehovah's worship and law and commandments and sold himself to religion. He yielded himself to the wicked demons under Satan in order to break up Jehovah's Theocratic organization from within and to put down His worship therein. Hence Ahaz shut the doors of the temple at Jerusalem. Listen to the record of the religious zeal of King Ahaz:

[16] "For he walked in the ways of the kings of [apostate] Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD [Jehovah] had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree." When the enemies of the kingdom of Judah tried to crash in this independent nation, the rival kingdom of Israel from the north, and Syria from the northeast, the Philistines from the west, and the Edomites from the southeast, then King Ahaz showed the effect of religion upon him. He displayed worldliness; he indulged in spiritual adultery on a national scale by seeking to buy help from the political world-power, Assyria. He sought such mercenary worldly help at the expense of Jehovah's temple; but it only put his country in a position like that of the recent puppet states of Nazi Germany's dictator. He was hurt more than helped. —2 Chron. 28:1-21.

[17] The record of religion's ruinous effects upon a nation says concerning Ahaz: "And in the time of his distress did he trespass yet more against the

14 In what language did Malachi foretell the antitype of what Hezekiah thus did? and how do we figure out the time of the final fulfillment of Malachi's prophecy?

15 Why was there need for Hezekiah to open the temple doors and repair them?

16. What does 2 Chronicles say concerning King Ahaz' religious zeal? and to what course did it lead him during the national emergency?

17. What does 2 Chronicles say regarding the effect of Ahaz' religious practices? and hence what did Hezekiah see the need of on ascending the throne?

LORD [Jehovah]: this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were THE RUIN OF HIM, AND OF ALL ISRAEL. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and SHUT UP THE DOORS OF THE HOUSE OF THE LORD [Jehovah], and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers." (2 Chron. 28:22-25) That was the state of the nation when Ahaz quit. And that was what Hezekiah had to face on ascending the throne of the typical Theocracy. He at once saw the need of a nation-wide reconstructive work. It must be done in regard to the things which religion or devilism had torn down among Jehovah God's covenant people.

[18] The young king, doubtless tutored to some extent by the prophets Hosea, Isaiah and Micah, saw that the basis of all true reconstruction work of an enduring kind for the people is the restoration and cultivation of the worship of Jehovah God. Hezekiah was well familiar with the psalmist's faithful saying, if he was not himself the composer of the saying: "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance. There is no king saved by the multitude of a host: . . . Our soul hath waited for Jehovah: he is our help and our shield." (Ps. 33:12, 16, 20, *Am. Stan. Ver.*) Hezekiah appreciated that 'putting the kingdom's interests first' meant the faithful carrying on of the worship of Jehovah by keeping covenant with Him.

[19] Considering now the modern counterpart of this: When Christ Jesus the King came to the temple in 1918, he saw the immediate need of a great reconstruction work. He saw it must be done before the battle of Armageddon if any flesh on earth, primarily his devoted followers, were to be saved. All about them religion was dominant. A pretense of worship of the true God was then being practiced on religion's "high places". Such high places were contrary to the commandments of God and competed with God's true temple of worship and divided up the people into local groups of worship in a mixed-up sectarian manner. The so-called "Christian nations" making up "Christendom" were engaged in a devastating conflict, World War I, and the clergy of all denominations were blessing and praying for the contending sides. Religious parishioners and congregations were offering up their loved sons to the "god of this world" and were immolating them upon the fires of the god Mars as well as teaching the fiery doctrines of "purgatory" and a red-hot hell. Every religionist had his own idea of God and thought and worshiped accordingly. Spiritual fornication or illicit relationship with this world was everywhere practiced. The clergy of all denominations were flirting with a proposed League of Nations for the common security of the different styles of political governments of this world. All the nations and religious organizations were against Jehovah God and his kingdom and worship, much the same as they are against these in this year of 1945.

[20] Back in 1918 the nations scattered and restrained those who, like the priests and Levites belonging to the temple at Jerusalem, were trying to lead in the carrying on of Jehovah's worship. The ruling powers of "Christendom" shut up the doors of His visible organization in the endeavor to shut down and close out the heavenly Father's business, the proclamation of the good news of Jehovah's kingdom by Christ Jesus. The ruling powers carried on as if making raids on Jehovah's temple for what treasures they could seize. They mutilated the appearance of the "temple" class and thrust upon them a lot of unclean rubbish to make it inconvenient for Jehovah's servants and to crowd his service out of their lives. Also the "evil servant" class who professed God's worship made alliance with the worldly powers for self-protection and conspired against those who were seeking to be Jehovah's servants and trying to worship him and do his witness work. The ineffaceable records of 1918 show what the conspiracy of political rulers, commercial traffickers and religionists, and the "evil servant" class did to ban, proscribe, suppress, despoil and destroy those seeking to worship the Lord God at his temple. The general effect of this was to put even the sincere worshipers of Jehovah in fear of the ruling authorities. It caused them to slack their hand and seal their lips with respect to giving fearless, uncompromising testimony about the Devil's organization and Jehovah's newly established kingdom. At such a condition Jehovah God was displeased, and his anointed King at the temple was under obligation to do something about it. He acted as did Hezekiah.

PURIFICATION AND RECONSTRUCTION

[21] Hezekiah struck at the root cause of trouble of the entire situation. To do this, his subjects must be cleansed of the soils and pollutions of religion and its hindrances to their worship of the true God.

18. What did Hezekiah see to be the basis of reconstructive work and to be to the Kingdom's best interests?
19 In the modern counterpart of that, what was seen to be the great need, and why?
20. What did King Ahaz' depredations against the temple picture? and what action was therefore necessary?
21 How did Hezekiah strike at the root of the trouble, and take care of the personnel of the temple?

As no king in Israel before him had done, he struck at the "high places" of worship and their un-Theocratic, divisive effects. Out with them! On the other hand, the priests and Levite servants of the Most High God had been scattered from the temple and deprived of employment there, and had been robbed of support for their service there. How King Hezekiah brought all these covenant servants of the Lord God unto him at the temple and united them to him in divine service, the record goes on to say, as follows:

[22] "And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs. Also they have shut up the doors of the porch [in front of the Holy of the temple], and put out the lamps, and have not burned incense [inside the Holy upon the golden altar] nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this."—2 Chron. 29:4-9.

[23] Who will deny Hezekiah's words and say that religion is not ruinous? Let the religious nations of "Christendom", every one of whom is against Jehovah God and his King Christ Jesus, survey the war-stricken, strife-torn, oppressed and bereaved condition of this earth today and then answer honestly. Is it any improvement over the global conditions in 1918 and 1919, when they rejected the testimony of Jehovah's witnesses concerning his Righteous Government by Christ Jesus and followed religion's lead into the League of Nations and into "Catholic Action" of the Vatican? Jehovah's witnesses wait for a true-to-fact answer from the nations and their spiritual advisers, the Vatican and the religious clergy. We still stand by the slogan widely publicized in 1938 and afterwards, that "religion is a snare and a racket" and is the enemy of Jehovah God and of his King Christ Jesus. We know Hezekiah's words agree.

[24] At the temple King Hezekiah disclosed his purpose to the gathered priests and Levites, saying: "Now it is in my heart to make a covenant with Jehovah, the God of Israel, that his fierce anger may turn away from us. My sons, be not now negligent; for Jehovah hath chosen you to stand before him, to minister unto him, and that ye should be his ministers, and burn incense." (2 Chron. 29:10, 11, *Am. Stan. Ver.*) The covenant proposed was not because God's law covenant with Israel by Moses had been abolished (such abolition did not come until Christ's death many centuries later). The covenant was to be one of faithfulness, expressing renewed faithfulness toward God's covenant with his chosen people. Hezekiah's making of such covenant of faithfulness toward God's worship and service was as if the law covenant had been inaugurated anew toward Israel. And the effect would be to turn the divine wrath away from the nation of Israel.

[25] God's servants at the temple must take a leading part in this effort toward faithfulness and integrity to Jehovah God. Hence Hezekiah warned the temple priests and Levites: 'Be not negligent about the purification and reconstruction work concerning Jehovah's worship and the organization for such. Redeem the time for the setting of all things in order for the Theocratic worship and service. Jehovah's worship in its purity and its beauty of holiness must be restored, and all this for a vindication of His name and for a testimony to his supremacy and Godship.' Knowing that God had chosen them and that they therefore had the divine ordination, the Levites could go right ahead in God's service with confidence, unconcerned about displeasing Satan and his demons and the Baal-priests of religion and the un-Theocratic objectors who wanted their own convenient and preferred "high places" of sacrifice and incense-burning. The temple is the legally decreed place for God's united worship.

[26] The historic facts from and after 1918 show an action parallel to that of Hezekiah toward the temple servants. The spring of 1919 was marked by the release from unjust imprisonment of those falsely accused servants who were foremost in God's witness work and in the legal corporation, the Watch Tower Bible and Tract Society. This was a token that the King Christ Jesus was breaking down the religious-totalitarian bars and throwing open the doors of Jehovah's temple-service. He gathered to himself at the temple a faithful remnant of consecrated ones on earth who had been anointed with God's spirit as his commissioned and ordained witnesses. Before these he set Jehovah's witness-work. Now the doors of temple worship are open to stay! To the faithful remnant who responded to the call to temple service thenceforth Christ Jesus, "the son of David," said:

22. What instructions and admonition did he give to the priests and Levites at the temple?
23. Why cannot the religious nations in their present condition deny Hezekiah's words against religion? and with what modern slogan do his words agree?
24. What covenant did Hezekiah tell them he proposed to make? and why?
25 What part must the temple servants take in this effort? and why so with confidence?
26, 27. What since 1918 corresponds with Hezekiah's action toward the temple and its Levite servants?

[27] "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. . . . Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God [Jehovah], and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:7-12.

[28] By means of articles published in *The Watchtower* attention was called to the fulfillment of divine prophecy. Thereby Christ Jesus the King called attention to the open door and bade his faithful remnant of true followers on earth to enter into Jehovah's service as his witnesses and publishers of his kingdom. There was a gathering of those of the remnant all over the earth into a unity of service, using as their instrument the Watch Tower Bible and Tract Society and its related legal corporations. In September, 1919, the international convention of Jehovah's witnesses at Cedar Point, Ohio, which had for its theme the fearless resumption of God's work as announcers of his kingdom, gave powerful stimulation to the gathering of Jehovah's consecrated remnant of faithful worshipers. The international convention three years later at the same place, namely, in 1922, and at which the slogan was sounded forth mightily, "Advertise the King and his kingdom," added still further impetus to the gathering of all the anointed remnant into a unity of service at God's Theocratic organization under Christ Jesus the King.

[29] The King called for a renewal of their faithfulness in God's service, and the remnant did in effect enter into a covenant of faithfulness, to keep integrity toward Jehovah God as his faithful and true witnesses. Through the steady, regular publications of the Watch Tower Society, the King Christ Jesus pointed out plainly the commission of the remnant from Jehovah God to be his witnesses or ministers of his gospel, despite the objecting howls of all the religionists. From God's Word the King made clear to the remnant that Jehovah God and his Christ are the "Higher Powers" to whom they should be subject and obedient; and that there is only one way and one place at which to worship the true God Jehovah, and that is by unitedly serving Him at his Theocratic organization under the King Christ Jesus. The issues of the *Watchtower* magazine and other publications of the Society since 1919, distributed world-wide, stand forth beyond overturning as witnesses to the foregoing as true facts. All this bears witness that the remnant of Jehovah's consecrated faithful ones have not been negligent down through the years but have been active in carrying out their ordination from Jehovah God.

[30] Turn again back to the ancient record of the typical activities which foreshadowed the purge against religion within God's visible organization that has actually taken place. We read: "Then the Levites arose, . . . and they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began on the first day of the first month [Nisan] to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day [or two days after the yearly passover day] of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD."—2 Chron. 29:12-19.

[31] As in that typical picture of old, so during the nineteen centuries down to this year 1945 religion has contaminated everything that has to do with actual Christianity. Religion, which is demonism, has sullied it and cluttered it up with the unclean trash of the paraphernalia, doctrines, traditions, clergy system, ritual, and holidays of demonism. (See Cardinal Newman's book, "An Essay on the Development of Christian Doctrine," chapter 8; also *Religion*, pages 56, 57.) Religion has removed the proper "vessels" for the Lord's service and has substituted and added the forbidden things of demonism. It has thereby hidden the Bible truth and the correct worship of God from the many congregations of people.

28 How did the King Christ Jesus proceed with gathering the temple remnant into service unity?

29 How did the King give instruction and counsel like Hezekiah's to the temple remnant? and what proves these have not been negligent?

30 How did the cleansing and refurnishing of the temple at Jerusalem proceed to a conclusion?

31 What in the antitype corresponds with the mess that religion made back there with the interior of the temple and its vessels?

[32] Christ Jesus, Jehovah's King at the temple, is also God's High Priest. His zeal for God's house could not let the contamination by religion or demonism rest upon God's visible organization, nor let religion longer hinder and confuse the proper worship of the one true and living God. Hence from 1919 onward the work has gone forward of purifying the temple worship of his followers, Jehovah's witnesses, from all taints and besetting sins of religion. Only thus has the divine wrath been turned away from them. Christ Jesus has led them in the restoration and the burnishing up of the truth and in purifying the visible Theocratic organization from all the uncleanness of religion and its bondage. He once said: "The truth shall make you free" (John 8:32); and he led his remnant onward into the fullness of the freedom wherewith Christ Jesus makes us free from religion and its captivity to Satan's organization. All during this reconstructive Christian work and the restoration of the pure Bible truth and worship, the combined forces of religion and their political and commercial allies have fought the Bible educational work of Jehovah's witnesses under Christ Jesus. Religion's fight against these has been a fight against God and his King; but it has always been a losing fight, and always will be such.

TEMPLE WORSHIP RESUMES

[33] God's temple is a joyous place, a blessed place. During the reign of King Solomon the building of the temple at Jerusalem and its dedication in all its glory and beauty and holiness were events of abounding joy and jubilation. Jehovah God himself took part in its dedication by awe-inspiring miraculous manifestations of glory-bordered clouds and fire from heaven. (1 Kings 8; 2 Chronicles 5-7) In even a grander degree the completion of cleansing the reopened temple and the restoration and resumption of Jehovah's united worship there should be, and it was, an occasion of superabounding joy, gladness and praise. Appreciating this, the divinely guided Hezekiah arranged that the occasion should be marked and observed with due dignity, grandeur and rejoicing. "Then Hezekiah the king rose early, and gathered the rulers of the city [of Jerusalem], and went up to the house of the LORD. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD [Jehovah]." —2 Chron. 29:20, 21.

[34] Not only the rulers but all the congregation of people of the city of Jerusalem, the capital of the typical Theocracy, were present to witness this renewal of Jehovah's worship at his temple. The temple had not been cleansed soon enough to celebrate the reopening of the temple by the annual passover observance, which fell on Nisan 14, now several days past. Besides that fact, before even the slaying of the passover lamb could be done at the temple in preparation for the feast it was in keeping with holiness that there first be rendered at the temple the offering for the sins of the rulers and the people as prescribed in God's law. (Leviticus 4) By King Hezekiah's provision, and with the co-operation of the temple servants and the rulers, this was done. So they proceeded to make an atonement for all the kingdom of Judah.—2 Chron. 29:22-24.

[35] Hezekiah believed in putting all temple servants to work. Determined that the message of God's praise should be sung forth, he put the Levites at their stations and equipped them to sound out the gladness of the occasion and to lead in God's praises. "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the [Levite] singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped." (2 Chron. 29:25-30) At that joyful sound of Jehovah's praise there at his reopened and purified temple the demon gods of religion must have trembled with rage.

[36] True to that typical picture, the King Christ Jesus at the temple interceded for his faithful remnant on earth and cleansed them from their iniquity of lip by the spirit of God. (Isa. 6:1-11) Their prayers for God's forgiveness on the basis of his sacrifice were heard and answered. The King then equipped them with greatly increased knowledge and understanding of God's Word, particularly with the message of the vindication of Jehovah's name by his kingdom under Christ. With this equipment, and with the spirit of God filling them, the joyous remnant went forth as Jehovah's witnesses. They sounded forth his name and his kingdom by

32. How from 1919 onward has such contamination been cleared away, and under what opposition?
33 Why should the resumption of worship at the temple be a marked occasion? and how did Hezekiah proceed to thus mark it?
34. Why could not that occasion be marked by the passover celebration? and what was first necessary?
35 How did Hezekiah put the temple servants to work and make the occasion one of praising Jehovah?
36 What is the antitype of such offering sacrifice for sins and such singing forth of Jehovah's praises?

word of mouth and by books, booklets, magazines, tracts, radio, sound-car, and portable phonographs, and by all means that their King at the temple provided. So doing, they worshiped Jehovah God at his temple in a true way, and God was well pleased and favored their work.

[37] King Hezekiah reminded the people that they must render their support to God's worship at the temple. Said he: "Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD." The congregation of Jerusalem then responded thankfully and with free and liberal hearts. Hundreds of burnt offerings they brought forward, and 3,600 other consecrated animal victims. The burnings of the animal sacrifices were made on the copper altar, which was fifteen feet high and thirty feet square on top, and which stood in the priests' court of the temple. "But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the [non-priestly] Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering." —2 Chron. 29:31-35.

[38] That agrees with the fact that since 1918 those of God's consecrated remnant had to purify themselves from religion's soils and hindrances. The opportunities for witness work were abundant, and the laborers were few. Hence, as the witnessing continued on, more of those hearing forsook religion and consecrated themselves to God, and these Jehovah added to his consecrated remnant and laid upon them service responsibilities as his witnesses. Thus all the remnant in all the earth unitedly joined in offering sacrifice of praise.

[39] One thing must not be overlooked. The restoration of the temple to God's worship not only provided employment there for all Levites, priests and non-priests, but also called for the services of the servants who were not Levites, the so-called "Nethinim". They were not Israelites at all; but they had abandoned demonism and become devoted to Jehovah's service at his temple in Jerusalem, rendering assistance to the Levites, even though in menial ways. These Nethinim must be understood as rendering their part at this revival of Jehovah's worship at his temple, even though they are unmentioned. There is no doubt that they rejoiced with Jehovah's chosen nation. This fact faithfully pictures that, owing to the Kingdom proclamation by Jehovah's obedient remnant of witnesses from and after 1919, many persons outside the remnant saw the reconstruction work of Jehovah's worship in progress. They showed good-will toward Jehovah and his organized people by abandoning religion and coming over onto the side of his Theocratic organization, his Kingdom. Christ Jesus, the Good Shepherd, brought these as his "other sheep" to the temple, where there are many opportunities for service as companions and helpers to the temple remnant. In good-will they then expressed their consecration to Jehovah God and his kingdom by joyfully joining in his service at the temple, "day and night." —1 Chron. 9:2; Josh. 9:22-27; John 10:16; Rev. 7:15.

[40] How gratifying all this has been is visible today among Jehovah's anointed remnant at the temple, yes, and among their multitudinous companions of good-will, the Lord's "other sheep", who will be rewarded with endless life on earth under the Kingdom for their faithful service of Jehovah God at his temple. This cause for overwhelming gratitude and joy at the revival of the faithful and fearless worship of Jehovah since his King came to the temple in 1918 is echoed forth in these words of history: "So the service of the house of the LORD was set in order. And Hezekiah rejoiced, and all the people [at Jerusalem], that God had prepared the people: for the thing was done suddenly." —2 Chron. 29:35, 36.

[41] So suddenly was a like thing done back in 1919; so unexpectedly were the tables turned upon Jehovah's religious enemies, and so seemingly as in the twinkling of an eye was His relieving of his oppressed witnesses and their prohibited worship of him, that it took all "Christendom" by surprise! But it answered the heart prayer of Jehovah's faithful remnant on earth. The Lord God had declared that he would take out of the worldly nations a "people for his name". (Amos 9:12; Acts 15:14) Now the sudden reopening of the antitypical temple of Jehovah by his King Christ Jesus in 1919 and the gathering of his faithful consecrated remnant thither demonstrated before all the world that he had prepared a people for his name in the earth. The remnant's prompt response to the revived and renewed witness work in 1919 proved that fact. And, too, while the amazed and chagrined enemies look on, Jehovah's revived witnesses have followed after their King Christ Jesus in the reconstruction work; and the service in connection with Jehovah's temple

37 How did Hezekiah encourage the temple support, and with what response?
38 To correspond with such progressive sanctification of the priests back there, what facts are there since 1918?
39 (a) As to those rendering service at the temple in Jerusalem, what important fact must not be overlooked? (b) Whom do such servants picture, and since when and how did they get into service at the temple?
40 For what feelings and expressions was this a cause, both in the type and in the antitype?
41 How in the antitype is it true that "the thing was done suddenly"? and how does the King express his rejoicing?

of worship has been set in Theocratic good-order. The sacrifice of His praise burns fiercely in the fires of zeal for God's house; and the trumpet announcements of His kingdom and the Scriptural songs of his glory rise from the lips of his active servants and witnesses. The King Christ Jesus rejoices at the blessed event. He bids his faithful remnant on earth to enter into his joy; and he also causes his "other sheep" at the temple to gambol with Theocratic joy before him.

EXEMPLARY ZEAL

THE zealous Elect Servant, or Chosen Servant, of Jehovah God is Christ Jesus, his beloved Son, as foretold at Isaiah 42:1. Jehovah used faithful servants of old, designated by him as "prophets", to do work in His name. Those prophets and their work foreshadowed greater work to be done in the future. The prophet Elijah faithfully served Jehovah God, and he was used of Jehovah to express His abhorrence concerning the Devil religion, Baalism. Elijah and his work foreshadowed the work done by faithful men on the earth under the direction of Christ Jesus, God's Elect Servant, for the period of time from about A.D. 1878 to the year 1918. Elijah was taken away in a whirlwind, and Elisha succeeded him in the office of prophet and servant of God. The work that Elisha thereafter did foreshadowed the work done on the earth by the faithful followers of Christ Jesus and done under the direction of Christ Jesus, God's Elect Servant, from and after the time that he came to the temple of Jehovah in the year 1918.—Mal. 3:1-3; 4:5, 6.

Zealous activity in God's service brought Elijah and Elisha in contact with a military captain named Jehu, and who became king of Israel. King Jehu was a type or prophetic picture of Jehovah's Elect Servant Christ Jesus and sometimes he also foreshadowed Christ's faithful followers The fulfillment of the prophetic drama involving Jehu must take place after the Lord Jesus came to the temple of Jehovah A.D. 1918. Captain Jehu, in the service of King Ahab of Israel, came in contact with the prophet Elijah, and lived for more than twenty-eight years of the period of the prophet Elisha. This appears to mean that, during the years from 1878 to 1918, generally known as the "Elijah period", Jehovah began to prepare a people to be witnesses to his name at the end of the world, and that those who proved faithful during that period were brought over into the subsequent "Elisha period", which began A.D. 1918; and that these faithful ones were made members of Jehovah's Theocratic organization and hence were designated as the "faithful and wise servant" class. This would show that Jehovah's witnesses are embraced within the fulfillment of the drama of Jehu.

In support of the above conclusion that Jehu pictured Jehovah's Elect Servant, please note the following. Jehu was born under Jehovah's law covenant with the nation of Israel and was therefore an Israelite, in covenant relationship with Jehovah. The fact that Jehu was against Baal-worship is further proof that he was in the favor of the Lord God.—2 Ki. 13:1-6; 14:23-27.

The name *Jehu* means *Jehovah is He*. His name is emphatic in calling attention to the fact that Jehovah is He that is the Supreme One. This is the same fact to which the remnant of Jehovah's witnesses under his great Servant Christ Jesus call the people's attention. Moreover, the name of Jehu's father and grandfather are significant. *Jehoshaphat*, the name of Jehu's father, means *Jehovah-judged*, that is, *Jehovah-vindicated!* And *Nimshi*, the name of Jehu's grandfather, means *extricated*, it being related to the name *Moses* referring to Moses' being drawn out of the river Nile. Taken together, the two names *Nimshi* and *Jehoshaphat* would apply to that which is taken out or pulled out and used for the vindication of Jehovah's name at the end of the world.

It was Jehovah who gave orders for the anointing of Jehu to be king over the kingdom of Israel. (1 Ki. 19:15, 16) Therefore the anointing of him was by Jehovah. Jehu's superior, King Ahab, was never anointed by Jehovah. So far as the record discloses, Jehu was the only man ever anointed by order of Jehovah to be king over that ten-tribe kingdom of Israel. God's original words to the prophet Elijah were: "And Jehu the son of Nimshi shalt thou anoint to be king over Israel." Later, Elijah's successor, Elisha, acting under directions from the Lord, instructed his "young man" to go and perform the anointing; saying: "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. Then open the door, and flee, and tarry not." The record is: "And he arose, and went into the house; and he poured the oil on [Jehu's] head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel."—2 Ki. 9:2, 3, 6.

Thus Jehu was duly anointed and commissioned as the executioner for Jehovah to exterminate Baal, or Devil-worship, out of Israel. His divinely given commission as stated to him by the "young man" was: "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 the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: and I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: and the dogs shall eat [Ahab's wife] Jezebel in the portion of Jezreel, and there shall be none to bury her."—2 Ki. 9:7-10.

Jehu fulfilled his commission. At 2 Chronicles 22:7, 8 it says: "And it came to pass, that, when Jehu was executing judgment upon the house of Ahab"; which words prove that he was an executioner. In carrying out his commission from the Lord, Jehu gained His "well done" or approval,

and for that reason Jehovah made the covenant with Jehu for the kingdom, to wit, that Jehu's sons should continue to reign on Israel's throne. (2 Ki. 10:30) This statement that his sons should reign for four generations meant a four-square or complete succession to the throne. Thus Jehu and his house occupied the throne of Israel for a hundred years; Jehu himself reigned twenty-eight years.

Years previously, Elisha's predecessor, Elijah, had slaughtered four hundred and fifty of the priests of Baal after the fire test on Mount Carmel. Such slaughter work King Jehu duplicated, only on a far greater scale. (1 Ki. 18:40; 2 Ki. 10:18-25) Thus Elijah made a start at the slaughter work against Baal-worship, and Jehu completed that work. (2 Ki. 10:28) Besides that, another point in Jehu's favor is that he was anti-Jezebel. He rode over Jezebel in utter contempt after she had been thrown out of the window by her eunuchs, and his horses trampled her to death, after which the dogs devoured her, in fulfillment of God's prophecy. He had and manifested the spirit serving as an example to Jehovah's approved people who have and manifest the anti-Jezebel spirit described in Revelation 2:20-23. Jehu was a vindicator of Jehovah's word, in this, that he fulfilled Jehovah's word spoken by his prophet Elijah against Ahab and Jezebel. In this work he also completed that which Elijah had begun Elijah called down fire from heaven in the presence of the prophets of Baal and Ahab at Mount Carmel, and his prayer was: "Hear me, O LORD, hear me, that this people may know that thou art the LORD God." (1 Ki. 18:37) That was a vindication of Jehovah's reputation, but was not sufficient to cause the reformation of King Ahab and Queen Jezebel. Baal-worship continued in their realm, and the Lord God used Jehu to vindicate his word and his name in connection with the destruction of Baal-worship.—2 Ki. 9:25-37; 10:9-11.

Jehu was a fighting man. He was in the king's chariot corps and was a captain in the army of Israel. Whenever Jehovah favored the army of Israel that army was victorious over the enemy, and hence the army then became and was the army of the Lord of hosts. That being true, it would make Jehu a captain in the army of the Lord of hosts. (1 Ki 20:1-30; 2 Ki. 3:5-25; 6:24-33, 7:1-16) Jehu was known and was recognized by reason of his rapid driving, because he drove "furiously", as it were, in madness. (2 Ki. 9:16, 20, *margin*) The fact that Jehu was associated with the war chariot of Israel would suggest that those who fulfill the various features of the Jehu picture must have to do with and are associated with the "chariot of the cherubims", that is, the war chariot of Jehovah's mighty organization including cherubim and other spirit creatures. The prophet Ezekiel had a vision of Jehovah's "chariot" attended by the cherubim, and the Scriptures and facts show that "chariot" to picture Jehovah's great organization. (1 Chron. 28:18; Ezek. 1:10) There are many other scriptures which associate chariots with Jehovah in his time of war against the Devil's wicked organization. —Ps. 68:17; Nah. 2:3; Hab. 3:8; Ps. 104:3.

So it was that the word of Jehovah concerning the house of Ahab and Jezebel was fully vindicated by the destruction of that wicked house. In his due time Jehovah God will completely vindicate his word and his name concerning Satan the Devil and his organization by the full and complete destruction thereof. When King Jehu had done the work, and had done it well, concerning the house of Ahab and Jezebel, he was not yet through with his execution work as specified in Jehovah's commission to him. There was something more for him to do in obedience to the Lord God.

Jehu had much zeal for Jehovah; and that is another reason why he pictured Christ Jesus, the royal Executioner. Concerning Jesus it was prophesied: "For the zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me." (Ps. 69:9; John 2:17) Such is the zeal peculiar to Jehovah's royal house. Therefore it is pleasing to Jehovah. Like zeal was manifested for the Lord of hosts by Elijah. On that point, after Elijah had slain the prophets of Baal and then went and hid himself in a cave at Mount Horeb, far from Jezebel's threats, he said in response to an inquiry from the Lord as to why he was there: "I have been very jealous for the LORD God of hosts." The word *jealous* in that verse (1 Ki. 19:10) means the same as having the zeal mentioned in Psalm 69:9, the two words *jealous* and *zeal* having the same word as their root. Jehovah is a jealous or zealous God. "For the LORD thy God is a consuming fire, even a jealous God."—Deut. 4:24; 5:9; Ex. 20:5.

Respecting the establishment of the Righteous Government under the Greater Jehu, Christ Jesus the King, it is written: "The zeal of the LORD of hosts will perform this." (Isa. 9:7) In other scriptures the words "zeal" and "jealous" or "zealous" are applied to Jehovah's servants, all such words having the same root. When Paul was defending himself before the Jews, he said of himself: "I am verily a man which am a Jew, . . . and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." (Acts 22:3) He also wrote: "For I am jealous over you with godly jealousy." (2 Cor. 11:2) The remnant of Jehovah's witnesses today, who are anointed with God's spirit to do his work, must have this same zeal for Jehovah As it is written: "Jesus Christ . . . gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:13, 14, also Phil. 3:6; Col. 4:13) As used in the above scriptures the words *zealous* and *jealous* do not mean ill-will or hatred or envy, but they do mean a strong, unbending determination to carry out the righteous purpose of Jehovah God, to fulfill one's commission.

When proceeding to wipe out Ahab's house Jehu drove furiously, as with madness, and with an unbending and unbreakable determination to permit nothing to hinder him in the accomplishment of the purpose for which he was commissioned. In the very hour of his anointing, when he received his commission, he started out with his military staff to execute that commission. When the messenger of the enemy kings rode out from the city and approached him and inquired why he was thus driving toward the city, he said to them, in effect: 'Get out of my way, and get in the rear; I have no time to waste with you.' (2 Ki. 9:16-20) Likewise when Christ Jesus received the order from Jehovah God to go forth and rule in the midst of his enemies, he started the "war in heaven" and ousted Satan and his angels from heaven and cast them down to

the earth. Furthermore, the Scriptures show that just as soon as the testimony work concerning God's kingdom is completed by Jehovah's witnesses according to His will, then Jesus will move without delay and will permit nothing to hinder him in executing the enemy, that is, all of Satan's wicked organization.—Ps. 110:1-6; Rev. 11:17-19; 12:7-12; Matt. 24:14, 21, 22; Ps. 45:3, 4.

The anointed remnant now on the earth, being the final members of the "body of Christ", must have the same zeal as that which was manifested by King Jehu. To see and to appreciate that Jehovah's Kingdom by Christ Jesus is here should lead the remnant to be diligent in performing their witness work until every vestige of the enemy organization falls. (Isa. 6:9-12) Jehovah God has commanded that the testimony work must be done before the slaughter work of Armageddon begins; and the remnant are now zealous to do it, fully determined that, by the grace of God, nothing shall prevent them from doing it faithfully. Well applicable to them are the words: "I thought on my ways, and turned my feet unto thy testimonies I made haste, and delayed not to keep thy commandments. My zeal hath consumed me, because mine enemies have forgotten thy words."—Ps. 119:59, 60, 139.

In doing this work in the name of Jehovah of hosts, the anointed remnant must 'drive rapidly', what though many may call them "mad perverts" for so doing. But it matters not what the enemy says; the remnant are doing it with joy, and they now have many good-will companions who show the same zeal for Jehovah.

JONATHAN, A FRIEND IN TIME OF NEED

"A FRIEND loveth at all times, and a brother is born for adversity." (Prov. 17:17) No more striking illustration of this principle could be found among imperfect humans than the loving friendship of Jonathan for David. He was not of that plentiful breed known as fair-weather friends, but he came to the fore at a time of adversity. His attachment to and support of David was love or unselfish devotion exemplified, in that such a course meant voluntary relinquishment of any personal claim to the throne of Israel. He even put his life in jeopardy in the interests of his friend David, and thus to some extent comes within the scope of the words of that greatest Friend of mankind (next to Jehovah), Christ Jesus: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) And certainly he does not compare with those three false friends that sped to Job's side at a time of trial to that integrity-maintaining one. Jonathan was a friend indeed, because he was a friend in time of need.

Not only was Jonathan a true lover-friend of David, but he was also a lover of righteousness and a staunch supporter of Theocracy. In fact, it was the latter traits that made him champion the cause of David Jonathan was much older than the shepherd-king The first recorded event concerning him was eight years before David's birth, and Jonathan was then a warrior at the head of a thousand fighters for Israel. In view of Numbers 1:3, he must have been at least twenty years old. His love of righteousness and hatred of the iniquitous Philistines drove him to an initial assault against them, which was to touch off a series of extensive battles. (1 Sam. 13:1-4) It was following this event that panic-stricken Saul, by a presumptuous disobedience to the Lord, lost the kingdom for his son Jonathan. —1 Sam. 13:9-14.

In sharp contrast to Israel as a whole, Jonathan was armed and equipped for battle. (1 Sam. 13:19-22) Furthermore, he was unwilling to see it lie idle. His faith and zeal for Theocracy moved him to another aggressive stab at the Philistine trespassers. Jonathan and his armor-bearer slipped quietly away from the company of six hundred that was with Saul in Gibeah. Typical of Jonathan's faith were his words to his armor-bearer: "Come, and let us go over unto the garrison of these uncircumcised: it may be that Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few." "I am with thee," responded Jonathan's companion. A plan of battle was mapped out by Jonathan, and in which was included a test that would indicate the Lord's will in the matter. Jonathan was not out on a foolhardy mission in the hope of making a war hero of himself, but he was walking in the fear of the Lord. He knew that Jehovah would not work for those who remained at home idle.—1 Sam. 14:1-10, *Am. Stan. Ver.*

And Jehovah did work in behalf of Jonathan. The taunting cry of the garrisoned Philistines, "Come up to us, and we will shew you a thing," came as a sign from the Lord that He would grant victory. So, instead of the bragging Philistines' 'showing Jonathan a thing or two', this son of Israel's king waded into the demon-worshipers and felled them right and left, and these fallen ones were finished off by the mopping-up operations of the faithful armor-bearer. Twenty men fell under the fury of this sudden thrust. (1 Sam. 14:12-14) But this probe into the enemy's lines did not end there; Jehovah's spirit force was working, and from this small beginning a full-scale offensive developed The Philistines were thrown into confusion and fought among themselves. Saul and his forces moved quickly to the front lines and threw themselves into the fray, and the Hebrews living within the Philistine communities joined the uprising. Even the men of Israel who had holed up in Mount Ephraim rallied and poured forth to fight. The pitched battle soon became a Philistine rout. "So the LORD [Jehovah] saved Israel that day." Jonathan's lively faith in Jehovah's backing moved him to start the battle rolling; Jehovah finished it gloriously.—1 Sam. 14:15-23.

It was on this occasion that Jonathan's life was jeopardized more by his father's foolishness than by Philistine swords. In religious fervor emotional Saul made the unreasonable oath that none of the people were to taste food Apparently, he was of that school of religionists who believe godliness is manifested by self-inflicted bodily discomfort or pain. The Scriptural rule is that those who work and fight must eat. Short-sighted Saul did not know that an army marches on its stomach. At any rate, Jonathan, not

knowing of his father's oath, tasted of some wild honey. "His eyes brightened" with returning strength. (1 Sam. 14:27, *Rotherham, Smith-Goodspeed*) When he heard of the oath, he answered: "My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?" (1 Sam. 14:29, 30) Later, after lot-casting had indicated Jonathan as the oath-breaker, and Saul was going to enforce the consequences, the people came to Jonathan's rescue: "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day."—1 Sam. 14:44, 45.

After the passing of some twenty-five years from the time of Jonathan's first entrance into the divine record, the reader sees a new side of Jonathan. It is Jonathan the friend now, and not so much Jonathan the warrior. It is his staunch friendship for David, as introduced at the beginning of this article, that now takes over as the dominating note in the life of this Bible character. First, there was that dramatic delivery from the bullying Goliath, wrought by Jehovah through the sturdy arm of the shepherd lad. Doubtless Jonathan witnessed the calm courage of that ruddy youth as he faced up to the Philistine giant. He would see the stripling race toward Goliath, see the hand slide into the bag containing the sling-stones, see the fitting of the missile into its pocket and the blurring arc described by the sling preparatory to the stone's release, and would watch with bated breath as the rock shot from its pocket and whizzed toward the hated tyrant. With an indescribable thrill Jonathan would see and hear that deadly accurate stone crush the skull of the giant, and sink into his head as a stone sinks in water. (1 Sam. 17:49, *margin*) The dramatic tenseness of the moment broken, Jonathan doubtless shouted with the other Israelites, and gazed upon David in respectful awe as the youngster dragged Goliath's cumbersome sword from its sheath and sliced off the giant's head.—1 Sam. 17:48-52.

But the actual record of the tender affection rising in Jonathan's bosom is reserved for the next chapter. There he is revealed listening to David answering Saul's questions, and sees still in the lad's hand the monstrous head of the vanquished giant. As a result, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Here was a case of true love, unselfish love, and that at first sight and meeting It was exemplary of the command, "Thou shalt love thy neighbour as thyself." (Lev. 19:18) "Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." Thus Jonathan showed his recognition of David as superior, one specially chosen and used of the Lord.—1 Sam. 18:1-4.

Ever thereafter Jonathan proved his friendship and love at all times, even in adversity. Saul became insanely jealous of David, and sought many ways to slay him. On one occasion he tried to induce Jonathan to murder David. Jonathan sided with the sweet singer of Israel and against his father. He warned David of the danger, and entreated Saul not to spill such innocent blood. Saul hearkened to Jonathan's pleas at that time, and swore an oath: "As the LORD liveth, he shall not be slain." (1 Sam. 19:1-6) Saul was a stickler for oaths and punishment for violators, when others than he were involved. Remember the time he was going to kill Jonathan for breaking an unreasonable, impetuous oath? Yet just four verses after the above oath concerning David's preservation Saul is found trying to pin the son of Jesse to the wall with a javelin!

Thereafter envious Saul doggedly pursued the little giant-killer. But Jonathan stuck closer than a brother. (Prov. 18:24) Though forced into the role of an outlaw in Israel, David did not lose Jonathan's friendship. Jonathan was in position to aid David with inside information, and this he did. (1 Sam. 20:2) This was not unbecoming conduct on Jonathan's part as a son, or sedition toward the king of Israel. Jonathan recognized God's spirit had departed from Saul and rested upon David, that David was God's choice for king. He showed this by making a covenant with David that kindness be shown to him and his house after David ascended the throne, and later renewed this covenant in the woods, saying, "Thou shalt be king over Israel, and I shall be next unto thee." (1 Sam. 20:13-17; 23:16-18) No splitting apart of these friends! Saul tried it, unsuccessfully. He appealed to personal selfishness, telling Jonathan he would never gain the throne while David lived. The appeal struck no responsive chord in Jonathan's unselfish devotion, and in a rage father tried to slay son. —1 Sam. 20:30-33.

The renewal of the covenant in the woods was Jonathan and David's last meeting. Thereafter Jonathan fell in the battle of Gilboa. (1 Sam. 31:1, 2) David lamented greatly the death of his friend, and composed the famous "Song of the Bow" in commemoration. Jonathan was lauded as mighty and courageous, one who never turned his back to the enemy. The ode declared: "The bow of Jonathan turned not back." Most touching are the words near the close. "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." (2 Sam. 1:17-27) David buried the bones of Jonathan, and also kept covenant by showing kindness to Jonathan's son Mephibosheth (or Merib-baal), which, incidentally, is the only record of Jonathan's family life. (2 Sam. 4:4; 9:1-13, 21:7, 12-14) Certainly Jonathan was a friend and gift from the Lord to David in a time of extreme adversity; and that is just what Jonathan's name means, to wit, "Jah's gift."

There is much prophetic significance to all this. David pictures primarily Christ Jesus, but also foreshadows the body-members of the Christ. Jonathan's valiant warfare before David's appearance pictured the course of faithful men of old before the Greater David appeared on the earthly scene. Jonathan in his association with David foreshadows the Lord's "other sheep" of today, who recognize Jehovah and the Greater David as the "Higher Powers", who make a covenant of consecration through Christ Jesus, and who stand fast with the feet-members of Christ's body in Theocratic service, despite the efforts of religious "Sauls" to separate them. The two are fast friends in Kingdom service.

"PUBLICLY, AND FROM HOUSE TO HOUSE"

EVERY well-read student of the Scriptures recognizes the above words as being the apostle Paul's own description of how he carried on the preaching of the gospel Nineteen centuries have passed since those oft-quoted words were uttered by Paul to the elder brethren from Ephesus (Acts 20:20), and we have entered into a modern world which professes much wisdom and great advancement in many fields, and yet the apostle's method of proclaiming God's kingdom remains the best. This year, 1945 has, despite the global war's continuance, witnessed the beginning of a public meeting campaign by the use of the public platform throughout the earth and presenting a series of eight Bible lectures on urgent problems of the times. This does not mean that the "house to house" dispensing of the Kingdom message has been set aside or even diminished, but rather it has been intensified, the public meeting campaign being coordinated with it. The number of house-to-house publishers is and always will continue to be many times as numerous as the platform speakers, it including many thousands of female publishers, whom the Scriptures exclude from the public platform. Both activities are part of the great campaign of free education for men of good-will concerning Jehovah's Theocratic Government.

Very early on the cold, wintry Saturday, January 27, the train left New York city bound for Richmond, Virginia, and bearing the president of the Watchtower Bible and Tract Society, accompanied by a director of the Society. By the time of their arrival the service gathering of the Richmond assembly had already gotten under way at the Mosque Auditorium, and the field workers had gone forth engaging in house-to-house witnessing and in street magazine-work and in information walking, announcing by placards on their persons and by distributing handbills the public feature of the assembly, Brother N. H. Knorr's address on the subject "The 'Commander to the Peoples' ". In the afternoon the formal opening of the assembly took place, after which John Booth, the farm servant at Kingdom Farm, New York, addressed the audience of more than two thousand on the subject "The Kingdom Sabbath and Its Lord". Three speakers served on the program in the evening sessions, attended by over 2,100. It was in the nature of a symposium dealing with the evidences of today that God's kingdom is at hand, as foreshadowed by opening events of the righteous reign of Hezekiah king of Jerusalem, more than seven hundred years before Christ Brother George, a recent graduate of the Watchtower Bible College of Gilead, spoke first, on the subject "The King's Purge Against Religion", and was followed by Brother F. W Franz speaking on the subject "Purification and Reconstruction" The third speaker, Brother Knorr, completed the consideration of the first year of Hezekiah's reign by his discourse on "The King's Feast of Liberation". Inasmuch as *The Watchtower* is running this series of articles in its columns, we refer our readers to such, that they too may all enjoy the blessings of the truths dispensed at the Richmond assembly.

Sunday morning, January 28, twenty-three persons of good-will presented themselves and, after a discourse on the matter of baptism, were immersed in water, as the Lord's commanded symbol of their consecration to God The field activities of the day were given a good start with a service session at the Auditorium. The service report for this day added to that of the previous day disclosed that 925 publishers had placed in the hands of the people, besides many thousands of handbills, 1,600 books, 2,875 booklets, and 1,725 magazines; they also took 119 subscriptions for the Society's magazines in keeping with the current *Watchtower* campaign, and made 31 back-calls and ran recorded lectures for 286 listeners; all the foregoing accomplishments consuming a total of 2,665 hours on the publishers' part Among those present were about 150 special publishers and pioneers.

That afternoon, at three o'clock, at the beautiful Auditorium, witnessed the first delivery of the public lecture "The 'Commander to the Peoples' ", by the Society's president, Brother Knorr. The advertising efforts by the Kingdom publishers resulted in the gathering of an audience of more than 2,800 The delivery of the message was powerful, and the audience was very attentive; and at the close of the lecture hundreds of the public accepted a free copy of the booklet *One World, One Government*. After a brief intermission the feast of spiritual things continued, and many persons of good-will at the public address accepted the invitation to remain for the closing features of the assembly. Jehovah God, by his appointed Interpreter, Christ Jesus the Greater Hezekiah, continued to disclose further Kingdom truths to his delighted people. An introductory speech was delivered on the subject "Provoking the Showdown", after which Brother Knorr dealt with the subject "Jehovah's Universal Sovereignty Vindicated". This theme, too, drew on King Hezekiah's reign for its background against which to view the experiences of Jehovah's people since A.D. 1918 and also to forevision his coming stupendous "strange act" against the entire organization of Satan the Devil, as foreshadowed by the Assyrian king Sennacherib. *The Watchtower* expects to carry these speeches in an early issue. Branching off from consideration of Hezekiah's reign, Brother Knorr spoke of the work ahead of Jehovah's devoted people, and especially emphasized the public meeting campaign, all which greatly refreshed and stirred up the brethren, as evidenced by their applause. Song and prayer then closed the assembly.

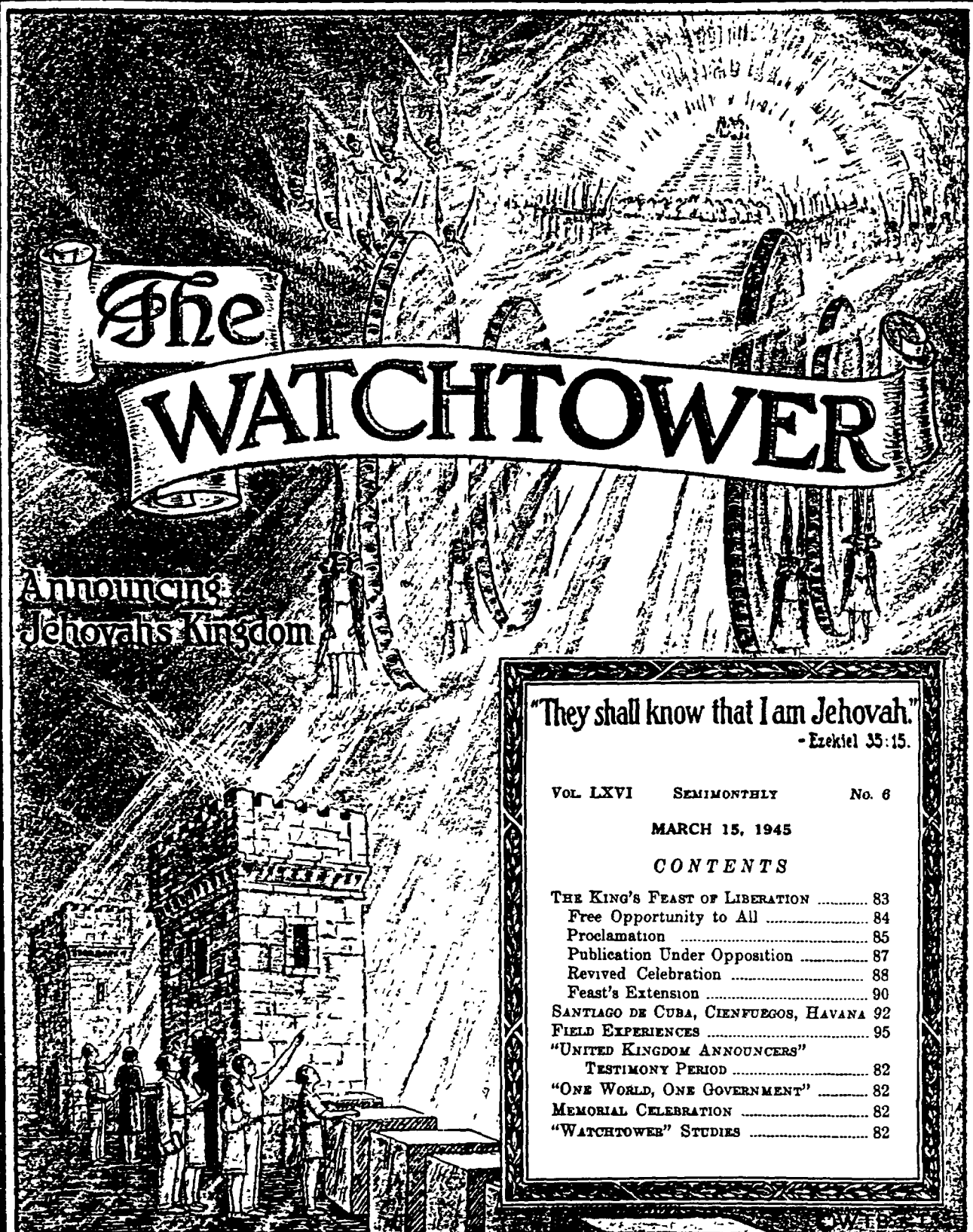
Brother Knorr and his companion then moved on to the next appointment, at Jacksonville, Florida. At the special meeting with the company that night the Kingdom Hall was packed out and 150 friends were obliged to listen outside by means of loud-speaker. The police who were summoned by some of the vexed neighbors refused to interfere with this arrangement. The succeeding night Brothers Knorr and Franz alternated in serving both the white and the colored company; while Brother Knorr served the colored group some distance away Brother Franz served the white group, and then during the intermission they switched locations and audiences. At the white meeting 300 were present; and at the colored meeting, out of an audience of 118 there were 69 persons of good-will. In between the Monday and Tuesday night meetings the time allowed for the brethren to go out with the Jacksonville friends into the field and a number of *Watchtower* subscriptions were secured, in addition to placing many books and booklets.

On to Tampa, Florida, next day. The first evening was spent at the colored brethren's service meeting, attended, all together, by 25. The following evening these Brooklyn brethren addressed a packed-out Kingdom Hall of the Tampa white unit, after the regular weekly service meeting. The attendance was 266. Saturday, February 3, came with weather ideally suited for the holding of the Tampa assembly at the Philips (outdoor sports) Field of the University of Tampa, which field lies just to the west of the Hillsborough river The sun shone from a cloudless sky and beamed upon the audience which occupied the tiers of backless seats on the south side of the stadium. The speakers' platform was erected out on the grassy field facing them. The voices of the speakers were amplified to the audience by means of a four-horn sound-car. This unusual arrangement was due to the fact that the Boilermakers' Hall, which had already been printed as the address on the program, was abruptly canceled by the operators under religious-political pressure.

The program for this local gathering was identical with that of the Richmond assembly, except where circumstances called for different speakers to present a number of features Meeting out in the open air was invigorating, and the zooming of four-engined army bombers directly over or skirting past the Field did not drown out the delivery of the Lord's message by satisfactory sound amplification. The speakers' voices could be heard even on the bascule bridge some distance away. Saturday's attendance was 680. Sunday morning, February 4, four symbolized their consecration to God by immersion in the Hillsborough river The field-service activities bore good fruitage; the sum total results for the two days being as follows: 647 publishers; 392 books; 1,632 booklets; 1,650 hours; 63 subscriptions; 609 individual magazines; 41 back-calls; and a sound attendance of 53 The subject of the public lecture by Brother Knorr, at 4 p.m., was again "The 'Commander to the Peoples' ". The turnout for this was gratifying, namely, 1,156. That this represents a goodly proportion of the interested public (including men in uniform) was manifest in that the concluding exercises of the day, held after a brief intermission, were attended by 937. There were 139 pioneers registered at this assembly. It was not necessary to use the floodlights of Philips Field at all, for on both days the sessions concluded just as the sun sank below the horizon in a blaze of glory; and the evening star gleamed high in the western sky as the joyful brethren parted.

Miami, Florida, was the next stop. Due to size, the company here is about to be divided into two service units, the present Kingdom Hall being too small to accommodate all the associated ones. A special auditorium was obtained for a local meeting on Tuesday evening, February 6. For this 485 put in appearance, to be served, in order, by Brothers A. H. Macmillan, Franz and Knorr.

On every occasion throughout the trip to this point the Society's president took occasion to give the brethren the love and greetings of the Bethel family and to exhort them to increased effort and constancy in the active service of Jehovah God and His reigning Theocracy. The brethren were also exhorted to move forward with full faith in Jehovah's blessing in the public meeting campaign and to give it full support. The reports from public meetings that have been held thus far and that have come to the president's attention are very encouraging. They are indicative that the divine approval is upon this method of 'preaching this gospel of the kingdom' in conjunction with all the other ways God has provided.



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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"UNITED KINGDOM ANNOUNCERS" TESTIMONY PERIOD

The four-month-long *Watchtower* campaign ends with this "United Kingdom Announcers" Testimony Period during the entire month of April. It should crown with triumph the objectives of the campaign. By the maintenance of united activity of all Kingdom announcers, under Jehovah's blessing, it will do so. Keep to the fore always, therefore, the campaign offer, to wit, a year's subscription for *The Watchtower* together with the free book *"The Kingdom Is at Hand"* and the free booklet *One World, One Government,* at the special rate of $1.00. We want our regular *Watchtower* readers to know that a share in this campaign is open to them, and if they will write in to us expressing their desire we shall take pleasure in putting them in touch with an organized company with whom to co-operate. Each one should also make out his report of activities, that such may be included in the compilation of the general results throughout the land for this blessed campaign.

"ONE WORLD, ONE GOVERNMENT"

The title of this new booklet presents a theme of universal interest. The relation of how Almighty God, according to his Word, will work it out will delight every honest, yearning heart. Because of the anticipated demand for this booklet, its first printing is five million copies. General distribution is now under way. Personal copies are available at 5c each.

MEMORIAL CELEBRATION

The time to celebrate the Memorial this year is after 6 p m., Standard Time, on Wednesday, March 28. At an agreed hour, let each company assemble on that night, and the anointed ones thereof partake of the emblems, their companions the "other sheep" being present as observers. Before the Memorial emblems are partaken of, let a competent brother deliver a brief discourse extemporaneously or read paragraphs selected from past *Watchtower* articles on the Memorial to those assembled. Since the breaking of bread and drinking of wine both symbolize the death in which Christ's body-members share, both the bread and the wine should be served together at partaking, the bread being unleavened and the wine red. Most certainly Jesus and his disciples used red wine to correspond with his blood poured out in death, and we should harmonize with them. Let all companies or groups report their celebration, showing both the total attendance and partakers.

"WATCHTOWER" STUDIES

Week of April 15: "The King's Feast of Liberation," ¶ 1-21 inclusive, *The Watchtower* March 15, 1945.

Week of April 22: "The King's Feast of Liberation," ¶ 22-41 inclusive, *The Watchtower* March 15, 1945.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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THE KING'S FEAST OF LIBERATION

"So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem."—2 Chron. 30:26.

JEHOVAH God repeatedly covers himself with glory as a Liberator. He continually draws attention to the fact that in Him lies the only hope of liberation for those who yearn for freedom of body, mind and heart. Since 1914 he has put his Anointed King in power to act in the role of Liberator. By his King an invitation is now extended to the distressed peoples to break off from their present bondage and to take the road that leads to a present share in the great deliverance already begun. The Lord God knows that the worldly-wise religionists will scoff at His way; but He also knows, and his reigning King knows, that the sincere-hearted lovers of life and freedom will gladly hear his gracious invitation and will set out on His way. The deliverance he brings to such ones is now and will yet be greater than the liberation which he gave to the Israelites thirty-five centuries ago, when he crippled the power of their enslavers and led them forth from Egypt to freedom's blessed opportunities.

[2] One thing very few persons on earth care to admit: that the basic cause of their bondage to sin, oppression and death is religion; and that from the fatal day in the garden of Eden till now religion has been their deadly enemy and that it descends from man's mightiest enemy, Satan the Devil. Nevertheless that stubborn fact was painfully evident in the days of Israel, when the young man Hezekiah succeeded religious King Ahaz to the throne of the kingdom of Judah. That same fact is still more evident at this end of the world, in the days of a new King greater than Hezekiah, namely, Christ Jesus, "the Lord of lords and King of kings." There is an effective way of deliverance from the enemy religion and its originator Satan; it is to faithfully and obediently worship Jehovah God, following the example and instructions of his reigning King.

[3] In the last preceding issue of *The Watchtower,* in which chapter 29 of 2 Chronicles was explained in light of modern-day facts, King Hezekiah was seen to foreshadow Christ Jesus as he began to reign A.D. 1914. There is no question that Jehovah God brought Hezekiah to the throne of the typical Theocracy over Israel in 745 B.C. By the convincing facts that fulfill Bible prophecy all honest question is brushed aside that the same God brought Christ Jesus to the throne of the real Theocracy, the kingdom of God, in 1914. (Isa. 14:28, 29) Hezekiah, shortly after beginning to reign, went to the desecrated temple at Jerusalem, flung wide its doors, regathered the consecrated Levite servants, and cleansed the temple of the trash and defilement of religion, and reinstated the free worship of Jehovah at Jerusalem. Likewise did the King Christ Jesus, but on a larger scale. In 1918, after settling the "war in heaven" victoriously by casting Satan and his demon hosts down from heaven to this earth, Christ Jesus came to the temple, "suddenly," as King Hezekiah did. He began the cleansing of the temple class on earth, his remnant of true followers, and re-established the free and fearless worship of Jehovah.—Mal. 3:1.

[4] In the years immediately following, and down to 1922 particularly, the King's cleansing work and his reorganizing of Jehovah's servants for the final witness to be given to this world affected a small remnant. They were the faithful anointed Christians that had successfully endured the fiery trials of faith and integrity during World War I. However, by 1922 not all the members of the remnant had been gathered to the King at his temple. Hence, from that year onward the King Christ Jesus issued a larger call to the service of Jehovah God at his temple. This widening of the gospel call was long ago pictured by what King Hezekiah did after setting the temple in order and restoring the worship of Jehovah there. Again when we look for modern events corresponding to those of Hezekiah's reign, we uncover further proof that "the kingdom of heaven is at hand".

1. (a) In whom lies the hope of liberation, and whom does such one put in power as liberator? (b) What invitation does he now extend? and who act upon it?
2. (a) What do few care to admit as to the cause of bondage? (b) What is the effective way of deliverance therefrom?
3. As shown in the previous *Watchtower* article, whom did King Hezekiah foreshadow, and what corresponding facts are there in proof?
4. Who was affected by his cleansing work down to 1922? what was therefore then issued? and how was this foreshadowed?

[5] Chapter 30 of 2 Chronicles opens with this statement: "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel." (2 Chron. 30:1) The cleansing of the temple by the priests and the Levites had been completed on Nisan 16; too late, therefore, for the yearly passover to be celebrated by the people of Israel and Judah on the divinely prescribed date, Nisan 14.

[6] King Hezekiah appreciated the importance of a passover celebration, and its unifying effect. It was the national celebration which memorialized the vindication of Jehovah as the supreme and almighty God by his deliverance of his people of Israel from bondage in religious Egypt. The anniversary thereof was past, but Hezekiah's acquaintance with God's law helped him out. He bethought himself of Jehovah's provision for those who were unclean at the time of the anniversary, which provision said: "If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD. The fourteenth day of the *second* month at even they shall keep it, and eat it with unleavened bread and bitter herbs. . . . And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger [converted to the worship of Jehovah], and for him that was born in the land." (Num. 9:10-14) This law, then, was the basis for Hezekiah's writing letters to all the Israelites to call attention to their privileges and obligations toward Jehovah God and to invite them to the passover and to the seven-day feast of unleavened bread which followed the passover. Graciously Jehovah God, by his king Hezekiah, made it possible for the Israelites to celebrate the passover of deliverance.

FREE OPPORTUNITY TO ALL

[7] In Hezekiah's day the children of Israel were divided between two kingdoms. During the reign of Hezekiah's forefather, David, the Israelites had been united under one Theocratic government. But in the days of David's grandson the kingdom was divided. Ten of the twelve tribes revolted and formed a northern kingdom under Jeroboam, calling it "the kingdom of Israel". David's own tribe, Judah, kept faithful to his successor, who reigned at Jerusalem. The tribe of Benjamin also stayed loyal to Judah, and its king, and so did the tribe of Levites and its temple priests. The tribes of Ephraim and Manasseh, therefore, belonged to the kingdom of Israel. That kingdom was completely within the clutches of religion, which was dragging it down to ruin and to its destruction, which came in the sixth year of Hezekiah's reign.

[8] Although the government or rulers of the kingdom of Israel, from Jeroboam on, were given over wholly to religion or demonism, yet, as Hezekiah realized, there were doubtless some Israelites that honestly wanted to break with religion and return to the worship of Jehovah. Such individuals deserved to be given an opportunity to do so, with benefit of all aid possible. As for that matter, all Israelites were under covenant obligations with God to come up to Jerusalem and celebrate the passover. Defying the likelihood of being accused of interfering in the affairs of another government and its state religion, Hezekiah chose to please the God of Israel's covenant by helping all Israelites, regardless of the government under which they lived, to take advantage of their privileges and to be faithful to the Most High God. Hence Hezekiah wrote and dispatched the letters of invitation to all Israelites.

[9] Likewise in the procedure of the King Christ Jesus after he came to the temple in 1918 and revived the open and public worship of Jehovah. Christ Jesus knows that the fitness of worshiping God is not limited to any one nation or race; Jehovah is not a mere national God. He is the true and living God, deserving of worship by all creatures that desire life. It is not within the right or province of any government of "Christendom" or "heathendom" to determine what shall be the worship of its subjects, or to forbid and prevent any of its subjects from worshiping the deity or god of their choice. Even Jehovah, who is higher than the highest of man-made governments and authorities, allows to each person the privilege now of choosing and acting according to his choice. (Josh. 24:15) The governments of and by men are not eternal, but are doomed to destruction; and hence if individuals are to get eternal life in the new world of righteousness it hinges upon their free choice of Jehovah as God. In 1918 and thereafter the governments and ruling powers of "Christendom" rejected Jehovah and his Kingdom message. They decided in favor of political government of this earth by men under control of the "god of this world". The religionists, as allies of the political rulers, acclaimed the proposed League of Nations as "the political expression of the Kingdom of God on earth", and the totalitarian ruler at the Vatican tried to gain a seat in the League

5. In the first year of Hezekiah's reign, why was not the passover celebrated on Nisan 14?
6. On what basis, then, did Hezekiah send out letters of invitation to the passover, and because of what appreciation?
7. In Hezekiah's day, how were the tribes of Israel divided as to their allegiance to rulership?
8. What did Hezekiah realize as regards the obligation of all Israelites regarding worship, and what did he courageously determine to do?
9. As to Christ the King's procedure since 1918, what does he realize as to the people's privilege of worship? and why is it now the people's turn to choose?

or to dominate it. So the rulers had expressed their choice as to the issue, Who is supreme, and who is God? Now must come the people's turn.

[10] Although the rulers, in totalitarian-religious fashion, tried to make their choice that for their subjects too, yet the people themselves must be left free to make their own personal choice. In the sight of the Lord God it fell now to the people's lot to decide either to go along with the political rulers in choosing the "god of this world" or to worship Jehovah and seek His kingdom. Totalitarian rulers and the worshipers of the political state may deny freedom of choice as a fundamental right of each individual, but the King of the New World, Christ Jesus, recognizes this privilege of choice as man's God-given right. Hence, like Hezekiah of old, he determined to make this privilege available to the people by notifying them of the true God and His worship. As long as nineteen hundred years ago Christ Jesus had prophesied and declared that, during this time of his reign, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24:14) This prediction he stood by, now that his reign had begun. His purpose in this was not world-conversion, but was that the people at large might be given the chance to hear the news of the setting up of God's kingdom, and that they might fix their eternal destiny by deciding either for or against the Kingdom. Hence Christ Jesus took action as foreshadowed by that of King Hezekiah.

PROCLAMATION

[11] "For the king [Hezekiah] had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem [from all the tribes of Israel]. And the thing pleased the king and all the congregation." (2 Chron. 30:2-4) This shows they recognized the kingdom of Judah was Theocratic and that Jehovah God was their invisible Sovereign, and that they must consult and obey his Theocratic law. They were pleased to do so. While confessing that they had been careless and lax concerning the law and worship of Jehovah God, they now took advantage of every provision to redeem the time and make a proper comeback, that God might be pleased and glorified. They were not interested in merely their own personal salvation, but were desirous of making known to others the proper worship of the true God and the obligation to worship Him as such. This was the attitude of the remnant of Christ's followers from and after 1919.

[12] The congregation of Jerusalem with whom Hezekiah consulted nicely pictured that small original remnant that had faithfully stood up under the judgment tests of 1918. Now they were burning with zeal to reopen publicly Jehovah's worship by a fearless world-wide witness to his kingdom until the final end of this world should come. This thing was bigger than themselves. Instead of sitting down fearfully and piningly in their retired meetingplaces and idly waiting for Christ Jesus to take them home to heavenly peace and glory, they sought to know what was pleasing to their King Christ Jesus and then to do it. They threw off the fetters of selfishness. They took counsel from God's Word, that his worship was for all who would gain everlasting life and that their own personal salvation was not the end of the matter nor the thing of chief importance. Others besides themselves must be informed of the Kingdom gospel of salvation and must be helped to worship God. Hence they joyfully rallied to the Scriptural standard, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Their determination in that regard came to full flower in 1922, when the King's presence at the temple was disclosed to them from the Scriptures and when the rousing cry was raised: "Advertise the King and his kingdom."

[13] Note again how the action back in Hezekiah's time correctly outlines what has come to pass in this day of Jehovah. The account reads: "So they established a decree to make proclamation throughout all Israel, from Beer-sheba [at the extreme south] even to Dan [at the far north], that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written [in God's law]." (2 Chron. 30:5) To the very limits of the territory where God's professed people dwelt, the proclamation must be made. All Israelites must be given opportunity to know that Jehovah's temple of worship was reopened, its ordained priesthood installed, and the feast of liberation to be celebrated, even if a month late. The law of His covenant still stood binding upon his people. It must be obeyed as written, and it was obligatory upon all who professed to be the remnant of his covenant people to keep the feast. The right to be notified of the feast must not be withheld, but was due to all such.

[14] The passover, with its killing of the lamb, providing blood over which to ratify a covenant, was the beginning of Jehovah's covenant with the Israel-

10. Unlike totalitarian rulers, what vital freedom does the King concede to the people? and why, therefore, has he caused this gospel of the Kingdom to be preached to all nations?
11. Why were Hezekiah and the congregation pleased to celebrate the passover in the second month, and to invite their neighbor tribesmen thereto?
12. Antitypically, who corresponded with that congregation of Jerusalem? and how did their determination come to flower in 1922?
13. What was it then decreed to do, in Hezekiah's time, and why?
14. What did the first passover begin with Israel? and was it a type of the "Lord's supper"?

ites. That first passover celebration by them down in Egypt was a type or shadow of good things to come. But it was not a type of the present-day "Lord's supper" with its bread and wine. It was a type of something far larger than that memorial supper of Christians.

15 The eating of the passover in Egypt served to show Israel's obedience to Jehovah as God and as Theocratic Ruler and as Deliverer. The passover lamb typified Christ Jesus the Lamb of God, whose blood washes away the sin of those who gain eternal life in God's new world of righteousness. (John 1:29, 36; 1 Cor. 5:7) The sprinkling of the lamb's blood on the outside of the doors, while it pictured faith in Christ's blood by those who took refuge under it, did not mean deliverance and life to the unbelievers outside. Instead, it betokened God's vengeance and death upon the Egyptians and those like them today. The lamb's flesh was eaten by the household, who were all shod and equipped ready to get out of Egypt that night immediately after the supper. That pictured how those who acknowledge Jehovah as Theocratic Ruler and his King Christ Jesus as the vindicator of God's name and as the ransom price for God's worshipers are not of this world, this modern Egypt and its Pharaoh Satan. They are of God's new world and are shortly due to enter into that world of freedom and righteousness. For such reasons King Hezekiah's decree bidding all the Israelites to come and celebrate the feast at Jerusalem pictured the invitation now to worship Jehovah as God and to obey his reigning King and to enter into those things typified by the passover.

16 The anointed king, Hezekiah, carried out his commission as Jehovah's anointed. He was responsible for writing the invitation letters and making the proclamation. Did he also personally take the letters and present them to the people? Listen to the answer from the 'things written aforetime for our admonition', at 2 Chronicles 30:6-9: "So the posts [that is, the runners or couriers] went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."

17 Assyria, to the north of Palestine, was the rising world power and was already challenging the dominant position of Egypt, the first world power. The menacing shadow of mighty Assyria was falling southward across the kingdom of Israel and the kingdom of Judah. During the reign of Hezekiah's predecessor, King Ahaz, the kingdom of Judah had felt the compelling force of Assyria's demands. Now, unless the wrath of Jehovah God against his people for going apostate to religion was turned aside, he might permit Satan's world power, Assyria, to overthrow their independence. The preservation of the nation's existence by God's power called for a return to the worship of Jehovah according to His prescribed way at the temple in Jerusalem. King Hezekiah gave due warning of this, bidding the people to flee from the day of God's vengeance. To heed this warning would have been a good thing for even the rival king, Hoshea, of the kingdom of Israel, and his princes. It was a time of crisis in the lives of all those who professed to serve the true God. And the people could not afford to be governed by the course chosen by their political rulers. The matter was one for individual action.

18 Hezekiah's desire was to recover God's professed people from the disastrous outcome of the practice of religion and to turn them into the way of life by the worship of the God of Abraham, Isaac, and Jacob. The people ought to face the facts. They ought to see whither religion was leading them. Religion was no protection against the Devil's political powers. No; but it brought down God's righteous wrath upon them. The honor of Jehovah's name was at stake. The overthrow of His typical Theocracy by the powers of this world would not be to his honor, but to his reproach. Hence Hezekiah sent out enough couriers to bear the royal message of warning and of invitation to all the land and people. In calling for them to abandon religion and return to worshiping the true God, Hezekiah showed himself to be a faithful witness of Jehovah. The couriers he sent out also proved themselves Jehovah's witnesses, representing Jehovah's chief witness on earth, His anointed King.

15 (a) What did the passover lamb, sprinkling its blood and eating its flesh typify? (b) What, therefore, did Hezekiah's invitation to the passover picture?

16 How did Hezekiah then discharge his commission as king? and what was the content of the message?

17. What did the preservation of the existence of the kingdom of Judah call for, and why?

18. What did Hezekiah desire and try to help the people to see? and how did he prove himself a faithful witness of Jehovah?

[19] To deliver a like message of favor and of warning, the King Christ Jesus did not come forth from the heavenly temple and appear in fleshly form and carry the message about to the people on earth. Nor did he blast it from the skies by a mighty voice from heaven that penetrated into every home of the people. No; but when he was a man on earth many centuries ago he showed how things were mainly to be done. He set the example by himself going out into the midst of the people and preaching publicly and from house to house.

[20] As Jehovah's leading witness in the universe, Christ Jesus in the Kingdom now fulfills his anointing with God's spirit to preach good tidings and to declare God's vengeance, by seeing to it that the message now due is delivered to all nations. As Hezekiah sent out posts or runners, so Christ the King arranges to do. He invites and takes into this privilege of bearing testimony the remnant of his followers, beginning with those of them available in 1919. Hence the remnant, as children of God's organization Zion, are spoken of as "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ". (Rev. 12:17) Being commissioned or commanded by Jehovah God through his King Jesus Christ, the remnant of the anointed witnesses went forth as ordained ministers and preachers of the gospel. As the recorded facts show, the King at the temple began to send them forth to this final witness in the spring of 1919. That was when the persecuted witnesses of Jehovah began to rise from their downtrodden condition and to renew obedience to their heavenly King and Leader. The King's sending forth of the royal couriers or ambassadors of the Kingdom to make proclamation became even more marked from and after 1922.

PUBLICATION UNDER OPPOSITION

[21] Hezekiah's historic pattern, written aforetime for us to make comparisons today and so be strengthened, comforted and assured, does not lie in its details. All "Christendom" can bear witness as to how exactly the modern developments agree with the experiences of Hezekiah's couriers in performing their mission. It is written: "So the posts [couriers] passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them." Being sent with the king's letters, the couriers went to the people, from city to city, delivering the message and fearlessly making the proclamation as from the housetops. (Matt. 10:27) Permission was not asked of King Hoshea to go in among the tribes under his dominion, such as Ephraim, Manasseh, Zebulun, and Issachar; nor was any concordat treaty drawn up with Hoshea for them to bring another king's message into his territory. That was not necessary. The Theocratic law of Jehovah applied to all the land, notwithstanding national boundaries; and His law was supreme. All the Israelites, even King Hoshea, were by profession under covenant bonds to be subject to that law and to obey it.

[22] "We have our own religion," jeered those who laughed Hezekiah's couriers to scorn and mocked them. "Look at our golden calves at Dan and at Bethel. There's where we go and worship Jehovah by idol-images, and we have our own priests too, ordained by the state, even by our king." So said some. Others pointed to the high places of worship over the land or to the temple of Baal at the capital city of Samaria. So why go up to Jerusalem? Still others, doubtless the priests of these religious cults and sects, maliciously saw something more dangerous in the activities of Hezekiah's couriers in their land. To screen over their own hypocrisy and to protect their religious jobs and systems from exposure by the passover feast proclamation, they accused Hezekiah's ambassadors of trying to stir up rebellion against the state and to overturn it by an alienation of the people's loyalty to King Hoshea. How? By asking the subjects of Hoshea to ignore the state religion and to leave their homes and go up to a foreign capital, Jerusalem, in response to a foreign king, and there to engage in a foreign worship. It was, so they argued, a scheme to make them give up their national independence and put themselves under Judah's king, Hezekiah,—a clear case of sedition, a potential menace to the safety of the political state! All that was done to embarrass Jehovah's courier-witnesses and to frighten or shame them off from proceeding with their mission. And all the while the persecutors were heaping great reproach upon Jehovah's name and his Theocratic King.

[23] Just how vicious the scornful conduct and mocking became, whether reaching a state of violent manhandling, is not recorded. The couriers got through the lines and territories of those demonized religionists and got back to the king alive to make report. Just how is not to be accounted for except by Jehovah's protection.

[24] The like treatment accorded to Jehovah's witnesses from and after 1919 is so notorious throughout "Christendom" as not to need recital in detail here. "Christendom," too, has her own religion, in

19. How did the King Christ Jesus not proceed, but when did he show how the delivery of the message was to be made?
20. How did the King Christ Jesus proceed to fulfill his anointing to preach the due message, and beginning when?
21. How did Hezekiah's couriers proceed? and whither, and why so?
22. Due to the religious state of affairs, what were the experiences of the couriers among the subjects of the kingdom of Israel?
23. To what is the safe return of the couriers to Hezekiah to be credited?
24. How has like treatment been accorded to Jehovah's witnesses from and after 1919 in "Christendom"?

hundreds of sects and cults. She is definitely not subject to Jehovah's King who sits on the throne in the New Jerusalem above. She has her own separate organization of government and rule and chooses "Caesar" instead of Christ as King. She has compromised her religion to the support of the political state, no matter of what kind, and is guilty of spiritual fornication. Yet she professes to serve and represent God and to be his chosen visible organization and people. Deeply has she resented the sending out of Jehovah's witnesses preaching "this gospel of the kingdom". She has balked at nothing, no matter how un-Christian, to stop them or to destroy them and to silence their King's gracious invitation. Their ordination to preach as God's ministers has been challenged and set at nought; and thousands of these consecrated and commissioned ministers are restrained from their free and open ministerial duties behind concentration-camp enclosures and prison walls. They are decried in the newspapers, over the radio, and in religious pulpits and publications. They are laughed to scorn and mocked as impostors, book- and magazine-peddlers, bigots, seditionists, unpatriotic fanatics, proselyters, Communists or the advance column for Communism, doorbell ringers and disturbers of community peace, etc.

[25] The abuse has gone to the extreme of greatest violence to their persons and to destruction of their property, as by mobs and raids. Various pretexts, and base twistings of the law, have been seized upon to arrest and imprison them. And behind all this have been religion's dupes; and behind these, Satan and his demons. The survival of Jehovah's witnesses to this year 1945 is only by Jehovah's protection and preservation of his faithful servants.

[26] However, the picture is not all dark and painful. As it is recorded of back there: "Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD." (2 Chron. 30:11, 12) In the issue that was then raised between religion and God's worship, and between obedience to man in the political state and obedience to the great Theocrat and his king, some persons took courage to decide for Jehovah and his king. They let no political considerations split them off from Jehovah's worship and from accepting his king's invitation. So now, too, due to the witness work of God's original remnant, many forsook religion and consecrated themselves wholly to Him and engaged in his worship and service. These, particularly from 1922 down to 1931, were added to the remnant as spiritual Israelites. They all became one united band of Jehovah's anointed witnesses, having one heart to keep his command through his King Christ Jesus. Hence the persecution by the religionists has failed to halt and defeat this "strange work", and Jehovah has gathered his full quota of the remnant. He has thus shown his blessing and approval upon their house-to-house and city-to-city method of preaching the gospel, delivering his message by direct, personal touch with the common people at their homes.

[27] What, however, is the case for the religious opposers? This: the same fate awaits them at the coming battle of Armageddon as befell those of the kingdom of Israel who refused Hezekiah's invitation to the passover at Jerusalem. Just three years thereafter, or during Hezekiah's fourth year, the kingdom of Israel was invaded by the mighty Shalmaneser, king of Assyria, and the siege of Israel's capital, Samaria, began. The terrible siege dragged on for three years before Samaria fell. Then the religionists that had survived the destructive Assyrian incursion were uprooted from the land and deported to the enemy land of Assyria. There they sank into oblivion. Only those who had heeded Hezekiah's invitation and resumed their worship of Jehovah at Jerusalem's temple were sure of any divine mercy, protection and deliverance according to Hezekiah's warning message. (2 Ki. 18:9-12; 2 Chron. 30:9) As for the kingdom of Judah under Hezekiah which returned to Jehovah's worship, it merely looked out on the fate of those religious scorners. It continued to stand out against the Assyrian world-power all of Hezekiah's days.

REVIVED CELEBRATION

[28] Whereas a mournful end overtook the religionists of Israel, note the joy-awaking blessings that the worshipers of the true God experienced. Note also the warfare against religion that was carried on at the same time. "And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem [at the forbidden high places], and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD. And they stood in their place after their manner, according to the law of Moses the man of God: the priests

25 To what is the survival of Jehovah's witnesses till 1945 to be credited? and why so?

26 Both in type and in antitype, why were there some favorable results? and how did Jehovah gather the full quota of his remnant?

27. How did the case of the religious Israelite opposers develop thereafter, in contrast with that of the kingdom of Judah?

28. At the appointed time, who assembled at Jerusalem? what action did they take toward religion? and how did the sacrifice of the passover proceed?

sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written."—2 Chron. 30: 13-18.

[29] As in that far-removed day, so after Christ's coming to the temple in 1918. Those who answered his invitation and who undertook the worship of Jehovah God as members of his remnant needed to purify themselves from the uncleanness of religion. Pure worship before God and the Father, and pure faith in the Lamb of God, Christ Jesus, required that they be cleansed from the soils of religion and its unscriptural forms of worship. This was not the work of a day; nor has it been the work of a few years. The prophecy of Malachi concerning the coming of Jehovah's royal Messenger to the temple warned that he would sit as does a refiner and purifier of silver. He would purify the "sons of Levi", namely, the antitypical priests and Levites, as if they were gold and silver, in order that they might offer to the Lord God an offering in righteousness and acceptable to Him. "Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years." (Mal. 3: 1-4) This cleansing has been a difficult and trialsome process. Religion has been a snare and a close-besetting sin; and, as in Hezekiah's day, some have been more prompt to cleanse themselves from religious tradition and malpractice than others, and to be washed with the purifying waters of truth. Nevertheless, a remnant has endured the purification process and has come through clean for Jehovah's worship and active service as his witnesses.

[30] Behold, now, how a God-fearing, righteous king really helps the people to a right relationship and worship toward Almighty God! "But Hezekiah prayed for them, saying, The good LORD pardon every one that prepareth his *heart* to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the people." (2 Chron. 30: 18-20) Thus, while he did not excuse religion or any slackening toward his Theocratic law, Jehovah God was merciful to those who sought to worship him in sincere consecration from the heart. Jehovah's witnesses know he has been forbearing toward them until such time as they have had opportunity and the instruction to be made clean from all religion by his truth and the purifying power of his holy spirit. Also, the King Christ Jesus has advocated before God for all those who were indeed at fault through traces of religion but whose hearts were right and seeking to worship Jehovah in purity. He prayed for such and applied the merit of his sacrifice for such, and Jehovah God has hearkened and healed his remnant from the unclean effects of their former contact and association with religion. "Bless the LORD, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."—Ps. 103: 2-4.

[31] After their passover lambs had been sacrificed at the altar in the temple court, the joyful assembly at Jerusalem took the slain lambs to their residences in the city and ate the passover. They thereby memorialized the great liberation from the world power of Egypt, which liberation their God wrought for them in vindication of his own name and by executing judgment upon all the demon gods of Egypt and their religious worshipers. Once again God was vindicating himself by his Theocratic king, Hezekiah, by delivering the Israelites from the shackles of religion and renewing his worship at the temple in his holy city. All the faithful remnant, from the various tribes of the whole covenant people, were brought together and united in His worship, as brethren and servants of God. What peace, what blessedness, what Godly fellowship there was in this! And not forgetting our own day: What like goodness from on high there has been for the remnant in these days when "the kingdom of heaven is at hand" and when Jehovah's King at the temple leads the gathered faithful remnant in the pure and undefiled worship! As for the religionists who laugh in scorn and mock and persecute, and stay away from the Theocratic organization and its feasting, they continue to fight in disunity and to groan and suffer the woes that have come upon all those of or under Satan's organization since 1914.

[32] The passover celebration on the fourteenth day of the month was not all! God's law (Ex. 12: 18-20; Deut. 16: 1-8) provided that, beginning the next day (Nisan 15), there should be a week-long feast of unleavened bread. During it they should rejoice in the freedom from bondage to world powers which God has bestowed upon them and should offer special sacrifices of thanksgiving and of praise to him at His temple. Hence it is recorded: "And the children of

29. Likewise since 1918, why and how has there been a cleansing work?
30. (a) What intercession did King Hezekiah make, and with what result? (b) How has Christ Jesus done likewise and with like result?
31. (a) How did the Israelites then eat the passover, and how was Jehovah then vindicating himself again? (b) What about the faithful worshipers in our day, and what about those who stay away from the Theocratic feasting?
32. (a) After the passover, what did those Israelites then celebrate, and how? (b) Of what was this an example as concerns our day?

Israel that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings and making confession to the LORD GOD of their fathers." (2 Chron. 30:21, 22) Here was an example of the unspeakable joy and gladness that became the portion of God's remnant who forsook not the assembling of themselves together, but who gathered together in all lands and nations to the united worship of Jehovah God. His is a joyful worship and service, far different from the somber, sanctimonious, formalistic proceedings of the cults and sects of "Christendom".

[33] The seven-day feast of unleavened bread pictured the continual spiritual feast that God's faithful worshipers enjoy after being made free through his "Lamb of God", sacrificed for the believers. "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." (1 Cor. 5:7, 8) As Jehovah's remnant keep this continual feast, and with a special appreciation of it since 1929, they beware of the leaven (doctrine) of the modern-day Pharisees of "Christendom". (Matt. 16:6, 12) In that noteworthy year, 1929, and after seven plagues of stinging truth had been poured out upon "Christendom" by Jehovah's remnant during the seven years of 1922-1928, he revealed to them how great deliverance he had wrought for them from antitypical Egypt, this world. By a clearing up of his long misunderstood Word he disclosed to their understanding a shackle-breaking truth: The "higher powers", to whom all Christian souls are by Him commanded to be subject, are Jehovah God and his King Christ Jesus, and not the religious-political powers of "Christendom" or of the rest of this world. At the same time the Lord God awakened them to the fact that Christianity is not a religion, but is the truth in doctrine and in practice.—Rom. 13:1-5; see also page 139 of the book *Government,* published in 1928; also *The Watchtower* as of June 1 and 15, 1929, under "Higher Powers".

[34] With gladness expressible only through faithful activity, the remnant of Jehovah jubilated before him, singing his praises by publishing his truth and using every available instrument and means he provided to swell the sound of his message. They pleased God, not by burning animal victims upon a literal altar, but by offering up to him the sacrifices of the calves of their lips, lips moved by his spirit in boldly and lovingly telling forth his Kingdom message. Their progress in the knowledge of Theocratic truth has been due to the King Christ Jesus. At the temple he has reflected the light from Jehovah upon the unfolding Bible. Thus he has interpreted it and made it understandable. And as his remnant have engaged in the world-wide Bible-education campaign, teaching the people of good-will the "good knowledge of the Lord", the Greater Hezekiah or Christ Jesus has spoken comfortably or encouragingly to them. He has backed them up by pouring the spirit upon them. Hence this modern world has seen carried forward the greatest and most irresistible campaign of education concerning Jehovah's name and kingdom that has ever marked this "Christian era". And the end is not yet!

33. What did that seven-day feast picture? and why could Jehovah's witnesses keep it with special appreciation from and after 1929?

34 How has Jehovah's remnant jubilated before him and offered up sacrifice? and how and to what effect has the King Christ Jesus spoken comfortably to them?

FEAST'S EXTENSION

[35] For at least sixteen years, or all during King Ahaz' religious reign, the nation of Israel had not held the annual passover and feast of unleavened bread. Now the revival of the celebration was so gladsome and profitable that, after such a long interruption, the prescribed length of the feast proved to be too short. "And the whole assembly took counsel to keep other seven days: and they kept other seven days, with gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem."—2 Chron. 30:23-26.

[36] King Hezekiah and his princes gladly undertook the expense of contributing food supplies for the extension of the feast of liberation for another complete period of seven days. No meat rationing was required, nor did they have first to get ration points from any begrudging authorities. The 19,000 bullocks and sheep that the king and princes contributed and that needed to be killed, flayed, and prepared, some parts for the altar and some parts for consumption by the feasting assembly, called for much work by the Levites. They were at least as busy as the workers in the cafeteria department of a major convention of Jehovah's witnesses in recent years. For

35, 36 (a) At the end of the seven days, what was then decided upon, and how was this well provided for? (b) How has there been a like feast antitypically?

these witnesses it has been no mere feast of material things for the body, but has been a wholesome, satisfying feast of fat things in a spiritual way. And the King Christ Jesus has extended this feast of Kingdom truths and of Theocratic witness work longer than his remnant had at first expected. They are glad to have it thus extended, even beyond this year of 1945.

[37] But look there! Who also are at this feast, and in such multitude? Were they invited and due to be present? Yes; for the account of the historic precedent for this day says: "And the strangers that came out of the land of Israel, and that dwelt in Judah." (2 Chron. 30:25) Of course, by "strangers" back there must be understood not just those who were serving as Nethinim at the temple, in drawing water and fetching wood and rendering other menial services for the Levites who served at the altar and in the temple kitchens. There were many more non-Israelite strangers from over the land. All these were consecrated worshipers of Jehovah and enjoying benefits under his covenant with the nation of Israel. They were unitedly with the Israelites keeping his one ordinance of the law. They pictured a class outside the remnant of spiritual Israelites today, namely, the "men of good will", or "Jonadabs", or the Lord's "other sheep". During the years from and after 1919, and especially since the message "Millions Now Living Will Never Die" went forth, these "other sheep" have heard the King's call to break loose from religion and to turn to Jehovah's Theocratic capital Zion, the Kingdom. Long ago the strangers from the territory of Israel as well as those within Judah came along with the Israelites to the temple at Jerusalem. So the "stranger" class of today have heard the King's invitation to the worship of Jehovah God and to the Theocratic feast of liberation at his temple and holy organization. They have therefore come along with the spiritual Israelites who make up the remnant. The King Christ Jesus has lovingly welcomed such "strangers".

[38] A.D. 1935 the King at the temple revealed that these good-will "strangers" are the ones who, if faithful to the end, will make up the "great multitude". (Rev. 7:9, 10) During the present test of their integrity to God, now "are they before the throne of God, and serve him day and night in his temple". The King, the Good Shepherd, will lead them unto eternal life on the earth in the righteous New World, and then they will enter into the privilege of fulfilling the "divine mandate", as was revealed by the King in the year 1938. Since then the King has continued to provide a further abundance of spiritual food, and he has kept open the door of free worship of the Lord God. Both the remnant and these "strangers", their companions, have rejoiced at this extension of the "feast of fat things" at Jehovah's holy mountain. Their joy knows no bounds, and they gratefully and generously pass along the King's invitation to others of the "stranger" class who have not yet put in appearance.

[39] To whom is all this cause for joy and spiritual feasting due? The account of the typical feast under the supervision of Hezekiah shows, saying: "Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven." (2 Chron. 30:27) Yes, the One whose dwelling place is the heavens of the heavens, the Supreme One, he it is to whom all this spiritual goodness is due, because it is the time for the beginning of the reign of his anointed King, the Greater Hezekiah. The "priests the Levites" were anciently the representatives of Jehovah, and hence their blessing upon the people at the temple celebration was the same as Jehovah's blessing upon his faithful worshipers. His blessings today surpass anything of the past. He richly blesses those who now worship him as his witnesses on earth, namely, the remnant and the good-will "strangers". From his holy dwelling place in heaven he also hears their prayers for the peace and prosperity of all his servants, and he blesses them accordingly with those desired things.—Ps. 122:6-9.

[40] In Hezekiah's time the right effect was produced upon the worshipers at Jerusalem by this celebration at the temple. A great anti-religion campaign was conducted throughout the land before ever the worshipers returned and settled down in their homes. As it is written: "Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities." (2 Chron. 31:1) This united uprising against religion or demonism in the God-given land was according to the divine will, and his anointed king approved it.

[41] Thus, too, in this favored day of Jehovah's restored worship the joyful celebration of the feast of freedom does not end with simply feeding upon the unfolding truths. The zeal for God's house of worship which has been fed by this feast must be

37 (a) According to the record, who also were present at that typical feast? (b) Whom did they picture and how have these come to attend the feast of today?

38. How did 1935 and 1938 prove marked dates in the feasting? and what has been the attitude respecting the feast's extension?

39. To whom is all this cause for joy and spiritual feasting due? and what has been the extent of the blessings?

40 By what action was the right effect shown to have been produced upon Jehovah's worshipers by the ancient celebration?

41. By what like action has the antitypical feast of liberation been followed, and why?

translated into action against the powers of demonism. All about Jehovah's remnant and their companion worshipers are religion's institutions and hosts which are craftily seeking to take away the liberty of the servants of Jehovah. However, Jehovah's witnesses are not asleep to that danger. They repeat: "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. 5:1, *Am. Stan. Ver.*) Conscious that the greatest protection against the inroads by enslaving religion is to ever push the offensive against religion, they move forward unitedly under their King Christ Jesus. They hold their standard of truth on high everywhere, putting to flight the hosts of religion and permitting nothing of religion inside the Theocratic organization for serving God. The King's blessed feast of liberation has led to and is followed by great activity upon the part of his faithful remnant and the beloved "strangers", that Jehovah's name may be glorified and vindicated. And simultaneously, freedom's blessings continue to spread farther abroad and are due to come to yet untold multitudes of "men of good will".

SANTIAGO DE CUBA, CIENFUEGOS, HAVANA

EVERYWHERE men of good-will are hailing the welcome news of the establishment of God's kingdom. This fact is manifest in a noteworthy way in the fair island of Cuba, where, during February, the message "One World, One Government" was introduced by the president of the Watch Tower Bible and Tract Society. This message provided the public feature at a series of three conventions of Jehovah's witnesses at the above-named cities, which were served by N. H. Knorr, president of the Society, and three other representatives thereof. Cuba is under no ban or official disapproval upon conventions attended by more than 55 out-of-towners requiring railroad transportation, as is now the case in the United States. Hence whatever Cubans could undertake the expense involved used the railways to come to these several assemblies of devoted Christians.

A series of local meetings in the United States eastern seaboard had been successfully concluded at Richmond, Va., and Jacksonville, Tampa, and Miami, Fla., when Brother Knorr and a companion director of the same Society, prepared to hop off from North America for points farther south, in the Caribbean area. The hop over to Cuba was negotiated in a Pan-American Airways plane, on the morning of Wednesday, February 7. After having passed over the Florida keys, the plane ran into a squall and flew blind through rain and cloud for some minutes; but after about an hour and a half from the time of take-off, the plane made a three-point landing at the Cuban *aeropuerto* nineteen kilometers outside Havana. All the members of the Society's Havana Branch office, and all the graduates in Cuba from the Watchtower Bible College of Gilead, were at the airport to extend a most joyful welcome again to their midst. All were in good spiritual condition and gave proof of hearty enthusiasm for the Kingdom's reconstructive work in Cuba.

The convention circuit did not allow for a long stop in Havana, but Brother Knorr was able to give attention to Kingdom matters at the Branch office and Bethel home. Just three days off was the Reconstructors Theocratic Convention of Jehovah's witnesses at Santiago de Cuba, more than 500 miles away at the extreme eastern end of this long island. Sending ahead Brothers F. W. Franz and Ramon Gonzalez by train, Brother Knorr and the Branch servant, George Papadem, proceeded to Santiago by the Cuban National Aviation Company plane on the morning of Saturday, February 10, which day the convention opened. The plane arrived about on time; and in addition to a number of Cuban brethren there was present to meet the new arrivals the Society's representative from the island of Jamaica, Thomas E. Banks. Some distance away, back in Santiago, at the Hall "Gremio de Estibadores" (Stevedores Guild) the convention had already started with a service assembly, attended by about 150 brethren.

Some Americans might view Santiago as an ill-kept city, with poorly paved streets, and a time-worn, not-too-clean appearance, even within a short distance of the main square of town; but upon the general scene the Roman Catholic Hierarchy looks with complacency. Its cathedral there, built in 1522 and which overlooks the main square or plaza, has an elevated platform running about it, under which are commercial shops and offices of *abogados* (lawyers). All of these rent from the cathedral, which occupies the whole block. While Cubans in general think nothing of this, yet true Christians see represented in this arrangement how the Roman Catholic religious organization rests upon the foundation of commercial exploitation of the people with the advocacy of the law framed by the political element.

At 3:15 p.m. the *maestro de ceremonia* (master of ceremonies, or chairman) formally opened the Convention. The entire program thereafter at Santiago (as well as later at Cienfuegos and Havana) followed the program that had been presented in January at Richmond and early in February at Tampa. The speeches as there given have been running in the columns of *The Watchtower*, and it is unnecessary, therefore, for us to detail them in this limited report. All the speeches, except those given by the president, were delivered in Spanish, and Brother Gonzalez acted as interpreter for Brother Knorr.

The conventioners came from various parts of Oriente Province by all means of getting to Santiago This was the first appearance of the Society's president among them; and these dear ones of the Lord, materially poor as they may be, appreciated greatly his consideration in coming to them with his companions Their joy abounded, and their delight was repeatedly expressed in the applauses during the speeches. They did not mind the noises from without, so intent were they on the presentations of God's Word from the platform. The Gremio de Estibadores Hall is on the ground floor, and Trinity street is a narrow street; hence the streetcars as they noisily run by can be touched by extending the hand out the hall windows, almost as if the cars were rolling through the right-hand aisle of the hall. Besides that, there were the passing buses (*guaguas*), barking dogs, high-pitched human voices, the drone of airplanes, etc. But the loud-speaker equipment amplified the speakers' word sufficiently to dominate the bedlam of noise. In time the streetcar motormen came to realize what was going on in the hall. On several occasions when Brother Knorr was speaking, the motorman stopped the car alongside the open windows, and motorman and all his passengers alike listened for several minutes to the Lord's message and then drove on, doubtless well repaid for his delay on his eartime schedule. Thereafter, too, the motormen tried to drive by as quietly as possible.

Due to need for interpretation of the last speech on Saturday's program, Brother Knorr's, the meeting ran well past 10 p.m. Imagine the outburst when he released the booklet *Religion Reaps the Whirlwind* in the Spanish edition! The brethren rejoiced at the prospect that this booklet would reach them in quantity for reading and distribution at an early date. Next morning, Sunday, February 11, some 136 brethren were back at the hall for the baptismal service; and 17 candidates presented themselves for immersion. These were transported to an isolated location on Santiago bay, where they symbolized their consecration to God by water baptism.

The public address on "One World, One Government", by Brother Knorr, at 3 p.m. that day was favored with the largest turnout yet gathered at a Theocratic assembly in Santiago. Some of the public arrived as late as the middle of the speech, and the audience overflowed into the seats that were set out in the interior *patio* adjoining the hall. Total attendance was 456; about 250 of whom were public of good-will. These sincere Catholics and others showed their attitude toward the oppressive clergy of religion by heavily applauding Brother Knorr's statements exposing the Hierarchy and its fate. Once, after a funeral passed by playing "Ave Maria" and then but a few minutes later Brother Knorr showed that this so-called "queen of heaven" would be unavailable to save the city of Rome from destruction at Armageddon, the din of hand-clapping was followed by excited chattering of voices everywhere throughout the Hall, with many gesticulations; and Brother Knorr had to wait for it to subside. Many booklets were given away free at close of the speech.

Attendance at the evening sessions was 255. All unexpectedly to them, the apex of thrills was reached for these joyful conventioners at a second release. This time Brother Knorr was speaking to them extemporaneously on God's work in many lands and on the survival of Jehovah's witnesses and the increase in numbers of them in various lands despite the Nazi-Fascist-Vatican scourge, and then he announced as published in Spanish the book *"The Truth Shall Make You Free"* and held up the book. The convention closed at 9:50 p.m., but even then the brethren lingered before finally parting The field service report for the convention was: 109 publishers, placing 17 books, 71 booklets and 24 magazines, besides distributing 50,000 leaflets and doing much sidewalk information walking with 500 placards. It is hoped that as a result of this convention the field work of Jehovah's consecrated ones in this eastern part of Cuba will greatly increase and expand to God's glorification and with benefit to the many thousands of meek and teachable persons.

The Society's Jamaican representative, Brother Banks, was assigned a brief period on the program, and related about the faithfulness under persecution of our Jamaican brethren. From a letter to Brother Knorr from the Kingston company we quote these words: "We, the brethren in Jamaica, send our sincere greetings to you and our other brethren assembled in Convention in the island of Cuba. . . . Although we are carrying on the work under adverse conditions, having no books provided by the organization, yet we are using His great Textbook, the Bible, as the sharpest weapon to proclaim His message to the people of good-will. We are all united as one in this warfare. The unified interests that are manifest in this glorious work and the joy we are deriving from same cannot be expressed in words."

CIENFUEGOS

According as Hispanic-American cities go, there was considerable contrast between Santiago and Cienfuegos, the city of the next convention on February 13 and 14. Cienfuegos, called "the Pearl of the South", presents an attractive appearance with its general cleanliness, well-preserved streets and trim architecture. Neither were street beggars so obvious. The place of convention, the Athenium or *Ateneo,* on the floor above the *Teatro Terry,* looks out over a fine park and promenade of the central area of Cienfuegos. This hall, the same as in the case of the convention hall at Santiago, was donated free to the use of the assembly. Certainly there are many of the so-called "Catholic population" that are democratic-minded and in favor of giving even Jehovah's witnesses the chance to say something. Such liberal ones of the Catholic population stand in striking contrast with the Hierarchy of Authority, whose religious edifice dominated the eastern side of the above-mentioned park.

Comes Tuesday, February 13, the first day of the convention, and the Kingdom publishers were already long out on the streets, offering the Society's magazines and doing information walking with placards and handbills, when the bus bearing the Society's four representatives rolled into Cienfuegos toward noon. There was high interest over the question of how well a convention held for two days in the middle of the week would be attended. It is to be remembered that many of the brethren are situated in the hill country attended by great inconveniences of transportation; moreover sugar-cane harvest was at its height. But as regards attendance at a midweek convention there was no disappointment. The first day the maximum attendance was 441 brethren; the second day, 528. Again many came by long journeys afoot over hill and dale, a couple of sisters repeating their feat of last year, but this time tramping 22 leagues (or 66 miles in Cuba) in two days' time. No conventioners came by their own private car. All together, 26 pioneers attended.

Here, too, it was a delight to meet devoted brethren zealous for the interests of God's kingdom. They have a problem to meet that the brethren in the United States and in other democratic lands do not have to face. In Cuba it is compulsory for all adult persons, men and women alike, to vote in the national elections. Those who refuse to vote are punished, either with fine or imprisonment, only a few judges who try the cases of non-voters recognizing any conscientious scruples and letting off such non-voters scot-free of all penalties. As a result, many of Jehovah's consecrated people have suffered for conscience' sake. Ask them, and they will tell you that the political governments of the earthly nations are all a part of this old world under the unseen control of the "god of this world". They will tell you that, whereas Jehovah's witnesses are in this world and acting as law-abiding citizens under human governments, yet they are not of this world; no more than was Christ Jesus. They both represent and are for the new world, of which Jehovah God has appointed Christ Jesus to be King. Hence, when these Cubans consecrated themselves to God they cast their vote for God's kingdom and for His King. If they now undertook to share in any responsibilities for the governments of this world and to contaminate themselves with this doomed world, it would also doom them to destruction with such governments at the coming battle of Armageddon

Therefore, while not interfering with or advocating against voting by other persons of this world, these Cuban brethren refrain from voting, the same as do Jehovah's people in other countries where voting is not compulsory. Many have therefore already gone to prison rather than pay the fine for not exercising the vote; and others are yet facing appearance in court for trial on this issue. It was interesting to meet a couple of Cuban brethren from a company where 17 members thereof went to jail on this issue. During their ten-day imprisonment they were visited by hundreds of the kindly people of Lajas, who showed friendly interest and sympathy. Jehovah's witnesses seized the occasion to give an excellent testimony to God's kingdom instead of using the alibi given in court by thousands of non-voters of this world, namely, that they were sick during the Cuban national election

Many children, all of whom deserve comment on their good behavior, were in attendance. These, too, were taking their stand with their parents for the Kingdom. It was touching to meet two little maids, twins named *Fe* and *Esperanza* (Faith and

Hope), who chose to exercise the right in public school that the United States Supreme Court declares to be a constitutional and God-given right, namely, to refuse to salute any man-made emblem or image, in order to obey God's commandment against religious worship to creatures or things. Interest in the Cuban situation increases with the announcement in *El Mundo* and other newspapers as of February 9 that "the Government is preparing for the mobilization of 10,000 recruits", and that the date will be agreed upon for "carrying out the lottery-picking by which there must be called into the ranks some 10,000 youths embraced in the first group of the SMO [Obligatory Military Service], that is to say, those of 20 to 25 years of age".

The enthusiasm of the brethren here was just as high as that which bubbled over at Santiago. The speeches delivered by native Cuban brethren as well as by the Society's visiting representatives were received with great satisfaction. Particularly was this so as to the speeches dealing with events of the reign of King Hezekiah which find their marvelous counterpart in the works of the present-day witnesses of Jehovah under our reigning King Christ Jesus. These reached their climax in Brother Knorr's speech on Jehovah's destruction of King Sennacherib's Assyrian army in the vicinity of Jerusalem. It was a fighting speech! It was what these applauding conventioners wanted. And the Most High God saw what they needed and provided it in this hour of great temptation now upon this world, with all the keen, trialsome issues which must be met by these brethren with an unbreakable devotion to the God whom they have chosen to serve and represent.

Due to the fact that the Convention would conclude that Wednesday night with the public address on "One World, One Government", Brother Knorr immediately followed up his speech on Jehovah's victory over Sennacherib with an account of the progress of Jehovah's "strange work". This account was topped off by announcing the new Spanish publication, *"La Verdad Os Hara Libres"*, at the same time displaying the copy thereof. The booklet *La Religion Siega el Torbellino* he had disclosed the evening before. Outbursts like those at Santiago followed, of course, upon these presentations. The brethren appreciated the expressions of Christian love which Brother Knorr bore to them from the Brooklyn Bethel family and from all the conventions along his tour till then; and their vote that he include their own in with his burden of love for yet future encounters with the brethren along the way was specially vociferous!

That morning Cienfuegos bay witnessed the water immersion of 35 dear ones, young and old, who thus symbolized their consecration to Jehovah. The field service report for that and the previous day totaled up to a pleasing figure, to wit: Over 400 different publishers, putting in 1,889 hours and placing 46 books, 477 booklets, 122 magazines, and making 32 back-calls and having a sound attendance of 1,154. The Lord blessed their efforts in behalf of the advertising of the public meeting.

The very first sentence of Brother Knorr's public address drew forth applause from the filled Ateneo Hall. For the next two hours this dignified auditorium rang with the message in both English and Spanish, punctuated by much hand-clapping This public turnout showed that a public meeting can be held with success even on a midweek night Toward the rear of the hall there was somewhat of an overturn of audience. Many in the main-square park across the street, hearing the lecture from a distance, came up to see what kind of public presentation this was. Many stayed and listened for longer or shorter periods and then left; and all together there were some 1,100 different persons that heard all or part of the speech. At least 800 heard "One World, One Government" all the way through. Thereafter hundreds of booklets were distributed free to those wanting further information. Prayer closed the Convention at 9:23 p.m.

A sort of after-convention took place later that night at the railroad station, from which the Society's representatives left on a sleeper for Havana. Two day coaches were attached to the *coche dormitorio* where these representatives had *localidades;* and about 200 conventioners bound for the interior climbed aboard and occupied almost exclusively these two day coaches. Many of these had to make three transfers of trains before they would reach their destinations next afternoon. Many other brethren came down to the train platform to see all these brethren off. Joy was overflowing on all sides. The brethren desired earnestly that Brother Knorr return to their midst, next year, if God's will be so. At Santo Domingo the day coaches were cut loose from the sleeper section of the train, which proceeded on to Cuba's capital city.

HAVANA

Havana looked quite battered from its 162-mile-an-hour gale or hurricane of last October 18, especially the branches of its many fine palms and other trees. It awakened visions of the desolation to come when 'religion will reap the whirlwind'. Beginning the preceding week, the advertising of the public lecture had moved forward; and the Society's Branch office had been displaying a 41-foot banner announcing this feature as scheduled to take place Sunday, February 18, at 3 p.m., at the Artistica Gallega auditorium. Our readers will remember that this was the hall that the Convention used a year previous at Brother Knorr's first public presentation there; but now an extra adjoining hall was procured for the anticipated large attendance. It was well that it was so.

But to work up to such a large attendance much activity was necessary, in distributing the 100,000 leaflets or handbills, and marching about with 1,000 placards, and making back-calls and notifying all the persons of friendly interest of the coming assembly and its public feature. The local Kingdom publishers manfully met the call to field service, both the 209 publishers of the Havana company (which, incidentally, had only 88 publishers just a year previous) and the special and regular pioneers, together with brethren of near-by companies. These, of course, were augmented in number when the convention finally got under way on Saturday, February 17. Hence Havana received quite a thorough going-over with a concentrated proclamation of the Kingdom message.

To the visiting American brethren it was noticeable that the passing of a year since their first visit had made for better organization of convention matters. Efficiency in the Lord's service is always good and is due to Him. The turnout for the morning service assembly, some 250, was good as a start off to a peak attendance for the day of 394. It must be taken into consideration that the attendances for Havana were drawn only from the northwestern area of Cuba and did not draw from those areas already served by the Santiago and Cienfuego assemblies. The Havana assembly was not a general or national assembly, as was the case in February, 1944; and the companies in its area are not so numerous, only about ten. Also, as some of the conventioners explained concerning many brethren that they left behind at home, the money question (illustrated by rubbing the right thumb and first finger together, as if feeling a coin) was a preventive against the attending by many more.

In this series of Cuban conventions the effervescence of spirit seemed to be mounting in a continuous crescendo until the Havana convention, where the fortissimo and grand finale were reached. The Lord God provided, too, what was convenient for Havana. A group of sectarians who make the seventh-day sabbath the main issue of religion have been and are yet quite active in this area, and this has raised many controversial questions, and the witnesses of Jehovah have also been mistaken for these sectarians, and the sectarians have tried to undermine their work. Hence the opening discourses on "The Kingdom Sabbath and Its Lord" and "The Distinguishing Sign", being forcefully delivered by two Cuban

brethren, met with a hearty response, betokened by repeated applause. The evening session ended up quite tumultuously. This was when Brother Knorr, ending up the symposium of four talks by different brethren, wove the theme of King Hezekiah's purge against religion into his remarks leading up to the disclosure of the Spanish booklet *Religion Reaps the Whirlwind.* The conventioners rejoiced still more when Brother Knorr called attention to the current public meeting campaign in the United States and then announced arrangements for launching this campaign in Cuba; and that, in this behalf, the Course in Theocratic Ministry would be introduced, the lessons thereof to be published regularly in the Spanish *Consolación.*

The graduates from the Watchtower Bible College of Gilead rendered good service in behalf of the assembly. One of their number was the Convention servant; another, Convention chairman; another, cafeteria servant; and the others mounted the stage and gave accounts of their field experiences. What was most encouraging, denoting an advance over the previous year, was that they spoke their experiences in Spanish extemporaneously instead of reading prepared copy. They are really taking hold of the language, and to practical good. In all, there were 44 pioneers, special and regular, that registered their presence at the Havana gathering. The work accomplished by these zealous pioneers and also by the company publishers was very evident from the number symbolizing their consecration by water immersion on Sunday morning The number was 66; and the bus had to take them in two loads to the Playa de Encanto for immersion in the waters of the Gulf of Mexico. Of these immersed there were seven that had been interested by one Watchtower College graduate, six by another graduate; and five, by still another. These results give proof that God has blessed the establishment and operation of the college; and the brethren in Cuba greatly desire to have more graduates sent down to them.

Just how keenly the lovers of righteousness long for the sure and early downfall of this world of organized wickedness, and how intensely they rejoice at the coming of God's Righteous Government and the approach of His new world, was made manifest at the public meeting at 3 p.m., Sunday, February 18. The two halls provided therefor were filled to capacity, and more; even the seats on the stage in the second hall were all occupied. The attendance was 1,034; and all heard in both halls by the good public-address system installed. How uplifted all were, by thus looking at the things which are not seen except by the eye of faith in God's Word, and which things are certain and eternal! Fully half of that attendance was made up of the public, but they were one with Jehovah's consecrated people in making the premises resound with their accord and approval at the incisive points of the speech "One World, One Government". Many of these accepted the invitation to return for the evening session with which the Convention was to close. The attendance at this closing session was 529.

The theme of the evening's symposium was the vindication of God's name by his King in an everlasting victory over the antitypical Sennacherib, Satan the Devil. This was followed by "observations by the president", as scheduled on the program. Here Brother Knorr's words proved very consoling to the brethren, and also stimulating them to greater effort in Jehovah's witness work, to keep on preaching the Kingdom gospel despite the political-religious action of the enemy. When he announced the new book in Spanish, *"The Truth Shall Make You Free"*, it detonated an explosion of joyful noise unto the Lord God Jehovah that even exceeded like demonstrations at the other cities. Certainly the appreciation of our brethren from the eastern tip of Cuba to the western is one; they all rejoice at God's Word and its revealment, and they are grateful for all the choice dishes He puts upon his table of spiritual food. They are eager for such spiritual provisions, not only for themselves, but that they may pass such on to other thousands of good-will by an energetic activity in the field as Jehovah's devoted servants.

Two telegrams to the Havana convention from the brethren at Santiago bespoke the unity and the like-mindedness of the brethren.

The field service report for the two days at Havana was as follows: Publishers, 257, placing 105 books, 584 booklets, 62 magazines, and 4 subscriptions, and making 18 back-calls, and also having a sound attendance of 609. This was accomplished in 1,265 hours. Many experienced their participation in the field work for the first time here.

It is thus seen that the total attendance for Cuba at all public meetings was about 2,300, the record to date Jehovah's rich blessing through his King Christ Jesus was upon all three conventions in Cuba and is sure to result in the further enlargement of his "strange work" by his beloved people there. The three conventions being past, the traveling brethren from Brooklyn headquarters stood poised for the hop-off across the Gulf of Mexico for Mexico city and other points southward.

FIELD EXPERIENCES

IN WESTERN AUSTRALIA

"The aboriginals of this district are taking a keen interest in The Theocracy. I have been having studies with one large family for about three months now. The father is very keen on education for his children both in reading and in writing, and also in the knowledge of the Bible. His eyes are defective, but he is a scholar. His policy of teaching his children to be guided by the great Textbook of education, the Bible, is now reflected in his elder children, some of whom cannot read or write but wish their own children to be instructed in righteousness. As a consequence, last Sunday there were seventeen in attendance at the study, not counting the small children; all of the one family tree. All who could manage to read took part, while the others listened. One daughter-in-law attended for the first time. She can read well. She obtained a Bible and *'The Truth Shall Make You Free'*, and she and her young husband (who cannot read) want me to call on them regularly to have studies, and teach him to read. The father ordered three more books and question booklets, as he now sees the necessity for all to have a book or be able to look on, in order to answer the questions."—From a special pioneer.

"WHILE SITTING

in the ladies' lounge of one of the department stores here at the noon hour reading *The Watchtower,* a well-dressed young woman approached me and asked, 'May I see some of the literature which you are reading?' Very much surprised and delighted, I opened my book-bag and brought forth *'The Kingdom Is at Hand'* and the latest lecture and mentioned our recent convention. She expressed her appreciation of the work Jehovah's witnesses are doing, saying she had met a young couple and their little boy in the street-work a few nights before, her first personal

contact with any of us. She ended by contributing $1.00 for the book. I arranged to call on her at her hotel during her stay in the city while her husband, a captain in the air forces, is overseas. The very next night I held a study in *'The Kingdom Is at Hand'*, and left three more copies for her to send to her husband and other friends in the armed forces and also she subscribed for *The Watchtower*. She attended *Watchtower* study the next week and is hoping her husband won't think she 'has gone crazy over religion', when he returns."—From a special pioneer in Texas.

AFTER THE FOURTH TIME AROUND (CUBA)

"While I was working in Sancti Spiritus I came across a house which I had visited four times in the past without any results. But on my fifth round, while I set my phonograph on the doorstep, I noticed that a girl was sitting behind the door and opened it a little. When I played the phonograph, I asked her how she liked the message. She said she liked it very much; and, as she was unable to take any literature, I offered her a booklet free. This gave me the opportunity to arrange for a back-call. When I visited her the next time I found that the girl was paralytic since she was fourteen years old. Now she is eighteen years old. I offered to instruct her in the only way that would bring to her consolation, in the Bible. She consented. Four months have passed since, during which we studied together the book *Children*, and now she is publishing in her home, full of joy and hope in the rich truths she has learned. She offers literature to all who visit her."

"'RELIGION REAPS THE WHIRLWIND'

was placed in the hands of a Catholic lady (Phoenix, Ariz.). She weighed the message carefully and prayerfully (as she has since told me). A back-call was made and *'The Truth Shall Make You Free'* was placed with my promise to return. A few days, promise kept, I returned and made arrangement for a book study with her. I used three versions of the Bible, Catholic *Douay*, the *King James* or *Authorized Version*, and the *American Standard Version*. I opened our meeting with a petition to Jehovah God and Christ Jesus as our great Teachers, to open the door of understanding to us as we 'rightly divided the Word of truth'. There were audible sounds: it was my new friend reciting 'Hail Mary' with fervor. Progress! We have now covered fifteen pages of *'The Truth Shall Make You Free'* with supporting scriptures, and my friend has taken down all the images, unburdened the children's necks of those traditional crucifixes, and has taken the children out of the Catholic convent and put them in a public school, and is now allowing her ten-year-old boy to study with us (and he really loves to search for the truth in the Scriptures); and my new friend, instead of directing her prayers to Mary, is following me as I pray, directing her prayer to Jehovah, Almighty God, in the name of Jesus Christ, His King and Vindicator. Also she is the proud possessor of the Watchtower edition of the *King James Version* Bible and is a subscriber for *The Watchtower*. Instead of attacking her religious prayer, I waited with patience upon the Lord to do this by his Holy Scriptures, which I knew He would accomplish step by step, if the lady was a sheep."

THEOCRATIC EDUCATION IN CANAL ZONE

"Recently while witnessing on my magazine route in Panama city, I met an Englishman, a university graduate, at the barber's. He did not want the magazine, as he was 'fed-up with religion', and told of his experience in India, also what he read in a book written by a governor of one of the provinces there showing the curse religion is to those poor people. Being a man of high education, my few words on the Kingdom as the only remedy could make but little impression on him. Finally he consented to accept and read the booklet *Theocracy*. Yesterday, while I was waiting for a bus, up came the same gentleman, saying: 'I have read that booklet *Theocracy*, and I enjoyed it immensely, so much so that I am reading it a second time, and one evening I will come up at your meeting.' I am so glad for the privilege of participating in this work of free education."

INAUDIBLE PREACHING, ONTARIO, CANADA

"As I reached the gate of my back-call, the sun was sinking in the west in a blaze of glory. I pulled the gate shut after me and began my descent down the long curved lane to the neatly grouped farm buildings below. A man met me at the door. We exchanged bows, but no words were spoken. The man was a deaf-mute. He and his young son lived there together, his wife having left him. The little boy is eight years old, normal in every way, and seems to enjoy the studies. The study is carried on almost entirely by pencil and paper, although the young lad sometimes acts as interpreter. The man is quite young and intelligent. He has already begun to witness to the other deaf-mutes in the vicinity, but reports no interest. This man has many sheep-like qualities and must be fed the same as any other person of good-will. Like the rest of us, to him the Kingdom is the only hope."

AMONG TRANSIENTS (FORT WORTH, TEXAS)

"I worked the ——— hotel, which is in my territory. Everyone was nice and kind, till when I knocked on a lawyer's door. He told me he did not want the literature, and for me never to knock on his door again. I told him I would not. Soon the hotel manager came up to me and said: 'Lady, I'm sorry, but you will have to leave.' The lawyer had phoned the office and told him to have me stop 'bothering the people'. I told him I was not bothering them, but I had a message for them of Almighty God and, if they did not want it, I went on my way. 'Do you have a license to sell that stuff in here?' he said. I said: 'No, I don't have to have a license to do the Lord's work, and besides I am not selling; I am taking a little contribution for the books if they want to contribute.' He said: 'Well, do you mean you are not going to leave?' I said: 'I will leave when I finish my work.' He said: 'Well, that's all I want to know,' and left. I saw no more of him. I ran out of literature and had to quit until another day. When I went back the next week I again placed everything I had and had to quit. People in hotels and apartment houses have the same right to the freedom of receiving people at their doors and getting the message of Almighty God as the people who live on farms or elsewhere."

The WATCHTOWER

Announcing Jehovah's Kingdom

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

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APRIL 1, 1945

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

The WATCHTOWER

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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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The four-month-long *Watchtower* campaign ends with this "United Kingdom Announcers" Testimony Period during the entire month of April. It should crown with triumph the objectives of the campaign By the maintenance of united activity of all Kingdom announcers, under Jehovah's blessing, it will do so. Keep to the fore always, therefore, the campaign offer, to wit, a year's subscription for *The Watchtower* together with the free book *"The Kingdom Is at Hand"* and the free booklet *One World, One Government,* at the special rate of $1.00. We want our regular *Watchtower* readers to know that a share in this campaign is open to them, and if they will write in to us expressing their desire we shall take pleasure in putting them in touch with an organized company with whom to co-operate. Each one should also make out his report of activities, that such may be included in the compilation of the general results throughout the land for this blessed campaign.

"WATCHTOWER" STUDIES

Week of April 29: "Provoking the Showdown," ¶ 1-14 inclusive, *The Watchtower* April 1, 1945.

Week of May 6: "Jehovah's Universal Sovereignty Vindicated," ¶ 1-16 inclusive, *The Watchtower* April 1, 1945.

Week of May 13: "Jehovah's Universal Sovereignty Vindicated," ¶ 17-32 inclusive, *The Watchtower* April 1, 1945.

"THE WATCHTOWER"

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

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVI APRIL 1, 1945 No. 7

PROVOKING THE SHOWDOWN

"For there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."—2 Chron. 32:7, 8.

JEHOVAH has never failed to meet the defiant challenge of his archenemy, Satan the Devil. Every time the bluff of the wicked challenger has been called on the issue of "Who is Almighty God? and who holds and keeps the sovereignty over the universe?" Jehovah has come off the winner, and Satan has been put to shame. Satan has been able to stage a comeback from time to time; but that has been only because of the willful perversity of some creatures and the easy tendency of imperfect men to quickly forget the issue and what God's past triumphs have plainly demonstrated.

[2] The leading issue before all creation is the sovereignty of the universe, that is, the rightful rulership over all parts of the universe and over all creatures inhabiting those populated parts. The one-time member of Jehovah's household, namely, the beautiful cherub Lucifer, or Heylel, raised the issue. Waxing ambitious, he challenged the position of his Father by rebelling against his authority and dominion. This was shortly after perfect man had appeared on the earth, in the paradise of Eden. Thus Heylel, or Lucifer, transformed himself into Satan, which name means "Opposer; antagonist". This upstart Satan knew he could not carry out his scheme single-handed, but must turn others, both angels and men, into opposers like himself. Devilishly he claimed that Jehovah was not alone in his Godship, but that others could become gods like Jehovah; they should not be restrained from doing so, but had a right to develop themselves as such. He further claimed that Jehovah's sovereignty over all the universe, including the earth, was merely nominal or in name; it was a lot of propaganda, but not a fact. Others could themselves create a world of their own, off which Jehovah could be forced to keep his hands. At present they were merely yielding submission and service to Jehovah under a misunderstanding, a sheer misapprehension on their part. But if their eyes were opened to their opportunities and they arose to the privileges of asserting and developing themselves, then such creatures would quit the universal organization of Jehovah. They would take themselves out from under his questionable universal sovereignty.

[3] On such wise Satan challenged the universal domination of Jehovah God, and also deceived, lured and persuaded many angelic and human creatures to his side of the issue. As respects those who stood out for right principle rather than for selfishness, Satan proposed and boasted that he would force or coerce them to his side. For Almighty God Jehovah instantly to wipe out Satan and his dupes would not have settled the issue before all intelligent creation. The deciding of a controversy that rested on such fine points of dispute required that time be granted and the challenger and his backers be permitted to have full and fair opportunity to prove their charges and their boasts. That is why the Omnipotent Jehovah did not at once put down the rebellion and prevent the spread of diabolical wickedness. That is why he has permitted Satan the Devil to keep on living, thus allowing angels and men to choose the deity they will serve, Jehovah God or Satan the Devil. This test on the issue needs not to go on forever. Sometime the raging controversy must come to a showdown and everlasting settlement, for the eternal peace and unity of the universe. And it is Jehovah God, because he is most high and all-powerful and actually sovereign everywhere, it is He, and not the mimic god Satan the rebellious challenger, that sets the time limit to the test.

[4] Jehovah God meets the enemy's challenge with a counter-challenge. This he does by putting in the field willing servants of His whom he arms with his divine Word. These then call the bluffing enemy and they dispute the enemy's claims and expose the falsity of such. During the time that God has permitted the enemy the chance to produce arguments

1. How has Jehovah's calling of Satan's bluff always resulted? but why has Satan been able to stage a comeback?

2. What is the leading issue before all creation? and how did Satan come into existence, and with what reasoning respecting the issue?

3. (a) What support did Satan win to his side? and why did not Jehovah at once put down the rebellion? (b) How long must the test on the issue go on, and who decides that?

4. How does Jehovah meet the enemy's challenge? and what does he do when the time runs out?

and proof in support, he has raised up such challengers of Satan the Devil and that one's wicked host. When the time runs out, Jehovah will vindicate his courageous defiers of the enemy by settling the grand dispute in his own favor and thus vindicating his own name as Almighty God and Universal Sovereign.

5 How God will do this in sight of the coming postwar world, Jehovah gave examples from time to time in days of old. One of such convincing examples, with all the features of challenge, counter-challenge, and showdown, he gave in the midst of the reign of faithful Hezekiah, king of Jerusalem. God did not let this come down to us as an unwritten tradition of men. He caused the facts of the case to be recorded and to be preserved against all efforts of the defeated contenders in the controversy to destroy it. In behalf of his willing servants who take up the counter-challenge, Jehovah caused three written records of witness to be provided, one at 2 Chronicles 32:1-23; another at 2 Kings 18:13-37; 19:1-37; and another at Isaiah 36:1-22; 37:1-38. Isaiah's record is almost a word-for-word repeating of that in 2 Kings. And as we are all unpreventably tied in with the issue, standing either to win or to lose personally by the approaching settlement of the issue, we here run through a brief consideration of this threefold record. It is urgently important to do so, because "the kingdom of heaven is at hand".

CONTENDING PARTIES

6 The dramatic event of old takes on a prophetic meaning as it finds its counterpart in the affairs of this hectic epoch that began A.D. 1914. One of the actors on the ancient stage was a world power, with roots of great antiquity. In the first book of the Bible, namely, at Genesis 2:10-14, it is stated that a river went out of the garden of Eden and divided outside into four branch-rivers, the second one of which is 'that which compasseth the whole land of Ethiopia'; and the third is "it which goeth toward the east of Assyria"; and "the fourth river is Euphrates", where the city and tower of Babel, or Babylon, were built not long after the Flood. Nimrod the mighty hunter, who set himself up as the state-god for worship, was the first king of Babel, or Babylon. Forth from his territories he went prosperously as an aggressor and built Nineveh on the banks of the Tigris, the above-mentioned "third river". Nineveh thus lay near what are the present-day Mosul oilfields. (Gen. 10:8-12) This is the Nineveh, in Assyria, to which the prophet Jonah preached to repent because of its great wickedness. (Jonah 1-4; Matt. 12:39-41) The facts are that Assyria, of which Nineveh at last became the capital, was run by an authoritarian government under the control of Jehovah's great challenger, Satan the Devil, and his demons. Satan was there worshiped under the form of the idol-image called "Nisroch", which name, as far as the Jews could make it out, meant "great eagle". Because of Nimrod's pioneer activities Assyria was also called "the land of Nimrod".–Mic. 5:6.

7 The kingdom of Judah, over which Hezekiah reigned at Jerusalem, lay in between Egypt on the south and Assyria on the north. For such reason the two world powers, Egypt and Assyria, became representatives of what the Bible calls "the king of the south" and "the king of the north". The kingdom of Judah was only a small kingdom, ruling just a few million Israelites, that is, just three tribes out of the twelve tribes of Israel, namely, Judah, Benjamin, and Levi, together with a multitude of non-Israelite "strangers" within their city gates. At King Solomon's death the other tribes of Israel had broken away from allegiance to Jerusalem and had formed a separate kingdom, the so-called "kingdom of Israel", of which the city of Samaria became the capital in due time.

8 This latter kingdom of Israel quickly turned aside from the worship of Jehovah. It gave itself over to religion, starting out with two golden calves for worship and descending into worse forms of religion until the religion of the fiery Baal-worship was reached. The kingdom of Israel, therefore, forfeited the protection of the Universal Sovereign; and in the seventh year of Hezekiah's reign he looked across the border to behold the religious capital Samaria razed to the ground by the Assyrian conqueror, Sargon, and the surviving Israelites dragged off into exile in the northern territories of Assyria. King Hezekiah saw the meaning of this; he took close to heart the truth there illustrated, namely, that the abandonment of the worship of Jehovah God and the adoption of religion are fatal and lead to ruin and destruction. That is the truth which Vatican City and the other states of postwar "Christendom" will be forced to learn and to admit at the coming battle of Armageddon. There the paramount issue of universal domination will be decided against them by a disaster like that of Israel of old.

9 The question arose before Hezekiah, Would Jerusalem and Judah suffer a fate like Israel's, and that at the hand of the king of Assyria? Let religion's "crusaders" of today take note that the determination of this crucial question hung upon the point of

5. How and why has Jehovah given us a convincing example of the foregoing in connection with Hezekiah? and why is it important to consider it here?

6 What is the Bible record of the origins of Assyria, its location, and its religion?

7. Where was the kingdom of Judah located, and how did this kingdom come about?

8. (a) To what worship did the kingdom of Israel give itself over, and with what final result? (b) What meaning did Hezekiah see in that, and when will "Christendom" learn and admit it?

9. What question therefore arose before Hezekiah? and how did he early proceed to answer it?

worship. Hence, when Hezekiah, in the first year of his reign, reopened the doors of Jehovah's temple and then led the kingdom in a concerted drive against religion to destroy it from the land, did he decide the question right? The Bible record, as it unfolds before us, gives a straight answer, to guide and admonish us as we near the postwar period. —See the two previous issues of *The Watchtower.*

[10] In the next month after reopening and cleansing God's temple at Jerusalem, the kingdom of Judah celebrated the restoration of His worship by keeping the passover and the feast of unleavened bread at the holy city. Then all the celebrators, fired with zeal for the name of Jehovah, went forth and broke up and destroyed all the symbols, idols, groves, altars, and canonized high places of religion, regardless of what cult. Then King Hezekiah carried forward his reconstructive work by putting the worship of Jehovah on a well-organized basis. He saw to it that the priests and their servants the Levites were appointed to their respective courses of service, according to the Theocratic law of the Lord God. He made his own material contributions to support them in their whole-time work at the temple and in educating the people in the word and the commandments of Jehovah. He reminded the people also of their responsibilities to contribute toward the temple support.

[11] With such a faithful example before them, as set by the king, the people of the kingdom of Judah brought their tithes to the temple storehouse. For about five months they kept on piling up their tithe contributions. There was such willing giving by Jehovah's worshipers that the priests and the Levites and their menial servants, the Nethinim, had more than enough. The superabundance must not be wasted or let spoil; so Hezekiah arranged to build more storechambers at the temple. He then appointed Levites to act as storekeepers to distribute the supplies to the temple workers and their dependents as the need came due. Thus the temple workers would not be obliged to hunt jobs outside, but could apply themselves to their duties with the least concern for the material things of life. The inspired comment upon such reconstructive efforts of the king is written in these words: "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."—2 Chron. 31:20, 21.

[12] The facts, set out in the previous issues of *The Watchtower,* plainly indicate that Hezekiah was a prophetic figure or type of Jehovah's King, Christ Jesus, after his enthronement A.D. 1914. When Christ Jesus came to the great spiritual temple in 1918, Jehovah's witnesses on earth were lying low under the oppressions and persecutions of religious forces. Hence he forthwith set in motion the reconstruction work, which continues till this day. In consequence of the world-wide witness that has been given publicly and from house to house throughout the nations it has become known to them all that Jehovah's worship is a real thing in the earth and that Jehovah has a consecrated people on earth who are separate from all religion. The noteworthy progress of the witness work since 1918 is not due to Jehovah's witnesses. They are comparatively few, like the kingdom of Judah amid the mighty heathen nations of old. The progress is due to Jehovah's anointed King. His kingdom is at hand, and he has "wrought that which was good and right and truth before the LORD his God" and in behalf of his devoted followers on the earth. He has led them "in the service of the house of God" and in seeking the true God according to His law and commandments, and not according to religion. He has done this with all his heart. Therefore Jehovah has prospered him; all this with benefit to his faithful remnant and their companions upon the earth. The interests of God's capital organization Zion, that is to say, the Kingdom, have been built up and advanced among them, and have prospered.

[13] Such reconstructive efforts and activities in behalf of the worship of Jehovah God were a decided setback for demonism or religion. As in the days of Judge Jephthah, who pushed the demon-worshiping Ammonites out of the land of Israel, it was a recovery of ground for Theocratic worship and service, ground that had for a long time been lost to the forces of religion. (Judges, chapter 11) King Hezekiah's anti-religious measures could not do other than stir up bitter antagonism on the part of Satan and the demon hosts. For the time being their grip on the kingdom of Judah had been broken. They had been foiled in their endeavors to prove that God could not set up a government over earth that could not be corrupted and turned away from Theocratic rule. The kingdom of Judah stood as the sole remaining beacon of Theocratic government on earth, and under King Hezekiah it was gleaming brilliantly in favor of Jehovah's side of the burning issue of universal domination. Jehovah was reigning on Mount Zion, at Jerusalem, as represented by the anointed king who sat on the throne of Jehovah. Satan the Devil and his hosts felt mocked by the reinvigorated typical Theocracy and its worship of Jehovah at

10 What action for pure worship was taken by king and people? and how did Hezekiah carry forward his reconstructive work?

11. How did the people respond to Hezekiah's exhortation? what arrangements did he then make? and how does the Bible comment on his reconstructive efforts?

12. When and how was a like reconstruction work set in motion? and to what factors has its progress been due?

13. Who were moved to bitter antagonism by such anti-religious measures, and why so, in the larger view of such matters?

His holy temple, and began maneuvering their world powers so as to destroy Jehovah's Theocratic organization from the earth.

[14] The evidence is plain that Satan, "the prince of the demons," purposed to put King Hezekiah in fear and to make him compromise with the Devil's organization. Or, failing in this, Satan the Devil would then overwhelm and crush Hezekiah's kingdom. He had forced Hezekiah's predecessor into a compromise and an unclean spiritual adultery with this world. He had also wiped out the ten-tribe kingdom of Israel immediately north of Judah. All this the Devil did by the use of the power and might of Assyria. The king of Assyria was yet his best bet in the game of power politics. Hence the Devil favored the new king of Assyria, Sennacherib, in his course of military aggression for global dictatorship. Sennacherib's name means "the moon adds (or increases) brothers", denoting that he was a favorite of the demon moon-god. He was, however, a worshiper of the demon god "Nisroch", and hence was a good agent for the demon powers to use against Jehovah's worship. With this, the strongest earthly means at his disposal, Satan the Devil was provoked to action against Jehovah's typical Theocracy on the earth. The inspired Bible record clearly shows this, and describes how Satan used his visible earthly tools to try to put down Jehovah's counter-challenge. For details see the next article.

14. What lines of action was Satan therefore provoked to take, and by the use of what earthly agent?

JEHOVAH'S UNIVERSAL SOVEREIGNTY VINDICATED

CHRIST Jesus is the Greater Hezekiah; that is, he is the reigning King foreshadowed by Hezekiah but greater than Hezekiah. King Hezekiah's aggressive opponent, Sennacherib, pictured Satan the Devil, whom Sennacherib worshiped and served in the interest of Satan's world domination. When Christ Jesus the King came to the temple in 1918 and judged the "house of God" and produced a faithful remnant therefrom and revived Jehovah's worship and service among them, Satan the Devil was enraged, even more so than in the days of Hezekiah. The great witness to Jehovah's name and kingdom which the King Christ Jesus set going through the remnant of Jehovah's witnesses on earth was a challenge, because it called attention to Jehovah's sovereignty. It advertised The Theocratic Government, which He had set up with Christ Jesus on the throne. Satan the Devil had been worsted in the "war in heaven" and had been cast out therefrom for ever. Hence he has had great wrath, because of being restrained to the earth, and the more so because he knows that the showdown battle of Armageddon must yet be fought and he has but a short time to prepare for it. Being unable to accomplish anything further with respect to the heavens where Jehovah's anointed King reigns, Satan is grimly determined to hold the earth as his domain.

[2] At the earth Satan is determined to stamp out all rebellion against his rule, and this he must do by totalitarian-state rule and by an increasing regimentation of the people. The fact that there is a Theocratic government, and that it is Jehovah's government by Christ and is higher than Satan's world organization, must be strictly kept out of the news, and the people must be kept ignorant of the Kingdom gospel. No worship, except religion, which is demonism, must be permitted on earth. The revival of Jehovah's worship, which is true Christianity, must be stopped and blotted out. But how? By tactics such as Satan used in King Hezekiah's time.

[3] The record, at 2 Chronicles 32:1-8, reads: "After these things, and this faithfulness [on Hezekiah's part], Sennacherib king of Assyria came, and entered into Judah, and encamped against the fortified cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they helped him. So there was gathered much people together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying, Why should the kings of Assyria come, and find much water? And he took courage, and built up all the wall that was broken down, and raised it up to the towers, and the other wall without, and strengthened Millo in the city of David [the citadel inside Jerusalem], and made weapons and shields in abundance. And he set captains of war over the people, and gathered them together to him in the broad place at the gate of the city, and spake comfortably to them, saying, Be strong and of good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there is a greater with us than with him: with him is an arm of flesh; but with us is Jehovah our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah."—*Am. Stan. Ver.*

[4] The aggressive hordes of Assyria under King

1. Whom do King Hezekiah and King Sennacherib respectively picture? and why does the latter have great wrath at present?
2. What is now Satan's determination respecting the earth and its peoples and their worship?
3. What does 2 Chronicles 32:1-8 say as to Sennacherib's moves and Hezekiah's counter-measures?
4. Whom do the hordes of Assyria picture, and what are the parts and features thereof?

Sennacherib pictured political powers under Satan, "the god of this world," and which political powers make up and form "the king of the north". "The king of the north" is used in Bible prophecy to picture those political powers which use totalitarian rule and which exalt the earthly ruling powers above God and command man's absolute obedience to such rulers as being supposedly "the higher powers". Thereby the people are regimented into a religious worship of the state and they exist only for the religious-political state. The facts well known show unmistakably that the totalitarian "king of the north" combine includes the Nazi-Fascist states, including the political state of Vatican City with its pope. The religious-political pope is the most totalitarian ruler of all on earth. Hence he favors dictatorships and authoritarian rule of the people by rulers of the Roman Catholic sect, like Hitler, Mussolini, Franco, Petain, Tiso, etc., or by political dictators with whom he can arrange a concordat. The fact that Shintoist Japan is not even professedly "Christian" does not prevent the pope from having diplomatic representatives exchanged between the Vatican and the mikado after the outrageous Pearl Harbor attack. Such spiritual whoredom and harlotry of religion with political totalitarian powers was well foreshadowed by Nineveh, which Sennacherib made his capital city.

5 Concerning Nineveh the prophet Nahum forewarned, saying: "Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; . . . there is none end of their corpses; they stumble upon their corpses: because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the LORD [Jehovah] of hosts."—Nah. 3:1-5.

6 Christ Jesus the King foreknew our day. He foretold that the modern totalitarian religious-political powers, like Assyria of old, would seek to overrun the entire globe. The real objective of this would be to wipe out Jehovah's witnesses and to cut them off from the waters of truth flowing from the throne of the kingdom of God. This would prevent Jehovah's King and the "bride" from saying, "Come!" It would also forestall the "strangers" of good-will who heard the invitation from likewise saying, 'Come: and let him that is athirst say, Come; and whosoever will, let him take of the water of life freely.' (Rev. 22:17) Hence Christ Jesus the King made sure the supply of the water of Kingdom truth for his faithful remnant of spiritual Judeans and their companions of good-will. Hezekiah's ancient work of providing water supplies for Zion or Jerusalem was commented upon even in the apocryphal book of Ecclesiasticus in these words: "Ezechias fortified his city and brought in water into the midst thereof: and he digged a rock with iron and made a well for water." (Ecclus. 48:19, *Douay*) But the inspired Record says of Hezekiah: "This same Hezekiah also stopped [concealed] the upper watercourse of Gihon, and brought it [by tunnel] straight down to the west side of the city of David [or Zion]." (2 Chron. 32:30) Thus Hezekiah provided steadfast water supplies for his subjects during any length of siege by enemies. At the same time he barred the enemies from any access to it, to contaminate it or to seize it for their own advantage.

7 Likewise, Christ Jesus entrusted to the remnant of the children of Zion, the "faithful and wise servant" class on earth, all his Kingdom interests or "goods", and he makes sure that they shall always be supplied with the truth and the privilege of spreading it to other thirsty ones. At the same time he withholds the precious Kingdom truths and service from the enemies, particularly the religious clergy, and they are unable to stop up the waters from flowing to those who seek Jehovah and his capital organization Zion and refreshing them. As it is written, at Psalm 46:4, 5: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." Therefore, let all peoples know that they will never get the waters of truth at the hands of the Roman Catholic Hierarchy or any other religious clergy. The water of truth is supplied only at Jehovah's capital organization Zion, where His anointed King reigns, inviting all thirsty ones to come and be made glad with his people. In harmony with this, Christ Jesus the King caused factories to be built, owned and operated by Jehovah's witnesses for the exclusive purpose of providing the Kingdom truth in printed and recorded form, that the refreshing Kingdom message might be spread in many languages to all the thirsty peoples of the earth.

8 Christ Jesus has also armed and equipped his faithful remnant and their companions with the whole "armour of God", the spiritual armament of truth, which none of the enemy can pierce. He has built up the visible part of his organization, strengthening it and bringing his followers together in unbreakable solidarity and unity, and thus making the organization assault-proof against the totalitarian enemies. He has trained his followers for the war-

5. How do the words of Nahum 3:1-5 show Nineveh foreshadowed such dealings between religion and state?

6. (a) What is the real objective of the endeavor by totalitarian religious-political powers to overrun the earth? (b) How were Christ's measures to forestall this pictured by Hezekiah's prompt measures?

7. To correspond with that, what has the King Christ Jesus done, thereby making true Psalm 46:4, 5?

8 How has Christ Jesus, like Hezekiah, equipped, trained, and fortified his followers? and how do these rest upon the words of the Greater King Hezekiah?

fare against religion and against encroachments by religion's political allies; and he comforts and strengthens them with the promises of God's Word. The remnant and their companions are relatively few in number, but they are not fearful of the modern Assyrian, Satan the Devil, nor of his totalitarian religious-political hordes. Continually they rest themselves or lean upon their King's words, saying: "There [are] more with us than with him: with him is an arm of flesh; but with us is the LORD [Jehovah] our God to help us, and to fight our battles." Already, down to this year 1945, Jehovah God has fought many battles for them and has maintained for them the 'freedom wherewith Christ has made them free'. They look forward calmly and confidently to the fast-approaching battle of Armageddon, knowing that the same unconquerable God shall fight that battle for them too, because the battle is not theirs, but God's. Note now how the Bible record gives basis for such confidence.

FLOOD OF TOTALITARIAN HOSTS

[9] The ancient record helps us to understand what has taken place in recent years due to the rise of the Nazi and Fascist totalitarian powers and Catholic Action. The ostensible purpose of such political and religious-action groups was to destroy all democratic government and to take away from the people all their liberties, particularly as to publishing the truth and worshiping the only true and living God. Now remember how, in ancient time, the little kingdom of Judah, composed of Jehovah's witnesses, was flanked on the south by Egypt, the kingdom of the Pharaohs. Egypt was a continual foe to the rising power of Assyria, and is spoken of in Bible prophecy as "the king of the south". As such, Egypt pictured the present-day political opponent of the totalitarian Nazi-Fascist-religious powers, namely, the liberal democratic powers, who profess to be the champions of the people's liberties and natural rights. During World War I, as well as during this present global war, Egypt is the political ally of the democratic powers, notably the British Commonwealth and America. The strategy of the totalitarian attackers of the people's democratic rights and liberties today was nicely indicated in advance for us by the maneuvers of the ancient Sennacherib of Assyria, "the king of the north."

[10] Turning to the record, at 2 Kings 18:13-16, we read: "Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria." God's Word does not reproach Hezekiah for this course of conduct; and it is therefore not for us to criticize this seeming compromise with the then dominant part of Satan's organization. One thing is certain: it did not picture any compromise by Christ Jesus with the antitypical Sennacherib, Satan the Devil. Evidently Jehovah permitted this to foreshadow something of modern history; and into this we now inquire.

[11] Having safeguarded his rear by neutralizing the provinces of Babylon and of Media, King Sennacherib moved southward as an overflowing flood. The Bible indicates that he by-passed the stronghold of Zion or Jerusalem, for we hear of him and "all his power" as encamped before the city of Lachish. The account at Isaiah 10:28-32 dramatically describes the approach of Sennacherib toward Jerusalem and getting as near to it as the place called Nob, which was in sight of Jerusalem. But instead of making a frontal assault upon the holy city, Isaiah's account says, "as yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem." Lachish lay about thirty miles to the southwest of Jerusalem. It belonged to the kingdom of Judah and was strongly fortified. Sennacherib's evident strategy was to cut off "the king of the south", that is, Egypt, from coming to the help of Jerusalem should King Hezekiah give up his faith in Jehovah God and appeal to Egypt for aid. History records that Sennacherib administered a telling defeat to the Egyptian hosts. Thus he thought to protect his southern flank. Egypt, the greatest threat to him, must first be eliminated.

[12] Then, by further attacking and trying to neutralize the outer "hedgehogs" or strongholds of the kingdom of Judah, Sennacherib would move in from the circumference to the center at Jerusalem. Thus, as *he* thought, Jerusalem would be hopelessly trapped and surrounded and cut off from all outside help, a military fig ripe and ready for his plucking. He did not reckon that complete aid and deliverance could come from above, yes, from a source of help higher than the stratosphere in which the latest airplanes maneuver.

9. (a) What was the purpose of the Nazi and Fascist totalitarian powers and Catholic Action? (b) What country was the continual foe of the rising power of Assyria, where was it located relative to Judah, and what did it picture as to the present-day political setup?

10. In the fourteenth year of his reign, what seeming compromise did Hezekiah make with Sennacherib? and what did this certainly not picture?

11. In moving southward what attention did Sennacherib give to Jerusalem? and why did he encamp at Lachish?

12. How did Sennacherib think to hopelessly trap Jerusalem, but upon what fact did he not reckon as to her aid?

[13] Sennacherib's military maneuver agrees with the tactics of the Nazi-Fascist-Vatican crowd of recent years. Let it be remembered that ancient Egypt, or "the king of the south", pictured the liberal, progressive, democratic world-powers of today, particularly Britain and America, the bulwarks of constitutional law and government. The Roman Catholic Hierarchy and her totalitarian political partners know that in the lands of the present-day "king of the south" the activities of Jehovah's witnesses have been most free and the proclamation of the Kingdom message has been greatest. This is true because such liberal, democratic lands recognize certain fundamental God-given rights and privileges of each individual human creature, and provide in their constitutions and laws for the protection of such precious things. Thus the liberal, freedom-loving governments have appeared to be a thing of advantage to the modern Judeans, namely, Jehovah's witnesses under the reigning King Christ Jesus. However, the advantage has not been all one-sided, and the benefit has not been in only one direction. The record which Jehovah's witnesses have made in the courts of the land, particularly in America, during the years 1933 to 1945 shows this. In what way? In that Jehovah's witnesses have been the greatest champions and fighters on the home front for those civil liberties, rights and immunities which democratic countries hold most dear. And why has this been so? Because of the fight of Jehovah's witnesses under their King Christ Jesus against the modern Assyrian's aggressions.

[14] The antitypical Sennacherib, Satan the Devil, realizing what democratic freedoms mean, has moved his totalitarian forces against the democratic powers, that is, against "the king of the south" as foreshadowed by Egypt. This has been done not merely by military aggressions. By means of Roman Catholic clergy and Catholic Action groups acting as "fifth columnists" planted inside the democratic countries in strategic places, Satan has even tried to overturn democratic constitutional government from within, using these agents from within to co-operate with the totalitarian military aggressors. Satan's chief aim in all this has been to get Jehovah's witnesses and to wipe out Jehovah's worship for ever. Having been cast out of heaven by the Chief One of Zion, namely, Christ Jesus, Satan then persecutes such other children of Zion, Christ's faithful body-members who bear witness to Jehovah's name and kingdom. Hence, like a dragon, Satan and his demon organization have disgorged upon the earth a titanic flood of modern-Assyrian armies, all bent upon wrecking democratic institutions and denying their benefits to freedom-loving peoples and thus making it easy and simple for the totalitarians to crush Jehovah's faithful remnant and their companions.

[15] By court actions, and by fearlessly standing in defense of their Christian existence, and by steadfastly keeping on in the exercise of their God-given rights and duties, it has been necessary for these announcers of Jehovah's Righteous Government to carry on a continual fight against the aggressions of the antitypical Assyrian, Satan, and his flood of totalitarian religious-political hordes. Owing to the courage of Jehovah's witnesses, the democratic "earth" has taken heart to likewise offer resistance and thus to swallow up and absorb the onrush of the totalitarian flood unloosed by Satan the Dragon. This was foretold, by Christ Jesus, at Revelation 12:13-17. And this diabolical maneuver was what Sennacherib's by-passing Jerusalem and striking southward against Egypt pictured. This maneuver was carried out in an attempt to forestall any coming of the democratic institutions to the aid of Jehovah's witnesses.

[16] During all this war of attrition against Jehovah's witnesses, waged, as Daniel 7:25 words it, to "wear out the saints of the most High", they have been under siege and assault. They have suffered much in their bodies or persons, and have been put to much expense by defending their God-given, constitutionally guaranteed rights in the courts and by repairing the damages done by the enemies. They have been and still are a great offense to the modern-Assyrian power, and only by the foregoing costly, painful course have they been able to hold him off and keep their freedom. This, then, is evidently what is pictured by Hezekiah's saying he had offended against the king of Assyria and then offering to pay costs to hold the enemy off. And this invasion of the rights and Theocratic territory of these modern Judeans, Jehovah's witnesses, is evidently what was pictured by Jehovah's letting the land of Judah be invaded by King Sennacherib's hosts and the outlying cities of Judah be assaulted and besieged. The action of the ancient Assyrians was directly against the border fortresses of Judah first. It was nonetheless a threat against Jerusalem, the capital of the typical Theocracy, and gave promise of future direct action against that royal city. Likewise, the modern Assyrians of religious-political totalitarian rule, in committing their depredations against Jehovah's witnesses on earth, have really been offending against Jehovah's capital organization Zion, and against Zion's King, Christ Jesus.

13. As respects Jehovah's witnesses, why have the Nazi-Fascist-Vatican crowd moved recently against the democratic powers? and why has the advantage not been all one-sided?

14 How has Satan covertly moved his forces against "the king of the south"? and what has his organization disgorged upon the earth?

15. How was such totalitarian onrush met, as foretold at Revelation 12:13-17? and how does all this match Sennacherib's maneuver?

16. (a) What, then, was pictured by Hezekiah's offending against Sennacherib and paying costs? (b) Against what were Sennacherib's movements a threat, and what does this picture?

BOASTFUL REPROACHES

17 The Sacred Record now makes it very plain that Sennacherib's military campaign against the typical Theocracy of Judah was a clever maneuver by Satan the prince of demons to bring reproach upon Jehovah God. It was to put Jehovah's universal sovereignty in doubt before angels, demons and men. There is no record that Sennacherib, when encamped before Lachish, ever took this Judean stronghold. As long as it held out against him, that was, of course, favorable to Jerusalem. Hence what Satan's Assyrian king could not accomplish against Jerusalem by force of arms he now purposed to accomplish by bluff and by belittling and reproaching Jehovah God, the real hidden strength of Jerusalem. Satan knew that if he could destroy Hezekiah's faith in Jehovah and could crack his integrity toward the Most High, then Sennacherib could easily take Jerusalem, to the world-wide reproach of Jehovah God. What Satan now inspired his chief representative to do next is set out in the Record.

18 "And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great army unto Jerusalem." (*Am. Stan. Ver.*) Or, as a modernized version translates the Hebrew record: "Then the king of Assyria sent the commander-in-chief, and the chief of the eunuchs and the field marshal from Lachish with a large army against King Hezekiah at Jerusalem." (2 Ki. 18:17, *Smith-Goodspeed*) The field marshal's title, "Rab-shakeh," literally means "chief cupbearer", and there is reason to believe he was a renegade Jew. Sennacherib, who himself represented Satan the Devil, had these three prominent officials act directly for him against Jerusalem. This fact matches well the other fact, that in Satan's visible organization he uses the three elements, (1) selfish commercialism with its military forces, and (2) politics, and (3) religion, including renegade "Christendom", against Jehovah's Theocracy and its witnesses on earth.

19 Taking a position by the conduit of the upper pool, which is on the highway to the laundrymen's field, those three commanders of Satan's hosts called for King Hezekiah. Rabshakeh acts as spokesman for the three. He speaks, not in Assyrian, but in Hebrew, purposely, that everybody on Jerusalem's walls may hear and understand his boastings and reproaches against her God. He shouts: "Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest (but they are but vain words), There is counsel and strength for the war. Now on whom dost thou trust, that thou hast rebelled against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in Jehovah our God; is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, give pledges [make a wager] to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without Jehovah against this place to destroy it? Jehovah said unto me, Go up against this land, and destroy it."—2 Ki. 18:17-25, *Am. Stan. Ver.*

20 As we in our modern setting listen to Rabshakeh's words, we hear as it were the voices and propaganda of the modern religious-political totalitarian rulers, betraying unmistakably that they represent and speak for their "great king", the "god of this world", Satan the Devil. They are aware of the vigorous fight which Jehovah's witnesses still wage for the preservation of the rights and freedoms which are cherished by the honest people of genuine democratic spirit. Satan's mouthpieces warn Jehovah's witnesses that they should not trust that these democratic rights and liberties will always be guaranteed and available for them in their witness work; but that democracy will fail them, just as Egypt, "the king of the south," failed the Israelites of old.

21 Jehovah's witnesses answer that they are fighting for God-given rights and freedom, and that they fear, obey and trust in the great King of Eternity, Jehovah. Then they hear the modern Rabshakeh say they have no reason to trust in Jehovah God because, like King Hezekiah of old, they have engaged in anti-religious activities, even against the so-called "Christian religion" and its pope and other clergymen. The "Rab-shakeh" of today shouts out that the religious clergy and its political-military allies represent the Lord God. The collaboration of the clergy, the Roman Catholic clergy in particular, with the Nazi-Fascist-Japanese totalitarian powers gives undeniable evidence that they believe such powers are fighting God's war. Hence they boast that the action they have taken in their lands against Jehovah's witnesses is because God has said: "Go up against this land, and destroy it." Exactly as Dictator Hitler said before dissolving Jehovah's witnesses in Ger-

17 What was the real purpose of Sennacherib's campaign against Judah? and how did he scheme to take Jerusalem?
18. Whom did Sennacherib send directly to Jerusalem, and with what fact does his use of such agree?
19 In what tongue does Rabshakeh shout out, and what does he say?
20. In Rabshakeh's words what do we hear today? and what warning is therein given to us?
21. What do Jehovah's witnesses reply? and what does the modern Rabshakeh say in answer, as backed up by deeds?

many at the insistence of the Roman Catholic episcopate, "I consider them quacks; I do not tolerate that the German Catholics be besmirched in such a manner by this American 'Judge' Rutherford; I dissolve the 'Earnest Bible Students' in Germany; their property I dedicate to the people's welfare; I will have all their literature confiscated'."—Quoted from *The German Way,* May 29, 1938; see Appendix of *Face the Facts.*

[22] Like the Jews on Jerusalem's ramparts, so Jehovah's witnesses of today obey their Greater Hezekiah, Christ Jesus, and refuse to answer the enemy's demand for a compromise with religion and its partners. They know that what the religious-political totalitarian forces have done in desolating much of the earth and wrecking democratic institutions and liberties has been done by the aid of the demons under Satan. But it is because such things are not Theocratic and do not have Jehovah's protection. No thought of surrender enters their mind as they hear the modern Rabshakeh boast against Jehovah and his Greater Hezekiah, saying: "Hear ye the word of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he will not be able to deliver you out of his hand: neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us, and this city shall not be given into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive-trees and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, Jehovah will deliver us. Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? . . . Who are they among all the gods of the countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?"—2 Ki. 18:19-36, *Am. Stan. Ver.*

[23] Jehovah's witnesses are not frightened. But they are grieved at all the reproach heaped upon Jehovah's name and cause, just as Hezekiah's three servants and Hezekiah himself were grieved so long ago. They turn to Jehovah's prophetic word, including Isaiah's prophecy, just as Hezekiah turned to the prophet Isaiah with this request: "It may be Jehovah thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to defy the living God, and will rebuke the words which Jehovah thy God hath heard: wherefore lift up thy prayer for the remnant that is left." (2 Ki. 19:1-6, *Am. Stan. Ver.*) In reply they get from Jehovah's Greater Prophet, Christ Jesus, the strengthening message of God's Word. It tells them not to fear the threats and propaganda of the Devil's hosts blaspheming Jehovah God, because in due time Almighty God will beat off Satan's hosts and destroy even Satan himself.

22. What do Jehovah's witnesses refuse to do or even think of? and what do they hear Rabshakeh say at this?

23. Why are they grieved? to what do they turn? and what reply do they get?

POSTWAR EFFORTS AND DEFEAT

[24] In his efforts hitherto Satan the Devil has failed to shatter the integrity of Jehovah's witnesses and their organized unity in God's service. Henceforth he will play the game of Sennacherib and will renew his efforts in postwar times until the final showdown. Therefore let Jehovah's witnesses not be deceived by any seeming retirement of the enemy hosts for a while and a seeming stoppage of their aggressions. Failing to frighten Hezekiah into surrender, "Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish." That meant that Sennacherib had moved closer to Jerusalem, Libnah being nearer than Lachish. Jerusalem's peril had increased. But now "the king of the south", as represented by Egypt's neighbor, Tirhakah king of Ethiopia, put in a threatening appearance. Just so, too, the democratic ruling powers have risen in their might in this global war and threaten the future of totalitarian rule in postwar times.

[25] Under those circumstances Sennacherib sent messengers to deliver this written message to Zion's king, Hezekiah, lest he expect any help from "the king of the south", saying: "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?" (2 Ki. 19:8-13, *Am. Stan. Ver.*) This sums up well the final challenge of Satan the Devil against the universal sovereignty of Jehovah, and especially Jehovah's rule by Christ Jesus in his capital organization pictured by ancient Jerusalem. Satan the Devil is certain to deliver this challenge by the messages, decrees and arrangements of the after-war "abomination of desolation". (Matt. 24:15) This desolating abomination is the Devil's scheme for making unnecessary Jehovah's rule of the earth. It is to be set up to provide a man-made substitute for Jehovah's kingdom in the form of a revived League of Nations, a postwar association of nations for peace, security and global rule.

24. (a) By what future strategy should Jehovah's witnesses not be deceived? (b) How did Jerusalem's peril next increase, and what did King Tirhakah's appearing picture?

25 What message did Sennacherib then send to Jerusalem? and how will Satan cause a like final message to be delivered in time to come?

Such an organization for international collaboration, blessed by the religious clergy, will be at war with Zion, Jehovah's capital organization, because it presumes to take the "holy place" that God's kingdom must occupy over earth.—Mark 13:14.

[26] Jehovah's witnesses need none of Satan's messengers to remind them that they should not expect deliverance from "the king of the south" by any revival of democratic principles. God's witnesses know that the hope of all the peoples lies not in human political systems, but in Jehovah God. Under the terrific threatening pressure to which the modern Assyrian and his visible hosts will yet subject them they will follow the course of Hezekiah. They will spread the matter before Jehovah at his temple and appeal to Him to save them. Why? "That all the kingdoms of the earth may know that thou Jehovah art God alone." (2 Ki. 19:14-19, *Am. Stan. Ver.*) That means, in order that Jehovah's universal sovereignty might be vindicated before all creation!

[27] Isaiah the prophet came forward with Jehovah's word in answer to Hezekiah's prayer. He showed that the issue, both then and now also today, is between Jehovah and Satan. Jehovah's word through Isaiah heaps scorn upon Satan and his organization, saying: "The virgin daughter of Zion [God's kingdom by Christ] hath despised thee and laughed thee to scorn [as Jehovah himself does]; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou defied and blasphemed? . . . even against the Holy One of Israel." Then showing that in God's kingdom alone is safety, Isaiah added: "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape: the zeal of Jehovah shall perform this."—2 Ki. 19:20-31, *Am. Stan. Ver.*

[28] Yes, at the coming battle of Armageddon Jehovah God will preserve his heavenly King and kingdom. In token of that fact he will carry His faithful remnant and their companions of good-will through the final universal war. In assurance of that, Isaiah was caused to say to Satan's hosts these words: "Therefore thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's [my King's] sake." (2 Ki. 19:32-34, *Am. Stan. Ver.*) This again reminds Jehovah's witnesses that the battle is not theirs, but is Jehovah's, at Armageddon.

[29] Sennacherib and his main army were encamped that night before Libnah, about 25 miles southwest of Jerusalem. It is reasonable that his messengers, having received Hezekiah's defiant message bolstered up by Isaiah's prophecy, hastened back with their horses and chariots and reached King Sennacherib and delivered him the answer before nightfall. Whether what military forces those messengers brought along and showed off encamped before Jerusalem that night is not recorded. But whether that night or a later night, at any rate the issue was fresh in Sennacherib's mind, and he knew that what developments immediately followed would be a settlement of the issue as to Jehovah's capital, Zion. Night fell, with Sennacherib chagrined at the joint answer from King Hezekiah and the prophet Isaiah. Sennacherib's boastfully inscribed monuments do not tell what then took place, but the Bible says: "Now that night the angel of the LORD [Jehovah] went forth and slew in the camp of the Assyrians one hundred and eighty-five thousand; and when men rose early next morning, they were all dead bodies." What a "strange act"! It was Jehovah's act decisively answering Satan on the issue of universal domination. Thus it was that, when Sennacherib rose or was awakened early from his sleep at Libnah, he looked forth upon the desolation that Almighty God Jehovah had wrought upon the hosts of Satan, the wicked challenger. Admitting defeat, Sennacherib drew his crippled army out of Judah without coming near to Jerusalem.

[30] But that was not all his recompense for his blasphemies against the Most High God. Violent death awaited Sennacherib, even within his own capital city, Nineveh. And his own demon god, within the demon's own temple, could not save Sennacherib from the dire fulfillment of Jehovah's words. "But as he was worshiping in the temple of Nisroch his god, Adrammelech and Sarezer slew him with the sword." (2 Ki. 19:35-37, *Smith-Goodspeed*) Never again would he or did he trouble Jehovah's typical Theocracy at Jerusalem.

[31] What admonition, comfort and hope for us lies in that strange fact of history? This: At the time when Satan's visible postwar organization will have made its loudest boasts and direst threats against Jehovah's servants on earth of his Theocratic Government, then the night of Armageddon will settle down upon this world. The issue will have been clearly stated and the two sides sharply drawn for the decision. Then Jehovah's witnesses, sheltered

26. From whom do we know future help to be in vain? and under the pressure then how will Jehovah's witnesses take a course like King Hezekiah's?
27 With what answer to Hezekiah's prayer did Isaiah come forward?
28. What does that message mean to us today? and what was Isaiah caused to say finally concerning Sennacherib's operations?
29. At night what strange act took place, and what did Sennacherib do?
30 What further recompense for all his blasphemies came upon him?
31. What admonition, comfort and hope for the postwar future lies for us in that strange fact of history?

within his Theocratic organization, will be under siege and will seem threatened with destruction by the overwhelming hosts of the antitypical Assyrian, Satan the Devil. Yet be not anxious of such a future: Jehovah will fight the battle for his remnant and their companions. He will perform his "strange act" at Armageddon, as he did thousands of years ago in the land of Judah, 'for his own sake and for the sake of his beloved King.' Doubtless by that same Son of God who served as the angel to slay 185,000 of Sennacherib's hosts and send him reeling back to his own violent death, namely, by his reigning King-Son, Christ Jesus, will Jehovah God go forth to battle and will wreak destruction upon the wicked challenger's world-organization. Like Sennacherib, Satan the Devil will see his visible organization on earth utterly laid low in death. Next he will see his invisible organization of demons dissolved in destruction, and will finally himself be wiped out violently. No demon power will be able to save him.

[32] Then, glorious thought! Jehovah's kingdom by Christ Jesus will stand intact, shining brilliantly in the victorious role of Vindicator of Jehovah's name and universal sovereignty. Jehovah, before destroying all the enemy organization, will have made all challengers and opposers of his sovereignty to know that He is Jehovah; that is His name. But the remnant of Zion's children and all those of good-will who will have come out from all the nations and taken their stand on the side of Zion, will survive victoriously with Zion. Being spared alive through Armageddon, they will know for ever that Jehovah is God alone.

32 What will then be the position of Jehovah's kingdom and of those that will have taken their stand for it?

THE RIGHT KIND OF GOOD-WILL

'ARE you on my side or not?' That, in blunt phrase, was the question that King Jehu put to Jonadab. There was good reason to ask that question. King Jehu had progressed with his executional work and had slain the opposing kings of Israel and of Judah and the sons of wicked Ahab and others; and when he had finished with forty-two adherents of King Ahaziah, he met up with Jonadab. By that time Jonadab would have heard what Jehu was doing in Israel, or probably Jehu on this occasion first told him he was destroying Baalism out of Israel. Otherwise Jonadab would not have understood the question Jehu put to him. To quote the record of the incident: "And when he was departed thence, [Jehu] lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. [And Jehu replied:] If it be, give me thine hand. And he gave him his hand; and [Jehu] took him up to him into the chariot." (2 Ki. 10:15) Manifestly Jehovah God permitted Jonadab or Jehonadab to appear in this prophetic drama for some good purpose, and that purpose, when known, must be an encouragement and comfort to "men of good will" today on earth.

To bring present-day meaning into this ancient drama in which Jonadab acted, let this be understood: Jonadab represented or foreshadowed that class of people now on the earth when Christ Jesus, the King greater than Jehu, is carrying on his work amidst his enemies; and which Jonadab class take their stand on the side of righteousness and are the ones whom, if continuing obedient and faithful, the Lord Jesus Christ will preserve during the time of Armageddon, take them through that trouble, and give them everlasting life on earth. These are that "sheep" class described in the Lord's parable (Matt. 25:32-40) and that favor God's anointed people, because they know that the anointed of the Lord are doing His work. In support of the above conclusion the following is submitted:

The name *Jehonadab* or *Jonadab* means *Jehovah-largess*, or *Jehovah is bounteous*. This name would therefore suggest that Jonadab pictures the class to whom Jehovah is very generous. Jonadab was the son of Rechab, and his descendants came to be known as Rechabites. The Rechabites were sticklers for observing what they considered to be right as they were taught. Why? Evidently because their forefather Jonadab followed the course of honesty and meekness and did what he believed to be right, and he taught his children righteousness. So they followed a like course. For example, these Rechabite descendants of Jonadab received a commandment, not from Jehovah God but from man, that they must drink no wine for ever, that they should not build houses, but must dwell in tents. That meant that they must lead a simple life of self-denial Such faithfulness in doing what they had been taught by man because they understood it to be right Jehovah God used as an example against which to show up the unfaithfulness of the nation of Israel in failing to do what they were commanded by the Most High God. He had commanded the Israelites not to eat at the Devil's table, that is, not to have anything to do with devil-worship; but the Israelites disregarded this commandment and turned to Baalism and other forms of religion. Today the so-called "organized religion", in which the Roman Catholic Hierarchy and its priests take the lead in "Christendom", disregard entirely the commandments of the Lord and attempt to eat and drink at His table while at the same time partaking of the Devil's table by making their organization a part of Satan's world. Excuse that as they may, yet the Lord says: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10:21) Jehovah God hates a hypocrite.

The Roman Catholic Hierarchy, the official and governing body that rules the religionists of the world, and the so-called "Protestant" organizations are now linked up and jointly form what is called "organized religion". What may here be said about the Hierarchy and the clergy or ruling body is not applied to individual sincere Catholics or sincere Protestants. There are millions of Catholics

that are supposed to be members of the Catholic "church", but they are not ranked as members; even the Hierarchy designates them as "the Catholic population". No one should be held up to ridicule because he is a Roman Catholic. Sincere Catholics want to know the truth, and what is said in these columns in the way of criticism is for the purpose of enabling honest people to see how a few men have misled and defrauded millions of honest persons. The Roman Catholic Hierarchy, the governing body, together with the clergy of the other religious sects, claim to be the representatives of God and the ones to whom the right is delegated to proclaim his Word. They claim to be Christians; therefore they are at least in an implied covenant to do the will of God, the Father of Christ. But, to the contrary, they have not obeyed His commandments. They have followed their own selfish desires. The Roman Catholic Hierarchy, that religious-political governing body, have misguided and greatly deceived millions of honest persons.

Many of such honest persons have given support to the Catholic organization, both financially and morally and otherwise, but they have not at all approved the hypocrisy practiced in these organizations. Many other persons of sincerity outside of "organized religion" have desired to do right and still have such desire and wish to know and to serve Jehovah God. The time must come when these people of honesty will receive an opportunity to hear and to know the truth; and that time has now come. The hypocritical class within "organized religion" were foreshadowed by the faithless Israelites in the days of Jonadab who claimed to be Jehovah's people and yet who refused to obey God and turned from His worship to Baalism or demonism. The persons of good-will now on earth were foreshadowed by those of the house of Jonadab, and hence are called "Jonadabs".

Jehovah caused his prophet Jeremiah to utter a prophecy in which the faithless Israelites are strongly contrasted with the Jonadabs. Such prophecy foretold that Jehovah will reject hypocritical "organized religion", and particularly the leaders of it, and that he will extend his favor and blessing to the people of good-will who take their stand on the side of righteousness and who were foreshadowed by the house of Jonadab, the Rechabites. The way the prophecy came about is as follows: "The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink."—Jer. 35: 1, 2.

This part of the prophecy foreshadows that God opens the way for those people of good-will now on the earth to be brought into his house or temple of worship and to receive his blessings. Many persons of good-will are now observed coming unto the Theocratic organization of Jehovah to prove their good-will, as this prophecy foreshadowed. The prophet Jeremiah then continues: "Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: and I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, 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."

Observe that the Rechabites refused to drink wine that was offered to them, thus showing their determination to be faithful to what they had promised a man, their father. They were determined to keep their word of promise. What they further promised, they went on to explain, saying: "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."—Jer. 35: 3-10.

Those Rechabites of the house of Jonadab had not set their heart on worldly riches, such as houses and vineyards. Their dwelling in tents symbolically says they were sojourners, looking for a better government over humankind, this desire being like that which had filled the hearts of the faithful men of old, Abraham, Isaac, and Jacob, who by faith had looked forward to a heavenly Government, to wit, the righteous Government of Jehovah God under Christ Jesus, and which is symbolized in Scripture as a "Holy City". (See Hebrews 11: 14-16; Revelation 21: 2, 9, 10.) The Jonadab Rechabites went to dwell inside a city, Jerusalem, when the Chaldean armies invaded the country and threatened the city, thus illustrating or picturing the people of good-will of the present time as seeking a place of peace and safety with God's organization on earth.

For a purpose Jehovah by the prophecy makes a strong contrast between the one class and the other, showing his displeasure with the covenant-breakers, namely, the Israelites, and showing his pleasure in those men of the house of Rechab, namely, the Jonadabs that had faithfully kept their agreement to do what they had promised. Thus Jeremiah continues: "Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I [God] have spoken unto you, rising early and speaking; but ye [Israelites] hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me."—Jer. 35: 12-15.

This prophecy concerning the Israelites exactly describes the course of action taken by the so-called "organized

religion" under the leadership of the clergy governing factors, a course which is so apparent today among these organizations on earth. Particularly the ruling element of the Roman Catholic organization, and the clergy of other organizations, have made great pretenses of serving God, but in fact have been engaged in serving the Devil and have by their course of action deceived millions and led them to believe that they as governing factors or clergymen are servants of God. The whole ruling element, to wit, the Roman Catholic Hierarchy and the chief men supporting their organization for controlling and ruling the "Catholic population", have been entirely unfaithful to God. The honest, sincere ones of the "Catholic population" who truly incline toward God were foreshadowed by the Jonadabs.

Speaking with words which today apply to the people of good-will that take their stand for Him, Jehovah continues the prophecy: "Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people [Israelites] hath not hearkened unto me: therefore thus saith the LORD God of hosts, the God of Israel, Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered." "And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever." Or, according to the Bible's marginal reading of this statement: "There shall not a man be cut off from Jonadab the son of Rechab to stand before me for ever."—Jer. 35: 16-19.

Here is a positive promise from Jehovah to the people of good-will now on earth, who take their stand firmly on the side of the Lord God and continue faithful there, that they will in due time enter into great riches and stand approved before Him for ever.

Reverting back now to the prophetic drama in which Jonadab and Jehu come in contact with each other: The Scripture record shows conclusively that Jonadab was against the Devil religion called Baalism. According to the record, Jehu "lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot." (2 Ki. 10: 15) Jonadab knew that Jehu was then doing the work commanded by Jehovah to destroy the Devil-worshipers out of the land, and Jonadab knew that such was a righteous work, and sympathized with it.

Likewise at the present time those people on earth of good-will, who learn of the work that Jehovah's witnesses are now doing under the Greater Jehu, Christ Jesus, know that such is a righteous work; and these people are in full sympathy with that work and desire to be identified with that righteous work.

The chariot in which King Jehu rode pictured or represented an organization. Since Jehu was riding the chariot while engaged in the work of Jehovah, his chariot pictured Jehovah's organization now functioning with a visible part on the earth, which visible part is His "faithful servant" class, Jehovah's remnant, who are His anointed witnesses acting under the leadership of Christ Jesus. Jehu grasped hold of Jonadab's hand and asked him to get up into the chariot. In this, Jehu pictured the Lord Jesus giving aid through the remnant to those persons of good-will who desired to unite themselves to his Theocratic organization Note that Jehu did this after Jonadab had sincerely expressed himself as being of the same heart or mind as King Jehu; which means that Jonadab was in full sympathy with Jehu and his work and that his motive was like that of Jehu, namely, unselfish. Jonadab's action showed him on the side of the true God, Jehovah. This proves that those who would have the blessing of the Lord God must declare themselves on the side of both Him and his kingdom, and they must take their position with the visible organization of Jehovah on earth.

Jehu, having found Jonadab in full heart accord and in sympathy with him and his work, no doubt told Jonadab what he was about to do. "And he said, Come with me, and see my zeal for Jehovah. So they made him ride in his chariot." (2 Ki. 10: 16, *Am. Stan. Ver.*) Jehu was not boasting of his zeal, but was notifying Jonadab to observe the proper course of one who agrees to do the will of God. What Jehu did he did earnestly and enthusiastically. His words mean that he was determined to accomplish the purpose and work which Jehovah God had assigned to him and that he would do so in the Lord's name and by his grace. So Jonadab went with Jehu and unquestionably supported Jehu in his work, keeping his promise of a helping hand, and doing what he was asked and told to do by the king. By giving his hand to Jonadab, King Jehu symbolically said to him 'I will use my power for you and give you aid, support and comfort, and will teach you the right way to serve Jehovah God with zeal like mine.' In the same manner the Greater Jehu, Christ Jesus, in the great chariot of Jehovah's Theocratic organization, now speaks to the Jonadab class, those who now show the right kind of good-will, namely, that toward Jehovah God and his kingdom by Christ Jesus.

FIELD EXPERIENCES

BELOW THE EQUATOR (AUSTRALIA)

BENDIGO, VICTORIA: "On a train journey from Melbourne to Bendigo I started to discuss world problems with a passenger. After a while he asked me what I was. I replied: 'One of those "awful" Jehovah's witnesses!' He said he had a lot of time for Jehovah's witnesses, and that his mother was having studies with special publishers at Castlemaine. I left him *The Coming World Regeneration*, and my address. Next week he wrote to say how he had enjoyed the booklet, and added that he would leave it to me to enlighten him further. I sent him more literature, which he said answered a lot of his questions. He then made

a special trip to Bendigo (93 miles) to see me, and after a discussion took another pile of literature, including *'The Truth Shall Make You Free'*. He also took out a subscription for *Consolation*, and arrangements were made for a book study in Melbourne."

SYDNEY, N. S. W.: "A Yugoslav who is doing very well with his English now relates this: 'One after another, Catholic people were ending my witness with "Oh, but we're Catholics!" I remembered the lesson on Theocratic taetfulness in the *Ministry Course* and at the next house I replied: "I was, too, once. Remember the old Catholic proverb, 'You must hear two bells to tell which one chimes best'? Well, what about reading one of these books, so that you can see how the Kingdom message sounds?" This appealed to her, and she took some publications. You may be sure I will be back to help her learn about the Kingdom.'"

MELBOURNE, VICTORIA: "While following through on my literature placements, I called in on a family who had previously heard some of the lecture recordings. The small daughter answered the door and exclaimed: 'Oh, our Sunday-school teacher is here!' The Sunday-school teacher came out from behind her and said: 'These people don't want Jehovah's witnesses here!' With that, she slammed the door. However, the child pulled the door open again, and the father called from down the passage: 'Come in!' So I went in and had a grand time with them. The Sunday-school teacher left in a hurry."—Pioneer.

"WHILE ON PAVEMENT WITNESSING (BRITAIN)

on Monday of this week I had a grand experience. A tall young man came up to me and said: 'I am not one of you, but I do admire you people for the stand you take. I am a wholesale commercial traveler; and, looking at it from a worldly point of view, Jehovah's witnesses are the broken link in the chain that the dictators cannot mend and that's why you get so much opposition. My home is in Exeter and I tell my wife always to buy books of these Jehovah's witnesses, as in so doing I believe we are supporting our only way to freedom.' I thought it was grand. Who knows but that he is a sheep?"

STREET WITNESSING IN ALASKA

"While standing on the street near the post office, which is a busy place in Ketchikan and ideal for magazine work, an officer came up to me and asked what I was selling. I told him I was preaching the gospel of God's kingdom and that I was distributing the magazines explaining about that kingdom and that they were left with the people on a five-cent contribution. I asked him if he had ever read any of them, and he said 'Yes'. He then asked me to go with him to see the judge and explain the nature of our work.

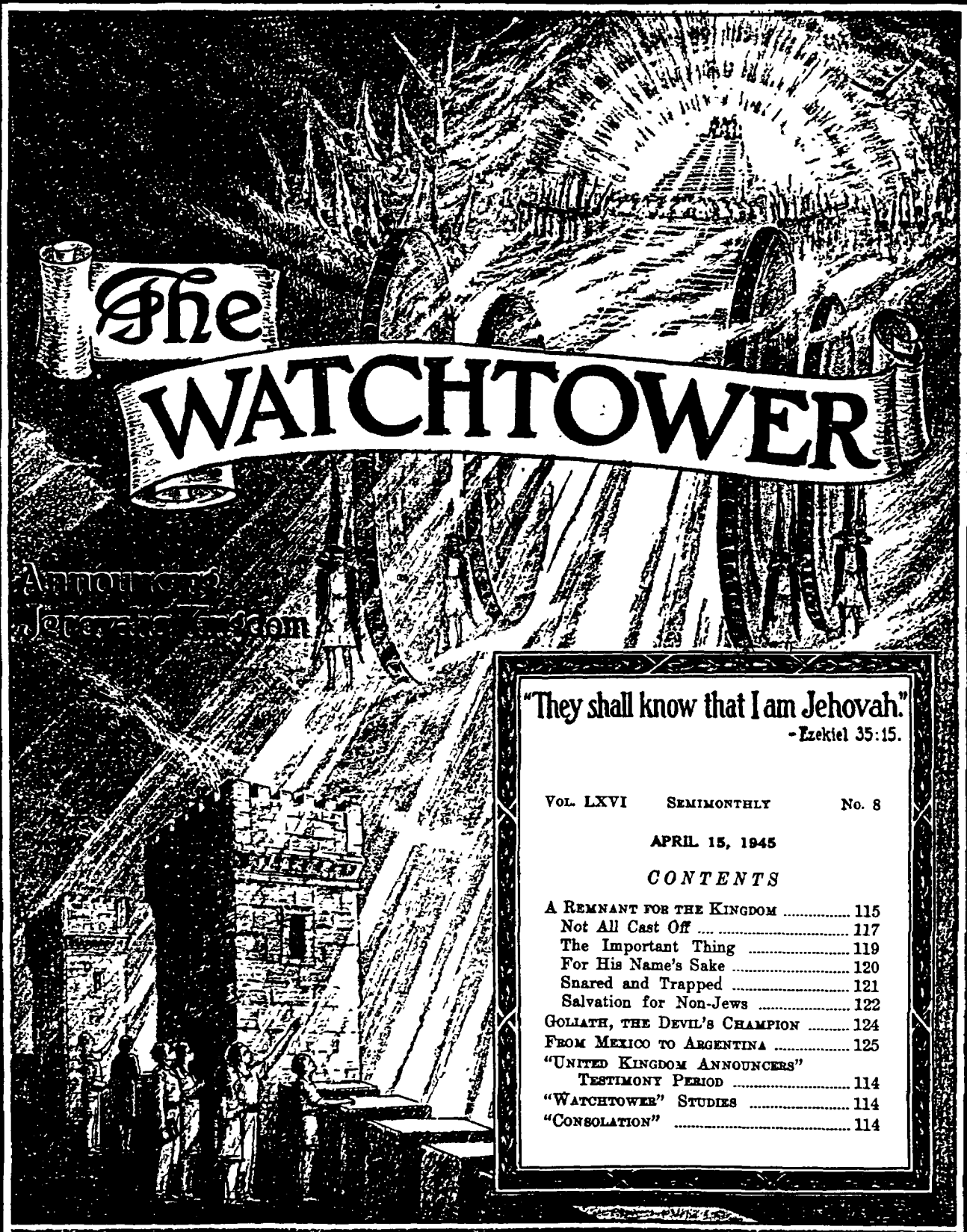
"At the police station the officer told the judge, 'This is the young man who is selling those magazines.' At this point I started to explain to the judge the manner in which we preached. He said there was a city ordinance against peddling in Ketchikan. I said city ordinances pertaining to peddling did not apply to Jehovah's witnesses. I showed him newspaper clippings to prove that the Supreme Court upheld our right to carry on this work and that when any state, city, or municipality tried to apply such anti-peddling ordinances against Jehovah's witnesses they were unconstitutional. I also showed the judge and the officer *Consolation* No. 658, which contains a brief report on thirty-one cases tried in the Supreme Court which involved Jehovah's witnesses, and which report showed the good that came to the people of the United States because of the fight that Jehovah's witnesses had waged in the highest court of the land. The officer then asked to see my registration card, and how long I had been here and where I had come from. I was then told by the judge to continue on in our work, and that meanwhile he would find out whether we could continue or not. The officer then took me back to my post.

"The next day, on returning from a study I met the same officer. He stopped me and asked if I had been selling. I answered that I was just returning from a Bible study and that I was not selling. He said, 'You had better go and get a permit or quit selling!' I told him the same as I had the day previous, and that I would not quit. 'I'll arrest you if I catch you selling,' he answered. 'You have a duty to perform; so have I,' I responded. Later this same officer met my partner in the magazine work and informed him that he would have to obtain a permit to sell books. My partner told him practically the same as I did, and the officer, instead of arresting him, got in his truck and drove off.

"The next day my partner and I paid a visit to the city attorney. We explained exactly what had happened. He admitted the United States Supreme Court had settled the issue and that we should not be bothered, but that if we were to phone him. Several days later the same officer saw me passing by and hollered out, 'Hey, Watchtower!' I turned and waited till he came over. He said, 'I found out you fellows were within your legal rights and that I was wrong. I was simply obeying the judge's orders. I had a duty to do and I was going to do it.' I told him we understood. With that he left, and so did I, to continue on in the service, and praising the Lord for His blessings."—A graduate of the Watchtower Bible College of Gilead

THAWING OUT THE FAMILY (SOUTH AFRICA)

"When I arrived at a back-call book study the house appeared to be full of visitors, all of whom I subsequently learned were daughters, married and single, of the lady of the house, who, with their boys and girls, were spending the day at the 'old home' with mother. They were rather resentful about the study, but, being in 'mother's home', they would please her by attending. They sat stiffly in a row, their chairs planked against the wall, looking and no doubt feeling most uncomfortable, evidently expecting and fearing the worst, namely—'a religious prayer meeting *cum* tea-party affair'. All being seated and provided with *Children* books, the study started. After the second question those sisters against the wall edged their chairs nearer to the table and then, after a good deal of whispering, they excused themselves and left the room, only to return very hurriedly a few minutes later each with an old 'school Bible', plucked from the limbo of things long forgotten, in their hands. From that moment they entered wholeheartedly into the study and declared their intention of being present the following week. They kept their word. All these have now returned to their respective homes, except one daughter, who regularly attends the study with her two children."



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

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APRIL 15, 1945

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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The four-month-long *Watchtower* campaign ends with this "United Kingdom Announcers" Testimony Period during the entire month of April. It should crown with triumph the objectives of the campaign. By the maintenance of united activity of all Kingdom announcers, under Jehovah's blessing, it will do so. Keep to the fore always, therefore, the campaign offer, to wit, a year's subscription for *The Watchtower* together with the free book *"The Kingdom Is at Hand"* and the free booklet *One World, One Government,* at the special rate of $1.00. We want our regular *Watchtower* readers to know that a share in this campaign is open to them, and if they will write in to us expressing their desire we shall take pleasure in putting them in touch with an organized company with whom to co-operate. Each one should also make out his report of activities, that such may be included in the compilation of the general results throughout the land for this blessed campaign.

"WATCHTOWER" STUDIES

Week of May 20: "A Remnant for the Kingdom," ¶ 1-20 inclusive, *The Watchtower* April 15, 1945.

Week of May 27: "A Remnant for the Kingdom," ¶ 21-41 inclusive, *The Watchtower* April 15, 1945.

"CONSOLATION"

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI APRIL 15, 1945 No. 8

A REMNANT FOR THE KINGDOM

"Israel failed to get what it sought, but those whom God selected got it. The rest became callous."
—Rom. 11:7, 8, Goodspeed.

JEHOVAH'S witnesses, in this time of gathering gloom for the world, are proclaiming the only comforting message, namely, "The kingdom of heaven is at hand." To many students of the Bible there seems to be one thing to keep them from accepting this announcement as true. That one thing is the present-day plight of the Jews. According to the way those students read the Bible they look for the conversion of the Jews to Christ and for the Jewish nation to come to a degree of excellence on the earth grander than at any time in its past history. That is to say, they look for a restoration of the nation as a whole to the divine favor, and then its taking the leading role among all the nations of the earth. This they look for as a sign betokening the return of Christ or Messiah and the coming of his kingdom.

[2] Actually now, such a prospect is not in sight. The plight of the Jewish people is most deplorable, especially in Europe. The cry has gone up from Jews in America, "Help prevent 4,000,000 people from becoming ghosts"; meaning the 4,000,000 Jews still alive in Europe; and emergency committees have been formed to save them from the destruction that has already befallen 2,000,000 Jews since the outbreak of this global war. Their destruction represents the work of Nazi-Fascists, not infidels or atheists, mind you, but religionists who profess the "Christian religion", and particularly of the Roman Catholic brand. And the pontiff of Vatican City refuses to excommunicate these Nazi-Fascist leaders for their fiendish crimes against decency and humanity. For the pope to let a few Jews find sanctuary within the grounds of Vatican City during the Nazi occupation of Rome represents little sympathy for the Jewish situation, when right under his nose at Rome the prewar 12,000 Jewish residents of the city are greatly reduced by Nazi deportations of thousands of Jewish men, women and children, and that without protest by the pope. Furnishing sanctuary to a few Jews at the Vatican merely serves as a counterbalance for the present harboring of prominent Nazi and Japanese official personages at the same place, Vatican City.—New York *Times*, Nov. 5, 1943; Dec. 10, 1944.

[3] Even the Jews in their favored position in America are apprehensive for the future of their race. And not without good reason, when, for example, the legislators of the American Congress suddenly withdraw from their purpose to protest against the restriction of Jewish immigration into Palestine lest it cause international friction. Viewed from a sane standpoint, there is nothing to encourage the Jews to accept conversion to Christ Jesus at the hands of professors of "Christian religion", so called. The fiercest part of the persecution comes from these religionists. While the terror of such religious persecutors does not frighten the Jews into conversion, it does grossly misrepresent the real Christ to the Jews and hardens them in their blindness to him. Is, then, this deplorable Jewish situation a valid argument in denial of the fact that "the kingdom of heaven is at hand"? Not at all. A right and factual understanding of chapter eleven of Paul's letter to the Romans, upon which certain religious hopes of the Jews' national conversion to Christ have been built, does away with such argument. Indeed, it strengthens the proof that "the kingdom of God is nigh at hand". This is the same kingdom that the forefathers of the Jews, namely, Abraham, Isaac and Jacob, expected to be established in the due time of Jehovah God, whom they worshiped.

[4] The thing that has deceived the religionists of "Christendom" and raised false hopes in them is the view that the great promises of God's Word must be fulfilled upon "Israel after the flesh". They have failed to appreciate the argument of the apostle Paul that "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the

1. What is the comforting message Jehovah's witnesses are proclaiming? and what one thing seems to keep some from accepting it, and why?
2 Why is not such a prospect as theirs in sight, and as a consequence of whose crimes?

3. (a) Why is there nothing to encourage the Jews to conversion, but, instead, what is the effect on them? (b) Does their plight prove the Kingdom is not at hand, and why?
4. As to Israel and God's promises, what view has given the religionists false hopes and to what have they been blinded?

flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter". (Rom. 2:28, 29) "Christendom's" religion has blinded it against seeing spiritual Israel, and that the marvelous promises of Almighty God are to be fulfilled and are being fulfilled upon the spiritual Israelites, of whom there is only a remnant today. Circumcision of the flesh is still practiced upon those who are Jews outwardly. Surely, then, it was not to "Israel after the flesh" that the apostle Paul wrote the following truth, namely: "For neither circumcision nor the want of it is of any importance, but only a new creation. Peace and mercy be on all who will follow this rule, and on the true Israel of God." (Gal. 6:15, 16, *Goodspeed*) That "true Israel of God" is the "new creation". It is spiritual Israel, which displays the circumcision of the heart and not of the flesh. Just why God's grand promises, which Israel after the flesh thought would be fulfilled upon it, were transferred to Israel after the spirit, Paul explains in his letter to the Romans.

5 To be of the "true Israel of God" or of spiritual Israel a person would not have to be a natural-born Jew. The true Israel of God which inherits the promises includes many, if not a majority, of non-Jews or Gentiles after the flesh. That should not be surprising, even to natural Jews. Why, the written oracles which were given to them through Moses and the rest of the prophets foretold such a thing. On this very point the apostle Paul raises the question concerning natural Israel of nineteen centuries ago and says: "But I ask again, did Israel fail to understand? Why, to begin with, Moses said, 'I [Jehovah] will make you jealous of what is no nation at all, I will exasperate you at a senseless nation.' Then Isaiah broke out boldly and said, 'I [Jehovah] have been found by men who were not looking for me, I have shown myself to men who were not asking what my will was.' But of Israel he said, 'All day long I [Jehovah] have held out my hands to a disobedient and obstinate people.'" (Rom. 10:19-21, *Goodspeed*) There the apostle Paul was quoting from Moses' writing at Deuteronomy 32:21 and from Isaiah's prophecy at Isaiah 65:1, 2.

6 The "true Israel of God" practices the true Christianity, and not so-called "Christian religion". It was by bringing non-Jews or Gentiles into the Israel of God and fulfilling His gracious promises toward such that Jehovah God made the natural Israelites jealous and exasperated them. Great numbers of Gentiles that had not professed to be looking for Jehovah or asking after his will came to seek for Him and to ask after Him. All that was necessary for such responsive Gentiles was for them to hear the glorious Kingdom news as proclaimed by those whom God sent. Because the natural Israelites as an organization refused to accept the message of the Kingdom which Jehovah sent, it put him in the position of stretching out his inviting hands to a people not only disobeying and disbelieving but also contradicting and gainsaying the message. Hence, if Israel after the flesh was unwilling to act upon the high privilege leading to the kingdom of heaven, why should Jehovah God show prejudice or discrimination according to the flesh and shut out those Gentiles who were willing from taking hold of the exceptional privilege? No reason at all! Therefore the privilege which natural Israel disobediently and obstinately turned down and did not want, that privilege Jehovah God opened up to obedient and willing Gentiles. He can do what he will with his own mercies and grace.

7 Today, in answer to the proclamation that "the kingdom of heaven is at hand", a vast multitude of persons from all nations and races are showing goodwill and taking their stand for God's kingdom as instead of worldly politics. They are not thereby called to go to heaven and become a part of the Kingdom; neither are they expecting a heavenly destiny. They joyfully look ahead to staying on this earth forever and enjoying life in human perfection under the established kingdom of heaven. They expect to be its earthly subjects, and are regulating their entire lives in harmony with that comforting hope. The question now arises, Are natural Jews of today debarred from joining that unnumbered multitude of persons of good-will, just because of what the national organization of Israel did nineteen centuries ago? Are individual Jews excluded from this opportunity of taking their stand for the heavenly kingdom and living through the battle of Armageddon and entering into life eternal on earth in the New World of righteousness?

8 God's Word shows no exclusion. Individual Jews, although suffering the consequences of what their forefathers of the first century did toward the Messiah and his message, are not responsible for what such forefathers did. The gracious invitation of the Messianic King and his bride is: 'Come; and whosoever will let him come and take of the water of life freely'; and it extends to the suffering persecuted Jews of the present as well as to all Gentiles. (Rev. 22:17) And our hearts are cheered today to see some natural Jews among the multitude of goodwill persons that is coming to the pure river of the water of life and drinking thereof.

5. Persons of what nationalities may become members of spiritual Israel? and how did God foretell this through Moses and Isaiah?

6 How were God's words through Moses and Isaiah carried into fulfillment?

7. What are the expectations of the multitude responding to the Kingdom message today? and what question therefore arises as to the Jews?

8. What does God's Word show in answer? and what fact do we observe to cheer our hearts?

NOT ALL CAST OFF

9 The Lord God through his apostle states the principle which applies to what we are considering. The apostle Paul asks a question like the above, but on his part it is about becoming members in the kingdom of heaven with the Messiah. He says: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." (Rom. 11:1) Had God cast away the Jewish nation in its entirety because of what it had done as a religious organization to the Son of God and his Kingdom message, then Saul of Tarsus could never have become the Christian apostle Paul. Why not? Because Saul of Tarsus was an Israelite after the flesh. He was of fleshly descent from the patriarch Abraham through Abraham's great grandson Benjamin. Furthermore, Paul speaks of himself as "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church". (Phil. 3:5, 6) So, according to the flesh, Saul of Tarsus, more than anybody else, would specially be excluded from all divine favor, that is, if God had repudiated fleshly Israel completely down to the last Jew! What is more, Paul was a rabid persecutor of the congregation of Christians and sought to stamp it out. Being such, he would seem all the more to be outside the pale of God's grace and mercy.

10 But what are the realities in the case? These: Paul now was not only a Christian, but an apostle of Jesus Christ. As such, he was one of the "twelve apostles of the Lamb" and one of the twelve foundations of the New Jerusalem. (Rev. 21:14; 2 Cor. 11:5, 22; 1 Cor. 9:1) Paul's case according to the flesh was an extreme one. He stood therefore as a living proof to the effect that Jehovah God had not put away totally his chosen people of old, Israel after the flesh.

11 The apostle Paul was only one. There ought to be other living flesh-and-blood witnesses to the fact of divine mercy; and he now refers to many more such witnesses. He points out from the inspired prophecy that there would be many more live testimonials than himself, in the following argument: "God has not put away his people whom he formerly acknowledged. Do you not know what the scripture says in [the history of] Elijah, how he complains to God against Israel?—'O Lord, they killed thy prophets; they dug down thy altars; and I was left alone; and they are seeking my life.'" (Rom. 11: 2, 3, *Emphatic Diaglott*) Paul refers to the case of the prophet Elijah. Why? To adduce proof that there were other natural Jews besides himself whom Jehovah God had not cast away along with the entire organization, and in proof that God's own prophetic Word showed that there would be a remnant of individuals saved from the national organization.

12 Elijah was Jehovah's prophet to the ten-tribe kingdom of Israel, which had broken away from allegiance to Jerusalem. In Elijah's own day Ahab the king married a demon-worshiper, the wicked Jezebel, and then turned to Baal-worship, building a temple for Baal in the capital city, Samaria. He permitted his queen, Jezebel, to persecute and kill off the prophets of Jehovah, driving those that escaped her fury underground. According to the warnings of His covenant with all the tribes of natural Israel Jehovah sent a three-and-a-half-year famine upon Ahab's realm, after which, in the presence of King Ahab, the prophet Elijah put the priests of Baal to the fire-test on Mount Carmel. Having exposed the Baal priests as false, Elijah slew them as God's executioner. Queen Jezebel, enraged at this defeat for the cause of religion, threatened Elijah's life, and he fled to the Mount of God, Mount Horeb. It was there that he said the above words, which Paul quoted.—1 Kings, chapters 16-19.

13 The treatment that the kingdom of Israel had given to Jehovah's cause, killing his prophets and digging down his altars, led Elijah to speak as if he alone were faithful to God and all the kingdom of Israel had gone apostate. Was he right? Paul refers us to the answer, with these words concerning Elijah: "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." (Rom. 11:4; 1 Ki. 19:18) If Jehovah God had cast off the entire kingdom of Israel without consideration of any individuals, then he would not have reserved or retained anyone for himself therefrom, but the case of the nation as a whole would have prejudiced the case of each and every individual therein. Did it? No! Practically the entire kingdom was deserving to be rejected, but the Lord God was gracious enough to consider individuals within the nation and to reserve for his further mercy a remnant out from the nation. Not that they were exactly 7,000 in number; but that the number *seven* is symbolic of completeness. Therefore "7,000" stands in round numbers for *all* the faithful Israelites that had remained staunch for the worship of Jehovah God, contrary to the course of the nation. Hence the prophet Elijah did not stand alone.

14 That circumstance in connection with Elijah and the kingdom of Israel was prophetic, or typical.

9, 10. What question does the apostle Paul himself ask concerning Israel? and why does his own case supply an answer?
11. What reference does Paul then make to Elijah, and why?
12. What were the circumstances that developed up to Elijah's saying the above-quoted words?
13. (a) From what standpoint did Elijah thus speak, and how did God show him to be wrong? (b) Why was the figure "seven thousand" used?
14. How does Paul show that such circumstance was typical? and on a level with whom does he thereby place the Jewish nation?

The apostle Paul under inspiration of the spirit of God makes this certain to us, saying: "And in like manner, therefore, at the present time, there is a remnant according to an election of favor." (Rom. 11:5, *Diaglott*) By making such a comparison, the apostle Paul put the Jewish nation that was then practicing what he calls "Judaism" or "the Jews' religion" on a level with the kingdom of Israel. Israel had forsaken Jehovah's worship, and had set up the worship of golden calves at Dan and Bethel and also the worship of the demon-god Baal at the national capital, Samaria; and it had slain Jehovah's prophets and demolished his altars. But, whereas that kingdom of Israel had killed Jehovah's witnesses the prophets, in Paul's time the Jewish nation rejected the very Son of God as King and had him impaled on a tree.

[15] It was about A. D. 55 when the apostle Paul wrote his letter to the Romans; which was about twenty years after he had become an active Christian. During that time the Jewish nation had kept on obstinately resisting the followers of Christ Jesus and persecuting them even to the death. "Remnant" means "that which has been left"; and the remnant whom the apostle mentions as existing in that present time was composed of natural Jews. Like Paul himself, they had left the corporate body of Israel and "the Jews' religion" and had followed the schooling of Jehovah's law and had been led to Christ Jesus as Messiah. (Gal. 3:24; 1:13, 14) That was a Jewish remnant, including all the twelve apostles of Christ. Now, as the remnant whom Jehovah reserved for himself in Elijah's day were witnesses for Him, just so the apostles and the rest of the Jewish remnant with them were Jehovah's witnesses, but commonly called "Christians", being first so called at Antioch, Syria. (Acts 11:26) Earlier in his epistle to the Romans the apostle Paul showed that the witnesses of Jehovah would be only a few comparatively, and that they would be only a remnant left or reserved by God from among the rejected nation or organization. Paul writes:

[16] "But Isaiah cries on behalf of Israel, 'If the number of the sons of Israel should be as the sand of the sea, the remnant only shall be saved. For he is finishing and cutting short his account in righteousness; because the Lord will form a brief work upon the land.' And, as Isaiah previously said, 'If the Lord of Hosts had not left us a seed, we should have become as Sodom, and should have resembled Gomorrah.' What then shall we say? That those Gentiles not pursuing righteousness, laid hold on righteousness, even that righteousness from faith; but Israel pursuing a law of righteousness, attained not a law of righteousness. Why? Because they pursued it, not from faith, but as attainable from works of law. For they struck against the stone of stumbling; as it is written, 'Behold, I place in Zion, a stone of stumbling, and a rock of offence, and yet no one relying on it shall be disappointed.'" (Rom. 9:27-33, *Diaglott*) That "rock of offence" was Christ Jesus.

[17] The apostle Paul did not consider that God had cast off the whole nation of Israel without exception. Otherwise, he would not have continued his writing with these next words: "Indeed, brethren, the good desire of my heart, and that prayer I offer to God on their behalf is, for their salvation. For I testify to them, that they possess a zeal for God, but not according to knowledge." (Rom. 10:1, 2, *Diaglott*) No; Paul did not view all the individual Jews as cast off together with the organization of the Jews' religion. Hence, in the various cities whither he carried his missionary tours, Paul went first into the Jewish synagogues there and preached to the people of the nation of Israel. Bear in mind, too, that this was after Jehovah God had sent the apostle Peter with the gospel to the Gentiles, and hence after the "seventy weeks" of Jehovah's exclusive favor to the Jewish nation had ended. So then, after giving first attention to the Jews, the apostle Paul felt free to give due attention to the Gentiles. To refer to the case at the synagogue in Antioch of Pisidia: "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."—Acts 13:46, 47; 10:1-48; Dan. 9:24-27.

[18] Thus, even after the end of the "seventy weeks" of national favor from God ended, yet the Jewish remnant continued to be added to. Additions continued down to the time Paul wrote his letter to the Romans, and particularly down to the destruction of Jerusalem A. D. 70 at the hands of Rome's imperial legions. Therefore the religionists of "Christendom", given to conducting pogroms and other wicked anti-Semitic persecutions against the natural Jews as "Christ killers", should remember that the beginning of the Christian congregation was exclusively Jewish, a remnant from the Jewish nation. Because Jehovah God sent converted Jews, such as Peter and

15. At the time of Paul's writing, of what was the remnant composed? and what were they called?

16. What did Paul quote from Isaiah to show the remnant would be only a few, and why so?

17. Showing that not all the nation was cast off, what prayer did Paul express and what was his procedure in preaching?

18. How long did the Jewish remnant continue to be added to? and what facts should persecutor religionists of "Christendom" remember for their proper guidance?

Paul, to the non-Jews or Gentiles, the peoples of so-called "Christendom" were made acquainted with Christianity. Prior to that, in times of persecution, it was not a case of Jews persecuting Gentiles, but a case of Jews persecuting the remnant of Jews which had accepted Christianity. Religionists think it strange that out of a nation which had treated God's favor so ungratefully He should select a remnant and with these begin a new creation, in Christ Jesus, namely, spiritual Israel or Israel after the spirit. It was indeed strange. But the apostle Paul says that this was a "remnant according to the election of grace". That is, by God's mercy or favor the remnant were selected out from the rejected mass. On the day of Pentecost after Christ's resurrection there were just about three thousand added to the Jewish remnant; but more were added on later days.

THE IMPORTANT THING

[19] Something far more important was involved in this transaction than just the few thousands of the remnant that were selected. What was that? It was the vindication of Jehovah's name and word. According to the quotations from the Hebrew Scriptures made by the apostle Paul God had given his word that there would be a remnant that would be saved out from natural Israel. Hence such a remnant must be selected by God's mercy, for the vindication of his word. But besides that, Jehovah God had put his name upon the nation of Israel. They were his nation "which he foreknew", or "whom he formerly acknowledged", or "which he had marked out from the first". (Rom. 11:2; *Diaglott; Goodspeed*) Because he loved them, he gave them this prior acknowledgment before all the nations of the earth. He loved them particularly because they were descendants of his faithful witnesses, namely, Abraham, Isaac and Jacob, with whom Jehovah made the Abrahamic covenant. As the prophet Moses reminded the Jewish nation just before entering the Promised Land: "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." (Deut. 7:6-8) Therefore they were to have nothing to do with religion, but to be holy unto Jehovah God.

19 What was the most important thing involved in that transaction with the remnant, and for what reasons?

[20] They were the natural offspring of the faithful fathers, Abraham, Isaac and Jacob. Because he could swear by none higher than himself, Jehovah God swore with an oath in his own name to Abraham, saying: "By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son [Isaac], thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:16-18, *Am. Stan. Ver.*) That Abrahamic covenant was repeated by God to Isaac and to Jacob and was then transmitted to Jacob's descendants, the twelve tribes of Israel. The question was, Would they prove worthy to have the Abrahamic promise fulfilled in them, namely, to be a seed like the stars and sand in multitude and in whom all the other families and nations of the earth should be blessed? According to his loving-kindness and out of respect for his own name, God put the twelve tribes of Israel in the way of that opportunity.

[21] Delivering the twelve tribes from slavery in Egypt, Jehovah God brought the nation of Israel to himself at Mount Sinai, in Arabia. Before inaugurating his law covenant toward them there, he said through his mediator Moses: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." The Israelites solemnly agreed to do this. (Ex. 19:5-8) Then the Lord God gave them the Ten Commandments, the third commandment of which warned them: "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain." (Ex. 20:7, *Am. Stan. Ver.*) If they lived up to their privileges and did not fail in that whereunto God called them, namely, to be unto him a "kingdom of priests and an holy nation", then they would not be taking his name in vain. But if they proved to be covenant-breakers, they would be taking it in vain.

[22] The nation of Israel misinterpreted the purpose of that law covenant. They thought that by keeping it and doing the works which it commanded they could earn the position of being a "kingdom of

20 What covenant did God make with their forefathers? and what question therefore arose as to the descendants of these?
21 Before inaugurating his law covenant with them, what opportunity did God disclose as before them? and how would they be taking his name in vain?
22. How did the Israelites come to misinterpret the purpose of the law covenant? and what did they fail to see as to adding it to the Abrahamic covenant?

priests and an holy nation". Then God would owe it to them to make them such a kingdom and nation, by virtue of their works. By the works of the law covenant they thought to *make themselves* the real "seed of Abraham" in whom all nations and families of the earth were to be blessed. They overlooked the fact that their forefather Abraham had the covenant of Jehovah made with him, not by the works of a law covenant, but by reason of his obedient faith in God. As it is written concerning Abraham: "And he believed in Jehovah: and he reckoned it to him for righteousness." (Gen. 15:6, *Am. Stan. Ver.*) Those natural descendants of Abraham failed to see that the law covenant was merely added to the Abrahamic covenant for a time, in order to keep them from religion and from the transgressions to which religion leads. It was added, to continue only until the Seed of Abraham, Christ Jesus, should come. Hence it was meant to lead them like a faithful attendant to Christ. Quoting Paul himself upon the subject: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . . we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3:19-24.

[23] Any effort, therefore, to justify themselves by the deeds of the law would be an attempt to establish their own righteousness independent of God's mercy. It would be an effort to produce self-righteousness, and to make unnecessary the grace or unmerited favor of God. It was an endeavor to make God indebted to them as having worked for and earned what they were getting, instead of letting everything be dependent upon God's mercy. Things would not be on the same footing as they were with Abraham, namely, that of faith and obedience toward God. All that was a wrong idea. Certainly, by adding the law covenant, God did not purpose to change the basis upon which the ones taken into the Abrahamic covenant should be selected, namely, changing from a basis of faith to a basis of works of self-righteousness. But the great enemy, Satan the Devil, overreached the Jewish leaders. He caused them to think they must become the "kingdom of priests and an holy nation" on the basis of their own righteousness by self-works. Thus he induced them to build up a detailed system of works based upon the traditions of self-righteous elders. Deceiving themselves by such, they transgressed the righteous laws of God and made the commandment of God of no effect. Worse, they used this system to bind heavy burdens upon the Jewish common people, but which burdens they were not willing to consider themselves bound to bear. Thus they made a religion of this system of works; and the Devil turned them aside from the worship and keeping of the commandments of God to a religion, "the Jews' religion."—Matt. 15:1-9; 23:1-5, 33, 38.

23 (a) What did their attempt to justify themselves mean, and why was that a wrong idea? (b) How did Satan turn them aside to "the Jews' religion"?

FOR HIS NAME'S SAKE

[24] Satan the Devil, the sly inventor of religion, aimed at bringing irremovable reproach upon Jehovah's name by turning the entire nation of Israel completely away from Jehovah God. He would thus be blocking God's purpose to produce a "kingdom of priests and an holy nation". This would prove Jehovah God unable to carry out his stated purpose with the natural offspring of Abraham. Satan aimed at making matters worse by causing the Jewish religious leaders to be the very ones to lead the common people to reject Christ Jesus the true Seed of Abraham, and to cry out and riot for his death at the hands of the Gentiles, the Roman soldiers. However, Almighty God had foreseen this very strategy of the Devil, and furthermore, he had foretold it. He also foretold that, despite all the crafty efforts of the Devil toward the Jewish nation, yet Jehovah would produce a remnant of faith, obedience and integrity out from the religionized nation. This He would do for his name's sake. It was within his right as Creator to have mercy and grace upon this remnant and to distinguish between these individuals and the unfaithful national organization. This remnant of Abraham's natural seed Jehovah would use as the nucleus or core around which progressively he would build up the "kingdom of priests and an holy nation" under Christ Jesus the Head. Thus, out of this chosen nation of Abraham's natural offspring, Almighty God would bring forth some, if only a remnant, who would manifest the unbreakable faith of Abraham and thereby keep their integrity toward God. Such remnant would therefore prove to be for a vindication of Jehovah's name.

[25] Rightly seen, then, it is for Jehovah's name's sake that the remnant are saved, and are not rejected with the whole mass. For such reason their election or selection was an act of God's mercy or grace, and due to no perfect works on the part of the remnant. Instead of requiring of them perfection of works in fulfillment of the law covenant with fleshly Israel, Jehovah looked for faith in his Son whom he sent into the world. Because of their faith in His Son, Jehovah God imputed to the remnant His righteousness: "even the righteousness of God which

24. In that connection, how did Satan plan to bring reproach upon God's name? but how did God purpose to outwit Satan and vindicate his own name?
25 Due to what kind of act and operation on God's part are that Jewish remnant saved?

is by faith of Jesus Christ unto all and upon all them that believe." "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:22, 26.

[26] The remnant, therefore, are properly called an "election of grace", being selected by God's favor. And from this fact Paul reasons as follows, saying: "But if it is by his mercy, it is not for anything they have done. Otherwise, his mercy would not be mercy at all." (Rom. 11:6, *Goodspeed*) It is therefore not the creature, nor the creature's salvation, that is of leading importance, but the name of Jehovah, which name must be vindicated against all reproaches by the adversary, the Devil. Jehovah's centuries-long dealing with the nation of Israel has not been in vain, but his mercy selects out from such nation a remnant who display the faith of their forefather Abraham. What counts is not the being a descendant of Abraham by fleshly ties; but the having of the spirit, the disposition of faith, of Abraham is what counts. It puts one among the company of the remnant. Upon such ones Jehovah shows his mercy. The works of self-righteousness do not count in the matter at all. Everything is of God's mercy, for his name's sake.

[27] "What then?" the apostle asks, and then promptly answers, saying: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Or, stated in a twentieth-century translation: "What follows? Israel failed to get what it sought, but those whom God selected got it. The rest became callous." (Rom. 11:6-8, *Goodspeed*) What was it that Israel was working after? It is what the Jews according to the flesh are seeking to this day; and that is, to be the seed of Abraham in which all the families of the earth should be blessed.

[28] Israel sought to be that "kingdom of priests". That meant pride of position on the earth, for it meant they would be the foremost of all earthly nations and that all such Gentile nations would look to them as the channel of God's salvation. With the idea of self-justification in mind, they felt they had to earn such chief position over the nations. They failed to see that no imperfect creatures could justify themselves in God's sight. Hence keeping the law covenant in order to become a "kingdom of priests and an holy nation" really meant keeping it only in order to be guided and preserved by it until the true Seed of Abraham came. Then by accepting such Seed they might be associated with him in the Kingdom and be God's consecrated royal nation. Their own works could not make them the seed of Abraham. Without the true Seed of Abraham, which Seed had to come and to which Seed they must unite themselves, they could never become the kingdom of priests in whom all the nations and families of the earth should receive blessings from God.

[29] Why, then, did Israel after the flesh not get this sought-for thing? and why did the election of grace get it? It was because the natural Israelites set up man's standard of works which would bring righteousness from man's viewpoint. Thus they set up a system of works of self-righteousness, and they proposed to make themselves deserving according to the flesh. On the other hand, the ones that God actually selected, the small remnant, did not try to justify themselves before God. They trusted in God's mercy, and were willing to humble themselves to accept everything as a matter of God's grace or undeserved kindness. Honest enough to admit that they could not measure up to the perfection of God's law, and seeing that the law condemned them as natural sinners, they willingly exercised faith in God's arrangement through the true Seed of Abraham. They gratefully accepted the gift of righteousness from God through faith in His Seed. As the apostle Paul himself words it: "Israel pursuing a law of righteousness, attained not a law of righteousness. Why? Because they pursued it, not from faith, but as attainable from works of law. For they struck against the stone of stumbling; as it is written, 'Behold, I place in Zion, a stone of stumbling, and a rock of offence, and yet no one relying on it shall be disappointed.'"—Rom. 9:31-33, *Diaglott*.

[30] The remnant who exercised faith and relied on God's Seed were not disappointed or ashamed, because they received the imputation of righteousness through their faith. The rest of the natural Israelites stuck to their program of works, and refused to put forth faith. Hence they stumbled over the true Seed of Abraham, the Rock. Their stumbling showed they had been blinded by religion, "the Jews' religion" with its traditions and precepts of men. Their minds were hardened in religion, so that they could not exercise faith. As a result, they did not get in on that 'seed of Abraham which is as the stars and the sand for multitude', but only the elected remnant of faith became a part of the seed, forming the nucleus of it, by association with Christ Jesus.

SNARED AND TRAPPED

[31] Such national unbelief, which ordinarily might seem to be a great reproach to Jehovah, who had put

26 In this matter, is the creature's salvation of leading importance? and what is it that counts toward getting into the remnant company?
27 What was it that Israel was seeking, but failed to get?
28 How did pride assert itself in their case? and what did they fail to see regarding the meaning or purpose of keeping the law covenant?
29. What, then, was the contrast between Israel that did not get the sought-for thing and the election of grace that did get it?
30. Why were not the remnant disappointed? but why did the others stumble over the rock?
31. How does Paul then show God's Word was really vindicated in such national unbelief?

his name upon the nation, was in reality a vindication of God's prophetic Word. This the apostle shows, saying: "And the rest were blinded;—as it has been written, 'God gave to them a spirit of stupor, eyes that they should not see, and ears that they should not hear,'—till this very day. And David says, 'Let their table become a snare, and a trap, and a stumbling-block, and a recompense to them; let their eyes be darkened so as not to see, and bow down their back continually." (Rom. 11:7-10, *Diaglott*) The apostle quotes from Isaiah 29:10 and Psalm 69:22, 23, to prove God's Word vindicated in what has befallen natural Israel. And thereby, too, the apostle shows the reason for which "Christendom" in this day is rejected from God's favor and shall find no life in Jehovah's New World of righteousness.

32 God did not deliberately put Israel to sleep or pervert their vision or dull their ears. He fulfilled the prophecies of his Word concerning Christ Jesus the Seed of Abraham, exactly as the prophecies foretold. But the Israelites who trusted in their flesh followed up a religion of self-righteousness through works and were so affected by it that they were not awake to the fulfillments of God's Word in Christ. Religion blinded them so that they could not see the Seed of Abraham in Christ Jesus the Son of God. Their ears were so waxed up that they could not listen to him with the hearing of faith. They heard no accents of the message of God in what he said. The like is true of "Christendom" now, when the message that "the kingdom of heaven is at hand" is going forth. The religionists try to alter God's Word by adding to it, or taking away from it, or interweaving into it the doctrines of demons. But God does not alter the fulfillments of his Word and prophecy just to suit the altered views of the religionists. Hence, by being true to his Word, he dazes and confounds the religionists. He opens the eyes and ears only of those who break off from religion.

33 Because Israel after the flesh was given the oracles of God, and because they were taken into the law covenant with God and were given the entire body of Hebrew Scriptures from Genesis to Malachi, they had a richly provided table at which to feast. The Gentiles had nothing like it. But the natural Israelites, in their pride of nation, chose to sit down at another table, that of religion which Satan the Devil set before them. They placed a religious meaning upon the Word of God, and looked at it from a religious viewpoint, that is, through the traditions and precepts of men. Hence, when Christ Jesus presented himself and tore away the religious traditions and precepts, the self-righteous Israelites resented it. Looking only for glory of nation, their religious eyes could not see that God's Word predicted that the true Seed of Abraham must demonstrate his integrity unto God under the greatest persecution and therefore must suffer shame and reproach. They loved their traditions and human precepts more than the straight Word of God. Naturally, then, they let the Word of God be smothered over and its true meaning be hid from their sight.

34 To the contrary thereof, the believing Jews at Berea "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so". (Acts 17:11) They did not permit the table of religion to become a snare to catch them into disbelief and opposition toward the true Seed of Abraham and his message. They saw that religion was not to their welfare. They did not rest in it and do works according to its standards. Thus they escaped from letting a false peace and self-satisfaction trap them into failing to receive the Messiah and to follow in his footsteps. Such meek and humble Jews became part of the remnant or "election of grace". The rest of the natural Israelites had their vision darkened against the rays of the light of truth. They continued to bend over their backs to their heavy religious burdens, in subjection to the "god of this world", who blinds the mind of them that believe not. These things are not mere matters of long-past history, but were written for our cautioning and learning today. For those who go in the way of religion God's Word predicts only a snare and a trap and a stumblingblock, and a deserved recompense at the hand of the God who shows mercy and grace toward the remnant.

SALVATION FOR NON-JEWS

35 At this juncture the apostle Paul is inspired to let out a great mystery. And right here it is timely to remember that God's kingdom by Christ Jesus is the principal doctrine of God's Word. The reason why is that it is this kingdom or Theocratic Government that clears Jehovah's name of every whit of reproach. And the particular mystery is concerning the membership of the Kingdom.

36 The false step which the majority of natural Israel took under the misguidance of Judaism ("the Jews' religion") must lead to some action on the part of Jehovah God; and it did. This action was not unforeseen or unexpected by Jehovah. No; for the false step of the Israelite majority he foresaw, and he went so far as to foretell it and also what would happen afterward. What? "That the residue

32 How were the Israelites given a spirit of stupor, and blindness and deafness, as foretold? and how has "Christendom" been likewise affected?
33. How did the "table" of the Israelites become a trap and snare?

34. (a) Why did the remnant escape such a snare and trap? and why do the others continue to bend over their backs? (b) To what end were those things written aforetime on this matter?
35 What should we here remember concerning God's kingdom, and why?
36. How do we know the false step of Israel was not unforeseen or unexpected by Jehovah? and what question as to benefits therefrom does the apostle now ask?

[remnant] of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from of old." (Acts 15:17, 18, *Am. Stan. Ver.*) It is therefore in point to ask whether anyone was benefited by the step of transgression by Israel. The apostle asks this very question, saying: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"—Rom. 11:11, 12.

[37] The above translation is not clear from the *King James Version,* because of the repeated use of the one word "fall". Yet two different Greek words are used in the original text of the apostle. The first expression, "they should fall [*pésosin*]," refers to falling into destruction, ruin, or condemnation. (As at Matthew 7:27; Romans 14:4; 1 Corinthians 10:8, 12; Hebrews 4:11; James 5:12; Revelation 14:8; 18:2) The second expression, "fall [*paráptoma*]," has the meaning of "trespass, transgression, offense, fault or sin", and is so rendered elsewhere in the English Scriptures. (Rom. 5:15-20; Matt. 6:14; Gal. 6:1; Eph. 2:1, 5; Jas. 5:16) Hence modern translation again serves to simplify the meaning of the text: "I ask then, has their stumbling led to their absolute ruin? By no means. Through their false step salvation has gone to the heathen, so as to make the Israelites jealous. But if their false step has so enriched the world, and their defeat has so enriched the heathen, how much more good the addition of their full number will do!"—*Goodspeed.*

[38] To the question, Was the stumbling of Israel after the flesh to the ruin of absolutely the entire nation? the answer is No. Why no? Because Jehovah's mercy selected out a small remnant from the nation on account of their faith in the Seed of Abraham; and these Jehovah graciously selected or elected to be associated with Abraham's Seed, "which is Christ," in the kingdom of heaven, "the kingdom of priests." But more than that: Because the majority of the nation stumbled and misstepped, salvation was extended to the non-Jews, the heathen or Gentiles. It was a salvation to the heavenly kingdom. God's kingdom-class under Christ Jesus must be made up in full. Israel after the flesh stumbled over the Stone in Zion, the King Christ Jesus; and only a remnant availed themselves of the privilege of being associates with him in the Kingdom. That made God free to extend the salvation to the heavenly throne on to the Gentiles. These Gentiles were of the world, being not of the commonwealth of Israel, the typical Theocracy. Thus seen, the transgression or false step of Israel resulted in the opportunity for this "so great salvation" to be extended to these of the world who exercised faith like that of the Jewish remnant. (Heb. 2:3) This divine maneuver, as God foretold, has provoked many Jews to jealousy, in resentment that Jehovah's favor should go to the Gentiles directly, and not through their nation as a channel.

[39] So then, the stumbling and false step and loss of natural Israel has been to the enrichment of the nations of the world, in this: It has permitted the privilege of becoming joint-heirs with the Seed of Abraham in the heavenly kingdom to be released to the believing ones from among the Gentile nations of the world. That gracious opening into the Kingdom has continued toward the Gentiles with wide latitude especially down to A. D. 1931. But whoever they be, whether Jews or Gentiles originally, that are called to make up the royal family with Jesus, the completing of the full number of the Kingdom heirs, namely, 144,000, will be in vindication of Jehovah's name. It will lead to great blessings to those of the nations and families of the world that show faith and good-will toward God.

[40] Down till 1931, at least, the failure of Israel after the flesh resulted in enriching many of the Gentiles with the opportunity of the "heavenly calling", in order to completely fill up the vacant places in the throne with Jesus. In like manner, the completing of the membership of the royal family of heaven results in the enrichment of the nations of the world. How so? In that it means that the invitation to "men of good will" of all nations, peoples, kindreds and tongues is then sent forth to come to the river of the water of life that flows from beneath the throne of the Kingdom. That invitation is to endless life on earth under the heavenly Theocracy. Therefore, what if more natural Jews are brought into the Kingdom membership down to the last believing and faithful Jew? It simply works toward the completing of the Kingdom body, to be followed immediately by the blessing of all the families of the earth. That is what is meant by the question, "How much more their fulness?" or, "How much more good the addition of their full number will do?"

[41] Nevertheless, some will ask, Why does not "their fulness" mean that the entire nation of natural Israel will be reinstated? Why will they not as a Christian nation take the leading place on earth

37. Why is the above translation of Romans 11:11, 12 not clear, and how does modern translation simplify it?
38 (a) Why was Israel's stumbling not to their ruin absolutely? (b) How through their false step did salvation go to the world, and why were they therefore made jealous?
39. How has that been for the enrichment of the world? and for what chief thing does the final completing of this matter make?
40. How, then, does the completing of the royal family result in further enriching the world? and how does the "fulness" of the Jewish remnant serve to that same end?
41. (a) What questions, however, will some ask regarding "their fulness"? (b) Meantime, awaiting the answers, what should we do about the Kingdom message?

among the nations in the New World? The answer to such questions is reserved for our next issue. In the meantime, onward with the good message, "The kingdom of heaven is at hand!"

GOLIATH, THE DEVIL'S CHAMPION

JEHOVAH GOD or Satan the Devil, Who shall rule? That is the question confronting men and nations, despite the claims of world leaders that the issue confines itself to this earth and relates only to the form of man rule that shall hold dominion over the family of nations. Satan, the god of "this present evil world", knows the great issue at stake, and since his ousting from heaven's heights in 1914 by Jehovah's enthroned King, Christ Jesus, he knows that the time for settlement is near at hand. (Rev. 12:7-12) He moves men and nations of this world under his godship according to his fanatical policy of "rule or ruin". By monstrous total states that bully and intimidate, and by other governmental setups that centralize power on the plea of expediency and emergency, one way or another the peoples of earth are regimented and welded together by this world's god. The demons are herding the peoples unto Armageddon for a united stand against Jehovah and His right to rule. (Rev. 16:13-16) Satan's use of the total-state monstrosity toward this end was prefigured long ago.

The typical scene of events takes us back in time to about the year 1100 B.C. It is during the tumultuous reign of Israel's first human king, Saul. Throughout the forty years of the rule of unstable King Saul a war for domination surged back and forth between the Israelites and the Philistines. The point of time on which we now rivet attention finds these two opposing forces ranged out in battle array. The Philistine army seems to be the aggressor, gathering its forces for battle at Shochoh, and was bivouacked in the field between Shochoh and Azekah. The army encampment of the Israelites was pitched in the valley of Elah, not far distant. A major engagement appeared imminent.—1 Sam. 17:1, 2.

Then Satan the Devil, the invisible head of the demon-worshiping Philistines, sprang a surprise, a "secret weapon". On this occasion it appears that the two armies were set in battle array on two mountain slopes, separated by an intervening valley. Into this opening Satan put into the field a frightful monstrosity, before the armies had locked in battle. "And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span [some 10 or 11 feet]. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass [more than 150 pounds]. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron [nearly 20 pounds]: and one bearing a shield went before him." (1 Sam. 17:3-7) Such a monster would surely frighten the bravest!

Where on this earth could such a one be found? The Nephilim of Noah's day are spoken of as giants, but they were not of human stock. Furthermore, all human creatures on earth in Saul's time were descendants of the Noachian flood survivors, and none of those delivered ones were giants. Nevertheless, races of giants developed and their enormity and evilness caused them to be likened unto the materialized wicked angels of pre-flood history. The spies sent out thirty-nine years before Israel's entry into the Promised Land spotted them in Canaan, and the mere report of their presence so terrified the Israelites that they balked at entering and taking the land at that time. (Gen. 6:4; Num. 13:22, 28-33; *Am. Stan. Ver.*) The giants were originally in the territory east of Jordan, but Jehovah had driven them out before the Ammonites. Surviving remnants fled west of Jordan, and long found a home there. However, when, later, the Israelites did enter Canaan the giants were almost entirely destroyed. (Josh. 11:22; 14:12; 15:14) Yet a few stragglers of these dying giant races remained, and Satan brought one to the fore at the crucial time, as mentioned above. These giants were not natives of Canaan (Gen. 10:15-19); hence Goliath's name's meaning "exile, sorcerer" was very fitting.

The sudden appearance of this monstrosity in the struggle for domination seemed to spell victory for the Philistines. The Israelites generally reacted as did their ancestors centuries before at the report of the spies concerning giants. Note the record: "He stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid."—1 Sam 17:8-11.

For forty days, twice a day, morning and evening, this lumbering bully strode up and down in the valley separating the armies and bellowed out his arrogant challenge to Israel's fighting men. Unquestionably, brave men were in their ranks, but here was something that caused bravery to quail. Even King Saul, who was head and shoulders above all others in Israel, feared greatly. But one day as the Philistine giant roared out his defiance and taunts, a new pair of ears in the Israelite camp heard, and their owner had more than bravery: he had courage, that is, limitless faith in the divine power backing him up. He was a stripling, David by name, but on hearing the jeering challenge his righteous ire burned fiercely within him, and he hotly demanded of his companions: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"—1 Sam. 17:16, 20-26.

He was not a talker, but a fighter. His faith spurred him to immediate action. Saul heard of his resolve to battle the monster, and sought to arm him with the king's armor.

The offer was rejected. Had he not slain a lion and a bear while guarding his father's sheep, and that without armor? "This uncircumcised Philistine shall be as one of them," the ruddy youth declared. Visibly armed with only sling and stones, but invisibly protected by the unfailing power of the Almighty God, the lad drew near to the oversized warrior of the Philistines, the Devil's champion.—1 Sam. 17:34-40.

When the eye of the monstrous, seasoned warrior lit upon David, he scowled in disdain at the seeming presumptuousness of this practically unarmed youth coming to do battle with him. Did not his vaunted prowess merit a more worthy opponent? Such a young upstart was beneath his dignity, he reasoned. First with withering scorn, then with savage fury the demon-worshiping giant spoke: "Am I a dog, that thou comest to me with staves? Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field"; this with the religious invoking of curses from his demon gods upon David. Undaunted by these venomous words, the clear-eyed lad responded: "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 [reproached, *margin*]. . . . Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand." —1 Sam. 17:42-47; *Am. Stan. Ver.*

Here, then, was posed the issue of supremacy. Had not the heathen giant called upon his demon gods? Did not David declare the battle to be Jehovah's? The issue did not wait long for settlement. Thousands of eyes watched from each of the mountainside encampments as the gripping drama unfolded before them in the little theater of war spread out below. The fight was over before the Philistine went into action. A stone rocketed from the sling of the shepherd lad crashed into the giant's skull, dropping him dead in his tracks. David's declaration to "take thine head from thee" was no empty threat, for his next act was to sever that member from its gigantic body with the fallen one's own blade. Jehovah's name stood vindicated over that monstrosity and his demon gods.—1 Sam. 17:48-51.

Goliath's death did not mark the end of the giant races. Future clashes occurred between them and the Israelites, as recorded at 2 Samuel 21:15-22. The last verse states, "These four [giants] were born to the giant in Gath." Whether this means the Goliath of Gath whom David slew or another giant located in Gath is not made clear. It seems that one of the above four was the brother of the Goliath who fell at David's hands. Though the words "the brother of" in the *Authorized Version* are interpolated in 2 Samuel 21:19, these words do appear in the original of 1 Chronicles 20:5, an account of the same event. The Chronicles record even supplies the name of Goliath's brother, calling him "Lahmi". Hence it is certain that Goliath had relative giants, and very likely had giant offspring of his own.

Goliath well cast a shadow of what was to come in these "last days". That he sought to gain the dominion of the land of Canaan is clearly shown by his challenge. If he, as the champion of the Philistines, vanquished Israel's representative, then the Israelites were to submit to the yoke of Philistine servitude. Satan the Devil is now mustering all his anti-God forces to the battle of Armageddon, and as a part of his preparation he is desperately trying to unify his visible world organizations and peoples into a solid front against Jehovah's rightful rulership. To this end he brings forth totalitarian rule. This total-state monstrosity rides roughshod over opposition and bullies and beats down those who rise up against it. Religionists, like the faithless Israelites, fear to take issue with it on major matters. Indeed, the Roman Catholic Hierarchy has aided and abetted the dictators and makes league with them for world domination. Her doctrines are founded in ancient demon-worship, and with her in the modern "Goliath" combine the blessing of demon gods is sought. But it will all come to nought. The Greater David, Christ Jesus, has killed that monstrosity so far as its influence over His followers is concerned, and it will be destroyed for ever at Armageddon.

FROM MEXICO TO ARGENTINA

THE facts show, beyond denial of the Roman Catholic Hierarchy, that there are thousands of persons of good-will toward Jehovah God and his kingdom in Latin America. With these in mind, and with the desire to organize these efficiently for God's service, the president of the Watch Tower Bible and Tract Society and his traveling companion, namely, N. H. Knorr and F. W. Franz, turned their attention from Cuba to Central America. Bidding many loved brethren in the Lord farewell at the airport outside Havana, they took the PAA plane for Mexico, Tuesday morning, February 20. As the plane flew out over the province of Pinar del Rio of Cuba, the ruggedness of the country revealed itself. It made them realize the difficulties and hardships that the full-time Kingdom publishers and also the company publishers of that province must undergo in order to give a thorough witness to all the natives there.

The flight over Yucatan Channel was quickly made, and the first landing was at Merida, on Yucatan peninsula. Due to motor trouble at the next stop, our arrival was late at Veracruz, the Gulf port from which the last leg of the flight was to be made that day. Hence while the plane flew thence to the Mexican capital, the sun set behind the distant mountains and dusk turned to darkness. As the plane winged near to Mexico city, it was visibly evident that there was neither black-out nor "brown-out" there. The city below spread out like a bed of myriads of sparkling diamonds, laid out orderly upon a carpet of sable blackness. A safe landing was made at the airport, and then came a happy meeting with the servant of the Mexican Branch office.

As fliers, we were merely *en tránsito* while at Mexico city. Most of our time was spent at the Mexican Branch of the Society, going over matters of local concern as to the Kingdom service; inspecting the fine four-story addition that is being constructed to the rear of the present Branch building; and making arrangements for the two-day convention to be held April 14 and 15. On arrival at the Branch it was our special pleasure to meet two graduates of the Watchtower Bible College of Gilead, who were stopping over there while en route to their appointment down south at San Salvador, capital of El Salvador. They were delighted to be on their way thither after a year-long hold-up in southern Texas. Their fitness to take up their posts in Spanish-speaking El Salvador was demonstrated at service meeting Thursday night in Mexico city.

Due to the faithful efforts of the Branch servant and the willing co-operation of the Mexican brethren, service meeting here is conducted in harmony with organization instructions from Brooklyn headquarters. For example, several brethren took part on the program, two brethren successively leading in a discussion of articles in the monthly *Informador,* and another discussing the current *Watchtower* subscription campaign and why all should take part in it. Thereafter the Branch servant presented Brother Knorr to the gathering at the *Salón del Reino* (Kingdom Hall) and served as his interpreter. Brother Knorr gave a pointed service talk, and then took occasion to call upon the two Watchtower College graduates, Brother and Sister Roscoe Stone, to address the meeting briefly in Spanish, which they did very capably. A talk by Brother Franz was called for, and then the coming convention was announced, and thus the way was cleared for the evening's Course in Theocratic Ministry. Translation of this Course entirely from English into Spanish had allowed for this to have been instituted in Mexico city over a year ago, and now the company there is going over the Course a second time. Such association with these simple-hearted, zealous Mexican brethren was very refreshing to the American brethren.

While in Mexico city it was a special joy to the Society's president to receive a telegram from the Society's attorney to the effect that the Amendments to the Society's charter, as voted by the stockholders' business meeting in Pittsburgh, Pa., last October 1, had been approved by the three-judge examining body in Pittsburgh, and that these Amendments now became effective according to the Corporation Law of the State of Pennsylvania.

Saturday, February 24, our day of departure came; but in the early hours thereof two more Watchtower College graduates arrived at the Branch, they also being on their way to a foreign assignment, in Costa Rica. Shortly after noon our southbound plane took off from the Mexican airport. Four brethren were aboard. The flight to the Mexican border was very impressive, especially when passing by Mexico's famed snow-capped Mount Popocatepetl and its sister mountain, Ixtaclhuatl. Crossing the border, we came over the neighbor country, Guatemala. As the plane was scheduled to fly no farther than the capital thereof for the day, we landed at Guatemala city shortly after 5 p.m. A number of native brethren were there to extend a welcome, among them a colored pioneer sister who regularly endures the hardships and perils of working the interior of Guatemala in order to bring the Kingdom tidings to semiwild natives. She brought along a lady of good-will.

Accepting the invitation to the home of the company servant, we, now four brethren, proceeded there for an evening meeting with a gathering of eight. There in that humble home, under a lone artificial light, all twelve of us rejoiced to be together. This was the second occasion of Brother Knorr's visit to this attractive city. The local brethren were pleased at his brief report on the conventions thus far on his trip and also on the progress of Jehovah's "strange work" in Latin-American lands. They voted him to be the bearer of their love and greetings to all the further conventions and the other brethren encountered in the course of his journey. For the remainder of the time Brother Knorr spoke to the English-speaking pioneer sister and her companion of good-will in English, in one part of the room, while the other three brethren conversed with the Spanish-speaking Guatemalans in their native tongue. It was an evening of edification and exhortation, and of making provision for the spiritual supply of the local brethren and their advancement in the field service. The hour and a half of companionship passed all too quickly. Happily, due to air transport conditions, Brother and Sister Stone had a week's layover in Guatemala; so they were left behind to join in the field work with those few brethren, giving them practical demonstrations and thereby applying the training for organized work that they had acquired at the Watchtower College. Therefore, before parting that night, they made arrangements for a field-service assembly on the morrow (Sunday) at 9 a.m. at the company servant's home and then to go forth in group work. Names of all interested persons in the city were inquired for in order to make special visits upon such.

Sunday, February 25, and for our travelers it was a case of arising at 4 a.m. to make the airport and complete all the requirements there in order to get away on the plane. It got off at 7 a.m., that is, a half-hour late. Today we were due to fly over several Central American countries. There was a stop at the port of call, San Salvador, where two Watchtower College graduates are due to be stationed. As a center of witnessing operations in that little country, San Salvador looked good, from its environs and also from a bird's-eye view thereof. Next stop in Tegucigalpa, in Honduras; then Managua, in Nicaragua. After that we look forward to landing in San Jose, Costa Rica, where there is a Branch of the Society. As expected, two College graduates, the Branch servant and his wife, are there. The twenty minutes of stop-over there are utilized intensively in discussing the King's business with them. All of us are mutually refreshed at meeting.

Unfeelingly the airport bell sounds once; which means "Crew aboard" the plane. This is a warning for us to hurry. Two bells sound; meaning "Passengers aboard". We must now be leaving our brethren. The propellers begin spinning with a roar, and inside the plane the light flashes on in Spanish and English, "Fasten seat belts," and there are three soft tinkles of a bell to remind you of this warning. The take-off and the landing are the most dangerous parts of a plane's flight. Again we are on our way. In the course of an hour we are over Panama. Our clock is moved up an hour according to Panama time; and at 4:15 p.m. we are disembarking at Balboa, in the Panama Canal zone. But to pass through the customs there takes almost two hours, and the brethren outside are kept waiting to meet us. At last we are through, and we greet a number of Panamanian brethren. Three College graduates are also there, two of whom are now permanently stationed there, and a third one who was in transit for his post at Santiago, Chile.

It is now Sunday night; and the *Watchtower* study is due to be held at the Kingdom Hall in Panama city. We arrive there toward the close of the study, but in sufficient time to note the method of study and to hear the closing song. All the brethren there, together with some visitors, are colored, with a few Spanish-speaking ones among them. Brother Knorr, on being introduced to that gathering of forty-two, spoke in behalf of the furtherance of the work there in Panama. He seized the opportunity, also, to introduce to all the assembly the new Panama servant to the brethren and special pioneer publisher, a College graduate, who addressed them briefly. The local brethren were all enthusiastic, and gave expression of their desire to co-operate according to Theocratic order and instructions. They all looked forward to Brother Knorr's return visit at Memorial time, March 28. It was good to mark that the new servant to the brethren and his wife, both of whom had arrived just a few days before, are pleased with the prospect of special pioneer work in Panama and are glad to be at least at their new posts of duty.

SOUTH AMERICA

Monday, February 26, and we are up at 3 a.m. in order to clear all the formalities at the airport before being admitted to plane. A few minutes before 6 a.m. the plane takes off, before sunup. The passengers' windows are all covered over, in compliance with war regulations. When the covers are finally removed by the steward, we are well out over the Pacific ocean, and the flight is very smooth riding. About 9 a.m. the first stop is made, at Cali, Colombia. At last we are in South America! After about fifteen minutes we are again off. About 11:10 a.m. we are flying over the equatorial line; after which feat the steward passes around and hands you a blank request-form for a certificate to be mailed to you by the company testifying to this accomplishment on your part. We land at Guayaquil, Ecuador, and are off again. Now indeed we are flying amidst the Andes mountains, and the view beneath us and on each side of us is awe-inspiring. The smooth riding of the plane over such terrain amazes us. Will it last?

Landings in Peru, at Talara, a rich oil center, and also at Chiclayo, do not put us in contact with any brethren. But the brethren ahead at Lima, Peru's capital, have long been notified of coming visitors. Some minutes before 6 p.m. the plane comes to ground at Lima. Marvelous witnesses to the mighty works of Jehovah God are the mountains round about here; but there are more eloquent witnesses to him in the locality. As our two flying breth-

ren peered through the windows of the plane, when come to a full stop, their eyes were greeted with the sight of the colorful cover of *La Atalaya* (Spanish edition *Watchtower*). Copies thereof were held up by several brethren, who stuck their hands through the meshes of the wire fence that barred visitors from rushing out onto the airfield. Five Peruvian brethren in all are there to welcome Americans totally unknown to them according to the flesh, but who are brethren in the Lord and who study the Bible with the help of the Watchtower publications. All, in common, recognize the Lord's Theocratic organization under Christ Jesus. So, arrangements are quickly made for a gathering at 8 p.m. in the home of one of the Peruvian brethren.

The meeting with eight of them there that night was very profitable. All the time was occupied in discussing the Lord's work as locally carried on and also in making provision to equip these brethren with more instruments for Jehovah's service and for holding regular meetings conducted according to organization instructions. Peru is a Vatican-controlled land, having concordat relations with the pope. By a recent decree the president of Peru ruled that, with exception of the Roman Catholic sect, no religious organization shall be permitted to hold religious exercises in public except under pain of two to thirty days in prison and a fine of from 2 to 50 Solas, or either one of these penalties. Nevertheless, the brethren manifested the spirit of fearlessness for the Lord God in desiring to go forth with his message from house to house, as one local pioneer is already doing there. Plainly, the Peruvian president's decree does not apply to their educational work as carried on in the private homes of the people. They are in no sense "disturbers of the peace of the population".

Next day, February 27, we are again up at 3 a.m. and off to the airport. Our plane gets off the ground about 5:42 a.m., and soon we are soaring high above cloud and mountain, lengthwise of the Andes. First stop is at Arequipa, Peru, over 8,100 feet above sea level and yet situated at the foot of three snow-crested mountains. At Arica we come into Chile. Desolate country from here to the next stop, Antofagasta. A special unscheduled stop is made at Vallenar, and then our final stop is at Chile's capital, Santiago, some 2100 miles or twelve hours of flying time from Lima, which we left this morning. We are charmed with Santiago's appearance, and we rejoice that the College graduates coming down here will have such a city as a center from which to extend their educational activities. The Society's local representative, and two other brethren, are at the Santiago airport to meet us. The evening is spent in company with the Society's representative alone, especially arranging for the convention contemplated for the following month.

"OVER THE HUMP"

Wednesday, February 28. Hitherto we have been flying high, but today we are to go "over the hump", from west to east. We must do so to get over into Argentina. Inside our plane the bell tinkles three times, and we fasten on our seat-belts for the take-off, which occurs at 8:30 a.m. Our *contador* (steward) reminds us we are to cross the hump. He gives us instructions on how to use the oxygen supply, for we are to fly between 16,000 and 18,000 feet high for safety. Some days a plane has taken off from Santiago as many as three times and been forced to return to port due to dangerous conditions along the hump, due to clouds, etc. Upward our plane climbs, heading easterly right toward the Andes mountains which lie transversely across our path. We are quickly amid these tremendous masses of rock, long ago thrown up by the power of earth's Creator-God. Downward we peer upon a jumble of mountain ridges, canyons and chasms, all together looking like the wrinkles of a crumpled piece of paper. Yet over such irregularities of earth how smoothly our plane rides! Up there this day in that rarefied atmosphere the air is crystal-clear. Not a cloud blocks our path; not even a cloud to be seen clinging perilously to the mountains as they slowly pass by in review on either side of our plane. Grand? The sight is the grandest we have seen thus far. Apparently our plane is following a lofty pass through the mountains; and below, how far below, a thin ribbon of water cuts its way tortuously through the gorges of the mountains.

A half-hour's flight out of Santiago, and, yes, there afar off to our left (north) it comes into view, projecting its lofty snow-capped peak above the surrounding cordillera. It is Mount Aconcagua, 23,500 feet high, the monarch of all the mountains in the Americas. Suddenly a tinkle five times of the plane's bell. The plane noses upward, and banks toward the right, lifting high its left wing. Careful there, Señor Piloto! We are now scaling the hump. We feel increasing cold at our ankles and knees. There is the *ffsss* sound of escaping oxygen. We look around, and other passengers are holding the plastic tip of the oxygen tube to their mouths. But our lungs are good, and we do not resort to extra oxygen. Soon we begin to lose altitude. Ahoy! there is a mountain ridge ahead! But we clear it safely, and now sail out over a broad valley. But look ahead at those thick cloud masses, hovering about the mountains. Our plane skids along under the cloud blanket. Increasing air-pressure on our eardrums notifies us we are descending. A few minutes more, and we have cleared the Andes and are past its slopes. We look behind to see them recede into the lengthening distance. Our thanks ascend to Jehovah God the Preserver for a safe passage "over the hump". Information duly comes to us that our easy ride along and over the Andes was "unusual"!

We look ahead, and, below us, stretching forward to the east are the green-covered pampas, the famed level pampas of Argentina. They are unbroken in their stretch, except for mountains in Mendoza province, where we make our first stop east of the Andes, at Mendoza, Argentina. There is a company of Jehovah's witnesses here. Our next stop, at Córdoba, brings us to the location of the second-largest company of witnesses out of nineteen such companies in Argentina. Approaching Buenos Aires, we come in sight of raineclouds; but the rain is over and gone by the time we disembark from the plane at the Buenos Aires airport, at 2:45 p.m. Branch servant Brother Muñiz meets us.

The next day, using the excellent subway system of Buenos Aires, we proceed out to the Branch office for our first visit. Every day thereafter while in Argentina's capital we are out at the Branch for attention to the Kingdom interests in Argentina, Chile, Paraguay, and Uruguay, all four countries being then under supervision of this Branch office. Thus, then, more than 400 Kingdom publishers were under its care, of which some 320 are located in Argentina alone.

In Argentina there is general indifference to the things of God, and no excessive deference is observable on the part of the general populace toward the Roman Catholic clergy and their religious edifices. Cardinal Copello is the Roman Catholic primate of Argentina, and about January 26 he addressed a pastoral letter to the parishioners, protesting against Protestant missionary activities throughout the country and declaring in effect that no more Protestant missionaries were desired by the Catholic episcopacy down there. We have it on reliable authority that many sincere Catholics, of liberal mind, were surprised and wondered why the cardinal so expressed himself. Jehovah's witnesses are not Protestants, and they have never approved of the bloody conflicts waged between Catholics and Protestants. Jehovah's witnesses are simply Christians, in the Bible sense of the word, and they are hated by all Protestant sects as well as by non-Protestant sects. Jehovah's witnesses seek to worship the Most High God according to his inspired Word and to serve and praise him in the same manner as did the twelve apostles of Jesus Christ, going from house to house as well as publicly in order to preach the good tidings of God's kingdom by Christ Jesus. The Roman Catholic clergy strenuously try to hide these facts from their parishioners, and they lyingly warn their parishioners that what Jehovah's witnesses are preaching is "North American propaganda", so as to prejudice the truth-hungry Catholics against the Kingdom gospel. So doing, such clergy are "fighting against God".

But it is Thursday, March 1, and at 9 p.m. is the time for the weekly service meeting of the Buenos Aires company at the Kingdom Hall located on the property of the Branch office. What? No Monthly Service Record chart on display here in the Kingdom Hall? So Brother Knorr gave instructions for one to be drawn up immediately, showing the monthly service record as to publishers, hours of work, and the averages per publisher of the B. A. company from September, 1943, down to date. Thus,

when about 200 brethren assembled for the service meeting that night, their curiosity was aroused by this new sight of a service chart. After a brief introduction by the Branch servant and remarks by the company servant, Brother Knorr and his interpreter used about an hour's time in giving a service talk with the chart as a basis for illustration. The like had never occurred before in this city of 2,386,100 inhabitants. After the meeting the brethren generally manifested their appreciation. One pioneer came forward and said, "This is the first service talk I've heard in twelve years!" At the meeting a number were present that had come from outside points for the approaching two-day convention. Next day many more came in from all parts of the land, and were lodged either at hotels or in the private homes of brethren.

Saturday, March 3, marked the opening of the first general assembly of Jehovah's witnesses in Argentina. Till 3 p.m. the time was open for field activities. About 395 were present at the time of address of welcome by the Branch servant. Then the American brethren were introduced, and Brother Knorr stepped to the platform amid applause. The audience he faced was more like an American audience than any thus far met with on his trip. They represented the fruitage to about twenty years of activity here of Jehovah's witnesses, starting from a very small beginning indeed. It seemed most fitting to deliver to the assembly a straight service and organization talk, and this Brother Knorr did, through his companion interpreter Brother Franz, almost two hours being consumed therein. Toward the beginning, when he called for a show of hands as to how many present had been Roman Catholics before devoting themselves in consecration to Jehovah God, the hands of practically all present went up. (Incidentally, this agreed with a like show of hands at the above-mentioned service meeting held in Mexico city, where at least 95 percent of the 225 present confessed their previous affiliation with the Roman Catholic sect.) This fact, said Brother Knorr, portended good with respect to the rest of the Catholic population throughout the world; many more of such may be expected to come to the Lord's Theocratic organization on being reached and served with the Kingdom message.

Brother Knorr then stressed the importance of the weekly *Watchtower* study in the companies, and then of the weekly service meeting of at least an hour's length, at a time convenient for the majority of the brethren. When requested, all the conventioners stretched forth their hands as desiring that such a service meeting, properly arranged and making use of a monthly service chart and of demonstrations by capable publishers and of other service discussions, be established in their respective companies. They received in an appreciative spirit Brother Knorr's admonition, repeatedly made, that the key position in the company is that of being a publisher in the field, and that each and all of them have the responsibility of serving as such. They were deeply stirred by the exhortation to make back-calls and to start book studies. They greeted the announcement of the Society's publication of a new book, in Spanish, *"The Truth Shall Make You Free"*, with hearty applause. It is hoped that a shipment thereof soon reaches them.

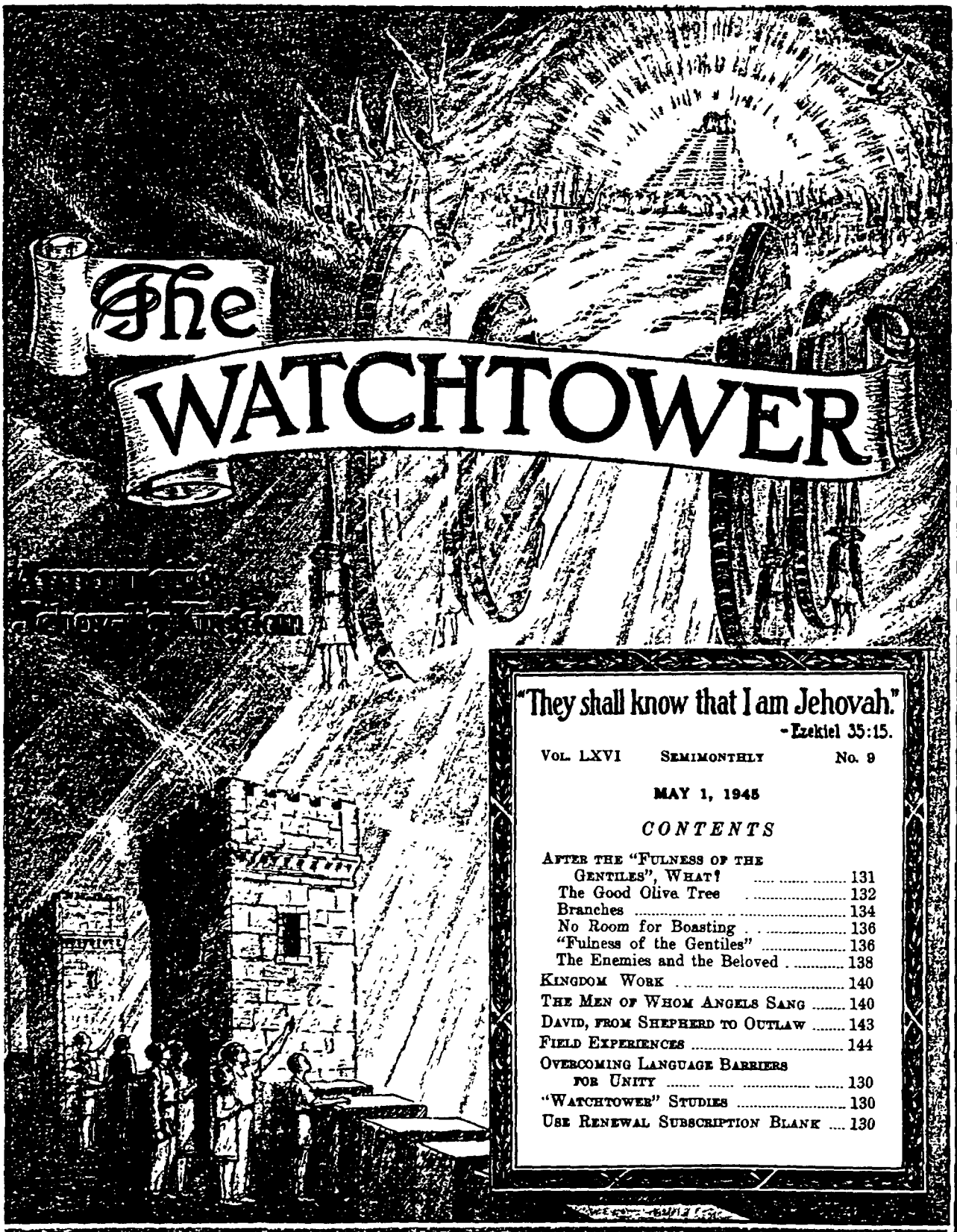
The evening sessions were opened with the presentation of the subject, "Seek Ye First the Kingdom," in Spanish by two Argentine brethren. After this Brother Knorr and his interpreter took the floor, this time to speak particularly in behalf of the pioneer service in this part of South America. The requirements of the regular pioneers and of the special publishers were plainly set forth, and the invitation was extended for all those interested in entering these branches of the service to meet him after the dismissal. The announcement of the special provisions made for such, including less-than-cost rates on literature, as well as the provisions for the companies as to obtaining and disposing of literature, met with applause. It was a stirring meeting, and after the close a number of brethren applied to Brother Knorr for admission into pioneer ranks.

Sunday, March 4, at 8 a.m. a baptismal address was given, and thereafter eight applicants were immersed in water. Events then moved in steady succession. At 9 a.m. all the servants of companies in attendance, namely, fifty-five, met in special session with Brother Knorr, and he consumed more than two hours in answering their questions as respects field service and *Watchtower* and book studies. Immediately thereafter the German-speaking brethren assembled, and the new servant to the brethren addressed them, particularly for the sake of some few conventioners who understood only German and who were therefore not getting direct benefit from the sessions in Spanish. These dear ones rejoiced to learn, in their own tongue, something of what had been said thus far at the Assembly.

No public meeting had been advertised for Sunday afternoon. Argentina is declared under a state of siege, and hence such a meeting is not permitted. Nevertheless, many persons of good-will showed up for the afternoon meeting, and the attendance rose to 476. For two hours they sat and listened intently as Brother Knorr, through his interpreter, delivered the message on "Jehovah's Universal Sovereignty Vindicated" (which has now been published in the English *Watchtower*). A wall map, specially drawn, helped them to visualize more fully the speech, which was based on the prophetic picture of King Hezekiah at the time of Sennacherib's invasion of Hezekiah's realm, greatly imperiling Jerusalem. The conventioners were much comforted by the assurance, drawn from true-life facts of antiquity, that Jehovah will preserve his organization and his devoted people at the time when Satan makes his final assault at the climax of the coming postwar period, and that Jehovah will vindicate his holy name by his King Christ Jesus, triumphing over all of Satan's hosts. The speech led up dramatically to the announcement of the new Spanish booklet, *Religion Reaps the Whirlwind,* and at this the brethren greatly rejoiced.

Most of the brethren were privileged to remain for the Assembly's closing sessions, beginning at 7 p.m. First there was a presentation, in Spanish, on the subject, "The King's Marriage Feast." This showed the need for the Lord's "other sheep" as well as his remnant of the "little flock" to endure down to the final end of this old world and also to courageously make known to the world their identity as Jehovah's witnesses and as his earthly announcers of His kingdom by Christ Jesus. Then Brother Knorr again took the floor, with one of the young local brothers as his interpreter. He then related to the Assembly about the conventions and his privileges of ministry on his trip thus far, both along the United States eastern seaboard and through Cuba as well as through Central America and South America. It made the hearts of the brethren overflow with joy when he made known the new arrangements for *Watchtower* studies weekly and likewise for service meetings; also that a special Argentine *Informant* would begin to be published monthly and the newly-appointed servant to the brethren would start serving all companies; and also that shortly the *Course in Theocratic Ministry,* in Spanish, would be introduced in all companies. Incidentally, the telegram of greetings from the brethren at Santiago, Chile, and also bearing the signature of a Watchtower College graduate, just arrived at his post there, was well received and appreciated.

A fervent song of thanksgiving to Jehovah through Christ Jesus, and then a prayer, closed the Assembly, well on toward 10 p.m. Truly the brethren felt it had been good for them to attend this general assembly, and they rejoiced at the spiritual provision, especially in the way of practical service instructions, which Jehovah God had poured down upon his devoted people there. Many, too, were the well-wishings which they expressed to the two American brethren in their midst. They voiced their desire for a return visit at the earliest opportunity. There is good basis for believing that henceforth the witness work in Argentina will go forward with greater effectiveness, with multiplied joys and blessings to all actively engaged therein; and that, should Jehovah permit another such assembly in due time, the *Salón Teocrático de los Testigos de Jehová* will be far too small to accommodate all those attending. Also in place of 109 company publishers as shown on the new service chart, the Buenos Aires company will have expanded to a size requiring subdivision into two units; while at the same time there should be more than a thousand Kingdom publishers in Argentina. Faithful adherence to and carrying out of organization instructions here are certain to receive his blessing just as in other lands.



"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* W. E. VAN AMBURGH, *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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OVERCOMING LANGUAGE BARRIERS FOR UNITY

When God broke up unity in a wicked work he confused the common language. (Gen. 11:1-9) Now is the time for unity in a good work by Jehovah's servants. Oneness of speech is a great aid to that end. In America are foreign-speaking brethren speaking many languages stemming from the confusion of tongues at Babel. Such language difference should not be let hamper the unity of organization and effort of His people. Foreign-language brethren should use every opportunity and means to acquire the national language of America, English. Such will greatly increase their scope and effectiveness as witnesses of Jehovah in this populous land. In each company, therefore, where foreign-language Bible studies are held, those attending should also assemble with the brethren at the English *Watchtower* study and service meeting, to use such as a steppingstone to learn English. It will also aid them to keep in closer touch with God's visible headquarters and its local company organization in carrying on the field witness work. They may have their native-language *Watchtower* study some other evening, but should watch that no person of their own tongue ambitiously seize the opportunity to separate them from close co-operation with the main visible organization to draw away followers after himself like an elective-elder boss. To that end the Society will appoint the proper foreign-language study conductor.

The same principle would hold in other countries, such as South American lands where Spanish is the principal tongue, or Brazil, where Portuguese predominates. Persons speaking other languages should attend the *Watchtower* and service meetings conducted in Spanish or Portuguese in Latin-American countries for their own benefit, so as to learn the language and be better equipped to meet the people of good-will of those nations and witness to them.

"WATCHTOWER" STUDIES

Week of June 3: "After the 'Fulness of the Gentiles', What?" ¶ 1-22 inclusive, *The Watchtower* May 1, 1945.

Week of June 10: "After the 'Fulness of the Gentiles', What?" ¶ 23-43 inclusive, *The Watchtower* May 1, 1945.

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI MAY 1, 1945 No. 9

AFTER THE "FULNESS OF THE GENTILES", WHAT?

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."—Rom. 11:25.

JEHOVAH is now bringing his great mystery to its completion. This means that the blessing of all the families and nations of the earth is near. The divine promise to that effect has waited over some thousands of years since Jehovah God swore to the faithful patriarch Abraham and 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; and in thy seed shall all the nations of the earth be blessed." (Gen. 22:17, 18) That sacred solemn promise is generally known as "the Abrahamic covenant". Under examination its terms will be seen to mean both war and blessing, the widespread blessing following upon the war.

[2] The blessing foretold in the covenant applies both to God and to man. The blessing comes first to God, in that his name must first be vindicated. In this covenant Abraham, the man whose faith won him justification with God, was a type or prophetic picture of God himself. The name "Abraham" means "father of a multitude". Before ever Abraham became a father of a multitude of descendants he offered Isaac, his only begotten son by his wife Sarah, for a sacrifice to Jehovah God. It was after such a demonstration of faith and of obedience toward Jehovah God that God made the above statement of the covenant with Abraham. Abraham's offering of Isaac was merely a typical foreshadowing of how Jehovah was to offer his beloved only begotten Son, Christ Jesus, as a sacrifice for the vindication of God's name and for the blessing of all creatures on earth that blessed Jehovah's name. (John 3:16) Hence God's covenant that he would bless Abraham meant that Jehovah would bring blessing to his own name by causing it to be vindicated before all creation. His covenant that he would make Abraham's seed like the stars and seashore sands meant that, besides the antitypical Isaac, or Christ Jesus, Jehovah God would bring others into the royal family of God's sons to be associated with Christ Jesus in his kingdom.

[3] Such seed would be innumerable, or uncountable, not because of being made up of so many sons of God, but because God had not declared or revealed their number and hence no human could tell what their number would be. Because unable to count the "seed" of the Greater Abraham, man had to wait until God himself sent Christ Jesus to give the revelation to the apostle John and therein count the number for us, fixing the number at 144,000. —Rev. 7:4-8; 14:1, 3.

[4] Because these 144,000 are the seed of the Greater Abraham by the antitypical Isaac, Christ Jesus, therefore they are spoken of symbolically as taken out from "all the tribes of the children of Israel", twelve tribes being named. This does not mean, therefore, that the 144,000 associated with Jesus in the Kingdom would be from the natural Jews exclusively, all Gentiles debarred. But it meant that, just as the twelve tribes of natural Israel were the chosen descendants of the patriarch Abraham, in like manner the Kingdom seed associated with Christ Jesus would be the children or sons of Jehovah God, the antitypical Abraham. On this basis the apostle Paul writes, at Galatians 3:26-29, to the consecrated followers of Christ Jesus: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek [or Gentile], there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." One's natural extraction does not count toward being a part of the seed now. Being a son of God is the determining thing.

[5] God's covenant said that Abraham's seed should possess the gates of his enemies. This means that

1. What is Jehovah now bringing to completion? and what does this mean according to his covenant?
2. (a) How does the blessing foretold in the covenant apply, and why? (b) What did making Abraham's seed like the stars and sands mean?
3. In what way was the seed uncountable?
4. Why are the 144,000 spoken of symbolically as taken out from "all the tribes of the children of Israel"? and what is the determining thing that counts toward being of such?
5. (a) What is meant by Abraham's Seed's possessing the gates of his enemies? (b) In whose blessing will that then result?

war would be waged against the organization of the enemies of Christ Jesus, which enemies are therefore the enemies of his Father, Jehovah God, the Greater Abraham. In that warfare between God's organization and the enemy Satan's organization, which warfare culminates in the battle of Armageddon now approaching, Christ Jesus must win. He must violently seize the wicked organization and utterly destroy it; the enemy gates can not hold him off from doing so. Thereby Christ Jesus will vindicate Jehovah's name at Armageddon. That will result in the blessing of all faithful creatures that live. Such blessing was foretold, in that God's covenant promised that in Abraham's seed should all the nations of the earth be blessed. This means the faithful and obedient ones out of all humankind, whether now dead or alive, outside of the 144,000 who were joined with Christ Jesus in the Kingdom. The 144,000 were themselves first blessed by the Greater Abraham through his Seed, Christ Jesus, the Greater Isaac. Now, after the fulness or full number of the 144,000 are brought into the royal family, further blessings must go to those of good-will who will become the earthly subjects of the Kingdom of the Seed of Abraham.—Acts 3:25, 26.

6 A warning should be sounded to human creatures who want to enjoy such blessings under the Kingdom. Jehovah covenanted with Abraham: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Which fact puts all on notice that those who bless the Greater Abraham, Jehovah, will be blessed; and those who curse Jehovah will be cursed, that is to say, be destroyed. This is because in Jehovah God lies the original Source of all blessings for earth's families. (Gen. 12:3) The treatment which persons of all families of the earth give to Jehovah's witnesses, therefore, determines whether they are blessing or cursing Jehovah. It decides whether their destiny shall be that of blessing or that of destruction.

THE GOOD OLIVE TREE

7 The Israelites or Jews according to the flesh had Abraham as their natural ancestor. Their fleshly relationship to Abraham with whom the covenant was made led them to think they were sure of being of the promised "seed of Abraham". It just naturally had to be that way, so they thought. Being confident according to the flesh, they failed to take it to heart that Ishmael also was a son of Abraham according to the flesh but was rejected; and also that Esau was a descendant of Abraham through Isaac according to the flesh, but, because of his unbelief, he was cast off. They did not appreciate that unbelief and disobedience could cause even members of the chosen nation of Israel to be cast away from entering into the great privileges of the Abrahamic covenant. Conversely, those who were not natural Israelites, if they showed the faith and faithfulness of Abraham, could be taken into the covenant. John the Baptist warned the natural Israelites of this, saying to the leading Jewish religionists: "Do not suppose that you can say to yourselves, 'We have Abraham for our forefather,' for I tell you God can produce descendants for Abraham right out of these stones!"—Matt. 3:9, *Goodspeed; Weymouth.*

8 What John warned of was what actually came to pass. Beginning with the sending of the apostle Peter to the Gentile centurion Cornelius to preach the Kingdom message, God began to raise up "descendants for Abraham", not, of course, for the dead patriarch Abraham, but for the living Greater Abraham, Jehovah God. He there began to bring in sons into His royal household under Christ Jesus from among the Gentiles. Such ones he made "living stones" in the house or temple of God. The full effect of this change of procedure on God's part is explained by the apostle Paul, who was especially chosen by Christ Jesus to be an apostle to the non-Jews or Gentiles. Continuing from the last previous issue of *The Watchtower* the discussion of Paul's argument at Romans, chapter eleven, we now take up his words at verse thirteen: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them."—Rom. 11:13, 14.

9 Paul's flesh was Jewish flesh, so that he could say of all the other apostles of the Lamb Christ Jesus: "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I." (2 Cor. 11:22) Why, then, did Paul honor, glorify or make the most of his office as "apostle of the Gentiles"? It was not because he was against the interests of the natural Jews. It was in order to stir them up to the privilege and opportunity which they were letting slip from their grasp. Jehovah God had prophesied that he would provoke the natural Israelites to jealousy by the Gentiles, who had not been his chosen people in times past. (Rom. 10:19) To help in the fulfillment of that very prophecy Christ Jesus converted Saul of Tarsus to be his follower, saying: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." And to the apostle himself

6. What warning and notice should be served on all humans expecting blessings under the Kingdom?

7. Why did the Jews think themselves sure of being the promised seed of Abraham? and what did they not appreciate, even as warned by John the Baptist?

8. (a) How did what John warned of actually come to pass? (b) Who was made an apostle to the Gentiles, and what did he say about his "office"?

9, 10 (a) Of what flesh was Paul? (b) How and why did he "magnify" his office as apostle to the Gentiles?

the Lord said: "Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. . . . Depart: for I will send thee far hence unto the Gentiles."—Acts 9:15; 22:18-21.

10 While sincerely interested in the salvation of the Gentiles to the Kingdom, Paul never forgot his fleshly relatives. Hence, wherever his missionary work carried him he taught "publicly, and from house to house, testifying both to the Jews, and also to the Greeks, to repentance toward God, and faith toward our Lord Jesus Christ". (Acts 20:20, 21) By such zealous activity Paul glorified or honored his ministry (*diakonia*) as an apostle to the nations, not exaggerating it above what it was, but showing full appreciation of this office of service by making the most of it. While the using of this service to the full directly benefited the Gentiles, yet Paul's hope was that those of his own flesh and blood might be provoked to imitate the Gentiles and might accept salvation through Jesus the Messiah. He looked for no conversion of the *entire* nation of Israel, but his desire was that he "might save *some* of them".

11 Some religionists will argue, But do not the next succeeding verses of the apostle plainly say that he looked for the eventual turning of the entire nation of Israel to Christ, thus to become the leading Christian nation of the world? And does not such conversion of all Israel mean the second coming of Christ, the end of the world, and the resurrection of the dead from their graves? With a background from many other scriptures, the answer must be no. After telling of his efforts that he "might save some of them", Paul adds: "For if the casting away of them be the reconciling of the world [*kosmos*], what shall the receiving of them be, but life from the dead?" (Rom. 11:15) Be here reminded, however, that not all the nation of Israel was cast away; for a remnant selected by God's grace or mercy was recovered from Israel, of whom Paul was one. Neither did the casting off of the rest bring reconciliation to all the world, or *kosmos*. It brought or resulted in reconciliation to only so many of the world as were necessary to fill up the vacant places among the predestined 144,000 of the Kingdom company.

12 If the Gentile elements of the world benefit from the casting away of Israel, who, then, stood to benefit by the *receiving* or acceptance of Jews from among the nation of Israel? Why, themselves, of course; because it meant life from the dead for such Jews. Having rejected the God-sent Messiah, Jesus Christ, the natural Israelites were "dead in trespasses and sins" the same as the Gentiles. Furthermore, such Israelites were under a special curse due to failing to keep the Mosaic law-covenant with God. (Gal. 3:10-13) The savable number of the Jewish remnant was not yet all in at the time that Paul wrote his epistle. Hence the receiving of these others of the Jewish remnant, that is, God's acceptance of them because of their turning from the "Jews' religion" and following in the footsteps of Christ Jesus, would mean bringing of such Israelites out from death in trespasses and sins and accursed condition and unto life as Christians. They would be redeemed from the curse of the law. To quote from the apostle elsewhere: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. 2:1, 4-6.

13 Since Paul wrote, other natural Jews have turned from the course of wayward Israel and have been accepted of God unto the Kingdom, but this has been accompanied by no resurrection of the dead in the graves. Neither is the general resurrection of the dead in God's appointed time to be preceded by the general conversion of the Israelites to Christ as a portentous sign. Any expectation of such a thing is based upon a misunderstanding of the Scriptures.

14 In harmony with the foregoing, the apostle continues: "For if the firstfruits be holy, the lump is also holy: and if the root be holy, so are the branches." (Rom. 11:16) Or: "If the first handful of dough is consecrated, the whole mass is, and if the root of a tree is consecrated, so are its branches." (*Goodspeed;* see also Numbers 15:19-21) This could not mean that, because a consecrated remnant was gathered out from the nation of Israel, therefore all other Jews were holy and consecrated. Certainly not those to whom Jesus said: "Alas for you, scribes and Pharisees, hypocrites; because . . . ye bear witness against yourselves, that ye are sons of them who murdered the prophets. And ye, fill ye up the measure of your fathers! Serpents! broods of vipers! how should ye flee from the judgment of gehenna?" (Matt. 23:29-33, *Rotherham*) The fact, however, that such Jewish religious leaders were fit for destruction did not mean that all the rest of Israel were. Had it been so, God could not have procured a faithful remnant from among the Jews. But if the Jews that already came to God by consecration through Christ were a firstfruits to God, then it was possible for still others to come from the rest of

11. (a) According to Paul's succeeding words, with what questions do religionists continue to argue? (b) Was all Israel cast away, and was all the world reconciled thereby?

12. Who benefit by the "receiving" of the Jews? and how does it mean "life from the dead"?

13. How do we know it does not mean a resurrection of the dead in the graves?

14. (a) "If the root be holy," why did that not mean that all the Jews were holy and consecrated? (b) How, then, were "the branches" holy, like the root?

the nation. This was because all the Jews had been shut up under one law-covenant arrangement with God; and no part of Israel was more holy to God than any other part thereof.

15 The apostle now begins to illustrate matters by an olive tree that is consecrated to God. God's law to Israel was: "When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the LORD withal. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof." (Lev. 19:23-25) The proper purpose and expectation of an olive tree is to bear fruit. As fruit trees, which yielded income to the owner, were taxed in Palestine, olive trees not bearing fruit would be cut down with the ax. If in the fourth year of a newly planted tree the fruit thereof was holy to God Jehovah, the root of the tree must equally be holy to him. It is the root that hallows or makes holy the branches of the tree. The natural Jews that rejected Christ Jesus looked upon the patriarch Abraham as the root of their nation. They looked upon themselves as favored of Jehovah and as elected of Him because of being rooted in Abraham according to the flesh. Through Isaac they stemmed from Abraham and were branches off from Abraham's natural seed. They were the twelve tribes of Israel.

16 However, that natural view of their relationship to Abraham is not what is pictured by the holy olive tree used by Paul as an illustration. The stock and branches of the true "olive tree" picture the real seed of Abraham meant in God's covenant with Abraham. The natural Israelites did not understand the mystery of God and thought it was to be a natural seed, all flesh-and-blood descendants of Abraham on earth. But the seed that was contemplated in the statement of God's covenant to Abraham was and is a spiritual seed, a heavenly seed. It is not absolutely dependent upon the fleshly relationship. Therefore the real root of the Seed is Jehovah God himself, who is the Greater Abraham and of whom Abraham on earth was a type. Christ Jesus is the real Seed of this Abraham; in proof of which it is written: "Now the promises were given to Abraham and to his seed. It does not say 'and to seeds' referring to many, but 'and to your seed' referring to one—and this is Christ." (Gal. 3:16, *Weymouth;* also Gen. 12:7) The trunk of the olive tree which bears the branches consequently pictures Christ Jesus as the true Seed.

15. (a) What was God's law concerning a fruit tree, and what was the proper expectation concerning it? (b) As natural branches, whom did the Jews view as their root?

16. Who are the root and the stock of the true "olive tree", and why?

BRANCHES

17 Whom, then, do the olive branches picture? In another parable, that of the vine, Christ Jesus said to his disciples: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15:5, 6) It follows, then, that the branches in the olive-tree illustration are the faithful footstep followers of the true Seed of Abraham. They are adopted by Jehovah as his royal sons by being begotten of his spirit, and thereby they are brought into the household of sons under Christ Jesus the Seed. If the root of the symbolic olive tree is Jehovah, who is holy, necessarily those who are branches off the trunk of the tree would have to be holy. As the apostle Peter says: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."—1 Pet. 1:15, 16.

18 From this Scriptural standpoint, let us consider Paul's illustration of the fruitful olive tree: "If the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." (Rom. 11:16-18) How can it be said that the natural Jews were broken off, if the root is Jehovah God and the tree pictures the spiritual offspring of the Greater Abraham?

19 There should be no difficulty in seeing how so. Just remember that the Jews were in a unique relationship with Jehovah the Greater Abraham, a position not shared by any of the Gentiles. They were sustained by the root Jehovah God and received special favors and privileges from him because of his covenant with their forefather Abraham. Jehovah's covenant promise to Abraham He passed down by special direction to the nation of Israel; as it is written, at Psalm 105:8-10: "He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." The twelve tribes of Israel were therefore typical of the spiritual ones under Christ Jesus; and to them Moses said: "The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (The LORD God of your fathers make you a thousand

17. Who, then, are the "olive branches", and in what condition must they be?

18, 19. (a) What was done with some of the natural branches? (b) How could that be, if the root is Jehovah God and not Abraham?

times so many more as ye are, and bless you, as he hath promised you!)" (Deut. 1:10, 11) Hence, in a typical sense, the natural Jews were in the great Root of the symbolic olive tree.

[20] Moreover, Jehovah bound the Jews to himself by delivering them from Egypt and making his law covenant with them over the blood of the passover lamb. When inaugurating the law covenant with them at Mount Sinai he showed them what they were in line for, saying: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:5, 6) This proves they were in line, yes, first in line, for the privilege of being joined as kings and priests with Christ Jesus the true Seed of Abraham. Having such prior position in line for the kingdom of heaven, they are properly pictured as being in the symbolic olive tree which has Jehovah as its root, the Greater Abraham. By virtue of their descent from Abraham, and their covenant relationship with Jehovah God, they stood in the way of any of the Gentiles' having a part in the Kingdom with Christ Jesus the Seed. However, their position in such symbolic olive tree was only conditional. This fact is sadly shown in that some of the "branches" were broken off from the "olive tree". The "branches", therefore, picture those who are in line for a place in the Kingdom and who are called thereto.

[21] That is a sobering fact, one which should make all Gentile believers serious. It emphasizes the requirement of keeping faith and integrity toward Jehovah God. And Gentiles who come into the favor of God have no cause for boasting against the rejected Jews. Gentiles also must first pass the test to which those Jews were subjected in order to abide in the symbolic "olive tree", The Theocratic Organization. For their own safety, let them ask: Why were those branches with a priority broken off from the Theocratic organization? Since the purpose of the tree is to bring forth fruit holy to God and to his glory, they were broken off because of not bringing forth fruits suitable for the Kingdom. This failure was because of their lack of faith in Jehovah God, the Greater Abraham. They displayed this lack of faith by rejecting his Messiah, the true Seed of Abraham, in whom the prophecies of the Word of God were fulfilled. That way, they could not draw any spiritual sustenance, the rich sap of the olive root, from Jehovah.

[22] Not accepting Jehovah's anointed King, they in their unbelief could not bear the message of the Kingdom. To such fruitless, faithless Jews Jesus said: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) The privilege of being witnesses of Jehovah concerning his King and kingdom was accordingly taken away from such Jews as continued in their unbelief. They were broken off from being branches in the spiritual olive tree. The believing remnant that accepted Jesus and followed his steps in bearing the Kingdom message to others, these were the Jews in line for the Kingdom that continued in the symbolic olive tree. They held to their position in line for the Kingdom with the Seed of Abraham.

[23] It is very manifest that Jehovah God, the great Root of the Theocratic organization, purposed that there should be only a certain limited number of branches in the tree, namely, 144,000. Otherwise, many branches being broken off, he would not have grafted in other branches to replace the broken-off branches. He would have gotten along with the Jewish remnant whom he elected out from the nation, "the election of grace." But the remnant not being sufficient in number to fill all in predestined places in the Kingdom and thus be like the stars and sands for multitude, Jehovah God resorted to the unusual. He grafted in enough others from non-Jewish sources to take the places of the broken-off branches and thus completely fill up the Kingdom membership. The religionists of "Christendom" are wrong when they unscripturally claim that, even if all natural branches had continued in the symbolic olive tree, Jehovah God would nonetheless have grafted on the tree an indefinite number of Gentile branches, as many as could be converted before the end of the world. The whole reasoning of the apostle Paul is contrary to such a religious view.

[24] Being of non-Jewish sources not having relationship with God, the Gentile believers grafted into the Theocratic organization or "tree" were likened to shoots taken from a wild olive tree, a tree not producing fruit suitable for consumption by man. Because of now coming into God's favor by establishing connections with him through Christ Jesus the Seed, the Gentile believers have no cause for boasting against the broken-off Jewish branches. Their being grafted in did not make the tree better. They do not support the tree, but the tree from its roots up is what supports them. It nourishes them, making them partakers of the "root and fatness of the olive tree", or sharers in the rich sap of the olive root. This is the opposite of the process of grafting in the

20 (a) What tie with Jehovah and what priority of position further show they were natural branches in the tree? (b) How secure was their position, and what do the "branches" therefore picture?

21. What serious fact does the foregoing emphasize? and have the accepted Gentiles nc cause for boasting against the rejected Jews?

22. What privileges were taken from the unbelieving Jews, and how did a remnant hold to their position?

23. Why did Jehovah graft on any branches after unfaithful branches were broken off? and what claim of religionists is therefore proved to be wrong?

24. To what are the believing Gentiles likened, and why have they no reason for boasting in regard to beneficialness?

case of some natural trees, for example, the olive tree. Among men a graft-shoot is taken from a vigorous productive tree and grafted onto the trunk of a tree that is wearing out and losing its productive vitality. Thus the tree is benefited by the ingrafted shoot. Not so with the symbolic olive tree; for the grafted branch is the one that is made fruitful with Kingdom fruits by receiving the rich fat supplies from the Root, Jehovah, through the stem or trunk, Christ Jesus.

NO ROOM FOR BOASTING

[25] To any Gentiles inclined to boast and to think more highly of themselves than they ought to think the apostle then says: "Thou wilt say then, The [natural] branches were broken off, that I might be graffed in. Well: because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." (Rom. 11:19, 20) No Gentile should pride himself with the idea that any of the natural branches were broken off just to make room for him, as though Gentiles were superior to Jews. It was not a case of race superiority, or superior culture. Clinging to religion and hence stumbling over the Rock Christ Jesus and not believing God's Word respecting him, this was why the rejected Jews were pruned from the symbolic olive tree. Hence the only reason why any ingrafted branch from the wild olive tree stands in the Theocratic tree is because of exercising faith, obedience and integrity, and not because of any personal merit over the Jew. It was because of becoming high-minded as to their exclusive national relationship to God that the majority of the nation fell. Instead of becoming conceited, those from the Gentiles should see the danger of self-admiration and should fear, yes, fear lest they fall into the snare of religion and lose out on faith and obedience. None should trust in that religious deception, namely, "Once saved, always saved."

[26] "God is no respecter of persons," said the apostle Peter at the time that God began visiting the Gentiles with the Kingdom message and grafting believers from the Gentiles upon the Theocratic olive tree. (Acts 10:34) Hence he will not deal differently with Gentiles who do not maintain their integrity and fruitfulness in the tree from the way he did with the unbelieving natural Jews. "For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." (Rom. 11:21, 22) It was because of no worthiness on the creature's part, but entirely because of the goodness and loving-kindness of God that the high calling to the Kingdom was opened to the Gentiles at all. This, too, was at the expense of the Jews who fell through unbelief and disobedience toward the Kingdom gospel preached by Christ Jesus. It behooves those in the Theocratic "olive tree" to examine why the severity of God came upon such Jews as to lop them off. Let them strive earnestly to measure up to Theocratic requirements in order that the same divine severity be not called for against them. Only so doing will they continue in this unspeakable goodness of God. They must endure in integrity unto the end.

[27] Even an ingrafted Gentile can yet lose out to a Jew by being cut off. How could such a thing be? Paul answers concerning the broken-off natural Jewish branches: "And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?" (Rom. 11:23, 24) The natural branches that were lopped off are therefore an admonitory example to us. It is imperative that we continually bear on our hearts the warning: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry [religion]." (1 Cor. 10:11-14) Even with A.D. 1931 past, let us beware!

"FULNESS OF THE GENTILES"

[28] To be grafted back "into their own olive tree" does not mean that such temporarily disconnected branches would be inserted back into the commonwealth of natural Israel, the organization of the natural Jews, Israel after the flesh. That typical organization was abolished by Christ Jesus, who nailed the law covenant of that organization to the tree on which he died. With Christ Jesus the spiritual Israel began. By shedding his blood for ratifying a new covenant he became the Mediator of the new covenant toward those who became spiritual Israelites. Just as Abraham's grandson Jacob (or Israel) provided the foundations for the twelve

25 Why were no branches broken off specifically that Gentile branches might be grafted in? and why have such Gentiles reason to fear?
26 Why will God not deal differently with unfaithful Gentiles than with natural branches? and in view of divine severity and goodness what does it behoove Gentile believers to do?
27. How can an ingrafted Gentile even lose out to a Jew? and what admonition should therefore be taken to heart, even since 1931?
28. Why could not the grafting back of a natural branch mean being inserted back into the commonwealth of natural Israel?

tribes of Israel in his twelve sons, so Jesus did. He chose and taught and trained twelve apostles (including Paul) to be the foundations for the spiritual Israel, Christ Jesus himself being the basic, general Foundation.—Gen. 49:1, 28, 33; Eph. 2:20-22; Rev. 21:12-14.

29 It is therefore by means of the new covenant over Christ's blood that any of the branches stand in this Theocratic organization; and those who are branches in it make up the spiritual Israel. Christ Jesus, the "one mediator between God and men", is the stem or tree-trunk in which these branches are inserted. (1 Tim. 2:5, 6; Isa. 11:1-5; Zech. 3:8; 6:12) The full number of these spiritual Israelites, that is to say, *all* spiritual Israel, must be saved to the heavenly kingdom. The predetermined number must be made up; and to that end Jehovah God extended his goodness to the Gentiles and set before those of them that believe an open door of opportunity. That was where God's mystery broke open. —Eph. 3:3-8.

30 In agreement with the above, the apostle continues: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:25, 26) When writing to the Corinthians Paul called attention to the same fact concerning the Jews' blindness, saying: "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament [old covenant]; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart." (2 Cor. 3:14, 15) But such blindness did not overtake all of natural Israel, for it is written: "Israel hath not obtained that which he seeketh for; but the election [the remnant selected by God's grace] hath obtained it, and the rest were blinded."—Rom. 11:7.

31 Such blindness by the larger part of natural Israel led to the opening up of the mystery. The mystery is not that religious "doctrine of the future restoration of the Jews, not fully known in itself, and not at all known as to the time in which it will take place". (*Clarke*) The mystery, or the part of God's purpose which was kept secret from even the Jews until God poured out the spirit upon the Italian centurion Cornelius in the presence of Peter, was that the Gentile believers should be taken in and made a part of spiritual Israel. The mystery was that such believing Gentiles should be grafted in as branches upon the symbolic olive tree and thus be put in line for a place in the heavenly kingdom. "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) Thus at Gentile Cornelius' being grafted in upon the symbolic olive tree God began to make known to his consecrated ones "what is the glorious wealth of this sacred secret among the nations".—*Rotherham.*

32 Had not blindness affected a part of natural Israel, the opportunity for Gentiles to come in would not have been afforded. In that case the royal family of the Greater Abraham would have been made up completely from among the natural Israelites. The dispelling of any ignorance concerning this point should keep Gentile believers from becoming presumptuous and conceited and looking upon things as running in an ordinary course. The matter is extraordinary. Furthermore, Israel's blindness was to continue upon the major part of the nation until the fullness of the Gentiles came in. The expression, "fulness of the Gentiles," is not to be confused with Jesus' expression, "until the times of the Gentiles be fulfilled." (Luke 21:24) "The times of the Gentiles" refers to the time allowance which God granted to the Gentile ruling powers to rule without interruption from the heavenly kingdom. They began in 607 B.C. and ended A.D. 1914, the year World War I broke out. On the other hand, "the fulness of the Gentiles" refers to the full number of Gentiles to be grafted in upon the symbolic olive tree in order to occupy the places of all broken-off branches. At Romans 11:12 the apostle refers to the "fulness" of the natural Israelites brought in; but their fullness is not great enough to make up the 144,000 associates of Christ the Seed of Abraham. Hence the fullness of the Gentiles is needed to complete the membership of the body of Christ.

33 What, then, is the consequence of bringing in the fullness of the Gentiles? This: All of spiritual Israel, the Kingdom class, will be saved; and thus Jehovah's name will be vindicated and Satan will be proved a liar in boasting that he could prevent such an accomplishment. Note that the apostle, after speaking of the fullness of the Gentiles' coming in, does not say, "And *after that* all Israel shall be saved." Instead, he says, "And so," that is, in such a manner, "all Israel shall be saved." Jehovah God

29. (a) By what arrangement do any stand in the Theocratic organization, and what holy nation do they constitute? (b) How many of them must be saved?

30. What blindness overtook the natural Israelites? and why not all?

31. (a) What is the religious view of the mystery here spoken of? (b) What actually is the mystery, and when did it break open?

32. (a) Why, then, should Gentile believers not be ignorant of this mystery? (b) Why is the Gentile fullness not to be confused with the "times of the Gentiles"?

33. What, then, is the consequence of bringing in the Gentile fullness, and, with that, what opportunity passes for natural Jews?

will save the full predetermined number of the spiritual Israel, though Satan the Devil fight to the contrary. When the fullness of the Gentiles is made secure in the "olive tree" of Jehovah's Theocratic organization, then the natural Jews will fail of all further opportunity for the "so great salvation" to the heavenly kingdom. That was the salvation that the apostle Paul prayed they might share. —Rom. 10:1.

[34] All the facts and Scriptures are against the religious idea that it is all *natural* Israel that shall yet be saved at some indefinite future time to mark the nearness of Christ's second coming. Christ Jesus has already, in 1914, come into his authority as King in Jehovah's Theocratic Government; and in 1918 he came to the temple for judgment of the house of God. The facts since those dates, fulfilling Scripture prophecy, prove his coming thus as a Spirit in the "express image" of his Father's person. Yet no turning *en masse* on the part of the natural Jews unto Christ has taken place, either prior to his coming into the Kingdom and to the temple or since such coming. This, despite the greatest proclamation by Jehovah's witnesses of the Kingdom gospel in America and in Europe and the British Commonwealth since 1914, and especially to the Jews from and after 1926. It is contrary to the Bible to expect that, after the fullness of the Gentiles has come into the Theocratic "olive tree" as spiritual Israelites, Jehovah God will begin showing respect to persons and that by mysterious means he will bring about the mass conversion of all the present-day Jews, and then make them the outstanding nation on earth from then onward.

[35] Jesus prophesied on the end of the world and the judgment that he would then conduct. But he says nothing about separating out the natural Jews and making them a favored nation distinct from and superior to the Gentile nations. Jesus' prophecy says he will separate the nations as "sheep" and "goats". The "sheep", whom he sets on his right hand for everlasting life on earth under the Kingdom, will be those who show good-will toward him as King by doing good unto the least of his brethren, to wit, the spiritual Israelites, associated with him as the Seed of Abraham. (Matt. 25:31-46) After the 144,000 of his associates have been sealed for membership in the Kingdom, that is, after the "fulness of the Gentiles" have come in, then, as Revelation 7:1-10 shows, the Lord's "other sheep" come out from all nations, kindreds, people, and tongues and take their stand for Jehovah as Universal Sovereign and for his Lamb Christ Jesus as his anointed King. That means that such "other sheep" which will make up such "great multitude" of persons of good-will toward Jehovah and his King will also come from among the natural Jews as well as from other peoples. Those speaking Yiddish or Sephardic or the original Hebrew of Palestine will be given no separate and distinct outstanding place, as of special reservation. They will have to take, and some are now taking, their place among the ranks of the "great multitude" without respect of persons and are thus unitedly with all others praising and serving Jehovah and his enthroned King. Since 1931 these "other sheep" have been specially manifest, which would indicate that the "fulness of the Gentiles" has come into the spiritual "olive tree".

34. What facts now prove that it is not all natural Israel that is to be saved to mark the second coming of the Messiah Christ?

35. (a) What parable as to the world's end further shows the Jewish nation will not be thus distinguished? (b) What does the prophecy concerning the "great multitude" show concerning any distinct position for the Jews? and what would indicate that the Gentile fullness has come in?

THE ENEMIES AND THE BELOVED

[36] Coming back to the apostle's words: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (Rom. 11:26, 27) These words further show it is spiritual Israel that will all be saved. The apostle quotes from what is written at Isaiah 59:20, 21 and at Isaiah 27:9 (*Septuagint* Greek Version). Doubtless he has reference also to Jeremiah 31:33, 34. It is the new covenant that is spoken of in these prophecies. The new covenant was made over Christ's blood, not with the Jewish nation that rejected him, but with and in behalf of spiritual Israel. The remnant of believing Jews, by being taken into the new covenant, maintained their places in the Theocratic "olive tree"; but the rest of the Jewish nation was broken off. By the same new covenant the believing Gentiles are grafted into the "olive tree". They are anointed with God's spirit as his witnesses and preachers and as joint-heirs with the King Christ Jesus. But when Christ Jesus came to the temple for judgment in 1918, which was amid World War I, he found the Devil and his earthly agents trying to bring about the destruction of these consecrated followers spiritually and physically. By the judgments of divine truth and service, and by the spirit from God, Christ Jesus the Deliverer drove out the ungodliness of any traces of religion from among them. He freed them from the power of the religious political enemies. He cleansed them from doing the sins of religion, and turned them to the pure worship of God the Father.

[37] Thus the Deliverer came out from Zion, Jehovah's royal capital organization, and did this purify-

36 (a) As to saving all Israel, what prophecies does Paul quote, and to what covenant do these appear to refer? (b) When did the Deliverer come, and how did he turn away ungodliness?

37. (a) Who, then, is the Jacob from whom ungodliness is turned away? (b) What obligation is henceforth upon such?

ing, liberating work toward *Jacob*, that is, the spiritual Israelites, who, like Jacob of old, inherit the promise. At his coming to the temple Christ Jesus recovers only a remnant of such spiritual Israelites, like the Jewish remnant in the days of the apostle Paul. The Deliverer Christ Jesus having come out of Zion and unto the temple for judgment, now is no time for the spiritual Israelites and the "other sheep" to have anything further to do with religion. The obligation upon them that is of immediate, present importance is to preach the Kingdom gospel.

[38] Continues the apostle: "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." (Rom. 11:28, 29) Certainly, today, a Gentile believer has no hard feelings against the natural Jews because these turned enemies against the Kingdom gospel. Why not? Because such Gentile believer sees that their sad misstep resulted in good for the Gentiles to whom the gospel was thenceforth preached and who accepted and acted upon it. Thus God's treating such unbelieving natural Jews as enemies because of their contrariness against the gospel has been with benefit to the non-Jewish believers.

[39] But what about that believing Jewish remnant, whom the apostle calls a "remnant according to the election of grace", that is, the "election" that obtained the Kingdom privileges? Such selected remnant are beloved for the sake of their forefathers Abraham, Isaac and Jacob. Their being of the Jewish nation that turned enemy to the gospel did not prejudice the case of such remnant. Because such remnant displayed the faith and obedience of those forefathers and thus proved themselves to be true descendants of Abraham, Isaac and Jacob, God showed his love toward them by fulfilling the Abrahamic covenant toward them. Thus God did not repent of having called Abraham, nor of having bestowed his gifts and blessings upon Abraham's natural descendants through Isaac and through Jacob.

[40] Because God's gracious gifts and calling are not things to be repented of by him, the apostle illuminates how this fact works, saying: "Besides, as you once disobeyed God, but now obtained mercy by their disobedience; so also, now, these disobeyed, so that they may obtain mercy by your mercy. For God shut up together all for disobedience, that he might have mercy on all." (Rom. 11:30-32, *Diaglott*) That is to say, those individuals who went along with the unbelieving, disobedient Jewish nation yet had an opportunity to partake of the same mercy as the Gentiles. The Gentiles had been disobeying God all along and yet some of them repented, turned to Jehovah on hearing of his mercy through Christ, and were shown His mercy in being grafted in upon the Theocratic "olive tree". This came as a result of the disobedient course of the Jewish nation.

[41] Since the Jews had come into a state of disobedience and hence were broken off from the "olive tree", God's precedent in showing mercy to the Gentiles, who were never attached to the tree, makes it proper for him to show to those disconnected Jewish "branches" the same kind of mercy as he showed you. The installed Gentiles are not the ones that show mercy to the Jews broken off, but it is God that shows such Jews the same mercy as he now does to the Gentiles, through Christ Jesus. He can justly do so, because he had concluded or shut up both Jews and Gentiles on the same level of disobedience. Since he no longer showed respect of persons toward the natural Jews, likewise he should show no prejudice against them as in favor of the Gentiles. All alike now need his mercy through Christ; and all, Jews no less than Gentiles, can have God's mercy shown to them if they do not stay in their disobedience.

[42] Who can complain about this divine arrangement? Who can say it is a case of favoritism or of prejudice? Who can dictate to God on the subject or find anything to correct in him? Viewing it all clearly with the eye of understanding, no wonder the apostle burst out with the exclamation of awe and admiration: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! for who hath known the mind of the Lord [Jehovah God]? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—Rom. 11:33-36.

[43] In all the afore-described outworking of God's purpose as to the Abrahamic covenant, no creature in heaven or on earth directed Him or gave any counsel to Him. What wisdom and knowledge he displayed of how to deal with the situation as it developed, in order that he might vindicate his purpose with success! Who could have searched out in advance and traced out beforehand the way that the all-wise God would take or the judgments and decisions he would render? Throughout it all, he owed nobody anything, so that no one has a claim on him for anything whatsoever. Everything proceeds forth

38. Why has a Gentile believer no hard feelings against Jews because their nation turned enemies against the gospel?
39 (a) In what way are they "beloved for the fathers' sakes"? (b) Why are there no grounds for repentance by God as to his gifts and callings in this respect?
40. What mercy had been shown to the Gentiles in this matter? and is such mercy yet open to the at present disbelieving Jews?
41. Why can God show such mercy to the broken-off natural branches?
42. Viewing the whole matter with the eye of understanding, with what exclamation does the apostle Paul burst out?
43. What observations do we ourselves make respecting the afore-described outworking of God's purpose? and in what final expression do we join the apostle?

from him to creatures needing mercy. Everything is executed through him and by his only begotten Son, the Seed of Abraham. Everything is done for his name's sake and for his glory and vindication for all time. No room is left for creatures, the recipients of his goodness and mercy, to become heady, conceited or haughty. But confessing our utter dependence upon Him through his King Christ Jesus, we join with the apostle in heartily saying: "Glory to him for ever! Amen."

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 probable amount that will be contributed during the year by those who are interested makes it possible for us to outline the work and the expense connected therewith accordingly. It is therefore suggested that upon receipt of this issue of *The Watchtower* you address a post card to the Society and keep a copy thereof as a reminder to yourself as to the amount you have promised and post the card to the Society immediately. Write nothing upon the card except the following:

By the Lord's grace I hope to be able to contribute to the work of announcing the kingdom of Jehovah during the ensuing year the amount of $....., which I will remit in such amounts and at such time as I can find it convenient as the Lord prospers me.

[Signed] .....

Address your card to
Watch Tower Bible & Tract Society
Treasurer's Office
124 Columbia Heights
Brooklyn 2, New York.

Those residing outside of the United States and who desire to participate in contributing to the necessary expense, please address letters or cards to the Society's office in the respective country in which you live.

Have in mind our need for guidance by the Lord and present the matter before the throne of heavenly grace that the money contributed may be used to the best advantage to announce the Kingdom.

THE MEN OF WHOM ANGELS SANG

DO YOU remember the time when the Lord God sent his commissioned angel to the vicinity of earth, who there announced in the hearing of men the birth of Jesus, the Savior of humankind? There accompanied that messenger from heaven a "multitude of the heavenly host". Immediately following the angelic announcement of the birth of Jesus, that multitude sang a marvelous anthem that has resounded through the earth from then until now. As they sang the praises of Almighty God, that host was heard saying: "Glory in the highest, unto God! and on earth peace, among men of good-will." That is according to Rotherham's translation of Luke 2:14. Other translators render this text as follows: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." (*Am. Stan. Ver.*) "Glory be to God in the highest heavens, and on earth peace among men who please him!" (*Weymouth*) "Glory to God in the highest; and on earth peace to men of good will."—*Douay* Catholic.

That divine message proclaimed from on high proves beyond all doubt that God will have on earth a class of human creatures who are of good-will toward God and his Christ, and that such human creatures will have everlasting peace and prosperity. It does not mean that God is of good-will toward all men on earth, as religionists have often explained the text; but it means peace among those men on earth who are of good-will toward Jehovah God and Christ Jesus. It is for the benefit of such that the great ransom sacrifice is provided by Jehovah God through his beloved Lamb Jesus Christ.

Today the earth is filled with strife, and among all the nations there is no peace. In every land extreme selfishness prevails, and crime and gross wickedness are rampant. All worldly organizations are selfish and indulge in unrighteousness, and this includes every religious organization, sect or cult on earth. From God's sure word of prophecy, and from the undisputed physical facts, we know that extremely selfish and wicked organizations control the earth and soon these wicked organizations shall cease for ever during a time of great tribulation such as mankind never before have seen or even imagined. Such tribulation will be brought upon the wicked and selfish organizations by Jehovah God himself, in order to rid the universe of all unrighteousness.

The Scriptures and facts also show beyond all doubt that from the midst of that great tribulation will come forth a multitude of "men of good will", and that such

multitude of good-will toward God and his Kingdom has already become apparent and is coming forward singing the praise of Jehovah God and saying: "Salvation [be ascribed] to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9, 10) Such multitude is made up of the ones that recognize Jehovah as the true and almighty God, and Christ Jesus as His anointed King and the only hope of the peoples and nations of the earth. A knowledge of Jehovah's purpose toward those of good-will is now of most vital importance. Diligence in gaining that knowledge should now be exercised by all men of good-will, because now it is the privilege of such to learn of God's purposes. Those who do so will in due time fill the earth with the praise of Jehovah and his kingdom and will enter into fullness of peace, prosperity and riches beyond the fondest dream of natural man.

In God's infallible word there are recorded these ringing truths. "For if by one man's [Adam's] offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one [Adam] 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 [Adam's] disobedience many were made sinners, so by the obedience of one [Christ Jesus] shall many be made righteous." (Rom. 5:17-19) "Jesus . . . was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man."—Heb. 2:9.

Those scriptures show that the value of the sacrifice of Christ Jesus is made available to every man who will gain a knowledge of Jehovah's gracious purpose and who will then obey the will of God. Otherwise stated, the death of Jesus as the ransom price would be available for every human creature provided that he would believe on the Lord Jesus Christ and his Father Jehovah and would serve God faithfully. Those who spurn the Word of God cannot, of course, receive the benefit of the ransom sacrifice. It would be wholly inconsistent for God to extend the benefits of the ransom sacrifice to the willfully wicked. Those who have been such, and who have therefore refused to avail themselves of a knowledge of God's Word and obey him, Jehovah specifically declares, he will destroy. "The LORD preserveth all them that love him: but all the wicked will he destroy." (Ps. 145:20) It at once becomes apparent to all reasonable creatures that, if they would receive the riches that God has in store for humankind, they must know Jehovah, must know Christ Jesus, and must know the Word of God, and then must prove their love for God and Christ by obedience. God created the earth for men to inhabit, and he made it not in vain; and such is conclusive proof that the place of everlasting abode for men who obey the Lord will be upon the earth. (Isa. 45:12, 18) The time is now here when all persons of good-will on the earth may gain the desired knowledge of the purpose of Jehovah to bestow upon them, through the Kingdom, the riches that proceed from heaven.

For many centuries the nation of Israel exclusively enjoyed the riches of Jehovah's goodness. From the day that he led the Israelites by the hand of Moses out of Egypt and until the end of the reign of King Zedekiah at Jerusalem, in the year 607 B.C., the Israelites were God's peculiar people, chosen for a purpose. With that people God made a covenant; and had they been faithful covenant-keepers, he would have taken out from Israel entirely the "kingdom of heaven" class that will reign with Christ Jesus in God's kingdom. Becoming unfaithful, the Israelites were cast away as a nation. During the time that the Israelites were in the favor of God he used them to make many prophetic pictures, foretelling greater things to come to pass in the future, things pertaining to his kingdom under Christ and to the blessings that men of good-will are to receive by and through that kingdom. By the hand of Moses as the mediator Jehovah God gave to the Israelites his written law; and the inspired Scriptures record the fact that 'the law was a shadow of good things to come'. (Heb. 10:1) The many things which the Israelites did when under the favor of God and the things that others did in connection with the Israelites foreshadowed things to come to pass at the end of the world, our present location. (1 Cor. 10:11) The end of the world having come, and those prophetic pictures or dramas being made clear by the grace of God, those who are devoted to God may see and understand the meaning thereof and thus ascertain God's purpose

As set out in previous issues of *The Watchtower*, among the many prophetic pictures of the Bible is that one concerning Jehu, the anointed king of the kingdom of Israel In several of the scenes of that prophetic drama the man named "Jonadab" appeared, and which Jonadab was invited by Jehu to join him in his chariot. That prophetic drama aids those who now have faith in God and in his Word to locate the "men of good will" who are on the earth at the present time and to whom the message delivered by the angelic host at the birth of Jesus now applies The scene we now watch is that after Jonadab had taken the chariot ride with King Jehu as his companion.

Accompanied by Jonadab, Jehu went to the capital city, Samaria, "And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah." (2 Ki. 10:17) Then Jehu prepared for a cleanup of all the leaders of devil-worship throughout the kingdom of Israel. The fact that Jonadab was with Jehu on this commission from God shows that Jonadab was thereby giving testimony against the Devil and for Jehovah, and this fact illustrates that the Jonadabs of this day do by their bold and courageous course of action bear testimony to the name of Jehovah God and to his kingdom at this day It is that kingdom which brings "glory to God in the highest" by vindicating his name at the battle of Armageddon

King Jehu employed strategy that he might gather all the priests of Baal or devil-worshipers at one place, and there dispose of them. To quote the record: "And Jehu gathered all the people together, and said unto them, 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. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And

they proclaimed it. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments."—2 Ki. 10:18-22.

Pay particular attention now as to who accompanies King Jehu in pursuing this line of strategy, as the record continues: "And Jehu went, and Jehonadab the son of Rechab, into the house of Baal; and he said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of Jehovah, but the worshippers of Baal only. And they went in to offer sacrifices and burnt-offerings. Now Jehu had appointed him fourscore men without, and said, If any of the men whom I bring into your hands escape, he that letteth him go, his life shall be for the life of him. And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the pillars that were in the house of Baal, and burned them. And they brake down the pillar of Baal, and brake down the house of Baal, and made it a draught-house, unto this day [the day this record was written]. Thus Jehu destroyed Baal out of Israel."—2 Ki. 10:23-28, *Am. Stan. Ver*

The commission given by God to Jehu to destroy Baalism shows that religion, which is demonism, is an abomination in the sight of Jehovah God. It makes plain that hypocrisy in the name of the Lord, as practiced by the Roman Catholic Hierarchy and the other religionists, is a great abomination in the sight of Jehovah. When King Jehu went into the house of Baal, accompanied by Jonadab, it proved to be a testimony on the part of Jonadab that he was against religion or devil-worship and was on the side of Jehovah. Likewise at the present time, when the men of good-will disregard their previous religious associations and do now openly associate themselves with Jehovah's anointed remnant and give aid and support to them in their witness work, the Jonadabs of good-will do thereby give testimony before the people that they are against the hypocritical system, "organized religion" of "Christendom", and that they are on the side of Jehovah God and his kingdom.

Jehovah and his King, the Greater Jehu, Christ Jesus, now afford to the Jonadab class the opportunity to prove their love for the kingdom of righteousness by joining with Jehovah's witnesses in the giving of testimony and in supporting such work financially, morally, and by activity in the preparation and publication of the Kingdom message. This gospel or good news of the Kingdom must now be told to the people in obedience to the commandment of the Lord, and it is the privilege and duty of the Jonadab class to have part in the delivering of this glorious message to all nations.

Mark that King Jehu called upon all the religionists, the Baal-worshipers, to clearly identify themselves. This they did by wearing certain garments. A vestment or garment is symbolic of identification. For the purpose of making those men identify themselves Jehu said: "Bring forth vestments for all the worshippers of Baal." All others were excluded from the Baal temple. This symbolically says that there must be a division among the people so that all may be identified as on one side or the other, that is, either on the side of the Devil or on the side of Jehovah God and his kingdom. Jehovah's servants are now commanded by him to publish the truth and to call upon all who are against the Kingdom message to put on the vestments or garments identifying themselves and thus declaring themselves against the kingdom of God. Those who, like Jonadab who joined King Jehu, join with the anointed remnant of the Lord in bearing testimony to his name indicate where they stand, by separating themselves from the hypocritical religionists.

On another occasion, when the prophet Elijah was causing the devil-worshipers to identify themselves at Mount Carmel, he said to the people: 'If Jehovah be Almighty God, follow him; but if the Devil, as symbolized by Baal, be god, then follow him.' Then Elijah immediately put the matter to the test as to who actually is the true and almighty God. (1 Ki. 18:21) That corresponds exactly with what Jehu did. It shows that at the present time God brings about conditions causing the people to take their stand either on the side of the Devil or on the side of the Lord, and thus to identify themselves. God causes knowledge to be brought to the attention of the people, thereby affording them an opportunity to choose voluntarily whom they will serve.

Let it be kept clearly in mind that Jehovah God is not trying to save men. He has not commissioned any company or people on the earth to try to save men. God does not *try* to do anything, but accomplishes his purpose according to his will. He has provided boundless blessings for those who do serve him, and he causes a knowledge of the truth to be presented to men that they may without compulsion select whether to serve God and receive his blessing or to serve selfish men who are dominated and controlled by the Devil. It is the men who exercise faith in God and in Christ Jesus as the Redeemer of men and who then prove their faithfulness by boldly making known this fact to others, that receive the blessings of the Lord God. Such men delight to declare the truth of God's Word and his kingdom to others. To that end God sends the truth to the people. This he does by sending throughout the land his anointed witnesses under the Greater Jehu, Christ Jesus, to declare God's name and kingdom. By this means he affords an opportunity and privilege to men of good-will to join with his anointed witnesses in declaring his message of truth to others, that such may intelligently act and choose whom they wish to serve.

The prophetic drama of Jehu and Jonadab, therefore, clearly illustrates how the people of good-will now on the earth take their stand on the side of Jehovah God and his kingdom and then serve with his anointed witnesses in making known the Kingdom truth to others in all the earth.

My son, be wise, and make my heart glad, that I may answer him that reproacheth me.—Proverbs 27:11.

DAVID, FROM SHEPHERD TO OUTLAW

DAVID was the first human king of the typical Theocracy of Israel. The trouble-filled reign of backsliding and un-Theocratic Saul could hardly typify the Theocracy to come. Before David's actual enthronement, however, he passed through varied experiences and testings. He is first revealed in the role of a shepherd boy, then as a skilled player of the harp, later his unmatched fighting courage comes to the fore, and finally his life as an outlaw unfolds before the reader's eyes. It is from this latter station in life that he is exalted to kingship over Israel, with God's approval. Strange, you say, that an outlaw should have divine approval and be lifted up as king of Jehovah's typical Theocracy? Examination of the facts of the case dissolves all doubts as to the propriety of David's enthronement.

David was of the tribe of Judah, being the youngest of the eight sons of Jesse. One of the sons, apparently, is not named in the record appearing at 1 Chronicles 2:13-16. (1 Sam. 16:8-12) Early in his life an event of utmost importance occurred. King Saul had been rejected by the Lord, and Samuel was instructed to go and anoint one of the sons of Jesse king. Seven passed before Samuel, but the Lord gave him no sign to anoint any of them. Upon questioning Jesse, Samuel learned of the existence of yet another son, the youngest, who was out watching over his father's flocks With the appearance of the ruddy, good-looking youth came the command of the Lord to his prophet: "Arise, anoint him: for this is he." There, within the family circle, David was anointed as Jehovah's king-elect of Israel.

This event led to developments disclosing David as an accomplished musician. Jehovah made valid this anointing by putting his spirit upon David from that day forward, and, further strengthening the position of the shepherd lad, withdrew His spirit from unfaithful King Saul. Saul became a prey to the demons, and fell victim to moroseness and dark moods and tantrums. His counselors advised: "Seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand. and thou shalt be well." Saul acquiesced. Apparently Davil's skill on the harp was well known, for one of Saul's servants immediately suggested him. He was brought, and when Saul was plunged into depressing spells of moodiness, "David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." —1 Sam. 16:13-23.

This development, in its turn, brought to light that David was not only a shepherd and musician, but also a valiant man of war, though yet young in years. When Saul's servant recommended the son of Jesse he revealed that in addition to David's being "cunning in playing" he was also a "mighty valiant man, and a man of war". Apparently King Saul recognized these qualities, too, because he made David his armor-bearer. After this it seems that David divided his time between shepherding and service under King Saul. But he was soon to perform an exploit of deliverance that was to throw him into the limelight before all Israel, establish him as the foremost warrior of that nation, and cause Saul to permanently retain him in the king's service.—1 Sam. 18:2.

The mighty act is one of the best-known stories of the Bible, and certainly one of the first to come to mind with the mention of David. The dramatic scene has its setting a few miles to the south and west of Jerusalem, in the valley of Elah. On one mountainside is encamped the armies of Israel. Set in battle array across the valley and on another mountainside is a Philistine fighting force. Up and down in this valley, morning and evening, for forty days, that horrible monstrosity Goliath had tramped and bellowed out his defiance of Israel and its God, Jehovah. Then David came from tending his father's flocks to bring refreshment to his brothers, who were in Saul's army. He heard the blaspheming heathen giant, and a burning indignation rose within him, and he expressed it openly. Eliab, his eldest brother, who was cowed by the demon-inspired Goliath, took issue with the young brother he had seen anointed as Jehovah's king-elect. He slurred his occupation as a shepherd, belittling that as menial service and that such should not meddle in matters of war. David turned his back upon his brother. The account of how he eventually, after rejecting the offer of armor and battle equipment, went forth and slew the lumbering bully in the valley with one deadly throw of his sling has been rehearsed thousands of times. —1 Samuel, chapter 17.

As a shepherd he had slain a lion and a bear in defense of the sheep under his care; but now his life as a shepherd drew to a close, and his activity in warfare now reached beyond defending grazing flocks. His military missions under King Saul were invariably blessed with victory by Jehovah God, and his fame as a fighter spread rapidly, and was even put to song. Strange though it may sound, it was his success, and the song-praising recognition thereof, that plunged David into the life of a hunted outlaw in Israel "It came to pass as they came, when David was returned from the slaughter of the Philistines [*margin*], that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward" —1 Sam. 18:5-9.

The very next day Saul sought to slay David as he played his harp for the king. Thereafter he maneuvered David into positions of greatest danger, hoping to hear tidings of his death at the hands of the Philistines He used his daughter as bait on one occasion to lure the ever-victorious warrior to his doom, but only disappointment met Saul's efforts. But as galling as David's growing reputation for wisdom and fighting prowess was to Saul, yet in his heart he knew that Jehovah God was with the son of Jesse and that he himself had lost the Lord's spirit and favor. Notwithstanding, the hot flames of resentment burned ever more fiercely in the jealous bosom of King Saul.—1 Sam. 18:10-30.

The time came when Saul abandoned all attempt to slay David on the sly. He openly sent messengers to David's house to slay him. The killers were eluded and David

escaped into the darkness of night. From this time onward till the death of Saul David was an outlaw in the land of Israel. Try as he did, the Israelite king was never able to trap the outdoors-wise Bethlehemite. Doubtless David profited much by his early training in the open spaces as a shepherd, and now he drew upon this experience in the preservation of his life. He was not without friends, even in his outlawed state. There was Jonathan, the king's own son, his staunchest friend. (1 Sam. 18:1; 20:16, 17; 23:16-18) Also, men by the hundreds rallied to his side at the cave Adullam, and on occasion he was befriended by the prophet Samuel and the priest Ahimelech.—1 Sam. 19:18; 22:1, 2; 21:1-6.

Though an outlaw in wicked King Saul's sight, David did not live outside God's law. He did not wildly let go Godly restraint and become a law unto himself. Twice he had opportunity to slay Saul, but Theocratically he refused to touch the one Jehovah had at one time anointed as king over Israel. David, who had suffered grievous wrong at Saul's hand, and not just he alone but his parents' safety being also endangered (1 Sam. 22:3), was content to abide lawfully by Jehovah's rule: "To me [Jehovah] belongeth vengeance, and recompence." (Deut. 32:35) Also showing his law-abidingness so far as Jehovah's Theocratic ordinances are concerned, David wrote these words: "The mouth of a righteous man softly uttereth wisdom, and his tongue speaketh justice: the law of his God is in his heart, his steps shall not swerve. The lawless man lieth in wait for the just, and seeketh to put him to death: . . . there is a hereafter for the man of peace; but transgressors are to be destroyed together, the hereafter of lawless men is to be cut off. But the deliverance of the righteous is from Jehovah, . . . he will deliver them from the lawless and will save them."—Ps. 37:30-40, *Roth.;* 2 Sam. 22:21-25.

Saul was the lawless one, and he will have no hereafter. But David is mentioned with approval many times in God's Word, and his name appears in the eleventh chapter of Hebrews. His hereafter is assured as one of the princes of Jehovah's "new earth". Hence it must be that David 'had the law of God in his heart' and was no outlaw in the sight of the great Law-giver, Jehovah God. It was only Saul's unrighteous and lawless persecution that drove David into what appeared to be outlawry. With this clear view of matters, then, it is understandable how Jehovah could with propriety cause David to succeed Saul on the throne of the nation of Israel.

FIELD EXPERIENCES

A QUOTA WORKER (BRITAIN)

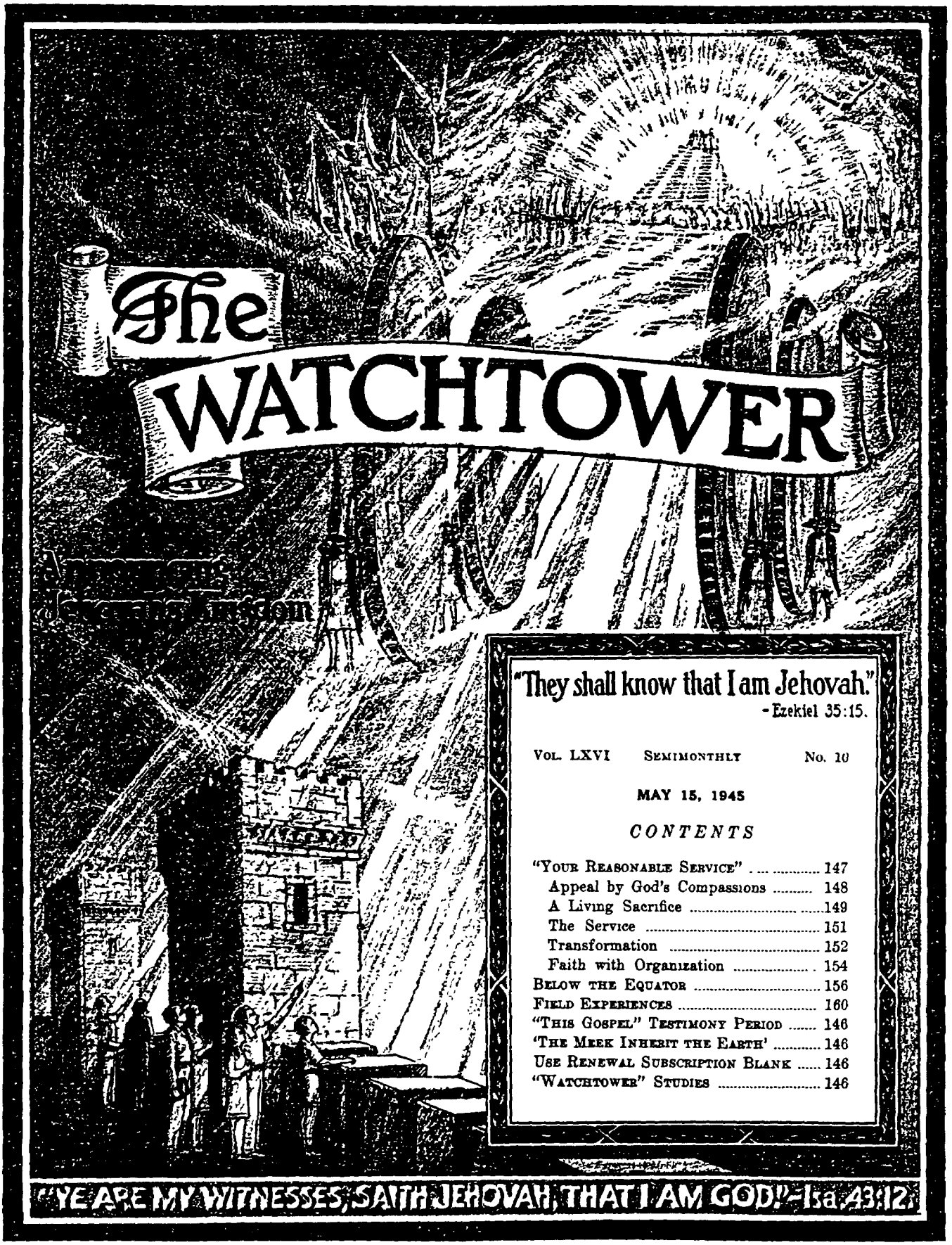
"One of our company publishers, a sister who conducts a large number of book studies and works about 100 hours a month (she set a quota for herself of 1,000 hours for the year, and has an opposed husband and a home and daughter to look after), has been conducting a study in the book *Children* for some time with a lady. This lady's husband did not take any interest, but said: 'My wife is *not* going to be a Jehovah's witness!' Anyway, the sister continued with the weekly studies, and one Monday took along a phonograph and recordings. The man was in and suggested that he 'swap' records with her, evidently thinking our records were variety or jazz! That night he put one on for curiosity, and found it of interest. He wanted to know more, so the sister arranged a *New World* book study with him for Thursdays after the service meeting. The result is that the gentleman and his wife came to the *Watchtower* studies and he started answering questions. Then they went out on the pavement and placed several booklets, more than the rest of us did, put together. Then out on house-to-house work; and did he enjoy it! Jehovah blessed him, too. Well, he gave his first Theocratic ministry talk on 'Elijah', and it was fine; and, today, after his twelfth study with the sister, he says they are going to sell their house and, at such time as he knows sufficiently, intends to take up pioneer work."

"A FEW MONTHS AGO (WESTERN AUSTRALIA)

a blind girl came to live next door. She proved to be quite interested, so I used to invite her in, and we went through a model study together. We have since made considerable progress in *'The Truth Shall Make You Free'*. Owing to the girl's inability to read ordinary print, we adopted a modified system of study. The question is asked first, after which the paragraph is read, and then the question is asked again. She is then able to answer every question. Wishing to do more in the way of study, she has copied out a part of the study in Braille, and has invited a number of friends to study with her. There were eight in attendance last week. The girl conducted the study herself, allotting the scriptures to be read, and reading each paragraph of the study herself aloud from her Braille copy."—Pioneer.

THEOCRATIC TACTFULNESS (SOUTH AFRICA)

"The lady having read the Testimony card, I began to witness to her and was invited in. Good interest was created, but as soon as she saw the name 'Rutherford' she said, 'Oh, no! I cannot have these. We are forever warned against these books.' I immediately put the books away and added, 'Of course, you believe the Bible, don't you?' 'Indeed I do.' To forestall further prejudice I did not take out my Bible, but called for hers. My question as to whether she believed in 'immortality of the soul' having been answered affirmatively, I asked her to look up various scriptures. Very soon she was asking to make a note of them. 'Trinity' and 'baptism' were touched on. Now came the request: 'Bring out those books, please.' She took *Kinders* [*Children*] and several booklets. By arrangement I went back after a week. A book study was begun then and there. Since then, three months ago, she has been studying diligently and has increased amazingly in knowledge. She asks most intelligent questions. She has taken her stand for The Theocracy and witnesses to all and sundry, distributing a number of *Kinders*, so much so that a number of her children are quite against her. One of the 'principal of the flock' has made Herculean efforts to get her back into the church, but each time this 'elder' had a very hot reception. I expect she will be out in the field service soon and she wants to be immersed at the next Assembly."



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

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The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
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OFFICERS
N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"THIS GOSPEL" TESTIMONY PERIOD

"This Gospel" Testimony Period is scheduled to occupy the entire month of June. We are blessed of the Lord to have just the literature that sets out "this gospel" of the Kingdom's establishment, and the arrangement is to offer such gospel in print during the Testimony, namely, *"The Kingdom Is at Hand"* together with the new booklet *'The Meek Inherit the Earth'*. The contribution to be accepted for this combination is 25c. The advantage of having this literature for distribution from house to house makes it easy for any *Watchtower* reader to engage with all Kingdom announcers in the preaching of "this gospel of the Kingdom" in obedience to Christ's command. (Matthew 24:14) We therefore invite all those desirous to notify us and we shall refer them to the most convenient organized group with whom they can enjoy the thrill and blessing of proclaiming this gospel. Every one engaging in this work, whether many hours or few, should make report thereof on the regular provided form.

'THE MEEK INHERIT THE EARTH'

Strange seems that proclamation of Christ Jesus in the light of present-day world events, when many nations war over control of the earth's surface. Nevertheless, the new 32-page booklet of that name shows convincingly how that very thing is in process of accomplishment. As the absorbing theme unfolds the meek ones are identified, and Scripture proof shows how cruel oppressors and land-grabbers will be removed from this earthly ball and its land areas will be equitably distributed among the surviving meek of the earth, to be beautified and populated by them under Jehovah's direction. This thrilling and heart-warming theme of *'The Meek Inherit the Earth'* is well captured and artistically portrayed by the booklet's front-cover design. We invite you to get your personal copy of this newly released booklet now and to study it carefully. It is available on a 5c contribution.

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The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

"WATCHTOWER" STUDIES

Week of June 17: "Your Reasonable Service," ¶ 1-21 inclusive, *The Watchtower* May 15, 1945.

Week of June 24: "Your Reasonable Service," ¶ 22-42 inclusive, *The Watchtower* May 15, 1945.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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"YOUR REASONABLE SERVICE"

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."—Rom. 12:1, Am. Stan. Ver.

JEHOVAH takes a course different from what this world does. He has never conformed himself to this world; and the fact that the end of the world is at hand is evidence that he never will. The world has chosen to differ from him and his ways. Rather than force it to configure itself to his way, he destroys it as his willful, unreformable opposer. The ruling powers of this world strive for a uniformity of the citizens and try by systems of regimentation to compel all to conform to the man-made standards and patterns. Jehovah God, whose ways are heaven-high above those of men, has almighty power and is the rightful Sovereign over all things, and yet he does not force or coerce any creature to take up and carry on His service. Knowing that those who are forced can not be held with integrity in an unwilling service, he looks for voluntary obedience and service. He rouses the spirit of willingness within those who undertake to serve him. No selfish bribes are held out to induce creatures to any unrighteousness, but he draws willing ones into his righteous service by expressing love toward them. As it is written regarding Him: "Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."—Jer. 31:3, *Am. Stan. Ver.*

[2] From first to last Jehovah God has shown his loving-kindness in order to recover sincere men from the service of unrighteousness which leads to destruction. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:7, 8) All facts considered, all men, of whatever race, nationality or color, are sinners; and since God's loving-kindness is in all cases extended toward sinners against him, his loving-kindness toward such is a great pouring out of compassion upon them. It is more than mere pity; for mere pity may be combined with scorn and contempt toward the pitied ones as being weak or inferior. It is *compassion;* for compassion combines tenderness that takes hold, as it were, of the bowels and causes them to quiver with emotion. Only such tenderness could move the Most High God to give his Son to the death in behalf of humankind. The gift of the Son expressed the tender regard of the Supreme Giver, because it was his only begotten and most beloved Son.

[3] Amid great national suffering a man of the nation of Israel said: "It is of Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness." (Lam. 3:22, 23, *Am. Stan. Ver.*) The Lord God displayed loving-kindness to the limit toward the nation of Israel, particularly because of their faithful and devoted forefathers, Abraham, Isaac and Jacob (or Israel). And as these men of old were servants and witnesses of Jehovah God, his loving-kindness in such an extreme measure to natural Israel was primarily for his own name's sake. His name can not be held as tarnished by any act of unfaithfulness toward his covenant with these loyal forefathers of the nation of Israel. His covenant as stated and restated to these patriarchs was: "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:14) Out of his loving-kindness he will not let that expressed covenant to them fail because of the national failure of Israel, Abraham's natural descendants. God keeps the covenant intact by a marvelous provision which shows his mercies and the depth of the riches both of his wisdom and knowledge.

[4] After the nation of Israel rejected God's beloved Son and delivered the Son over to death on the tree Jehovah God broke the natural Israelites off from relationship with him, just as dead, unfruitful branches are broken off from an olive tree in Palestine. But his tender mercy was manifested toward

1. How does Jehovah differ from the world in procuring the service of others, and why?
2. What, therefore, has Jehovah ever shown to recover men from unrighteous service? and why is it more than mere pity?
3. What did Jehovah display to the limit to the nation of Israel, and because of what covenant?
4. How and why did Jehovah show riches of grace upon an elect remnant of Israel?

such individuals of the nation as pleased him by showing the faith of Abraham, Isaac and Jacob. This remnant of faithful ones he left remain in Theocratic relationship with him, as branches in the symbolic olive tree, to partake of the rich sap of the olive root. This select remnant from natural Israel were therefore properly called an "election of grace", as an elect few upon whom Jehovah expressed his favor and mercy despite what the nation did. Upon these, in fact, he showed the all-surpassing riches of grace in that he made them joint-heirs with the true Seed of Abraham, Christ Jesus his beloved Son.

5 Furthermore, in order to vindicate his word that the seed of Abraham should be as the stars of heaven and as the sands of the seashore for multitude, Jehovah added to that remnant of Jewish believers by engrafting consecrated believers from among the non-Jews, or Gentiles, into the Theocratic organization, the symbolic olive tree. This makes up for the vacancy created by the failure of natural Israel and fills up Jehovah's royal family of heaven to the complete number that only God could count and predestinate. Such action toward Gentiles, who were not the natural seed of Abraham and hence not in covenant relation with Jehovah, was a most unusual and unexpected display of God's mercy. His compassion as expressed in this latter way was so surpassing all human conception that it especially caused the self-righteous natural Israelites to become offended. Though desiring mercy themselves from God, their religious self-righteousness did not let them be merciful to others; and they pushed back even God's mercy to themselves. But those who were merciful obtained God's mercy and continued therein.

APPEAL BY GOD'S COMPASSIONS

6 The apostle Paul called attention to this merciful dealing of God toward both natural Jews and Gentiles, in chapter eleven of his letter to the Romans. Then he used it as the foundation for a mightily moving appeal to God's consecrated people for some action by them in response. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) This is no appeal to unbelieving Jews and Gentiles to make a consecration of themselves to God to do His will. It is an exhortation to Paul's brethren in the Lord, that is, brethren by relationship to God through Christ Jesus. It is therefore to those who were consecrated to God as fully as Paul was: "to all that be in Rome, beloved of God, called to be saints." (Rom. 1:7) They were of the same "household of faith" as Paul was, and were "branches" in the Theocratic "olive tree", just as Paul himself was. Some were like "natural branches", because drawn from among Jews; and others were like branches grafted on from a wild olive tree, because drawn from among the Gentiles. But all were now brethren in Christ, in whom no racial or national distinctions exist. And because Paul was a special apostle of Christ to the Gentiles, therefore he felt it all the more his responsibility to write to this congregation at the Gentile city of Rome, capital of the Caesars.

7 All such consecrated servants and brethren in Christ have received of God's tender compassions; and these should be stirred to proper action because thereof. Paul being one of the twelve apostles of the Lamb, and hence one of the visible governing body of all of God's congregations on earth, he was one qualified to give this exhortation and appeal. It was the same as God speaking through his Theocratic organization to those on earth receiving his mercy.

8 Elsewhere in his epistle the apostle appeals to his brethren beseeching them unto a desired course of conduct. (Rom. 15:30; 16:17) But here his appeal is based upon the tender mercies of Jehovah, as Paul has just described them in such a revealing manner. God's all-excelling mercy having been extended to them, they should take advantage of the opportunity and privilege it opened up to them. Hence out of the fullness of his heart Paul says to his brethren in the Theocratic organization: "I beseech you therefore, brethren, through the compassions of God." (*Rotherham*) If the unmerited goodness of God could not stir up a creature to due and fitting action in return, then such creature must be callous and hardened indeed.

9 There is here no threatening, nor pressure of coercion or forcing, but only the power of drawing by means of the expressed compassions of God, compassion first to the natural Jews and compassion thereafter to the Gentiles. Unless these compassions enkindled love in the one toward whom expressed, and he felt moved to show his appreciation to God, then he would not be a willing servant of God and be bound to him with unbreakable ties. He would be doing despite to the grace and mercy of God; and, as far as the creature is concerned, the divine mercy would have failed of its proper effect. It would be in vain, wasted. The appeal not to do this was implicit in Paul's words here; just as he actually expressed it to his brethren at Corinth, saying: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain"; that

5 How did Jehovah then cause the seed of Abraham to become like the stars and sands? and how did this mercy affect the Israelites?
6. As a basis for what did Paul use such mercies of God? and to whom is Romans 12:1 really addressed?

7 Why was a response proper? and why was Paul qualified to appeal for it?
8, 9. Why did the apostle appeal by the compassions of God? and in what instances would the divine mercy be wasted?

is, "not to accept the favor of God and then waste it."—2 Cor. 6:1; *Goodspeed.*

[10] No creature should presume upon God's compassion and mercies. True, the psalmist does say: "The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all: and his tender mercies are over all his works." But the psalmist shows the proper effect of such tender mercies to God's works when he adds: "All thy works shall praise thee, O LORD; and thy saints [thy men of loving-kindness] shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." (Ps. 145:8-11) It is the faithful ones to whom God's mercies are continued, for the faithful are the ones that show appreciation of the divine mercies by living up to their privileges and striving to walk worthy of God's loving-kindness to them. Those who forget God's consideration for them over and above what his perfect justice requires, and who grow indifferent and careless and without any urge to serve and please him, will not be kept in his mercy.

[11] No better example is there of this than in the nation of Israel itself. Since the days of their exodus from the land of Egypt they had repeatedly forsaken Jehovah and his worship and had acted with despite toward his graciousness. By the exercise of great mercy and longsuffering he had shown them compassion and restored them to freedom from their enemies and back into his divine favor. Finally, however, they committed their most serious offense, against the very Son of God himself; and the special mercy of Jehovah God to their nation ceased. It was continued only to the remnant of them that appreciated God's mercy and truth through his Son and who declined to conform themselves to the disobedient nation of Israel. Therefore the goodness of God turned to the Gentiles, "which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Pet. 2:10) Let us therefore attend closely to what the apostle exhorts us to do by his appeal to us by the tender compassions of Jehovah God.

A LIVING SACRIFICE

[12] What is it that this member of the governing body of God's congregation beseeches his brethren to do? This: "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." These brethren had already dedicated themselves to God in full consecration and had been justified through Christ's blood. There was now no condemnation to them, because they were in Christ Jesus as members of "his body". Also God, by his spirit or active force, testified to them that they were in line for the Kingdom as heirs of God and joint-heirs with Christ Jesus. As members of his body, they were "branches" in the trunk or stem of the Theocratic "olive tree". (Rom. 5:1, 9; 8:1, 16, 17) Hence Paul warns them: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, IF THOU CONTINUE IN HIS GOODNESS: OTHERWISE THOU ALSO SHALT BE CUT OFF." The divine mercy will be discontinued to the unfruitful ones. (Rom. 11:22) What the apostle here appeals for, then, must be for his brethren to carry out their consecration to God, and to do so in a practical, active way. How shall this be done? By presenting their bodies a living sacrifice that will be holy and acceptable.

[13] This means that one's body must be considered as alive to God. The body has certain members, such as hands, feet, ears, eyes, lips and tongue; and all these should be put to use in God's active work. The body is also possessed of certain faculties, such as the *mind* for gathering information; and *reason* for studying over the information thus gathered from the Word of God and coming to right conclusions as to it and its meaning; and *memory,* to remember the Word of God and all his dealings and acts in fulfillment of his Word; and a *heart,* to appreciate God and all that he is and does and to be moved thereby to worship, obey and serve him; and *strength* or *power,* with which to do God's will joyfully and heartily. A dead sacrifice would be incapable of using such faculties and powers and members of the body to the praise of God. The presenting of such a sacrifice alive to God is very different from the course of those who think to hold off from consecrating themselves to God until they are old and the body is half dead and they have little or nothing that they can use energetically in bearing the fruits of God's kingdom.

[14] The thought in the apostle's word is not to present or deliver ourselves over to the enemies' hands to be slaughtered as so-called "martyrs" and thereby be put out of action on the earth. It is true that, in chapter eight of Romans, the apostle says: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Rom. 8:35, 36) However, our sacrifice is not accomplished by what God permits the enemies to do to us. The hardships, persecutions and sufferings are merely incidental to our presenting our bodies as a living sacrifice. These things merely put a test on our in-

10. Who are and who are not continued in God's mercy, and why?
11 In what nation can we find a good example of the foregoing, and why so?
12 In consideration of those to whom he wrote, for what, then, does the apostle Paul appeal, in effect?
13. What distinguishes a "living" sacrifice from a dead one?
14. To whom is the sacrifice presented? why are hardships permitted in connection therewith? and who supervises the sacrificing?

tegrity toward God and prove our faithfulness to him in carrying out our consecration to do his will. Death, whether by violence at the enemies' hands or peacefully in God's service, brings, of course, the living sacrifice to a close. But in no case is the enemy the sacrificing priest to offer the sacrifice, either living or dead, up to God. Christ Jesus, God's great High Priest, is the divinely appointed One that supervises the living sacrifice, directing how it shall spend and be spent in the service of God. And Jesus' exhortation to those who are the "branches" in the symbolic olive tree is: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

[15] Paul's exhortation makes it very plain that simply making a consecration to God is not all there is to it; but that after one consecrates such one must set himself to do God's will and must busy himself about doing it. The living sacrifice must be holy and acceptable to God, who has shown mercy for this very purpose. That means that the body which is presented for God's use must be set apart or consecrated, and all its members, faculties and powers must accordingly be put to work doing the good pleasure of God. It must do the things that are acceptable to God, and all this must be done through the High Priest Christ Jesus, by whose blood comes our justification with God. Christ's human sacrifice accomplishes the ransoming and redeeming of those who believe in him; but the sacrifice of his footstep followers does not accomplish any such redemption. The purpose of their living sacrifice is to show forth God's praise in their mortal bodies by telling others of his name and by proclaiming his Kingdom, which shall rule for mankind's blessing, and by helping the brethren and others of good-will to do what is pleasing to the Lord God. The doing of these things is spiritual activity; and this is the "spiritual sacrifice" of which the apostle Peter speaks, saying to the "branches" in Christ Jesus: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."—1 Pet. 2:5, 9.

[16] The apostle Paul backs up this understanding of how the living sacrifice is presented and carried out, by adding some special, explanatory words. He says: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Mark that the presenting of the living sacrifice is the "reasonable service", that is, the service of God; and such service of sacrifice must continue as long as those making the presentation are alive in the flesh on earth. The word that Paul wrote in his epistle and which is translated "reasonable" is the Greek word *logikós*, it being drawn from the root word *lógos*. Aside from its basic meaning, *word*, this Greek word *logos* came to have a variety of meanings, namely, *a saying, speech, an account, reason*, etc. It is the term used at John 1:1, which says: "In the beginning was the *Word*, and the *Word* was with God."

[17] Hence the word *logikós* is variously translated in English. Peter, also writing in Greek, used *logikós* at 1 Peter 2:2; and there it has been translated by the expression "of the word". The verse reads: "As newborn babes, desire the sincere milk *of the word* [*logikós*], that ye may grow thereby." Those spiritual babes would, of course, thrive on the simple, easily-grasped truths of God's Word as nourishment. Hence one translator speaks of it as "pure *spiritual* milk". (*Goodspeed*) The term could also mean "according to reason". Hence in Paul's exhortation at Romans 12:1 the *King James Version* and *Douay Version* speak of the service as "your *reasonable* service". Other translators render it as "your *spiritual* worship" (*Am. Stan. Ver.*, margin); "your *rational* divine service" (*Rotherham*); "a *spiritual* mode of worship" (*Weymouth*); and, "your *rational* worship."—*20th Century*.

[18] Rightfully God's service would be reasonable, for God is reasonable; and his service is performed by intelligent, reasoning creatures. It is written: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7) Such service must also be according to the Word of God; and God's Word is reasonable. It must include a serving or holding forth of God's Word of life to others. Therefore it could not mean a trying to serve God according to religion; for religion is not according to his Word and it confuses and annuls his Word. Religion is according to the philosophies, traditions, and precepts of men under the influence of unclean demons. Religion is most unreasonable. That fact hardly needs to be shown by any discussion of its unscriptural doctrines of a "triune God"; a fiery "purgatory" and "hell-fire"; the "immortality of the human soul"; the literal destruction of our earthly globe and all the starry heavens in literal fire; the offering of prayers and sacrifices for dead ones, supposedly in "purgatory" torments, by making money contributions; the transforming of a wafer of bread and a goblet of wine into literal flesh and blood of Christ; etc. Any

15. (a) How, then, is the body presented as a living sacrifice, holy, acceptable to God? (b) What is the purpose of such, and what kind of sacrifice is such called?

16. What does Paul call such presentation of sacrifice? and from what is the adjective which he uses drawn?

17. How does Peter use that word "logikós"? and how do various translators render it?

18. Why and how is God's service "reasonable" or "rational"?

living sacrifice presented according to religion could never be acceptable to God.

[19] Religion has disguised itself as Christianity and has brought great reproach upon God's name and has hindered his reasonable service. To clear out all religion from among his consecrated people, Christ Jesus came to the spiritual temple of God in 1918 and began judgment at the house of God. And the prophecy which Paul had just quoted said: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:26) The prophet Malachi foretold of Christ's coming to the temple in 1918 and of the purification work among God's people that would follow such coming; and Malachi's prophecy also foretells the result of such cleansing of God's devoted people from religion and its sins, saying: "Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years."—Mal. 3:4, *Am. Stan. Ver.*

THE SERVICE

[20] Since then, Jehovah's consecrated servants have endeavored to render their reasonable service to God. Such service is worship of God, and is according to his inspired, infallible Word. Clearing away religious doctrines and traditions, Jehovah by his King at the temple has made his Word reasonable and understandable to his faithful worshipers and servants. He has unlocked the meaning of the prophecies concerning this day of Jehovah as such prophecies have come to fulfillment. Such fulfilled prophecies cast light upon the service that his servants must render at this momentous time, in order to be an acceptable living sacrifice unto Him.

[21] For a time, due to the pressures of religious-political authorities who used World War I as a pretext for interfering with them, Jehovah's servants slacked their hand in his service and came under his displeasure. But by the judgments revealed by the Lord at his temple, the faithful remnant had their eyes opened to the cause of his displeasure. So they looked to him and prayed to him to revive them in his service. He did so; and as they renewed their efforts to present their living sacrifice to Jehovah God in service according to his Word they experienced the passing of his anger and their reinstatement in his Kingdom service. They saw that the prophecy of Isaiah 12:1-6 had been fulfilled to them, which prophecy indicated to them also an important part of their "reasonable service" to God, namely: "And in that day thou shalt say, I will give thanks unto thee, O Jehovah; for though thou wast angry with me, thine anger is turned away, and thou comfortest me. . . . And in that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto Jehovah; for he hath done excellent things: let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion."—*Am. Stan. Ver.*

[22] It is clear from this prophecy that those rendering God's reasonable service must be witnesses of Jehovah in all the earth. And now, at this time of restoration of them to his favor and of the reconstruction of his worship in the earth, the privilege of being one of Jehovah's witnesses is especially enriched. Why? Because Jehovah took to himself his great power in 1914 and began to reign, despite the anger of the nations of earth who became embroiled in World War I. That meant that he began to reign as Universal Sovereign. The time had come for him to vindicate his own universal domination by bringing the Gentile times of domination on earth to a close and beginning to exercise his invincible power toward this earth. In expression of his universal domination he put his Son Christ Jesus upon the throne alongside Him. Jehovah conferred authority as co-regent upon him and sent the rod of his power out of Zion and commanded Christ Jesus to rule in the midst of his enemies. The first authoritative act of Jehovah's newly installed King was to cast Satan the Devil and all his demon hosts down from heaven to earth. In full accord with the facts, therefore, the shout rang throughout the ranks of the holy angels of heaven: "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down."—Rev. 12:1-10, *Am. Stan. Ver.*

[23] The remnant of Jehovah's witnesses had these facts revealed to them through the interpretations by Jehovah's King at the temple, and they caught up the Kingdom message of the heavenly hosts. The King at the temple revealed to them that his long-quiescent prophecy concerning the end of the world was undergoing fulfillment since 1914. Hence his prophetic command at Matthew 24:14 indicated to them now their course of "reasonable service" to God thenceforth, namely, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This proclamation of the Kingdom as having come and been established must therefore be fearlessly and vigorously conducted in all nations down to the violent end of this world organization at the battle of Armageddon. The faithful remnant were deeply moved by Jehovah's great mercy displayed to them

19 What action was taken to clear out religion from among the consecrated? and what does the prophecy say as to the result thereof?
20. Since then, what have God's consecrated servants rendered to him? and how has he positively helped their intelligence to that end?
21. How was the remnant revived in God's service? and what fulfilled prophecy thereon showed them an important part of such service?
22. What, therefore, must those rendering reasonable service be? and by what events since 1914 has this service been enriched?
23. What foretold witness did Jehovah reveal must now be accomplished? and how did the remnant respond in harmony with Romans 12:1?

in such richness to make them the ambassadors of the established Kingdom of Jehovah by his Christ, and they responded. They presented their bodies unitedly as a living sacrifice. They did so by putting to active use all their bodily members and all their physical and mental faculties in order to perform the reasonable service of preaching "this gospel of the kingdom" to all the inhabited earth. They continue proceeding to do so according to organization instructions, because, to render this united Kingdom witness as an organized body, they must have organization instructions.

[24] These instructions must be according to Jehovah's Theocratic Word. This agrees with the fact that the exhortation and appeal at Romans 12:1 came through the apostle Paul, who was one of the visible governing body of Jehovah's Theocratic organization. His words are therefore organization instructions. Paul's endeavor in giving such instructions concerning "reasonable service" was to cooperate with the brethren and help them to make an acceptable sacrificial offering to God. What Paul could add thereto in the way of counsel, instruction and active aid would serve to complete this living sacrificial offering of all Gentile believers. The apostle thus expresses himself later on in his epistle, at Romans 15:14-16, saying: "I am convinced that you are already full of goodness of heart, endowed with perfect knowledge, and well qualified to instruct one another. But, just to refresh your memories, I have written you pretty boldly on some points, because of the favor God has shown me in making me a minister [*leitourgós*, or a public servant] of Christ Jesus among the heathen [Gentiles], to act as a priest of God's good news, to see that the heathen [Gentiles] are an acceptable sacrifice, consecrated by the holy spirit."—*Goodspeed.*

[25] In preaching as an apostle to the Gentiles in many nations Paul was fulfilling his commission as a "public servant" of Jesus Christ. In preaching to them the good news about the Kingdom and showing them the door open into it, he was serving as a priest (*hierourgein*), or performing a sacred office, or doing a holy work, in order that there might be an offering of a living sacrifice to God from among the Gentiles. Thus such believing, consecrated Gentiles, partakers of the holy spirit, came in line with the apostle Paul to be of the "holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ".—1 Pet. 2:5, 9.

[26] The apostle Paul considered this aid to his brethren a joyful privilege. To quote his words to the consecrated brethren at Philippi, who were presenting their bodies a living sacrifice: "Be blameless and inoffensive, irreproachable children of God, in the midst of a crooked and misguided generation, among whom you appear as luminaries in the world; exhibiting the Word of life; for my exultation in the day of Christ, that I did not run in vain, nor labored in vain. But even if I be poured a libation on the sacrifice and public service [*leitourgía*] of your faith, I am glad, and rejoice with you all." (Phil. 2:15-17, *Emphatic Diaglott*) Paul here called to mind the pouring of a libation or drink offering of wine upon the sacrifices at God's temple at Jerusalem according to His law through Moses. (2 Chron. 29:35; Num. 15:5, 7, 10; Lev. 23:18; Ex. 29:40, 41) For the benefit of what it might impart to the offering up of his fellow sacrificers to God, the apostle was gladly willing to expend himself, just as a drink offering of wine is poured out over the sacrifice to be burned on the altar. Said he to Timothy: "I am a drink-offering already being poured out; and the time for my departure is close at hand."—2 Tim. 4:6, *Weymouth; Diaglott.*

[27] In his unselfish course of spending himself in order to help his brethren to present their bodies a living sacrifice in God's service, this faithful imitator of Christ Jesus is an example to the remnant of Jehovah's witnesses now. These should likewise lovingly help their brethren to carry out their consecration to God. And as for our earthly companions, "the men of good will," who are the Lord's "other sheep", while these are not called to this same sacrificial course, nevertheless they have consecrated themselves wholly to God. Hence it is the privilege and obligation of the remnant to aid these beloved "other sheep" to render their proper service to God according to his Word.

TRANSFORMATION

[28] In order that a "reasonable service" or "rational worship" may be rendered to God, the apostle next writes what is absolutely necessary during "this present evil world". We read: "And be not conformed to this world [*aion*, Greek]: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2) In referring to the world Paul used the word *aion*. Here again is a usage of this word where it could not mean simply a "period of time", such as an age is; for persons cannot conform or configure themselves to a period of time. While living in a period of time, we cannot be delivered or taken out of that period of time before it ends, but we can be delivered from an organization

24. (a) What kind of instructions are the words at Romans 12:1, and why? (b) What was Paul's endeavor in so instructing, as stated by himself at Romans 15:14-16?

25. How was Paul acting as a public servant and as a priest? and with what effect to his brethren?

26 As expressed to the Philippians and to Timothy, how did Paul view such a joyful service in behalf of the brethren?

27. To whom is Paul thus an example? and in whose behalf?

28. (a) To what does Paul tell us not to be conformed, and what is the meaning of the word he there uses? (b) Why cannot those receiving God's compassions be part thereof?

existent during that time and we can be made free from the customs, traditions, practices, and obligations of that organization. (Gal. 1:4) We are living in the same world as the apostle Paul did, that is, in the midst of the same organization of things, because the "god of this world" is still Satan the Devil. (2 Cor. 4:4) However, the ones to whom God has shown his compassions, redeeming them by the blood of Christ and bringing them into his reasonable service, cannot be of this world; for this world serves its god, Satan the Devil, and not Jehovah God. Neither can both masters be served at the same time, compromisingly: "Ye cannot serve God and mammon." (Matt. 6:24) God wants only whole service.

[29] To be "conformed to this world" means to serve it and to copy its ways, its ambitions, its pride and self-righteousness, its objectives, its ease or pursuit of excitement and pleasure, and its religion. Consider, momentarily, the world in which the Christians lived at close range there in ancient Rome, and to which the apostle exhorted them not to configure themselves. The Latin historian Tacitus, born in Emperor Nero's day, refers to Rome as "the city of Rome, the common sink into which everything infamous and abominable flows like a torrent from all quarters of the world".

[30] At the time of Paul's epistle to the Romans Nero was emperor of the vast Roman Empire. A form of worship of the Roman state was enforced by the deification of the emperor, to whose statue incense was required to be burned. Nero's immediate predecessor, Emperor Claudius, was thus deified and worshiped. But Rome tolerated all religions, except the Jews', at that time; and hence all manner of religions were imported into the city and were practiced by many devotees high and low for the novelty of the thing. They bowed to images of corruptible man, and of birds, and of four-footed beasts, and creeping things, thus worshiping the creature instead of the Creator. In connection with such practice of religion they delivered themselves over to all manner of uncleanness; women turning themselves over to the temples of religion in order for their bodies to be used to bring hire to the priests; men and women practicing gross fornication; and men and boys committing sexual abuses and sodomy among themselves. (Rom. 1:23-27) The philosophies of men ran rife throughout Rome, and there were the philosophic sects of the Epicureans, the Stoics, and the Cynics, and also of Pythagoras, who believed in the immortality of the human soul and also of the transmigration of souls.—Col. 2:8; Acts 17:18.

[31] Many were the opportunities for amusements and pleasure. There was the great Circus Maximus and other circuses in town. Aquatic events were run in the *naumachia* (sea-spectacle exhibition place). And there was the Amphitheater, where events more exciting and violent than the athletic sports of the circus were run off. There were also the theaters where tragedies and comedies were put on by the most famous of actors, besides musical entertainments with voice and instruments. Rome, too, had its "night life", during which many indulged in carousing, "rioting and drunkenness," in "chambering and wantonness", immorality and indecency, and in eating flesh that had been "sanctified" by first being offered to the demon gods. (Rom. 13:12, 13; 14:20-23; 1 Cor. 10:25-28) And there were the Roman festivals and holidays in honor of the various deities; particularly the Saturnalia, or feast of Saturn, December 17 to 23, inclusive, it being celebrated with dancing, the exchanging of gifts, the burning of candles, great boisterousness on the part of servants and slaves, the schools and the law courts being closed, and no wars being commenced. Over all this worldliness politics presided, being marked by great corruption. Rome ruled as mistress over the greatest of empires till then, being enlarged and maintained by hard military might, for the commercial benefits and self-enrichment that resulted therefrom.

[32] The world, of which Rome was then a part, continues till this day. It is still the same, even if more modernized in certain outward respects. Since the Lord's Word sounds the warning that in the last days perilous times would come, the organization instructions of the apostle Paul, not to be conformed to this world, are as applicable today as when Paul first wrote them. The attractions of this world, and inducements to worldliness, have been multiplied. And the Devil and his demons are on the alert to use them to the fullest extent, to turn the servant of God aside from his reasonable service or to lessen or interfere with our time for the spiritual service and worship. How can we escape being conformed to this world which is all round about us? The Lord's servant tells how.

[33] "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This is suitable organization-instruction for both the remnant and their earthly companions, the "other sheep". We cannot transform ourselves to become other creatures, but we can be transformed so that we do not conduct ourselves as this world does. To this end the mind

29 (a) What does it mean to be conformed to this world? (b) What does the historian Tacitus refer to Rome as being in that day?

30 As to worship and philosophy, what was the state of Rome at Paul's time of writing?

31. What were the city's opportunities for amusements and pleasure? and what was the political condition?

32. Why are these organization instructions of Paul as applicable today as in his own day?

33. How can we be transformed? and how is the renovation carried out by us?

must be renewed or renovated. The mind is that faculty of the person with which we gather information and come to an understanding. It is the faculty by which our disposition is set in a certain course, and our affections are guided, our intentions are directed, and our ambitions are fixed. Fundamentally, then, the mind of one that consecrates himself to God is renewed or renovated by fixing itself upon God's written Word and getting information from it and then seeking to understand such information.

[34] To have mental affection for God, his King and the Kingdom, we must gain knowledge, truthful testimony from God's Word, and not from religion, which is of this old world. By increasing our knowledge and understanding concerning God and his Theocratic Government, our love and affection for such increase. This transforms our ambitions, our aims and purposes, and our disposition. We become more Godlike and are conformed to the Son of God. This process is according to the command given at Colossians 3:9, 10 to those who are new creatures in Christ, namely: "Put off the old man with his deeds; and . . . put on the new man, which is renewed in knowledge after the image of him that created him." It is with the mind that we must serve God and his law, regardless of how imperfect be our flesh. (Rom. 7:25) To win, we must have the "mind of Christ". We must be fully persuaded in our own mind concerning what God's will is, and then follow out our disposition to do it. (1 Cor. 2:16; Rom. 14:5) To this end, continual and prayerful study of the Holy Scriptures is necessary, using all the helps that God provides through his organization to aid us to understand and apply these inspired Scriptures. Those who neglect study and instruction as to God's Word leave their minds open to be filled with the propaganda, religious ideas, and things of this world. What follows is a warping of their mind and its disposition, intents and affections.

[35] By the renewing of the mind we may "prove what is that good, and acceptable, and perfect will of God". That is, we come to a discernment and appreciation of what the reasonable service is that God requires of his devoted servants. "Christendom" has existed now from at least Constantine's time, sixteen hundred years ago; and in spite of all her religion taught since that time she has not transformed the people of "Christendom" from being configured to this old world. Their minds are filled with religion old and hoary, and in all those sixteen centuries they have not proved to themselves or to others what is God's good, acceptable and perfect will. Solely by letting go the traditions and philosophies of religion's leaders and by searching into the Word of God and then following its instructions and enlightenment do we ascertain and prove the divine will. Jehovah God, by Christ Jesus at the temple, interprets to his consecrated servants the sacred Scriptures and discloses to their mind and understanding the good, acceptable and perfect things which God has willed for them to do, and especially now at the end of the world.

[36] The results to us of doing such divine will certify or prove to us all the more that it is the right will of God. He has made his will plain to our minds through his Word, which shines daily with increasing brilliancy upon our understanding. His "good" will is for us to be no part of this old world in which we are, but to be undividedly for the kingdom of God. His "perfect" will is that his consecrated ones should bear witness to his name and preach "publicly and from house to house" the good news of his Theocratic Government, the Kingdom, to the end of this world. His "acceptable" will is that we keep our consecration vows, and hold fast our integrity toward him under the increasing opposition and persecution from Satan's world and thus be for a vindication of God's name.

FAITH WITH ORGANIZATION

[37] Having made certain what the divine will is, we must do it, with renewed mind. We must set ourselves to doing it, seeing our proper place in God's arrangement, and having faith that God will back us up in doing it. We must unitedly do God's will, for it is the same for all his people, namely, to bear testimony to his name and universal domination. In this united work each consecrated one must do his part, each rendering the special assignment of service given to him. Hence the apostle adds: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly [reasonably], according as God hath dealt [distributed, allotted] to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:3-5) The inspired apostle thus uses the most perfect organization known to man, namely, the human body, to illustrate the working of the Theocratic organization under Christ the Head.

[38] The Theocratic organization is made up of the Head Christ Jesus and his body, the congregation. The earthly companions thereof, namely, his "other

34. (a) How are our love and affection for God and his Theocracy increased, and with what resultant transformation? (b) With what faculty must we serve God, and to that end what is necessary?

35. How may we "prove what is the good, and acceptable, and perfect will of God"?

36. What is his good, acceptable and perfect will toward us?

37. How must we do the divine will? and what illustration does the apostle use in that regard?

38. How, therefore, will the members of the Theocratic organization work? and how will the companions or "other sheep" work now?

sheep", are under that Theocratic organization. The human body with a sane, God-instructed mind, does not work against itself. Neither do its members work at cross-purposes, frustrating the action of one another. But all the members, guided by the one mind of the head, work together for the accomplishment of the purpose of the body, which is, to do the will of God. It is even so as respects the "body of Christ". Accordingly, the "other sheep", who are under the Theocratic body, will not work at odds with that body, but will see their proper place and will work in co-operation with the Head of that body, who is Christ Jesus. In that way the remnant of that Theocratic body and their "other sheep" companions work together, all doing God's will for the present.

[39] No one who is a part of that body, and no one who is a good-will associate of that body, will think unreasonably and above what he ought to think of himself. His estimate of himself will be sober, according to the facts, and according to the Word of God, which tells us honestly what we are. It takes faith to keep humble and not think we ought to get a promotion, or that we ought to be in this or that other job or position. God's Word is the basis for our faith; and it takes faith to do our part of the work within the body of Christ or in association with it. It requires faith to perform such part, whether it be passing out handbills, or standing on a street corner with magazines to offer to passers-by, or to go from house to house with literature, or to make return visits and open up home Bible studies, or to get on a platform and deliver a public address or serve a congregation. It requires faith to do these or other parts of the organizational work in delivering this world-wide testimony to God's name and kingdom. It calls for faith, yea, increased faith, to keep on in doing this part. But having this faith, it will help us to view ourselves soberly in harmony with the facts, and to abide in the proper reasonable service where God has put us. A sober view will show us that, whatever be the place of service, it is a blessed favor from God.

[40] Hence the apostle draws a practical conclusion from his foregoing appeal and argument, saying: "Having then gifts differing according to the grace [of God] that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry [*diakonía*], let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity [generosity, liberality]; he that ruleth [he that presides or takes the lead], with diligence; he that sheweth mercy, with cheerfulness." —Rom. 12:6-8.

[41] There, then, is Theocratic instruction setting out for the consideration of all persons just how the "reasonable service" of God should be carried out by all who want to do His will. This is the day when all these forms of serving God by his grace and favor are being carried on. It was foretold that "your sons and your daughters shall prophesy". (Joel 2:28) And in this day the public declaration of God's prophetic Word is being made from house to house by consecrated men and women, young and old. In the ministry of the gospel or the practical field service all the faithful witnesses of Jehovah are engaging, spreading the glad tidings of his kingdom by Christ. In the homes of friendly, teachable persons they are carrying on private Bible studies, making plain to them the teachings of God's Word. As God grants them the needed opportunity they exhort one another and exhort the newly interested ones as to the day in which we live and its wonderful Christian opportunities and responsibilities, and also its dangers. With the simplicity of unselfishness and of genuineness they give out the Lord's gracious invitation to the waters of life, using both their vocal powers and also distributing the message on printed page or recordings. Those who are appointed to preside or to take the lead at meetings or in field activity do so with devotion and zeal, seeking earnestly to measure up to their God-given responsibilities.

[42] All these, realizing they have received and continue to receive of the tender mercies of God, extend mercy cheerfully to others by making known to all alike, whether foe or friend, the way of escape from the Armageddon of God's wrath. All this they will persist in doing by faith in God and with undying faithfulness to Him through Christ. And thus all operates Theocratically, and hence unitedly under God and Christ, for the greatest Kingdom witness of history before Armageddon. The glad day awaits near-by when Jehovah God himself will prove to all that live that this has been his good and acceptable and perfect will, and that this has been his reasonable service and rational worship performed with unbreakable integrity by his approved consecrated people.

39. How will the body members and also the "other sheep" think? and what quality does it require to do the various parts of the organizational work?

40. What conclusion does the apostle draw from the foregoing argument, as to the various forms of service?

41. How are those various forms of service mentioned by the apostle carried on today?

42. (a) Hence, how do all things operate, and to what purpose? (b) In a near-by day what pertinent facts will Jehovah himself prove to all?

My word . . . 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.—Isaiah 55:11.

BELOW THE EQUATOR

THE last account of the Latin-American business trip of the president of the Watch Tower Bible and Tract Society concluded with the Buenos Aires (Argentina) convention of Jehovah's witnesses. One result of that Theocratic assembly was that eight witnesses signed up for full-time service as pioneers.

For the president, N. H. Knorr, and his traveling companion, F. W. Franz, Wednesday, March 7, meant 'flying *up* to Rio'. But word received from Rio on the first of the month concerning the Society's work in Brazil had been disquieting. The cause that the Society represents is not that of any political government or creed on earth, but is the cause of the kingdom of heaven. Christ Jesus, the Son of Jehovah God, long ago said: "My kingdom is not of this world, . . . now is my kingdom not from hence [that is, not from this worldly source]." Because of fearlessly proclaiming the kingdom of heaven Christ Jesus was accused by the religious clergy of the land as a political agitator and as a seditionist and a menace to the political state. Under such a charge he was put to death. He warned his followers that they must expect to suffer and be persecuted because of like false charges against them. It is not strange, therefore, that such false charges should be laid by religious enemies against the Watch Tower Bible and Tract Society, which is the legal instrument used by Jehovah's witnesses in carrying on the preaching of God's kingdom in all lands of the earth. As Brothers Knorr and Franz were flying northward to Rio de Janeiro they appreciated that any difficulty in Brazil must be due to a misunderstanding on the part of Brazilian officials and also due to a misrepresentation by the religious clergy respecting the chartered purposes and work of the Watch Tower Society.

It is just about nine and a half hours of plane travel from Buenos Aires to the Brazilian capital, with short stops at Montevideo, Uruguay, and at Porto Alegro and Sao Paulo, Brazil. Sao Paulo looked very attractive from airy heights, but Rio de Janeiro, with its land-locked harbor and its rocky isles and mountains, including its noted Pao de Açúcar (Sugarloaf), is superb to view from the plane as well as on the ground. There is nothing else like it on earth, and it is a pleasure to be amid such impressive surroundings. The city's airport is right on the harbor, and the runway extends right to the water's edge. We are not long in clearing the customs, and then we meet up with a hearty welcome by the Society's Branch servant and three others of the Branch personnel.

Soon we are informed of the difficulties confronting the Branch and its servant. The Watch Tower Society was once registered with the Brazilian government under the old law, but, due to modifications in the law, it became necessary to apply anew in 1941 for registration of the Society. The authorities took no action on such new application for registration until March 1, 1945, when the Ministry of Justice denied the application and ordered the Society to suspend operations. Investigation into matters disclosed that it was because the Society had been misrepresented and misunderstood as if it were a political organization, whereas in fact it is a Christian organization, with no political ties or motives. Hence it comes under the generous provision of Brazil for freedom of worship and other guarantees and immunities extended to religious organizations. The Society's Branch servant was ordered to stop the Christian work carried on under his supervision; but he honestly replied that he could not stop this work because it was the work of the Lord God. This reply was in agreement with that of the apostles of Jesus Christ, as recorded at Acts 4:19, 20; 5:29.

Under the circumstances it appeared as though it would be impossible to carry out the convention scheduled for the city of Sao Paulo that coming week-end. Our legal counsel, right there in Rio, was against such an assembly. But Brazilian law is fair in allowing for an appeal from the above judicial ruling against the Society. So steps were taken promptly to push the appeal and to renew the Society's application for registration under Brazilian law. Such an appeal, according to advice from other Brazilian legal counsel, put the Society on the same footing legally as it was before the last petition was denied. Distinction must necessarily be made between the Watch Tower Society and Jehovah's witnesses. The Society is merely the legal instrument used by the witnesses in lands where the ruling authorities give it legal recognition. The dissolving of the Society or the refusal to grant it registration does not dissolve Jehovah's witnesses any more than such action dissolves God's organization. His organization is Theocratic. Hence it is above man and is not run by any man as leader, and hence it is above the power or authority to dissolve or stop functioning. It is to that Theocratic organization that Jehovah's witnesses are attached, unbreakably, and they are serving God, not man, and serving according to God's instructions, through his infallible Word. No man, therefore, not even one from among their own number, has any God-given right or authority to tell Jehovah's witnesses to stop serving God; neither would they obey such a presumptuous man if he did tell them to stop.

Hence despite the state of affairs regarding the Society's registration, Jehovah's witnesses kept on serving God and preaching that "the kingdom of heaven is at hand". Those in Rio continued to assemble in their regular Kingdom Hall, to study God's Word and to pray and discuss the best ways of showing forth His praises. As fellow Christians, Brothers Knorr and Franz attended the regular Thursday night service meeting there. In response to a courtesy request, Brother Knorr addressed the gathering of about 40, and stressed the best ways of carrying on their educational work as regards the Theocratic Government of Jehovah God by Christ Jesus.

Meantime, others of Jehovah's witnesses were on the move toward the Sao Paulo convention, some traveling as much as 21 days by river boat, and train, to get there. From Rio it is only an overnight train ride, or a twelve-hour day-train ride up to Sao Paulo. Would, now, Jehovah let his devoted witnesses arrive and come together at that city, only to be informed that the convention could not be held? Faith in Him was certain that he would make some provision for their spiritual edification there, even if it was not at the leased convention hall. When the president and his party boarded the Cruzeiro do Sul, Brazil's crack train, for Sao Paulo, on Friday night, the status of the convention was very uncertain. However, at Sao Paulo itself the arrangements had gone forward. By distribution of handbills and by information walking on the sidewalks with placards carried on their persons, the local brethren had commenced advertising Brother Knorr's public lecture of March 11, on the subject *"Um So Mundo, Um So Governo"*. Furthermore, on arriving at Sao Paulo shortly before noon, Brother Knorr was advised that the convention had already opened, at 8 o'clock that morning, and at the leased convention hall. After a service assembly there, the conventioners had gone forth into the field service. The convention hall was leased by the city of Sao Paulo, and there had been neither concellation nor any police interference.

Prompt contact with our local legal counsel led us to the information that the Sao Paulo police had authorized the convention as long as a month ago and were now standing by their agreement. Besides that, the appeal for the Society's registration made it proper for the convention, together with its public lecture, to proceed. The outcome of matters showed this was God's will.

The convention site was in the Pacaembú section of the city, in the city's gymnasium building seating about 3,000 persons. This building is located between a tremendous stadium accommodating

80,000 spectators and a large, splendid swimming pool, with tiers of seats for spectators at aquatic events. When the formal opening of the convention took place, at 15 o'clock (3 p.m.), the 250 present seemed quite lost in so large an auditorium, but the blessings the Lord began pouring out were by no means small. The chairman introduced Brother Knorr, who expressed pleasure at being there and conveyed the love and greetings from the Brooklyn Bethel family. Then the convention proceeded along according to program. There was song and prayer, and then the first Brazilian speaker used as his subject "The Power of the Resurrection Hope". The next Brazilian speaker treated the subject "The Return of a Friend", meaning, of course, Christ's second coming at the time for establishing God's kingdom. This closed the afternoon sessions, and in the intermission the brethren engaged in further field activities or refreshed themselves at the cafeteria conducted by brethren and serving excellent food, including cha (yerba matè), café, and lemonade. At 19 o'clock the reassembled conventioners, now some 292 strong, sang, in Portuguese, "Take Sides with Jehovah." Then came the discussion, by Brothers Knorr and Franz, of the subject "Jehovah's Universal Sovereignty Vindicated".

As neither of these brethren speaks Portuguese, a young brother drawn from the Bethel family at Rio served as their interpreter both then and through all the convention. Brother Knorr followed up his part (the final part) of the discussion with extended remarks about the witness work in Brazil and the need for more publishers and pioneers and also for more time in the field by all. Considering that Brazil has a population of 45,000,000, and such a large territory, and at present only 22 organized companies, nothing was or could be more obvious The conventioners loudly applauded the hope extended them of having graduates from the Watchtower Bible College of Gilead brought into the country, to help them in organizing the work Theocratically and in effecting the tremendous witness work needed.

Sunday, March 11, was another day of glorious weather, here at this so-called "Chicago of South America", and which is situated about 3,000 feet above sea level and right on the tropic of Capricorn. At the 8 a.m. baptismal talk there were 32 candidates for baptism. These were immersed in the one corner of the swimming pool just outside the eastern wall of the gymnasium. During this testimony to the faith of these consecrated ones, worldly persons disporting themselves in the waters ceased swimming and the attention of all was concentrated upon this unusual event for the municipal swimming pool.

The baptism was followed by an assembly for field service. Then, while hundreds went out into the field activities the pioneers remained behind for a special meeting with Brother Knorr. Out of a total then of 68 pioneers in Brazil, there were 47 in attendance here. After hearing an explanation of the purposes and requirements of the special pioneer service, there were 18 that felt qualified and that volunteered to take it up. (Ten of these have since been appointed to the special publisher work, with the prospect of more pioneers being added to the list later.)

The Branch servant, N. A. Yuille, formerly a pioneer in the United States but now down in Brazil since 1936, made his debut on the program at 14 o'clock. While he was making a brief statement regarding the witness work throughout Brazil, the preliminary football game was going on in the immense stadium on the other side of the gymnasium. There the attendance was increasing almost to the seating capacity of the stadium, for an international championship soccer football game between the Brazilian team and the visiting Argentinian team. However, those persons seeking the truth concerning Jehovah's Theocratic Government of the New World of righteousness came through Entrada 33 and found a seat in the gymnasium's arena, to hear the lecture at 15 o'clock on "One World, One Government". For more than an hour after this Bible lecture was in progress by Brother Knorr and his interpreter, groups of truth-seekers kept coming in, until finally the audience reached a maximum of 765 persons While yelling and whistling from the adjoining stadium could be heard as the Brazilian team was beating the rival team, this audience gave earnest attention to the Kingdom message, and doubtless their applauses could be heard out in the stadium.

At the conclusion of the lecture, about 4:35 p.m., as the audience disbanded, free copies of the booklet *Peace—Can It Last?* (in Portuguese) were handed out to all desiring it. The speech "One World, One Government" should have proved to all the public present that the Watch Tower Society, whose president delivered the speech, is not a political-propaganda or political-action society, but is a Christian organization, wholly devoted to the ministry of the Kingdom gospel. It was quite in order, therefore, that no police interference developed during any part of the speech, even as there had been no police action during the many days of boldly advertising the speech. Hence nervous tension on our part was greatly reduced.

At 19 o'clock the convention resumed with a brief speech by Brother Franz, after which Brother Knorr's report on his trip, interspersed with service information and exhortations, brought the convention to a happy close. A special letter, from the Sao Paulo company, was submitted and read to the convention, translated as follows:

"The Sao Paulo company for a long time has desired to know our beloved Brother Knorr personally, our joy being complete with your presence, through an invitation we made a long time ago.

"We confess unanimously that your presence has comforted us still more, and we promise to co-operate shoulder to shoulder for Jehovah's cause.

"This convention will be engraved in our mind, being grateful that Jehovah conceded that we should be here assembled, to hear the message pronounced personally by Brother Knorr.

"And also we will not forget that you said that this will not be the last time that you will visit us. However, we look to Jehovah, who will privilege us still further with your presence, and also with the presence of our beloved Brother Franz"

Sunday night a very grateful and joyful party entrained for the return trip to Rio. Back in Rio we again enjoyed the privilege to meet with the Bethel family. Their activities were put on a more efficient basis, more in accord with Brooklyn headquarters. The family rejoiced, also, that one brother from among them was designated to attend the next term of the Watchtower Bible College of Gilead in the United States, all expenses paid

The following Tuesday night, from and after 7 p.m., many persons came to the Associaçao dos Empregados no Comércio in Rio de Janeiro. They were not admitted into the hall, but 65 copies of the following letter, together with a free booklet, were handed out to individuals and family groups:

"Rio de Janeiro, Brazil, 13 March, 1945

"Dear Brethren in the Lord:

"Jehovah's witnesses in Brazil are law-abiding citizens In view of the well-known conditions the police authorities of this city refuse to grant permission for holding the contemplated meeting of Christians at the Associaçao dos Empregados no Comércio at 19 o'clock tonight.

"Kindly accept this notice, which is the earliest we could get to you, of the cancellation of the meeting. In place of the Bible discourses which were to be given, please receive the accompanying copy of the Bible treatise on 'Peace—Can It Last?'

"The hand of Jehovah God is not shortened, and we know that nothing can happen to his earthly witnesses without his permission and for His wise reasons. We can therefore accept this present experience without murmuring and with complete trust in Almighty God. During the past several days we have had a

rich spiritual feast at his table, at Sao Paulo, and now in the strength thereof we can joyfully return to our posts of duty in His service, announcing the glad tidings of his kingdom by Christ Jesus unto all persons of good-will.

"May you continue to hold fast your integrity to Him and finally receive his complete deliverance and eternal blessing.

"Your fellow servants,

JEHOVAH'S WITNESSES."

URUGUAY

A happy surprise was awaiting the brethren in connection with the convention at Montevideo, Uruguay, a few days later. Uruguay is reportedly the most progressive country in all South America, and with this agrees the fact that in this little country there exists separation of church and state, the same as in America. Of course, the Roman Catholic clergy howl that Uruguayan schools are conducted contrary to the creed of the Vatican-controlled religious system; but the public in general do not concern themselves over such clergy charges. Montevideo, capital of Uruguay, was reached by our two brethren in the late afternoon of Wednesday, March 14, by plane from Rio de Janeiro. The following morning they were treated with the unexpected pleasure of meeting a Watchtower College graduate, Russell Cornelius, assigned to work in the Society's Branch in Montevideo and just arrived here from the United States.

In all Uruguay there were then just three organized companies of Jehovah's witnesses, and just about twenty publishers reporting, besides a few pioneers. A very large attendance was therefore not expected at the Montevideo convention, although last year, at Paysandú, Uruguay, there was a gathering of about 86. Saturday, March 17, the Montevideo convention got under way, with a service assembly at the premises of the Society's Branch office. It proved to be an international convention, nine Argentinians being present, besides the three Americans and also the native Uruguayans. Upward of 23 brethren went out into the field service during the day.

Thereafter the regular sessions of the convention were held in the Ateneo de Montevideo, which fronts on Plaza Libertad. A medium-size hall in the Atheneum (Ateneo) was furnished free by the city, because it is a municipal building and its auditoriums are open for events and gatherings of public interest. At 3 p.m. the former Branch servant, Adolfo Voss, formally opened the convention and shortly introduced the Society's president and his interpreter Brother Franz. At first Brother Knorr set out on a strict service talk. But as the time wore on, the 65 there at the beginning continued to be added to until at last the entire hall was filled and to the rear a number were standing, or about 132 in all. It was evident that many newly-interested persons of good-will were present, and Brother Knorr accordingly modified his talk from simply organizational matters. He introduced also Brother Cornelius, who briefly addressed the assembly, his effort to do so in Spanish being appreciated by all there. At 6:15 p.m. the Argentina Branch servant, Juan Muñiz, and Brother Voss discussed the text, "Seek Ye First the Kingdom," after which Brother Knorr regaled the convention with a detailed account of his journey thus far, interspersing the same with pointed field-service suggestions.

No public meeting had been planned for Montevideo on this trip; but the turn-out of persons of good-will was so beyond all expectations during the afternoon that it was decided to put on such a public event next day at 3 p.m. No printed advertising to that effect was available for distribution or display. Hence the invitation necessarily had to be extended by personal visits upon persons of good-will by the active Kingdom publishers.

Sunday, March 18, there was another assembly for service at 8 a.m. at the Branch office, some 40 attending. After the dismissal for field service, Brother Knorr addressed a group of 12 pioneers, answering their questions and arranging for four Uruguayans to engage in the special pioneer service. At the same time in another room a discourse on baptism was delivered to two candidates, after which they were immersed at a municipal bathing beach along the Rio de la Plata. At the same time in another room a battery of translators were busy producing a written Spanish translation of Brother Knorr's speech on "One World, One Government"; and in a few hours it was all ready for delivery at the 3 p.m. public meeting at the Ateneo. During the actual delivery of this speech it was again Brother Knorr's pleasure to see the auditorium fill up. Excellent attention was paid by all during the two-hour delivery in both English and Spanish.

At 6 p.m. a demonstration was put on. Some South American study conductors had been of the opinion that a Spanish *Watchtower* lesson could not be covered in so short a time as one hour. So a group of thirteen selected brethren sat before the convention to serve as the model study-group, and Brother Franz conducted the study, assisted by one brother to read the questions and another to read the paragraphs. The twenty-one paragraphs, or nine columns, of *Watchtower* lesson material were covered in less than an hour, besides prayer at the opening and brief service announcements at the close. The participation by the group in answering the questions was very lively, and specialized on the outstanding or the essential thoughts of each paragraph; only one failed to take part. The conductor kept the study moving along, gauging his time by the time-allotment marked at the bottom of each column of *La Atalaya*, and none of the commentators indulging in overlong answers to the questions

Thus, at 7 p.m., the way was cleared for Brother Knorr to speak on "Jehovah's Universal Sovereignty Vindicated" His final remarks on the prospects for Jehovah's "strange work" in Uruguay, and expressing his pleasure at this edifying convention and at the unexpected attendances thereat brought the program to its end. The joy and appreciation shown by the brethren gave proof that this was indeed "the best convention yet" in Uruguay, but they hope for yet larger and better ones in years to come, by God's grace. That night, at 10 o'clock, as the Ciudad de Montevideo pulled away from shore and headed upstream for Buenos Aires, many grateful brethren were at the dock to wave their departing brethren good-bye.

Our air-travel schedule allowed for a few days' stopover at Buenos Aires. Here it was a special pleasure to see the new arrangements for the Branch and for the local company being put into effect. The new Argentinian *Informant*, its initial number being for the month of March and carrying on its first page a special letter by Brother Knorr to the Kingdom publishers, was already composed and hundreds of copies mimeographed ready for mailing. The new servant to the brethren had already served the Buenos Aires company, and the seven newly appointed servants of this company were applying themselves to their assigned tasks as company servant, assistant company servant, back-call servant, territory servant, etc. The formalities, also, to bring to the Watchtower Bible College of Gilead two Argentinians, one a sister from the Branch office and the other a pioneer brother from the field, had progressed; and the time of their leaving by plane for the United States was fixed for April 12.

Tuesday night permitted of a final visit by Brother Knorr with the Buenos Aires company at Kingdom Hall, to attend their company study of the book *Religión*. The study conductor, the newly appointed assistant company servant, confined the study to 15 minutes, but he pursued the study method suggested by Brother Knorr several weeks previous. It was found that by this method more of the book material was covered in the time allotted, and the brethren really discussed the material in the book's paragraphs. After this brief but profitable study, Brother Knorr was requested to address this gathering of 140 brethren. It was now 9 p.m., but the matters Brother Knorr dealt with were urgent and the answering of questions and giving of counsel kept up till 10:35 p.m. He exhorted the brethren to patience

in trying to conform to the new service arrangements, reminding them that being unable to read and write should discourage none of them but that all should bear in mind that the chief thing is to be actually a publisher in the field, putting out the message. He also exhorted the newly appointed servants of the Buenos Aires company to accept and act upon their new duties as an added privilege of service from Jehovah and to go ahead confidently, trusting in Him to help them to master their duties and to perform their respective offices capably according to organization instructions. The new servant to the brethren was also exhorted to patient dealing with the brethren as these tried painstakingly to meet their service obligations. After meeting there was a great sense of relief on the part of all present, and the brethren went home feeling greatly edified and hence grateful

CHILE

Next morning, March 21, farewell was taken of many brethren gathered at the airport, and our plane got off shortly after 9 a.m., with Santiago, Chile, as its destination. This time when our plane made its regular stop at Cordoba, it was a pleasure to meet friends at the airport, namely, two newly enlisted pioneers, who had ridden out on their bicycles. This city the pope has called "the little Rome of Argentine", but these pioneers are pushing ahead courageously in witnessing there. The 15-minute stopover, spent in company with them, seemed all too short, but was mutually refreshing.

Our next stop, under the shadow of the Andes mountains, was at Mendoza, at 2:15 p.m. Here many brethren were at the airport expecting only a brief visit with us But the meteorological stations in the Andes sent out word that weather conditions were forbidding across the cordillera. "The pass is closed!" So no flight "over the hump" was possible that day, and we must pass the night at Mendoza. This allowed for a night meeting with our Mendoza brethren At 8 p.m., as many of them as could be notified assembled at the Kingdom Hall, and the 28 present listened with joy and appreciation to speeches by their American brethren so unexpectedly lodged in their midst. Next day, March 22, there were hours of uncertain waiting at the airport, but at noon word came from the Andes favoring an attempt at passage. So we boarded plane.

This time we encountered many clouds as our plane entered and droned through the pass. The ride was quite violent, and a number of the passengers who did not trust in Jehovah were in manifest fear The storms of the preceding weeks had caused the mountains to be adorned with more snow than on our west-east flight during February, and the scenic effect was far grander than on that occasion. When the "crisis" was past, our plane circled in three great spirals in order to lose altitude and come down through the clouds and then headed for Santiago. It was good to come to earth at the airport about 1:30 p.m. Not many hours later we got introduced to the Society's depot and the Kingdom Hall in Santiago. The service meeting there that night, conducted by the depot servant, Ricardo Traub, was mainly devoted to the convention preparations, but Brother Knorr addressed a few words to the brethren before the gathering dismissed.

Convention here was scheduled for three days. Most of the first day, Friday, March 23, was spent in field activities, 29 publishers reporting work done. At 7:45 p.m. Brother Knorr formally opened the convention at the Kingdom Hall, 68 being in attendance. Then three brethren gave a symposium on the subject "Freedom in the New World". Next day the convention attendance rose to 75, a small number comparatively, but having come from many points in this narrow land which is over 2,500 miles long, which fact showed their great appreciation of this precious privilege of attending a spiritual feast of doctrine and service. The afternoon and evening of this day were featured by speeches by Brother Knorr, the afternoon speech considering the organizing of Jehovah's people according to Theocratic rule, and the evening speech presenting an account of Brother Knorr's trip thus far, emphasizing here and there certain field-service methods.

Sunday, March 25, at 8:30 a.m., the baptismal discourse at Kingdom Hall was followed by immersion of 5 in a tank there on the premises. But the convention proper had moved to the Estadio Chile (the Chile Stadium) off O'Higgins Avenue This had a seating capacity for several thousand persons. At one end of its arena was erected a regular theatrical stage with all the props The entire amphitheater was under canvas topping It was the only meeting-place adequate for the public meeting advertised for 4 p.m. The subject, advertised by 300 placards in streetcars and store windows, and on the persons of information walkers, as well as by 80,000 handbills distributed, was "Freedom in the New World". But when the public meeting opened, Joseph Ferrari, the chairman, announced that, 'as this speech was now published in booklet form and was on hand for distribution to the audience at close of the meeting, Mr. N. H. Knorr had decided to favor the audience with his latest speech on "One World, One Government".' The exposure which this speech makes of the ambitious designs of the Roman Catholic Hierarchy for world-domination caused some thirty persons to get up and leave, but others kept coming in clear toward the close of the speech, and the peak audience was 340. Appreciative attention was paid by this vast majority that stayed through to the end, and thereafter many copies of the booklet were given to the public.

While the above was going on, Brother Franz was at the studios of the radio station "La Americana", delivering in Spanish the speech "Freedom in the New World". This was of an hour's length and was broadcast over a chain of four stations, two in Santiago and one in Rancagua and another at Concepción, some 500 miles distant. Brother Traub acted as announcer. This speech also exposes religion, particularly that of the Hierarchy, and during the course of the radiocast three or four complaints were telephoned in by religionists. But the radio station stuck to its contract and refused either to censor out the "hot" spots or to discontinue the radiocast. Separation of church and state exists in Chile, and the government is not altogether favorable to the Hierarchy. At the close of the speech one of the office force at the station came out and asked for the Branch address for more information. He was given the booklet form of the speech at once.

Some of the people of good-will attended the closing of the assembly at Estadio Chile, and the closing attendance was 80 Brother Knorr served on the platform, and the brethren joyfully voted him to bear their fraternal love and greetings to their brethren all along his journey. That was a small convention there in Santiago, but the Lord's spirit abounded among the brethren, and meeting with them was a refreshment and pleasure that will not be forgotten. Those few brethren, like a first-fruits of Chile unto the Lord God, give promise of a multitude that will yet take their stand for the Kingdom as a consequence of the faithful activities of the Chileans in following up the latest organization instructions. Moreover, during Brother Knorr's visit a Branch office of the Society was established in Santiago and was put under supervision of the Watchtower College graduate Joseph Ferrari.

Thus Chile is now independent of the Argentine Branch office. The Chilean brethren, together with the former depot servant, have done well and commendably in God's service in past years, but there was room for organization on more efficient lines, and this reorganization is now under way throughout the land. Two special pioneers were also appointed, and the early arrival of another Watchtower College graduate was expected. Establishment of another Kingdom Hall in another section of the city, near the American quarter, was also projected. Thus we rejoice at the bright prospects for the increase of the Lord's work in Chile and other South American lands, and are grateful to Jehovah for the timely visit of the Society's president in such countries.

FIELD EXPERIENCES

A UNIQUE BOOK STUDY (AUSTRALIA)

"We have a study with Mrs G—— She enjoys *'The Truth Shall Make You Free'*, and has shared with us in the service work About a month ago her twelve-year-old son Harold refused to attend religious classes at school. The teacher asked why Harold explained that his mother was one of Jehovah's witnesses, did not believe in religion, and neither did he To further questioning, he replied that his mother had been a Baptist until she learned the truth. The teacher then forced Harold to go to the room where the Baptist minister was holding his service When he returned to his class his teacher ridiculed him Then she told him he would have to work while the others were having religious instruction

"Mrs G—— now got busy She wrote the headteacher, stating that Harold would not do this extra work, but that her children would have their own study, and worship God in the way they were entitled to do. Harold arranged for three other children to study with him. Thursday morning, when religious lessons came due, they assembled in the play-shed with Bibles and *Children* books, and Harold acted as study conductor for one hour. After a few minutes the headteacher looked in. He took the study booklet, examined it carefully, returned it, and walked away. During the study each of the other teachers took a turn at investigating, but no comments were passed. Three studies have been conducted to date, and the attendance has increased to eight. This is now reported to the company as a permanent book study."—From a company in N. S.W.

SATURDAY EVENING MAGAZINE WORK (CALIF.)

"Consistently and regularly we took *The Watchtower* and *Consolation* into every store and shop in our rather large business assignment, taverns and bars included. It is especially regarding our work in these latter places that we write When we first started witnessing with the magazines in these business places we found very few knew just what *The Watchtower* and *Consolation* were; and many wonderful experiences were had in explaining. It wasn't long until 'Watchtower' and 'Consolation' were well known words in this section, for we were placing hundreds every Saturday In these places we found many listening ears, people who were 'fed up' with religion and its hypocrisy.

"We approached every person in the restaurants, not just the manager We first approached this party, and, then getting his permission to see his customers, would go from table to table, and from chair to chair at the lunch counter This also applied in the bars: not only did we speak with the bartender, but everyone seated at the counter, or at the tables, and even to the card tables in the rear, and each person was approached in order that none be missed with this all-important message.

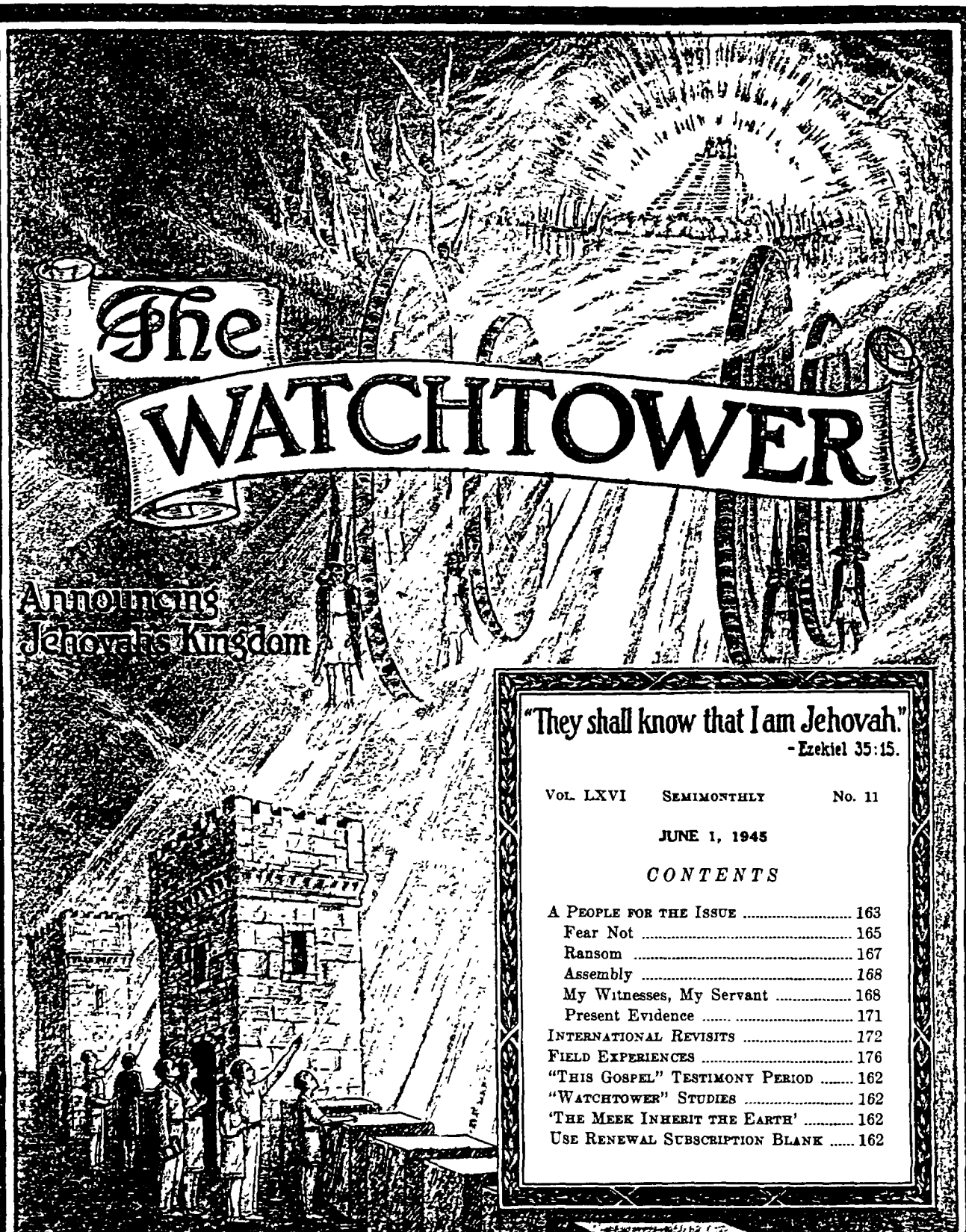
"We found evenings the best time to do this store-to-store work, that is, Saturday evenings; and we worked from 7 · 00 p m to midnight, and many times until 1 : 00 a m. We found it necessary to carry a regular witnessing case besides the magazine bag, in order to supply the bound books to those who many times contributed to our work and wished no change. In this way these good-will people had double proof that we were not religionists, or even like them, out shaking a tambourine in their faces for money and nothing to offer them in return These tambourine-shakers were frequent callers in this section of town, too, and many of the good-will people confided to us that they had asked them how it was that they never had anything to give them for their contributions as Jehovah's witnesses do with their magazines and books

"We carried the *Watchtower* and *Consolation* magazines in Spanish, and *The Watchtower* additionally in Italian, Greek, Portuguese, and Russian. During the last twelve-month period the two of us averaged around 700 magazines a month; many subscriptions were taken, and an average of eight or ten books and 60 or 70 booklets nightly These averages were attained by Jehovah's grace, and by diligent and consistent effort each Saturday evening, rain or shine, warm or cold. In fact, this regularity was commented upon frequently by many, and one lady in particular stated, after consistently turning down the magazine for a year 'Well, I'm going to take one of these just to see what it is all about. You've come in here every Saturday night, rain or shine, early and late, and I've never taken one, but now I want to see just what it is you have.' The next week she took the *'Truth Shall Make You Free'* book, and on many future calls encouraged others to take the magazines also.

"We were able to start studies with some whom we met in this work, one of whom is now a publisher for The Theocracy. When asked by some at first as to why we contacted the people in the bars we were glad to be able to tell them that we found many more people of good-will here than in the churches."—From two special pioneers.

"AMONG THE HANDIWORK OF GOD

in the town of Richmond, Utah, with towering mountain peaks of over 9,000 feet elevation covered with snow and the sun shining brightly on them, what a privilege it was to carry the Kingdom message to those hungering for it in the midst of such surroundings! We were told that we would not be able to make any placements in Richmond, but my wife and I went right ahead, with the Lord's help In the forenoon I placed six books; after lunch I witnessed at a few more houses, placing two more books Then I called at a home and told them of the Kingdom and its blessings. They took two books, and as I was going through the gate the lady of the house called to me, saying, 'There is another lady here that wants those books' I had not seen this lady, as she was in another room. At the next house they also took books; the next place I called had plenty of their own church books. I thought that I was doing well, but it was at the next house that I called on that I experienced a real thrill. There were three ladies there, two visitors and the lady of the house. After hearing the Kingdom message one of the visitors said, 'Those are good books and I will take them.' Then the lady of the house said that she would take them also. At that, the other visitor decided that she would like to have them I had to go to the car for more books, and in the meantime a married daughter of the lady of the house arrived. She took two also. Eight books at one house! I gave them a study question booklet and showed them how to use it. In five days my wife and I have placed 75 bound books and 99 booklets in a town where we were told that we would not be able to make any placements."



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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Translations of this journal appear in several languages.

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"THIS GOSPEL" TESTIMONY PERIOD

"This Gospel" Testimony Period is scheduled to occupy the entire month of June. We are blessed of the Lord to have just the literature that sets out "this gospel" of the Kingdom's establishment, and the arrangement is to offer such gospel in print during the Testimony, namely, *"The Kingdom Is at Hand"* together with the new booklet *'The Meek Inherit the Earth'*. The contribution to be accepted for this combination is 25c. The advantage of having this literature for distribution from house to house makes it easy for any *Watchtower* reader to engage with all Kingdom announcers in the preaching of "this gospel of the Kingdom" in obedience to Christ's command. (Matthew 24:14) We therefore invite all those desirous to notify us and we shall refer them to the most convenient organized group with whom they can enjoy the thrill and blessing of proclaiming this gospel. Every one engaging in this work, whether many hours or few, should make report thereof on the regular provided form.

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Strange seems that proclamation of Christ Jesus in the light of present-day world events, when many nations war over control of the earth's surface. Nevertheless, the new 32-page booklet of that name shows convincingly how that very thing is in process of accomplishment. As the absorbing theme unfolds the meek ones are identified, and Scripture proof shows how cruel oppressors and land-grabbers will be removed from this earthly ball and its land areas will be equitably distributed among the surviving meek of the earth, to be beautified and populated by them under Jehovah's direction. This thrilling and heart-warming theme of *'The Meek Inherit the Earth'* is well captured and artistically portrayed by the booklet's front-cover design. We invite you to get your personal copy of this newly released booklet now and to study it carefully. It is available on a 5c contribution

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"WATCHTOWER" STUDIES

Week of July 1: "A People for the Issue,"
¶ 1-19 inclusive, *The Watchtower* June 1, 1945.

Week of July 8: "A People for the Issue,"
¶ 20-40 inclusive, *The Watchtower* June 1, 1945.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI JUNE 1, 1945 No. 11

A PEOPLE FOR THE ISSUE

"This people have I formed for myself; they shall shew forth my praise."—Isa. 43:21.

JEHOVAH stands directly at the center of the issue. He is the One upon whom creation, animate and inanimate, depends, and hence the contention or controversy swirls around him and all men must finally take their stand either for or against him. Men once atheists do not find Him in a "foxhole" under the enemy's fire! Jehovah God is found in his written Word, the Holy Scriptures. For that reason it is written in those Scriptures concerning faith in Jehovah God: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) In order for those who find Jehovah God to hear about him, there must be a distributing and preaching of the written Word which he has provided concerning himself. To meet that urgent need, he has raised up in this day a "people for his name", a people for the issue, particularly because within this generation the issue must be settled and it will be settled without any room for further controversy. The controversy is unavoidable; and Jehovah's people are in the thick of it, not dodging it at all. Their courageous activity for His side of the issue is with the highest benefit and the most lasting good to the people.

[2] Men from the foxholes; women rescued from the havoc and debris wrought by the fiendish buzz-bombs; and men and women from the luxurious cathedrals and religious assembly-houses, will ask, "Why should Jehovah be the heart of the issue before humankind today? I have heard about Jesus Christ, and why isn't he enough for salvation? Why must this Jehovah be dragged in on the matter?" Very relevant questions these are, and very proper to be answered now for those who ask in honesty. However, this very Jesus Christ, who the many think is all-sufficient, got in ahead of their own question by saying in his prayer to Jehovah God: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:1-3) It is just as vital to know the true God, who sent the Son, as it is to know the Son; if not more vital, because the Son said: "My Father is greater than I." (John 14:28) And in the matter of knowing the Father, who is God, it is well to get acquainted with him in a favorable way, because that means everlasting life. The time is close upon us when those on unfavorable terms with him will have fulfilled upon them the prayer of Psalm 83:17, 18: "Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."

[3] Having read these verses of Psalm 83, make no mistake about it: When the time comes to prove before all men that the God who alone bears the name of Jehovah is the Most High over all the earth it will be at the cost of the lives of many men and women of all nationalities, all such being his enemies. That means that many will not get the eternal life which comes from rightly knowing Jehovah God and the Son whom He sent. But the lives of such enemies are easily expendable in order for the great issue to come to permanent settlement. Why, so important is it to the peace, harmony and prosperity of all the universe to prove before all creatures that Jehovah God is the Most High over all things that the whole world, this old world, must die. World destruction is ahead of us and not possible to be turned aside. The Bible long ago foretold of its coming. At the same time the Bible held out the hope that men having good-will toward Jehovah God and Jesus Christ his Son would survive the world's end. They are to inherit eternal life on a purged earth in a new world; not simply a "better world", but a perfect world of unending righteousness. Are such facts serious enough? Are they reason enough to show why men must know Jehovah as well as Jesus,

1. (a) Where is Jehovah with relation to the issue, and where is faith in him to be found by men? (b) Why has he raised up a people for the issue, and with what benefit to others?

2. (a) What question concerning Jehovah's essentialness do religious people ask, and how did Jesus answer it in advance? (b) In what way is it best to know him, and why now?

3. (a) Proving that Jehovah is the Most High God is so important that what must eventually occur? (b) However, what hope does his Word hold out for men of good-will?

through whom men may come into relationship with Jehovah God?

4 Some still unconvinced may ask: "But why should the world die, be destroyed?" Frankly, it is because this is not God's world. It is a reproach to the name of Jehovah God to ascribe this world to him and to make him responsible for its existence and operation. His Holy Word plainly says that the "god of this world" is a mimic god, Jehovah's enemy, namely, Satan the Devil. This false god has made this a blind world: "in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God [Jehovah], should shine unto them." (2 Cor. 4:4) This world will continue thus blind, and willingly so, until its end; at which time Jehovah will forcibly open the eyes of all the unbelieving enemies and compel them to know that He is the Most High God. That time of destruction of the Devil's world is the battle of Armageddon, not so far ahead now, and there Jehovah will vindicate his name and place as the Supreme One. Concerning that battle against the combined enemy in their final line-up, the Lord God has prophesied in these words: "I will call for a sword against him unto all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother. And with pestilence and with blood will I enter into judgment with him; and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone. And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah."—Ezek. 38:21-23, *Am. Stan. Ver.*

5 In this decisive way the issue will be settled. Thereby will be shown that Jehovah is the almighty and most high God, the only One who wields universal domination, which means, his sovereignty over this earth and all creation visible and invisible. And that is the answer to those who ask why, besides Jesus Christ, Jehovah must be dragged into the matter. At the oncoming battle of Armageddon Christ Jesus the Son will fight to victory over Satan's world, for the vindication of Jehovah's name. Those who now turn a deaf ear and refuse to hear and heed this proclamation of the day of God's vengeance will have to bear the consequences of such religious prejudice against the name and supremacy of Jehovah.

6 Now at last the issue is pressing for its settlement once and for all time. Therefore the Most High God puts his people for the issue into the field and brings them conspicuously before all the nations. Does that mean the Jews, to whom the attention of the world has been drawn by the devilish Nazi-Fascist-Vatican effort to exterminate them from the earth? No; even though such natural Israelites are demonstrating remarkable fortitude under that wicked persecution. Prior to the time of Christ the name of Jehovah was called upon the nation of Israel. But already some time before Christ the Israelites had ceased pronouncing the name of Jehovah out of an improper fear of violating the Third Commandment, namely: "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain." (Ex. 20:7, *Am. Stan. Ver.*) Outside of possibly a few of their priests, they had forgotten how to pronounce God's name as represented by the four letters (יהוה) which stood for his name in the Hebrew Bible; and they substituted for his name the term *Adonai,* meaning *Lord.* So the question, to be proved by Jewish history down till Christ's time, was whether they would prove themselves worthy to bear and be associated with Jehovah's name. Such worthiness could not be for ever based simply upon the fact that they were the descendants of the faithful forefathers, Abraham, Isaac, and Jacob.

7 Because of being descended from Jacob, the Jewish nation was sometimes addressed as "Jacob". But because the patriarch Jacob's name was changed by Jehovah God to *Israel,* the nation was also spoken of as "the children of Israel", or just "Israel". The time came when natural Israel's favored position gave way to that of spiritual Israel; and consequently the honor and privilege of bearing the name of Jehovah was transferred. This fact was specially indicated about three and a half years after the death and resurrection of Christ Jesus. It was when Simon Peter preached the good news of God's kingdom to an assembly of non-Jews, or Gentiles, in the home of the Italian centurion Cornelius, at the city of Caesarea. Referring to this, the disciple James said to the congregation at Jerusalem: "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; as it is written, After this I will return, . . . that the residue of men might seek after the Lord [Jehovah], and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."–Acts 15:14-17.

8 Through the preaching of the gospel up till then only a *residue,* or small remnant, had been selected

4, 5 Why is it necessary for this world to be destroyed? and, as prophesied by Jehovah for what purpose will he fight the battle at that time?

6. (a) Does the people for the issue mean the persecuted Jews? and how does their attitude toward his name bear this out? (b) On what fact alone could not relationship to His name be based?

7. (a) By what two names was the Jewish nation addressed? (b) To whom was the favored position as to God's name transferred, and when was this markedly shown?

8. Did the taking out of Gentiles after the Jewish remnant mean God was creating and having two peoples? and why?

out from the Jews to bear the name of Jehovah because of their new relationship to Him through Christ Jesus. Such being the case, the Lord God then visited or began showing favor to the Gentiles, to take out from among them also a people to bear the responsibilities and privileges connected with Jehovah's name. This did not mean that thenceforth he had two peoples on earth, but that the remnant out from the Jews and all those thereafter taken out from the Gentiles would be combined to make up one people for the name of Jehovah. They constitute one people in Christ Jesus their Head, because, as stated by the apostle, "there is neither Jew nor Greek [Gentile], there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:28, 29.

[9] Thus Jehovah God was the Creator of a new people for his name, that is to say, spiritual Israel. In this respect they are a "new creation"; as it is written: "For neither circumcision nor the want of it is of any importance, but only a new creation. Peace and mercy be on all who will follow this rule, and on the true Israel of God." (Gal. 6:15, 16, *Goodspeed*) "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17) It is in accord with this fact that the old law covenant made with natural Israel does not apply to them, but Jehovah has brought spiritual Israel into relationship with him by a new covenant ratified over the blood of Jesus, "the Lamb of God, which taketh away the sin of the world." Christ Jesus is the one Mediator between God and the human creatures in this new covenant. (1 Tim. 2:5, 6; Heb. 9:14-22) Being a "people for his name", they must of necessity be Jehovah's witnesses.

[10] Such spiritual Israel, or "people for his name", the Creator did not form according to the political pattern of any nation of this world. He followed no democratic pattern as provided in the democracies of pagan Greece centuries before Christ. He did not imitate the republican model which Rome provided early in its history. He did not copy the later authoritarian style or design of the Roman Empire. God formed his people according to his own perfect will and purpose; that is, he made it a Theocratic organization. Its structure and operation are different, therefore, from anything the political, religious and commercial organizations of this world have to offer. No autocratic human head, nor any hierarchy or ruling body of priests, runs spiritual Israel. The consecrated Christians composing the whole body or congregation of spiritual Israel are not the sovereign power, to control and regulate the organization by the power of voting and democratic elections. The organization abides by the absolute rule that Jehovah God is the supreme One, the universal Sovereign, and that therefore the organization he created is subject to His will in all things. He tops the organization and administers it, and thus it is Theocratic. It pays full submission to His dominion or Theocracy, and observes the divine will as revealed through his written Word, the Bible.

[11] Since Christ Jesus is Jehovah's Chief Servant and is most closely at one with his Father, therefore the great Theocrat Jehovah has made his Son Christ Jesus the invisible or heavenly Head over the Theocratic organization of spiritual Israel. To state it in the apostle's words, Jehovah "subjected all things under his feet; and constituted him a head over all things for that congregation, which is his body, the full development of him who is filling all things with all". (Eph. 1:22, 23, *Emphatic Diaglott*) The congregation of spiritual Israel is accordingly the "body of Christ", and they must be subject to him the Head, as he takes the lead in doing the Theocratic will of Jehovah. (Eph. 5:23, 24) In this way the structure of the people for Jehovah's name does not conform to anything in this world of Satan "the prince of the demons". Satan's organization is a demonocracy, opposed to Jehovah's Theocracy. Today, after nineteen hundred years of taking out from Jews and Gentiles the people for Jehovah's name, a mere remnant of this spiritual Israel of God is to be found yet on earth. These of the remnant must now serve as Jehovah's people for the issue. But with them he is now associating a multitude of consecrated persons of good-will. They are, as it were, throwing themselves into the breach due to the small number of the remnant, most noticeably so since 1931. They are rendering valiant service on many fronts throughout the earth amid this controversy that rages over Jehovah's name.

FEAR NOT

[12] Owing to the activities publicly and also from house to house by Jehovah's witnesses, millions of people in many nations are aware of the controversy that is going on between Christianity and religion. Many more than are known to us are sympathetic toward Jehovah's witnesses, but they have observed the persecution to which the witnesses are subjected and they are fearful of coming out openly and joining the company of Jehovah's people. They are thus playing into the hands of the "god of this world". The death-dealing purpose of Satan is to put everybody on earth in fear and hold them there, and thus

9 Instead, of what was Jehovah then the Creator? and by what covenant did he bring such into relationship with himself?
10 In creating spiritual Israel, how did Jehovah make it distinctive from organizations of this world?
11. (a) Who has been appointed head over spiritual Israel, and what does the congregation thereof constitute? (b) Who are now Jehovah's people for the issue? and who are associated with them?
12 What keeps many observers from coming over onto the side of Jehovah's witnesses? and what is there to help them out of the difficulty?

keep them under his demonocracy and away from The Theocracy. But if anybody had real reason to fear, it would be the ones who are the very targets of the persecution, namely, the remnant of spiritual Israel on earth. Something keeps them from being fearful. What is it? and what is there to help all these kindly-disposed persons all over the earth to subdue their mental fears and come out in open companionship with the remnant? It is God's Word addressed to the remnant of spiritual Israel or spiritual Jacob; and that Word was purposely reserved for this terrifying time. Listen to it:

[13] "But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." (Isa. 43:1, 2, *Am. Stan. Ver.*) This is the word of no man, such as the prophet Isaiah. It is the word of Almighty God, the Creator, who created his people for a distinct purpose and whose creation the massed, all-out assault of the entire Devil's world can never destroy. Rather than destroy what God has created, be that ever so small and weak and unpopular in appearance, the Devil's world will run into its own destruction. The new world, made up of new heavens and a new earth which Jehovah God creates, will tread under foot the ashes of the destroyed old world; for the mouth of the Lord God has spoken it. If he assures the remnant of Jacob or Israel that they have no need to fear, and therefore if they do not fear, then let the multitude of persons whose misgivings of mind have held them back thus far be sure that they have no reason to fear if they become publicly the associates of the fearless remnant.

[14] What Jehovah's witnesses are going through now is like what they experienced during the World War of 1914-1918. Then they were greatly harassed, but they were not permitted to be destroyed. Foiling the enemy's murderous designs, Jehovah brought his remnant forth to greater activity and accomplishment in his service, and formed them into a unified organization more thoroughly in harmony with Theocratic rule. Hence Jehovah says to them, as respects the future: "Fear not, for I have redeemed thee." He has delivered them from the bondage of fear and doubt, and from abject subservience to the religious and political organization of this world.

[15] Since 1918 Jehovah has revealed that the remnant are a people for His name. He has called them by a name, and all the names that the enemy call them to vilify them before the world do not count. In the long ago Jehovah called the patriarch Jacob by a change of name, to wit, "Israel," meaning, "ruling with God." Thereby Jehovah put his own name upon Jacob; and now Jehovah's remnant on earth bear the name of "Israel" in a spiritual sense. Being created and formed by God, and being redeemed from enemy tyranny by him, and being called by the name which he has bestowed, the remnant are His. It is further written to them: "Know ye not that your bodies are the members of Christ? . . . and ye are not your own? For ye are bought with a price: . . . be not ye the servants of men." (1 Cor. 6:15-20; 7:23) God's new creation was not made for the service of men of this world.

[16] The remnant of spiritual Israel and their goodwill companions are on the march to the new world of righteousness. Nothing can deflect or turn them aside from that goal or stop them dead from reaching it. By the time they shall have pushed through, they will be able to say in gratitude to God: "We went through fire and through water: but thou broughtest us out into a wealthy place." (Ps. 66:12) As long as they are assured of God's presence with them by Christ Jesus, they are filled with good courage and are willing to push onward, whithersoever the Lamb of God leads them. Satan the Devil puts up barriers in their way, the biggest barrier of which is yet to come, namely, the world organization for international peace and security under religion's supervision. The Devil has already turned the valve and opened the floodgates of violence and let loose a torrent of destructive forces to overwhelm and sweep the remnant and their companions into nonentity. We see now how, at Revelation 12:13-16, the Lord God foretold that the Devil's organization would persecute Jehovah's "woman" or organization, from and after 1918. It was there foretold how the "dragon" organization would impound and organize within itself hosts of violent, Nazi-Fascist-religious elements and that it would release these in great force against Jehovah's witnesses on earth who represent God's woman "Zion", his organization. The remnant and their companions now see how the dragon organization did vomit out this great stream or river of violent hordes against them, especially from and after 1933, with the malicious intent of carrying them into destruction.

[17] The undiminished activity of the remnant and their companions to this day testifies that Jehovah has been with them as they forged ahead through the rivers. He has brought them through alive for

13. Since it is Jehovah that is creator of spiritual Israel, then what is certain as to the attempts of this hostile old world? and why have favorably inclined people no reason to fear?
14. Looking back to what came to the remnant following the experiences of 1918, why is Jehovah's exhortation to fear not proper as respects the future?
15. By what name has Jehovah called his covenant people? and why are they His?
16. Whither are the remnant and companions marching, and what barriers does Satan's organization put in their way?
17. What today proves that Jehovah has been with them as promised?

his glorious service and purposes both today and henceforth.

[18] The peoples of this earth have been like great waters, alienated from Jehovah God. They have been pouring down the river-bed that the Devil has carved out for them toward the sea of death and destruction at the battle of Armageddon. As the children of Israel under Captain Joshua long ago marched between the Jordan river waters and across its open river-bed into the Promised Land, so have Jehovah's witnesses of this twentieth century been passing, for years since 1918, through the vast waters of hundreds of millions of people. But instead of being dissolved into a conformity with the peoples of this world, Jehovah's faithful servants have kept their Theocratic form and unity and have left a stupendous testimony to God's name and kingdom as they have been passing through. No onrush of waters can sweep away the world-wide witness they have given to His name and universal domination; but many sincere persons have thereby been halted from drifting down to destruction with the worldly peoples. They have been turned aside to safety and deliverance with Jehovah's Theocratic organization. God has not forsaken his devoted people, but he will continue to be with them and will not let the waters of this world overwhelm them in destruction.

[19] So as to reinforce us against fear of the enemy, Jehovah caused the record to be made of how he once permitted the emperor of great Babylon to cast three of the faithful Hebrews into a super-heated furnace for refusing to salute the emperor's idolatrous image. Then Jehovah caused the Son of God to appear in the midst of the fiery furnace with those faithful Israelites, after which he brought them forth whole, without singe, scorch, or smell even of fire, thus completely vindicating them as true servants of the true and living God. To correspond with that, the Almighty God has permitted his present-day witnesses to be cast into the fiery furnace of unjust affliction, persecution and intense trial of integrity at the hands of Satan's henchmen who idolize the political-religious state and other man-made creations. In the midst of this "furnace", whose heat and flame increase, Jehovah's witnesses are assured of having his presence with them as represented by his Son, Christ Jesus. And as the amazed world outside looks on they behold that Jehovah is making his promise true to his witnesses; for such fire of persecution does not burn them to ashes or destroy their integrity toward God. The flame does not kindle upon them and devour their identity as Jehovah's witnesses who are rendering true worship to him.

18. Through what "waters" have Jehovah's witnesses been passing, and what shows whether these have overflowed them or not?

19 How have they been passing through the "fire", and what are the facts as to whether they are burned or the flames kindle upon them?

RANSOM

[20] All this is evidence that the Most High is not ashamed to confess himself to be the God of those who so faithfully worship him and follow his Theocratic leadings. He is not ashamed to prove it before all the universe. Says he to the remnant of spiritual Israel: "For I am Jehovah thy God, the Holy One of Israel, thy Saviour; I have given Egypt as thy ransom, Ethiopia and Seba in thy stead. Since thou hast been precious in my sight, and honorable, and I have loved thee; therefore will I give men in thy stead, and peoples instead of thy life." (Isa. 43:3, 4, *Am. Stan. Ver.*) According to this declaration, God will not spare world powers in order to set his consecrated people free for His service and worship.

[21] In the remote past Egypt was the leading world power and she, together with her allies Ethiopia and Seba, dominated the earth. But Jehovah made them all pay for their opposition to him. Egypt in particular was guilty of holding the children of Israel and refusing to let them go to the mountain of God to worship Jehovah. She enslaved and overworked them as cheap labor and an inferior race. Therefore Jehovah held Egypt, her firstborn ones and her wealth as a ransom or security for as long as she held his chosen people in bondage. When Egypt refused to release them, Jehovah made her pay the expense of costly plagues, until finally the firstborn of man and animals were slain as the price demanded unless she let his people go. And when Egypt and her allies tried to drag the fugitive Israelites back to slavery, then Jehovah exacted a further national ransom of Egypt, Ethiopia and Seba, namely, the ignoble death of the flower of their armies, charioteers and horsemen in the depths of the Red sea. Those who plotted trouble, loss and destruction for God's chosen people got the like themselves, and that at God's hands. The proverb truthfully says: "The righteous is delivered out of trouble, and the wicked cometh in his stead." "The wicked shall be a ransom for the righteous, and the transgressor for the upright."—Prov. 11:8; 21:18.

[22] Likewise, now the unjust effort is made by the visible organization of the "god of this world" to hold Jehovah's consecrated people down and to deny them the freedom to obey his commandments and to serve and worship him. This is bound to result only in tormenting plagues from God upon this world. God's judgments as declared by his witnesses upon

20. As to confessions by Jehovah, of what is all the foregoing an open evidence?

21. How did Jehovah give Egypt as a ransom for the nation of Israel, and Ethiopia and Seba in their stead?

22. How do the corresponding things apply to Jehovah's consecrated people now?

the earth have been torturing to "Christendom" and all the rest of the world, like plagues. But there will be the final ransom toll to pay for further persecuting and pursuing after Jehovah's remnant and their companions to drag them back into enforced service of this world. That final toll will be destruction at the battle of Armageddon. Whereas the world may despise and hate Jehovah's witnesses, yet Jehovah loves his persecuted people, and he has honored them to make them the people for his name. Hence it is either the freedom of these whom God loves and honors or the death of the men and peoples who fight against Jehovah God and who try to debar his people from serving and worshiping him. Since such men and peoples persist in their oppressions upon the remnant and their companions, they must die at Armageddon. They will not be let stand in the way of the establishment of Jehovah's new world. Let such ones be warned: Jehovah has not spoken in vain to his own new creation, saying: "Therefore will I give men for thee, and people for thy life."

ASSEMBLY

[23] Again the Holy One and Savior of Israel calms and comforts us with a declaration of his good purpose toward his people for the issue. Says he: "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." (Isa. 43:5-7) In view of this statement of divine purpose, it is impossible for combined religion, politics and commerce of this world to keep Jehovah's people, upon whom his name is called, from being gathered out and brought into a oneness and unity, fully organized. That their gathering marks the end of the Devil's world, Christ Jesus made certain in his prophecy on the end of the world by saying: "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark 13:26, 27) The elect are the anointed ones chosen as a people for Jehovah's name. The gathering of them on earth has progressed from A.D. 1919 onward, reaching a high point in 1931, when they announced to the world their God-given name, "Jehovah's witnesses."

[24] That they are the people created for the issue in Jehovah's favor is certified. His declaration is that all those called by his name as his spiritual Israel he has created for His glory. Since not one jot or tittle of God's written Word shall fail till all be fulfilled, nothing else could be expected at this crisis in world history than that Jehovah would assemble the remnant of his name-people. Thereafter he would form them into a Theocratic body under his King Christ Jesus, who came into his kingdom in 1914. The assembling of these into an organized unity of action and service has been done under the direction of the holy angels who accompany Christ the King. None of the demons under Satan has been able to interfere successfully therewith. Although we are fourteen years past 1931, the gathering of Jehovah's dedicated servants is not all ended. True it is that the membership of the remnant of spiritual Israel is practically made up; but let this be remembered: In the days of typical Israel of old there was a multitude of strangers or sojourners mingled in with the natural Israelites and dwelling within their gates, worshiping Jehovah with them. When Jehovah brought forth Israel out of Egyptian bondage, a multitude of these fellow worshipers came along out of Egypt and witnessed Jehovah's strange act over Egypt's hosts at the Red sea. A thousand years later, when Jehovah wrought a like deliverance and released his exiled people from mighty Babylon, a multitude of these good-will sojourners or strangers came along and returned to Jerusalem and Judah.

[25] Certainly, then, the gathering of the remnant of spiritual Israel in these latter days connotes or means along with that the gathering together also of the "stranger" or "sojourner" class from the east and west and the north and south, and establishing them within the "gates" of the remnant's organization. It is exactly so, particularly from and after 1931. Now the gathering of these earthly persons of good-will continues, and the distances from which they are gathered continue to lengthen out, farther to the south, and to the north, and to the east and to the west. In every direction Jehovah God is calling out: 'Give up! Keep not back! Bring them from far, yes, from the ends of the earth!' His call for the delivery is irresistible. Persons disposed to interfere should call to mind Egypt's fate, and Babylon's. Men and peoples and nations are of little consequence when interfering with the fulfillment of Jehovah's declared purposes.

MY WITNESSES, MY SERVANT

[26] Those of good-will, who want to co-operate with the remnant of spiritual Israel, should keep in mind

23 Why has it been impossible for this world to prevent the gathering of Jehovah's people? and what does their being gathered mark?
24. (a) For what has Jehovah created those called by his name? and into what were they due to be formed? (b) According to Israel's case of old, why was not the gathering of Jehovah's servants completed in 1931?
25 In proof of that what has been progressing since that date? and what should those disposed to interfere call to mind?
26. In order to co-operate with Israel whom Jehovah has made, what should those of good-will ascertain?

God's words concerning the remnant, namely, "Yea, I have made him." In order to co-operate with the divine purpose, they must ascertain why the Creator made the organization of his remnant for this time. Just why He did so, the Creator states in his next words, which we consider:

[27] "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour. I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God. Yea, since the day was I am he; and there is none that can deliver out of my hand: I will work, and who can hinder it?"—Isa. 43:8-13, *Am. Stan. Ver.*

[28] Thus a defiance is hurled by Jehovah at the entire visible organization of the Devil. The opposing claims of both sides involved in the controversy must now be put to the test, and Jehovah calls for the test. Satan the mimic claims to be god and the rightful one to rule the earth and all the universe. By the worship of money or mammon and by the deceptions of religion Satan has gotten all the self-seeking and self-righteous and fear-struck people of this world to worship him as god. To the largest degree that it will ever be possible, he is now what the Scriptures call him, "the god of this world." He is determined to hold on to that egotistical position. To that end he plans a big strategic move for the period that must follow the global war. His scheme is not hid from the foreknowledge of the true and living God, and Jehovah God has forewarned his people what Satan's scheme will be, namely, a system of international collaboration backed by military force for the maintenance of unity, safety and tranquillity of the nations of the earth.

[29] Satan the Devil has turned the desires of the religious clergy away from the kingdom of God and has made them turn frantically toward this substitute for God's kingdom and to pray, work and preach for it. They claim the global war will have been fought in vain unless out of it comes this association of nations. It is either this, say they, or the world is lost and the peoples are doomed to a hopeless future. But their very choice of this counterfeit and makeshift for God's kingdom will mark them as deserving of destruction and will hasten their desolation. Therefore this glorified thing, produced by men's hands misguided by the demons, is an "abomination of desolation" before the Most High God. It is the old League of Nations under a new plastic face. That old League ended up with fiasco in 1939. It accomplished no deliverance of the peoples. During all the long term that Satan has been the "god of this world" there has been no deliverance of the people who put their trust in his organization. The promises and predictions made by religious clergy, politicians, big business men and social reformers that deliverance was around the corner to crown their schemes have always failed. The "god of this world" has failed all of his worshipers. He is a "strange god" and cannot deliver.

[30] The people of this world have eyes of understanding, but the god or mighty one of this world has blinded them to all visible proofs that Jehovah is God. The proofs to that effect are found both in the written Bible and also in the outworking of its prophecies in well-known history. The people of this world have ears of attentiveness, but they hear not with any faith the message that God's written Word speaks to them. That same message God has caused to be proclaimed in their ears by his commissioned servants on earth, the remnant of spiritual Israel. It is a time to face the facts. It is a time to be realistic by honestly acknowledging what such facts mean and then acting in harmony with one's best and lasting interests. The cry of the politicians and their clergy allies is for "one world" under an international arrangement. This being so, let all these blind and deaf people of the world be brought forth, and let all the nations and peoples be assembled together. Let the entire earth be converted into a great courtroom for determination of the issue. Since the end of World War I, in 1918, Jehovah God has given the nations and peoples the opportunity for this, and he will extend the opportunity into the peace period to follow World War II. By all the swift means of communication today the nations have the agencies and the opportunity to set their joint case before the whole world, in favor of the god of this world whom they serve.

[31] In the great Court Jehovah God is the Supreme Judge. Letting those who have brought complaints against his people and who have falsely charged Him and reproached His name be heard first, he calls upon the interrelated world of today to put all its

27. At Isaiah 43, just how does Jehovah state the public purpose for which he has made and trained his people for his name?

28. As to the controversy, for what is Jehovah there calling, and in view of what future scheme of the great opposer?

29. (a) In what direction has Satan turned the religious clergy? and how does God's Word designate the object of their choice? (b) What promised thing has Satan's organization failed to bring to his worshipers?

30. (a) Who are the sightless people having eyes, and the deaf people having ears, and how so? (b) Unto what must these be brought forth, and the nations and peoples be gathered?

31. In the great Court proceedings, on what questions have their witnesses been called to testify? and what has been the content of their testimony?

witnesses on the stand. The questions are put! Where, in favor of the god of this world, can they point to any deliverance by him in all the long course of human history? Where have they ever come out in favor of waiting for deliverance upon Jehovah's Theocratic Government by Christ Jesus, and when have they advocated for it? Where have they ever predicted any deliverance and salvation for Jehovah's worshipers and for those who faithfully take their stand alongside of the people whom he has created and formed? We wait to hear the answer of their witnesses to Jehovah's challenging question: "Yet who among them could foretell this, could announce it to us beforehand? Let them bring their witnesses to prove them in the right, to hear their plea, and say, 'It is true.'" (Isa. 43:9, *Smith-Goodspeed*) The testimony of their witnesses in the religious pulpits, in the newspapers and magazines, in the judicial courts, in the parochial and public schools, in the popular forums of discussion, has all been to the contrary of anything good and practical to come from the side of Jehovah and his Theocracy. Hence they predict and boast of a terrible end for Jehovah's remnant and their companions. Stay away from Jehovah's witnesses or else you will get what they get! Such is the dire warning from those testifying for this world.

[32] Now Jehovah God shows the honorable purpose for which he made or commissioned the people whom he created and formed. He has made them to fit in this present conspicuous place in the great controversy over the issue, Who is God and hence the Universal Sovereign? It stands to reason that the one who is God is he who can deliver, delivering his people contrary to all human predictions and expectations, and in the face of opposition by the organization on the other side of the controversy. Is there such a God? As this question is repeated, the witnesses for this world stutter, and stammer, and fail to produce any convincing proof to cause others to shout out, "It is truth!" Then Jehovah God turns to the remnant who worship and serve him, and he cries out to them by his Word: "Ye are My witnesses, an affirmation of Jehovah, and My servant whom I have chosen, so that ye know and give credence to Me, and understand that I am He, before Me there was no God formed, and after Me there is none. I—I am Jehovah, and besides Me there is no saviour. I—I declared, and saved, and proclaimed, and there is no stranger [god] with you, and ye are My witnesses, an affirmation of Jehovah, and I am God."—Isa. 43:10-12, *Young*.

[33] In that affirmation is found the name of the office to which Jehovah God has commissioned his servant people, namely, "My witnesses," that is to say, 'Jehovah's witnesses.' And this is the name, divinely indicated, which the remnant adopted in 1931 by an expressed and published Resolution, thereby to declare their God-appointed position before all this world plainly and unmistakably. And notably since that action the Lord's "other sheep", the "stranger" class, have flocked to the side of God's remnant and have caught up the testimony which these deliver world-wide to the glory of Jehovah as the God of deliverance according to promise.

[34] The remnant, together with their earthly companions, are the followers of Christ Jesus, who set the example as the Chief Servant of Jehovah in the contest over the primary issue. Jesus never lagged about bearing witness that Jehovah is God, both publicly and in the homes of the people. Before the highest authority of the territory in which he witnessed, the religious Jewish Council or Sanhedrin and the secular court of the Roman governor Pontius Pilate, he did not fear to give true testimony on the issue. It is recorded of Jesus Christ that he "before Pontius Pilate witnessed a good confession". (1 Tim. 6:13) It was before Pilate that Jesus declared what was the main mission for which he came to this earth as a man, saying: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) He acted as Chief Witness to the truth that Jehovah is the Deliverer and Savior and "from everlasting to everlasting" The God. (Ps. 90:2) So firmly did he stick by this testimony that he did not resist being handed over to the executioners to be nailed to the tree. On the tree he submitted to being reviled by Satan's witnesses, the religious priests and their dupes, who jeered: "If he be the King of Israel, let him now come down from the [stake; *stauros*], and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."—Matt. 27:41-43.

[35] Although dying apparently forsaken of God, Jesus' witness concerning Jehovah his Father was true; for on the third day after his death Jehovah raised this King of spiritual Israel from the dead, delivering him from hell or the grave. It was thus proved that Jehovah is God and that Satan is a mimic god. Resurrecting Jesus was Jehovah's mightiest act of deliverance; and for Jesus' courageous and unswerving testimony in behalf of Jehovah the Scriptures call Jesus "the Amen, the faithful and true witness". (Rev. 3:14; 19:11) He is the One whom Jehovah has made the Head and Chief over

32. What questions set forth the issue over which the controversy rages? and how does Jehovah now state the purpose for which he commissioned his created people?

33. How did Jehovah thus name his people? when was this specifically adopted? and what gathering has progressed since?

34 Who set us the example as chief witness concerning Jehovah's being the God of deliverance, and how did such one do so?

35. In his own case, how did Jesus' testimony prove true? and what title has therefore been given to him?

his remnant of witnesses today at the height of the controversy over the paramount issue. Jesus gives command to the remnant in this day, saying: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations."—Matt. 24:14.

[36] The remnant accept the responsibility which Jehovah lays upon them when he says to them: "Ye are my witnesses, . . . my servant whom I have chosen." The remnant are ably seconded by their good-will companions in meeting this responsibility. Before the mentally blind and deaf people, and before all the gathered nations and the assembled peoples, the remnant act as God's servant under Christ Jesus and bear witness to Jehovah as God, Savior and Deliverer. They do not fail Jehovah's purpose in making them a "people for his name" and hence his witnesses. They point steadfastly to the record in the Scriptures where Jehovah has again and again made a name for himself by delivering his faithful servants in past times. Using all the means for preaching "this gospel of the kingdom", they show He is the only true and eternal God, without beginning and without end, the almighty. They show that by his now established Kingdom he will work in vindication of his name and his universal domination, and that Satan and all his world will not be able to hinder Jehovah God or to deliver the wicked from destruction at Jehovah's hands at the battle of Armageddon.

PRESENT EVIDENCE

[37] Moreover, in themselves the faithful remnant and their fellow witnesses, their good-will companions, have present evidence that Jehovah is the Savior and Deliverer. There is among them no "stranger" or foreign god to whom to attribute salvation and deliverance. The Lord God calls attention to their present salvation and deliverance which he executed before the eyes of all the enemy world, by next saying to the remnant of spiritual Israel: "Thus saith Jehovah, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and I will bring down all of them as fugitives, even the Chaldeans, in the ships of their rejoicing. I am Jehovah, your Holy One, the Creator of Israel, YOUR KING. Thus saith Jehovah, who maketh a way in the sea, and a path in the mighty waters; who bringeth forth the chariot and horse, the army and the mighty man (they lie down together, they shall not rise; they are extinct, they are quenched as a wick): Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts [that drink at such miraculous rivers] of the field shall honor me, the jackals and the ostriches; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen, the people which I formed for myself, that they might set forth my praise."—Isa. 43:14-21, *Am. Stan. Ver.*

[38] Jehovah says he speaks to the remnant of spiritual Israel as "YOUR KING". This is because he took his power and began reigning A.D. 1914, by putting his King Christ Jesus on the throne. Since that time and event "this gospel of the kingdom" must be preached to all nations of the earth for a witness before Satan's world ends up in destruction. It is a kingdom of salvation and deliverance, for its King Christ Jesus is the One who died as a ransom for men who believe. The remnant and their companions, who preach and give this Kingdom witness to the nations, do not need to point to the distant past long before their day to produce an example of deliverance by Jehovah God. The proof of His power to deliver as God does not lie wholly in the ancient days when he smote Egypt and brought the Israelites through the Red sea and lured the Egyptian army and mighty men and horses to their destruction in the sea. The proof of Jehovah's Godship is not limited to the time when he caused the mighty world-power, Babylon, to fall and turned the Euphrates river aside and spoiled the traffic of the ships of the shouting Chaldeans on its waters. All those things he did in order to deliver his people of Israel from captivity in Satan's Babylonish organization and bring them back to his holy city again and its worship of Jehovah. That deliverance from Babylon was a *new thing* in Israel's history when compared with Israel's ancient deliverance from Egypt.

[39] No, Jehovah's remnant and their companions today are not obliged to remember and cite merely such former things of old. Jehovah has wrought a "new thing" in their case, since 1918, in proof that he is the only true and living God, and has thereby made them his witnesses. Babylon is the Devil's organization which rides upon all peoples of the earth and holds them in bondage to Satan. From this Babylonish organization of oppression Jehovah by his King Christ Jesus has made the remnant and their companions free. Such deliverance by God's spirit and truth and worship has made these the only free people on earth. They must yet travel in the wilderness of this world before reaching the new world of righteousness, and they would faint and die of thirst

36. How do the remnant prove they accept the responsibility Jehovah lays upon them? and who second them ably in this course?

37 Why is no outside proof necessary for them that Jehovah is God and Deliverer? and how does Jehovah's next statement call attention to this?

38. (a) Why does Jehovah express himself to the remnant as "your King"? and to what ancient events could the remnant refer to prove him to be the God of deliverance? (b) What was the "new thing" which Jehovah did for Israel of old?

39 (a) What "new thing" has Jehovah performed for the remnant of this day? (b) Who may drink of that which he now provides?

were it not for Jehovah's demonstrating to them that he is God. For their refreshment and reviving he has caused a river of pure water of Kingdom truth to flow forth from the throne of God and of his King. Happily, the way in which Jehovah leads them runs along with this continually deepening river of life-sustaining waters. Whosoever will, be they like the dragons and owls, or the jackals and ostriches, of the wilderness, may come and drink thereat and then give honor to the great Fountain of life-giving waters, Jehovah God.—Rev. 22:17.

40 The "new thing" that proves Jehovah's Godship and universal sovereignty will take on its most convincing testimonial form in the near future, at Armageddon's universal battle. That is when he will perform his "strange act", an act far mightier than that at the Red sea, destroying all the wicked hosts of Satan and for ever delivering the people whom he created, formed and made for his purpose, and their devoted companions with them. Oh, then, ye favored remnant, do not miss your calling! Do not fail of your divine commission. Act always in obedience to the fact that you are, as Jehovah your God says, "the people which I formed for myself, that they might set forth my praise." Likewise, ye "other sheep" of the Lord, their companions, join ye with this faithful remnant. Join ye in showing forth Jehovah's praises by Christ Jesus, taking up the new song which ye will continue, without interruption, to sing on this earth "world without end"!

40 (a) When will this "new thing" take on its strongest convincing form? (b) What exhortation, therefore, is now due to the remnant and to their companions?

INTERNATIONAL REVISITS

IT IS a happy privilege to be able to make revisits, or "back-calls", upon groups of faithful friends, especially upon those in foreign lands, and to see how they have gotten along since last met with. Such a privilege fell to the lot of the president of the Watch Tower Bible and Tract Society, N. H. Knorr, accompanied by one of the Society's directors, F. W. Franz, during the spring of this year. Readers of this magazine will recall the recent account in these columns of the airplane flights of these traveling representatives of the Society down through Mexico and Central America and on down the west coast of South America to Chile. With the conventions of Jehovah's witnesses in Buenos Aires, Sao Paulo, Montevideo, and Santiago de Chile successfully accomplished, as reported in previous issues of *The Watchtower*, their travel schedule called for back-tracking over this air route.

The new Branch servant, also the former depot servant, and several other Chilean brethren, braved the early morning hours of Monday, March 26, to see Brothers Knorr and Franz off from the Santiago airport. The day was beginning to dawn when the warning bell rang, and all these brethren quickly expressed their last well-wishings one to another, and our two departing travelers boarded the northbound plane. The plane propellers whirr around with a roar, the plane then wheels into position for its dash down the long runway, and then as it speeds past the airport building we wave at the windows to our brethren who are watching for their last glimpse of us At 6·36 a.m. our plane lifts off the runway, and we are ascending to cloudy heights, with mountains to east and west of us To our right the day is brightening above the saw-tooth range of the Andes mountains; and a golden glow indicates where the orb of day may make its appearance. Soon the sun is peeping up above the cordillera It is not very long before its entire glorious circle, for a time playing hide-and-seek behind the peaks, is full up in the heavens and chasing the shadows from the western slopes of the Andes mountains. Lengthwise of the cordillera we continue to fly, feasting our eyes upon snowcapped giants projecting their heads above the general range.

In time we glide over a vast sea of clouds, obscuring our vision of the land below. The cloudy expanse stretches on and on for more than two hours of our flight, but the jagged summits of many mountains pierce their way up through the cloudy mass, appearing like rocky islands in the midst of a billowy sea of white. Finally, after almost four hours of flying, we find ourselves to be winging our way over the Pacific ocean, along the precipitous coastline of Chile, not permitting of any seaports and where, according to the report, it has not rained for forty years. At 10:50 a.m we land at Antofagasta, Chile, where we change planes. Then we negotiate two more hours of flying along the bleak coast against which the waves of the Pacific pound ceaselessly, and past the isolated seaport of Iquique, on to our final Chilean stop, Arica. Here we go through required formalities with our passports, because we are near the northern border of this long land, and our next stop is to be in Peru. It is a pleasure to drop down upon the airport at Arequipa, Peru, with its gorgeous surroundings, most prominent of all three awesome mountains alongside one another all hooded with snow. From there, except for an emergency landing which we made, it is a straight three-hour flight to "the city of the kings", founded by Pizarro in 1535, namely, Lima, Peru. Here a surprise is awaiting us!

It is about 6:45 p.m. when we disembark, to spend the night at Lima. As we mount the steps of the airport building we are hailed by two young men with beaming faces, namely, Albert Mann and Jack Powers, both graduates of the Watchtower College of Gilead and now on their way to posts of duty south of here. Customs cleared, we meet, and they tell of being held over in Lima since last Saturday; and when space will be available for them on a plane southbound from here is conjectural. The days have been somewhat lonely for them, and they are surprised to learn there are brethren in Lima and are delighted to be informed that we are to have a meeting with them that night at 8 o'clock, according to prearrangement made on passing through last February 26. A pleasant supper together at our hotel, and then we take a taxi for a humble home on the Malecon Rimac, along the Rimac river. It is "Christendom's" *Santa Semana* (or "Holy Week"), and a religious parade with idolatrous images followed by Catholic devotees prevents our taxi from crossing a bridge and requires our taking a long round-about route to the home, and we are some minutes late in arriving. But brethren are at the gate to receive us, and when we four enter the court and pass several family apartments to Interior No 9, we are delighted to find, not merely the eight of our previous meeting, but also six others. So there are new introductions to be made, from both sides, but in no time we are all acquainted and comfortably seated, some on the bed and others on chairs, and ready for Brother Knorr's address. Instead of waiting outside for an hour, our taxi driver waits almost two, while Kingdom matters are transacted within Interior No. 9.

From the first Brother Knorr endeavored to turn our little gathering of eighteen to practical effect. He cited the Scriptures to show the need of sending forth preachers of the Kingdom gospel, and then magnified the privilege each consecrated one has of being a publisher of the Kingdom in these days preceding the battle of Armageddon. The publishing work includes not merely the placing of literature for persons to read, but also the calling back upon those who obtain the printed message and stir-

ring them up to read it and starting book studies with them in their homes. Thus, in places where a shortage of Kingdom literature exists, as here in Peru, the consecrated ones can carry forward their educational work among the interested people of good-will and thereby put their time and energies to good use in God's service.

Our Peruvian friends saw their privileges, and when Brother Knorr laid the matter before them they voted for group organization as the Lima company of Jehovah's witnesses. After a discussion of personal qualifications, Brother Knorr then appointed our host, in whose home we were guests, as the Lima company servant. He also made arrangements and gave instructions for the proper relations of this first company to be established in Peru with the headquarters at Brooklyn. The Lima brethren were highly pleased. A number of them desired to be immersed in water in symbol of consecration to Jehovah God by Christ Jesus, and they also wanted to observe the Memorial celebration of Christ's death on Nisan 14, just two nights thence. In view of the indefinite stay of Mann and Powers in Lima, Brother Knorr instructed these two College graduates to meet with the Lima friends at this same home next night, to help them in further organization, and also to celebrate the Memorial with them the following night, if possible.

At 3 o'clock next morning we are up, for an early departure from Lima, and we drive out in the Pan-American bus to the airport through the darkness. The paschal moon is seen hastening to its descent in the west. With words of mutual encouragement we part from Brothers Mann and Powers, and climb into our plane At 5:15 a.m. our mechanical bird of the air gets safely off the ground and soars skyward. Lima is still cloaked in darkness, but its many streets and highway lights set out a pattern of the city for us against the darkness. Day comes on, Tuesday, March 27, and we make the regular stops at Chiclayo and then at Talara, the site where the first American oil wells on this continent were dug and where are now miles of oil derricks. Then we pass the border, flying toward Guayaquil, Ecuador. As we enter over the area of the estuary upon which Guayaquil lies, we encounter many clouds; for it is in the six-months-long rainy season, from December to May. The many watercourses and the luxurious foliage of the country testify to it

Leaving this principal seaport of Ecuador (without buying any Panama hats there on display), we fly over many more rain-clouds. Below us are the *selvas tropicales*, seeming impenetrable by man Sometime during the noon hour we pass over the equatorial line, and are again in the northern hemisphere. We look down upon verdure-covered mountains and plains, and the richness of the green is almost intoxicating. We come now over another republic, Colombia, and land at Cali. After but a brief stop we are once more on our way, this time on to the Panama Canal Zone Considerably in advance of our approach to it our plane windows are covered with blinders, for reasons of military precautions; and when we land, shortly after 5 p.m., we find we are in Balboa, C. Z. It has been a twelve-hour journey for the day. Brother Roy W. Harvey, servant to the brethren for Panama, is at the airport to meet us after we emerge from the routine of customs

PANAMA

For our meetings of tonight and tomorrow in Panama city, Republic of Panama, the Latino Oriente Hall, on Central Avenue, had been engaged. It is on the second story of a noisy corner, and, all window apertures being open for that tropical climate, the noise floated up from below into our hall; but present arrangements did not allow for using the loud-speaker equipment, that is, on Tuesday night. Owing to the presence this night of Spanish-speaking brethren, unable to understand English, it was decided to conduct lectures simultaneously in English and Spanish in the same auditorium. The meeting opened with song at 8 p.m., and then our assembly divided up. The Spanish-speaking group isolated themselves in the forward part of the hall, where Brother Franz addressed the small band of 16 in language they understood. In the other section of the hall Brother Knorr addressed 109 in English, recounting his business trip through South America and calling attention to local matters of Kingdom service also Thus all present were well served. Among those at the Spanish lecture was a woman who the day before had been selling lottery tickets on the streets of Panama city. A publisher, decked with announcement placards about the public lecture on "The Meek Inherit the Earth", came along. The lottery saleswoman stopped her, read the placard, and, on receiving an invitation, replied: "I'll be there." She enjoyed the Spanish lecture very much and handed in her name for a back-call or revisit.

The public lecture, at 7:30 p.m., Wednesday, March 28, resulted in the greatest turnout of the public yet experienced by Jehovah's witnesses in Panama. Incidentally, over in the adjacent American Canal Zone a distinction of races is observed, as in the southern United States; and the whites are designated as "gold", and the colored are designated as "silver". Except for Brother Harvey and his wife, both being special-pioneer graduates from the Watchtower Bible College, the Panama company is all "silver". But at the public lecture a number of "gold" came in and sat among the "silver" to hear this grand message. Two were sturdy young men in U. S. Government service, and one an isolated sister from Texas, who, at Cocoli, happened to see the lecture ad in the West Indies section of the newspaper. The public kept on coming in until the total attendance mounted up to 384. This was the first occasion of Brother Knorr's delivery of the lecture "The Meek Inherit the Earth". The entire audience listened with the best of attention and expressed great appreciation thereafter. In the closing remarks the chairman, Brother Harvey, announced that, at 9 p.m., the annual celebration *in memoriam* of Christ's death would be held in the auditorium, and he invited all persons of good-will able to do so to remain More than a hundred of the public did so, inasmuch as the Panama publishers number somewhat over fifty, whereas the attendance at the celebration numbered 235.

A tropical moon, the full paschal moon, was visible through the windows of the Hall as Brother Franz gave a brief Memorial talk. Thereafter fifty who profess to be of the anointed remnant who are baptized into Christ's death partook of the Memorial emblems of unleavened bread and wine. All the rest sat by respectfully as observers. After the celebration Brother Knorr, as chairman, mindful of the fact that Jesus discussed the Kingdom service on earth after instituting the first Memorial, addressed the audience for fifteen minutes on the work in Panama. He rejoiced their hearts also by announcing that advice had been received just that evening that the ban on the Society's representatives and literature had been lifted both in New Zealand and in Barbados, West Indies.

It was a season of rich heart-blessing, and joy was overflowing because of the good things enjoyed that evening The unusual attendances at both the sessions gave tangible proof that there is a large multitude of persons of good-will in Panama who must yet be helped unto Jehovah's Theocratic organization under Christ Jesus the King.

COSTA RICA

Thursday, March 29, sees us again on our way, to new blessings of gladness. With blinds over the passenger windows, our plane took to the air at 7:41 a.m., made its regular stop at David, R P., and then continued on to San Jose, Costa Rica, where it came to earth at 10:08 a.m. The Costa Rican Branch family are at the airport to meet us, namely, the Branch servant, Ted H. Siebenlist, and his wife, and Charles Palmer and wife, all Watchtower Bible College graduates. After an early dinner at the Branch quarters in the Barrio Mexico, we strike out for the railway station of the Ferrocarriles de Costa Rica. There is to be a convention at Port Limon this week-end, and thither we must go. The regular morning train had already left at 10 o'clock, and we must therefore take the afternoon excursion train. Although we arrive at 12 noon, an hour before train's departure, the six coaches thereof are crowded out with Costa Ricans, all in high spirits. A freight-train caboose is standing detached ahead of these coaches, and finally by special arrangement this caboose is opened up, and twenty passengers scramble aboard, including a Costa Rican pioneer, and Brother and Sister Siebenlist and ourselves. The five of us sit up front on a lengthwise box-bench, opposite the conning tower of the caboose Our little caboose is then hitched on to the tender of an oil-burning

locomotora, and thus takes the premier position in the train of seven cars.

Our train gets off to a good start; but climbing the grade from San Jose (3,816 feet above sea level) to the Continental Divide, 5,137 feet above sea level, just beyond Cartágo (4,930 feet above sea level), proved too much for our hard-puffing engine. Giving a final death gasp, it came to a dead stop some distance below Cartágo and the Divide. So the last three coaches were detached and left standing on the track, while our *locomotora* hauled us up over the steepest grade. Then it forsook us and went back to the three stranded coaches, hauled them up over the hump, and finally, after a loss of forty minutes, we were all one happy train again and reached Cartágo and the Divide and then started the descent toward our final destination, Port Limon. At Peralta, about halfway along the journey, we were obliged to change cabooses. So, on through real jungle country our train went, hugging the steep southern slopes of the mountains, rumbling at times through cuts barely broad enough for our narrow-gauge railway to get through. We go through tunnels, and past beautiful waterfalls and mountain torrents, past banana groves and coffee plantations. Just beyond Peralta, at Tunnel Camp we skirt the heap of a destructive landslide of last year, which buried the regular railroad tracks, and around which our train goes on an emergency wooden trestle built out over the banks of the rushing Reventazón river. Our train creeps over it at a snail's pace as if fearful by excess vibration to unloose another thundering landslide. Then along the scenic Reventazón we continue.

Night fell, as our train stopped at practically every one of the many stations between San Jose and Port Limon, inclusive. Our engine headlight lit up the scenery ahead, and fireflies flashed in the darkness outside our window, while we sat in the darkness of the caboose. Some ten miles from Port Limon we come in sight of the Caribbean sea, lit up by the moon, and the palm trees stand out in silhouette against this background. We arrive at Port Limon at 7:45 p.m., thus having taken about seven hours to cover the 103-mile distance It is still *Santa Semana*, with so-called "Good Friday" due tomorrow, and at Port Limon we find all hotels occupied, and even our own hotel reservations given away to others. Then the liberality of the Lord's people manifested itself, as a family opened up its home, of three rooms and kitchen, and let us have two of its rooms and a double and two single beds, and also furnished us food. The Port Limon company is all "silver", figuratively speaking, but the true people of the Lord therein have hearts of gold. Incidentally, the next day a vacant guests' house in the American Zone along the seaside was made available for us; and the following two nights we were able to get rooms at a hotel. We rejoiced at the Lord's provision for his servants

Friday night, at 7 p.m., brought our first contact with the Port Limon company at their Kingdom Hall. It was very refreshing to hear these song-loving brethren make joyful melody to the Lord. The attendance of visitors for the convention lifted the attendance up to 131. After a well-conducted service meeting, including a demonstration, and followed by the Course in Theocratic Ministry, Brothers Knorr and Franz briefly addressed the gathering. This was, in effect, the start of the Port Limon convention. Here now in this seaport was the first time that information marching with placards fore and aft of the marchers took place. Only about 25 marchers were needed to cover the town, the rest of the 200 placards being placed in show windows, and the other publishers engaging in magazine and house-to-house work. The information marching was in striking contrast with the "Holy Week" religious parades with images Ten thousand handbills were distributed, announcing the public lecture for Sunday on "The Meek Inherit the Earth". Port Limon sat up and took notice.

The afternoon of Saturday, March 31, was featured by Brother Knorr's talk on "The 'Commander to the Peoples' ", followed by discourses on "The Theocratic Olive Tree" and "After the 'Fulness of the Gentiles', What?" One hundred were in attendance. The attendance rose to 192 for the evening sessions, listening to discourses on "A Living Sacrifice" and "Your Reasonable Service", and then to Brother Knorr's remarks on Romans, chapter ten, and on the growth of the Lord's work in various lands despite global war and repressive governmental measures. These sessions, all in English, were held in the U.N.I.A. Hall (Universal Negro Improvement Association Hall), just over the New Harlem Bar and Restaurant.

Sunday morning, April 1, at the same hall, the baptismal talk opened up the day's sessions, and fourteen candidates presented themselves. These marched out, crossed the town on foot, and went over the hill to the palm-fringed shores of the Caribbean sea, and were immersed far out in the waters of a shallow beach, shielded from the breakers. Meantime the other conventioners took up all the Port Limon territories, and all the placards for information marching were given their final showing, and so the town got a thorough coverage during the convention. The service report for the two days showed 108 publishers out in the field, besides six pioneers, and four graduates from the Watchtower College. Twelve subscriptions for *The Watchtower* were secured, besides much other literature placed.

Sunday afternoon was marked by songs and field experiences at 2 o'clock, followed by talks on "A People for the Issue" and "Ye Are My Witnesses", by Brothers Palmer and Siebenlist, respectively. The public talk at 4 p.m., by Brother Knorr, on the subject "The Meek Inherit the Earth", drew an audience of 382, thanks to the fine publicity by the Lord's living witnesses. The Hall was practically filled. The impression made by this speech was very good, for, in response to the invitation at the close of the public address, an audience of 338 came back to hear the evening speech by Brother Franz on "The Kingdom Sabbath and Its Lord". Interest in this subject was keen, due to the activity and influence of seventh-day sabbatarians there in Port Limon; and the address was much appreciated. Immediately thereafter Brother Knorr's words of admonition, consolation and encouragement brought the convention to a heart-warming close. The Port Limon brethren were very grateful that his promise of the previous year at the San Jose convention to come and visit them this year was fulfilled.

Monday morning many of the brethren were down at the railroad station to see us off on the regular morning train. To their good wishes they added their further expressions of liberality to us in the way of 25 coconuts, 36 oranges, 36 bananas, and some edible tuberous roots. At various stations along the road we dropped off various home-bound brethren, to whom we waved farewell. Again with great exhausting efforts our engine pulled us over the Continental Divide, barely making the grade. Arriving in San Jose after six hours' journey, we were delighted to be housed at the Branch quarters for our stay in the city.

In San Jose, capital of Costa Rica, the advertising of the public feature of the coming convention began the previous Saturday. Here too on this occasion information marching with placards was introduced for the first time. This amazed the city, and also roused up Hierarchical anger. One Roman Catholic priest became so brave as to assault innocent women, smiting a young pioneer girl and also striking an elderly woman and frightening her daughter at her side. He angrily snarled at her: "You have no right to do that in this country. This is a Roman Catholic country, and you ought to respect that fact" The lady came back with "And you claim to be a Christian?" at which stinging query the priest walked away Persons of the onlooking public said: "That priest is mad, going about and striking harmless women." The elderly information marcher explained that it was a Christian privilege to suffer thus for righteousness' sake.

The San Jose company of Jehovah's witnesses is Spanish-speaking, and the convention there, with the exception of Brother Knorr's talks, was conducted in Spanish. The convention was held in the small upstairs quarters of the local Kingdom Hall, with the exception of the public address at the Teatro Capitolio (Capitol Theater). The "Model Service Meeting", of Friday night, April 6, set the convention in motion, the Branch servant acting as chairman. This was featured by two demonstrations in Spanish presented by two special pioneers, Sisters Siebenlist and Palmer, graduated from the Watchtower College. The first demonstration was on "House-to-house witnessing", and the second was on "Making a back-call". At the close of the service meeting Brother Knorr addressed the company, using as his

interpreter Brother Palmer, and also calling upon Brother Franz to address the company, of 107.

The real keynote speech was delivered by Brother Knorr on Saturday afternoon, April 7, on the subject "Your Reasonable Service". Saturday evening was filled full of spiritual nourishment with songs and field experiences, and addresses on "Unity for the New World", "Free Education for Men of Good-Will," and "Organized for the Final Work". Attendance for the evening was 98, and 56 publishers reported time spent in field activity that day. In the midst of the evening Brother Knorr announced the new book in Spanish, *"The Truth Shall Make You Free"*, and also the Society's provisions to get literature supplies for the Costa Ricans, which cheered the conventioners greatly.

There was little time for general field activity on Sunday, April 8. The number who presented themselves for immersion after the 8 a.m. baptismal talk by Brother Siebenlist was notable, to wit, 29. These were transported in a hired bus to the San Juan de Tivás river and baptized. Of these, there were eight that had been interested and helped into the truth by the Branch servant's wife as a special pioneer. After the 9 a.m. service assembly at Kingdom Hall, the brethren did information marching and handbill distribution on their way from there to the Teatro Capitolio. The public address, advertised for 10:30 a.m., was on "Un Solo Mundo, Un Solo Gobierno" ("One World, One Government"), and was delivered by F. W. Franz as a director of the Watch Tower Society. The limited time granted us in this the only available, suitable auditorium did not allow for an address by Brother Knorr in a double-barreled English-Spanish presentation The public appearance at this address was very gratifying, 467 hearing the lecture through, with great attentiveness. At the close a follow-up lecture for the coming Sunday was announced, to wit, "Can Man Succeed as a World Builder?" to be delivered in Spanish by Charles Palmer; and handbills were distributed as the crowd went out and also 201 free booklets. Brother Knorr enjoyed putting out 100 of these.

At the afternoon sessions in Kingdom Hall the attendance was 118, including brethren from many parts of Costa Rica. Speeches on "The King's Marriage Feast" and "Increasing Your Privileges" were effectively served to them. But with the evening there came the climax, and the best audience yet at the Kingdom Hall was present to benefit by it, that is, 135. The place was quite crowded. Brother Knorr began by delivering the speech on "Jehovah's Universal Sovereignty Vindicated". Then, as farewell counsel to the convention, he turned his attention to discussing Romans 13:11-14 and Galatians 5:16-21. None of the Lord's consecrated people in Costa Rica, so he solemnly warned, can conform themselves to the moral principles of the world about them and expect to continue under God's approval and with his Theocratic organization. None should think that by devoting some time to active service in the field they are free at other times to conduct hidden lives in dissoluteness, fulfilling the lusts of the flesh which are condemned in God's Word. Such ones may put on a false front for a long time, but unavoidably in God's due time his spirit, or his active force, and his holy angels, will cast them out from among the Lord's organized people and cut them off from His service. The Watch Tower Society refuses to recognize and use as its representatives any who copy the wanton course of this world and live according to its loose, double moral standard.

The conventioners were most grateful for such a courageous and timely admonition. They gladly voted Brother Knorr to be bearer of their Christian love and greetings to all further conventions and assemblies along the way. Finally, let it be said, the San Jose convention and that at Port Limon, taken together, brought out the largest convention attendances yet reported in Costa Rica. The public attendances, totaling up to 849, set up a new high level indicative of the increasing good-will interest in the Kingdom tidings. With four College graduates now down there, and with two special pioneers, native Costa Ricans, being appointed, and with all pioneers and company publishers giving more attention to the work of revisiting the interested people and establishing home book studies, there is reason to believe Jehovah's "strange work" will move ahead in this fine country as never before.

FROM NICARAGUA TO GUATEMALA

Owing to Pan-American's cancellation of the plane flight for which we were scheduled several days later, it was necessary for us to take advantage of a special plane passing through San Jose for Mexico, Monday morning, April 9. The Branch family accompanied us to the airport, but a number of Costa Rican brethren were there also to see us off. At 11:23 a.m. our plane got into the air and off to a rather bumpy flight. In a short time we were flying over Lake Nicaragua, which is nearly 100 miles long by 40 miles broad. Active volcano ahead! The time is just about 12 noon, and there, obliquely to our left is Mount Ometepec, on an island in the midst of the lake. It is erupting as we approach and belching out a big interweaving, billowy, dark-gray mass Obligingly, our plane pilot steers us in a grand circle completely around Ometepec, giving it a wide berth but giving us a full view of its perfect cone-shape, whose sides slope down almost to the water's edge. As we circle the steaming monster the wind disperses the immense cloud puff. Ometepec erupts every fifteen minutes; and as our plane now strikes out on a tangent northward and we look back Ometepec puffs out another cloud

Shortly we land at Managua, Nicaragua's capital, and then are off again over Lake Managua, which is nearly 50 miles long and 25 miles broad. Tegucigalpa, Honduras, is our next stop. But it is the stop after that to which we are looking forward, namely, at San Salvador, capital of El Salvador, where the Society's representative, Roscoe Stone, and his wife have been notified by wire of our unexpected arrival there today. On alighting from the plane some few minutes after 3 p.m. we find them there to meet us, but eight other brethren are there besides them Since Brother and Sister Stone's recent arrival in San Salvador, a company has been organized, of about twenty, but due to financial conditions not all of these could come out to the airport A priest, garbed in somber black robe with pants underneath, hung around the fringe of our group. In English, not intended to be understood by this "black bird", one of the recently interested San Salvador brethren said: "We need your help down here The people can't get ahead, for they are oppressed by such as that," nodding his head in the direction of the black-robed figure

Fifteen minutes of stopover allowed for only a brief interchange of a few items of interest between us, but, before we boarded our plane, Brother Stone gave us a fairly comprehensive report, from which we quote to inform our readers somewhat on the progress of the work in El Salvador:

"Our experiences in the field indicate that the people of San Salvador are eager to learn and have a great desire for education. This, despite the fact that they are greatly oppressed and discouraged by the Hierarchy and its dupes. The majority of the people here have never seen a Bible, much less read one Many, however, have expressed to us their desire to read the Bible. One day I stopped in a *refresqueria* for a *fresco*, and one of the girls (a worker there) remembered me from the first time I was there shortly after our arrival. She expressed surprise that we were still here and asked if we would be here long I told her we hoped to be here for some time, that we were missionaries, and it was our desire to help the people in obtaining a knowledge of the Bible. She said she had always wanted to study the Bible, but never had the opportunity I arranged for a study with her and have had two good studies. She comes to our house one morning each week, as she will not let me come to hers. I did not press her to let me come, as it embarrassed her. Perhaps she has no home; however, she is clean and neat and intelligent. And now, by Jehovah's grace, we have twelve book studies between us, even though we have no books for door-to-door witnessing. We have orders for a goodly number of books, and look forward to starting many new studies in the near future. We have placed no books in the homes where we have studies, and the people seem to be almost as eager as we are for our literature to arrive. We have found most of the people here to be intelligent. They like to study, and grasp thoughts quickly. They are very aware of their extremely poor element of people, and are ashamed and hurt by the poverty in their midst. However, they do not know what is the cause of their oppression.

"Things are high here and it is hard for the people to live. They all remark '*Muy barato* (Very cheap)', when we show them

the book and explain that it is placed on a contribution of 65 centavos. We played some records for some women in the flower market, and in answer to their query we said that the book is placed on a contribution of *sesenta y cinco* (65). I noticed one woman looked very disappointed and sad. A few moments later she asked me again how much the book is. I replied: 'Sesenta y cinco centavos.' Her face beamed with joy as she ordered a book, explaining that she had at first thought it was 65 colónes (= 6,500 centavos). Our hearts went out to her as we realized more and more how hard everything comes to them.

"While witnessing with the phonograph from door to door we played some records for the head of a private school. He readily granted us permission to play the records for the students. When we arrived at the school the following morning, our newly-made friend received us gladly and we played the records to more than one hundred listeners. The head of the school ordered five *Hijos* [*Children*] for the students to have in the library.

"While house-hunting, I stopped into a beauty shop to inquire directions. The owner asked me if we were here for long. I informed her that we were missionaries and that we expected to be here for a while. She asked our religion, and I told her we were Jehovah's witnesses. She said: 'I am Jehovah's witness too, and my sister who lives two blocks from here is Jehovah's witness too.' I thought she had probably read some of the literature, and arranged for a study with her and her sister. I found out at the first study that she and her sister were immersed about a year ago at a San Francisco [California] assembly. We have a good study with them with from six to ten in attendance each week. They have some knowledge and have confidence in the Society."

Refreshed by our brief visit with Jehovah's people in San Salvador, we hop on to Guatemala, arriving at 4:26 p.m. At the city airport we learn that two College graduates, M. C Barger and wife, arrived in town by a southbound plane just an hour earlier. Though we do not meet them, we are glad they are on their way and are due to reach their post of duty with the Stones in San Salvador on the morrow. Our anticipated stopover of fifteen minutes turns into a delay of an hour and ten minutes, as the plane is readied for a long jump, from here (Guatemala city) direct to Mexico city, a flight of more than five hours without stopovers. At 5:34 p.m., we take to the air, and are on our way to our last stop. But details of our revisit with the brethren of Mexico at the capital city we reserve for a later account.

FIELD EXPERIENCES

THE SIXTEENTH TIME! (NOGALES, ARIZ.)

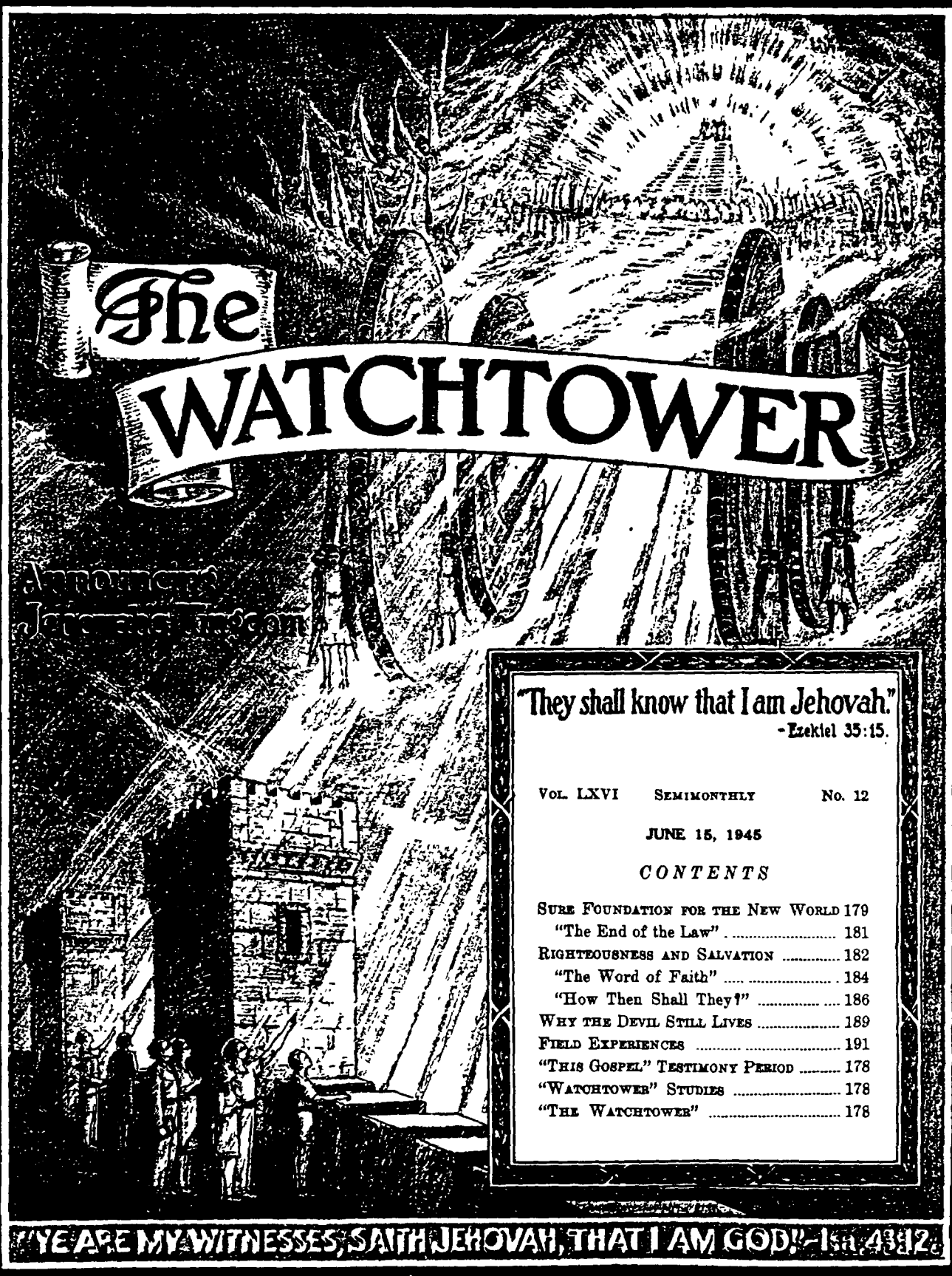
"Among many interesting experiences one concerning the necessity of seeing that every home is called upon is outstanding. This particular place is located at the top of a very steep hill. No one was ever home. Neighbors gave the information that both members of the family worked long hours. The special publisher climbed back to that place not once or twice, but fifteen times, at different hours and days, with no success Because that one house had not had a witness the territory remained unfinished. One Sunday afternoon the publisher decided to try again, the sixteenth time!

"Nearing the house the publisher was stopped by a man desiring the latest copy of *Consolation* and a year's subscription for the magazine. While the pioneer was filling out the blank, a man came out of the house where previously no one was ever home. He started toward the gate, stopped short, stared intently, and then shouted, 'Hold that woman right there! I'll be right back!' The publisher wondered if this man was friend or foe, but was very glad that at last she was going to meet someone at that address.

"In a few seconds the man came back, holding the book *Children* and some money. 'You are one of Jehovah's witnesses, I see,' he said. 'Well, I want the latest publications you have since *Children*, both in English and Spanish, and a year's subscription for *The Watchtower* in Spanish for my wife and the *Consolation* in English for myself.' While this was being attended to, a third man came up. He was evidently acquainted with the other two, who introduced him as a preacher from another part of the state. Both men began telling him how good and important these publications are. The publisher was astonished to hear the preacher (Baptist) agree that the Watch Tower Society did print the truth, and more astonished that he took a copy of each of the magazines and the latest booklets, including *Religion Reaps the Whirlwind*. Back-calls were arranged with both of these subscribers in the presence of the preacher. A lively book study is being held at the home where fifteen previous trips had netted nothing."

"MY FIRST STUDY" (NEW YORK)

"I am a summer vacation pioneer thirteen years of age. While witnessing from door to door with the *Watchtower* and *Consolation* magazines I had an experience that will be of interest to all brethren who find it hard to start a book study. While witnessing with the magazines in a large apartment house I knocked on a door, which a woman opened. I introduced myself and the magazines. She replied that she wouldn't be interested. I asked her if she ever read any of the Watchtower publications. She then inquired if this was the Watchtower, to which I replied, 'It is.' She invited me in, took both magazines, and contributed fifty cents. I explained that the contribution for the magazines was ten cents, but she insisted that I accept her contribution. I had the book *'The Truth Shall Make You Free'* with me, presented it to her, told her what it contained, and asked her to read it, as I would call back to see how she liked it. So she invited me to come the following day, so that I could help her study it. The following day I called back with the question booklet and the 'sword of the spirit' Bible. When I inquired whether she possessed a Bible she said that she didn't. I immediately took out the Watchtower edition Bible, explained the concordance and marginal reference, and told her how it was obtainable on a dollar contribution. She was overjoyed, and said that she would like to have it the next time I visited her. She wanted to know whether she could subscribe for *The Watchtower* and *Consolation* not only for herself but for her niece as well. I informed her that she could; again she was filled with satisfaction. We went on with the study, which she enjoyed tremendously. The study was soon over, when she said that she could hardly wait till next week to continue to study the Bible and the book. By Jehovah's grace and to the honor and glory of his name, I thus started my first study with a meek and teachable person of good-will."



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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Please address the Society in every case.

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"THIS GOSPEL" TESTIMONY PERIOD

"This Gospel" Testimony Period is scheduled to occupy the entire month of June. We are blessed of the Lord to have just the literature that sets out "this gospel" of the Kingdom's establishment, and the arrangement is to offer such gospel in print during the Testimony, namely, *"The Kingdom Is at Hand"* together with the new booklet *'The Meek Inherit the Earth'*. The contribution to be accepted for this combination is 25c. The advantage of having this literature for distribution from house to house makes it easy for any *Watchtower* reader to engage with all Kingdom announcers in the preaching of "this gospel of the Kingdom" in obedience to Christ's command. (Matthew 24:14) We therefore invite all those desirous to notify us and we shall refer them to the most convenient organized group with whom they can enjoy the thrill and blessing of proclaiming this gospel. Every one engaging in this work, whether many hours or few, should make report thereof on the regular provided form.

"WATCHTOWER" STUDIES

Week of July 15: "Sure Foundation for the New World," ¶ 1-13 inclusive, *The Watchtower* June 15, 1945.

Week of July 22: "Righteousness and Salvation," ¶ 1-14 inclusive, *The Watchtower* June 15, 1945.

Week of July 29: "Righteousness and Salvation," ¶ 15-32 inclusive, *The Watchtower* June 15, 1945.

"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.

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ANNOUNCING JEHOVAH'S KINGDOM
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SURE FOUNDATION FOR THE NEW WORLD

"Therefore 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. 28:16.

JEHOVAH has laid a Foundation Stone in his capital of the universe, Zion. Despite the history-making events on earth since A.D. 1914, and despite the disregard and inattention of the postwar-world planners and their preoccupation with mundane things, that Foundation Stone is still there. Says Jehovah, who laid it there to stay forever: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) The Foundation Stone in God's capital organization Zion is not the fisherman-apostle Peter, but is Jehovah's King, Christ Jesus, upon whom He has laid all power in heaven and earth. Since the end of the Gentile Times, in 1914, Jehovah's King reigns in Zion, actively extending out his power to this trouble zone, the earth, while yet his enemies are still active on this globe. All who put their trust in those religious, political, commercial and social enemies of Jehovah's King in Zion are sure to be disappointed and suffer crushing defeat and execution by the Stone at the battle of Armageddon. Those who put their confidence in Jehovah's King and build up their hopes on him for an everlasting New World of righteousness will never be ashamed, worried or disappointed. In full assurance of this Jehovah God says (Isa. 28:16): "Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of sure foundation: he that believeth shall not be in haste."—*Am. Stan. Ver.*

[2] Men who since A.D. 1914 ignore and reject the Foundation Stone in Zion and turn to human world-builders are imitating the Jewish religious leaders and the Roman politicians, Pontius Pilate and King Herod, who rejected the "man Christ Jesus" and turned him over to the executioners. In a special letter to the Christians at Rome the apostle Paul draws some strong conclusions from that antichrist action by those religionists and politicians. But in the tenth chapter of this letter Paul goes on to show that, whereas there was to be expected a refusal of Jehovah's Foundation Stone in Zion by many, there would also be an acceptance of him by others. Paul devoted his efforts to helping those who were influenced by prejudice, misinformation and lack of knowledge to overcome their difficulty and to see that Jehovah's Foundation Stone is the only hope for humanity's salvation to an enduring New World of truth and righteousness. In view of the perplexing state of the world today and the need for individual action in the right direction, an examination of the tenth chapter of Romans is now most timely; and with such examination we now proceed.

[3] After referring to the above-quoted prophecy of Isaiah, the converted Jew Paul says, with personal feeling, to his Christian brethren at Rome: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1) Paul still had good-will toward the natural Jews, or Israelites, which fact is better borne out in the better rendering of his words by a modern translator: "Brothers, my heart is full of good will toward them; my prayer to God is that they may be saved." (*Goodspeed*) Of course, the apostle did not have good-will toward the rulers who were responsible for the murder of Christ Jesus. His good-will was toward the common folk who had misplaced their confidence in outwardly righteous religious leaders and who were being led by those blind guides in religious ways that led to the ditch of national destruction and personal destruction. In proof of his good-will Paul preached to the Jews at every opportunity. At Corinth, Greece, from which he wrote his letter to the Romans, "he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks, . . . testifying to the Jews that Jesus was the Christ. . . . And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Thereafter Paul bore witness to Christ Jesus in many other Jewish synagogues. (Acts 18:4-8, 19, *Am. Stan. Ver.*; 19:8) And as Paul thus displayed good-

1. What has Jehovah laid in Zion, and what was foretold concerning those who put their trust in it?
2. What, in general, makes it so timely now to study Romans 10?
3. Why did Paul still have good-will toward his Israelite brethren, and how did he display it?

will toward the teachable ones of his people, he also prayed to Jehovah God that God might use him toward the salvation of those Jews who sincerely sought to know and worship Jehovah.

4 The like attitude is true of the remnant of Jehovah's witnesses on earth today. The political, commercial and religious rulers and dictators of "Christendom" have rejected Jehovah's King on Zion, and they have sought to hinder and blot out the witness work that calls attention to the Foundation Stone which Jehovah has laid in his capital organization Zion. However, the common people, who lie helplessly under such anti-Jehovah rulers, are not in all cases in agreement with the action of their rulers. They are largely blinded by their blind guides. Often the people are tricked into violent action against Jehovah's witnesses by the evil-designing religious priests and leaders. Conscious of this fact, Jehovah's witnesses harbor no ill-will against individuals of the common people of "Christendom" and "heathendom"; they manifest good-will in calling upon the private homes of the people, high and low, to let each and all make an individual choice respecting the Kingdom message. And as they thus proclaim the message to the common people, they pray. They pray to be used of Jehovah God in behalf of the meek ones, that these might be saved from execution in this day of judgment of the nations and might be saved to life in the coming righteous "world without end". Whatever the national organizations and their ruling officials do does not prejudice Jehovah's witnesses against the individuals who are in or under such organizations. Their effort is to do Christian work in behalf of the salvation of all of God's "other sheep", the "men of good will". They know that the national, commercial and religious organizations will be destroyed in the world's end at Armageddon, but that individuals who now seek unto Jehovah and his kingdom may be hidden and saved from that destruction of worldly organizations.

5 Concerning the misguided natural Israelites or Jews Paul says: "For I bear them record that they have a zeal of God, but not according to knowledge [*epignōsis*]." (Rom. 10:2; *Greek*) There is no denying that the Jews had some knowledge (*gnōsis*) of the sacred Scriptures, but it was not accurate, precise knowledge (*epignōsis*), the fuller, clearer, more thorough knowledge of the Scriptures according to God's revelation by his spirit or active force. The Jews had a fanatical zeal, misguided by the religious traditions of men which contradicted and transgressed the Word and commandments of God and which made such of no effect. Hence Jesus forewarned his disciples against the religionists, saying: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father [Jehovah], nor me [Jesus Christ]."—John 16:1-3.

6 Nowadays, with the future security of the world in grave doubt, the political, religious leaders lift up the cry for "more religion!" The people, thinking this to be a cry God-ward, follow along and appear to show zeal for God. Yes, as in the case of those who practiced the "Jews' religion" in Paul's day, the people of "Christendom" express a zeal for God, but it is not according to the *accurate knowledge* (*epignōsis*) of the Word of God. It is a zeal according to the man-made, demon-inspired traditions of religion; and it even causes the people to fight against the true knowledge of Jehovah God as this knowledge is being carried to the people by His witnesses. The fact that religionists are sincere in their zeal does not excuse them nor save them. Their zeal being not according to knowledge of God's Word, it is not of faith; for the knowledge of God's Word is the true basis or foundation for faith. Their zeal simply springs from credulity which accepts the traditions, precepts and commandments of religious clergymen without question or without investigation. Such zeal, unless it is turned into channels which run according to the revealed knowledge of God's written Word, finally leads the zealots into gross crimes and fatal opposition against Jehovah God and his Foundation Stone laid in Zion.

7 Zealots like to believe and try to convince themselves that they are right and that their religious standards and formalities are righteous. But listen to what Paul says of the zealous Jewish religionists: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3) Christ Jesus, the Righteous One, condemned their traditions of men and exposed their practice of the "Jews' religion" as being unrighteous. He also showed that the Jews could not attain to real righteousness with God by their imperfect works, even in trying to keep the laws and commands of the covenant or compact which God had made with their nation through the prophet Moses. To be justified or given a righteous standing with God, they must exercise faith in the righteous Redeemer, Christ Jesus, whose ransom sacrifice cancels the sins of those who repent and believe. However, the Jewish zealots for religion, in the proud purpose to develop their own self-righteousness and to take the credit for it, did not sub-

4. Why do Jehovah's witnesses have good-will toward the common people of "Christendom", and how do they show it?
5. In what way did the Jews have a zeal, but not according to knowledge?
6. How is a like doing displayed in "Christendom" today?
7. Why did those zealous Jews never attain real righteousness of God?

ject themselves to God's way of gaining righteousness through the knowledge of and faith in Christ Jesus. They stubbornly persisted in trying to be righteous independently of Christ Jesus and what he could do for them. So they kept on being religious and observing religious rites, and never did attain real righteousness with God.

8 Satan the Devil has steered "Christendom" into this same useless endeavor. With all her parochial schools, and her so-called "churches", and her theological seminaries and sectarian colleges, and her secular educational system, yet she is without knowledge. That is, she is ignorant of how the righteousness of God is gained. All her hundreds of religions claim to be right and to teach right, but they are ignorant of what is right in the sight of God. They follow the worldly standards and traditions of men and excuse themselves in one way or another from strictly following God's Word. Respectability and outward morality they look upon as righteousness.

9 Their self-appointed or popularly elected leaders and guides for the postwar "new order" speak loftily about creating a better, finer world crowned with everlasting peace. They gravely talk of setting up an international organization and a charter of human rights that will "stand the test of centuries", and they receive the applause of the people as standard-bearers of righteousness. Yet by this very attempt to set up their own world according to human ideals they are committing abomination in God's sight. How so? Because they are rejecting His righteous King in Zion and are not subjecting themselves to his righteous Kingdom. They blind the people to the fact that only God can establish a righteous new world and that he will destroy this self-righteous old world. Those planners for the postwar world try to regiment the people into line with their human schemes and institutions. They go farther in expecting the Most High God to abandon his own Kingdom purpose and to conform himself to their standards and to bless them with success, in answer to prayers by Catholic, Protestant and Jewish clergymen. But God will not bless their unrighteous zeal in opposition to Him. The end of their proposed postwar world will come from his hand at Armageddon. They have refused to learn the knowledge of Jehovah God which his witnesses have promoted and spread among the people. Hence God says of his professed people in "Christendom": "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." (Hos. 4:6) There is no salvation by ignorance, and most certainly not by willful ignorance which rejects the Scriptural knowledge of Jehovah God.

8. How is "Christendom" likewise ignorant?

9. How have the leaders of "Christendom" set up their own righteousness and rejected God's? and with what sure result to follow?

"THE END OF THE LAW"

10 "Christendom" claims belief in the law of God: but, under examination, she is found to follow the Roman law, as codified by Emperor Justinian, rather than the supreme law of the Most High God. "Christendom" goes through a great deal of outward formalities and makes loud mouthings about God's law, but she ignores the real purpose or intent of His law. She grasps not the purpose of the law of God nor sees the direction in which it points, particularly the law which he gave through the prophet Moses. She overlooks the same thing that the Jews under the Mosaic law covenant overlooked. God did not provide the Jews with his wonderful system of law with any idea that men could now keep his law perfectly and thereby prove themselves righteous and thus worthy of everlasting life due to their own righteousness.

11 Some persons of "Christendom" are frequently heard to say: "Oh, I do not need that message of God's kingdom in those WATCHTOWER books. I try to keep the Ten Commandments, and that's enough. I do not try to do any wrong, and it will be all right with me in the end. I do not have to know what is in those books." At the same time these persons refuse to follow the steps and instructions of Christ Jesus. In so doing, these would-be keepers of the Ten Commandments do just like the rich young Jewish ruler. This young man said he kept all the commandments of God from his youth up, but he refused Jesus' invitation to dispose of all his wealth for the sake of the Lord's poor and to come and follow Christ Jesus in preaching the kingdom of God. (Matt. 19:16-22) If persisting in that course, that Jewish ruler failed of real righteousness and eternal life. The entire Jewish nation professed to keep the Ten Commandments and the law of Moses, but they failed to acquire righteousness and eternal life by their self-conceited course.

12 Explaining the situation respecting Jehovah's law given through Moses, the apostle Paul says: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4) Paul's words may be understood in two ways. A modern translator renders Paul's words thus in English: "For Christ marks the termination of law, so that now anyone who has faith may attain uprightness." (*Goodspeed*) That is to say, by Jesus' death on the tree, Jehovah God abolished the old covenant of the Mosaic law and provided a new covenant. Hence Christ Jesus is spoken of as "having abolished in his flesh the enmity [between Jew and Gentile], even

10 Why is "Christendom's" claimed belief concerning God's law false?

11 How is it shown that those who profess to try to keep the Ten Commandments are sure to come short of attaining righteousness?

12. How is Christ the "end of the law" in the sense of marking the termination of the law?

the law of commandments contained in ordinances; for to make in himself of twain [both Jew and Gentile] one new man, so making peace: and that he might reconcile both unto God in one body by the cross, having slain the enmity [the law of commandments contained in ordinances] thereby." (Eph. 2:15, 16) "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14) In this way Christ Jesus was the termination of the Mosaic law or of the law covenant with the Jews. He became the Mediator of a better covenant, the new covenant, toward all his footstep followers who make up the spiritual Israel. By this covenant they become a people for his Father's name, Jehovah's name.—Heb. 7:22; 8:6-13; 9:15.

13 However, Paul's expression "the end of the law" may also mean the objective aimed at by the law. The end purposed by Jehovah in giving the Jews the law covenant was not to fix attention upon themselves as able to justify themselves by works of law, but was to point them to Christ Jesus and lead them to him. The law was to safeguard them against the religious sins of the heathen round about them. It was also meant to show them that they were sinners and in need of the sacrifice of a Righteous One who could really remove sin and give them a righteous rating with Jehovah God. The animal sacrifices of the law covenant merely foreshadowed and pointed forward to the coming sacrifice of the Redeemer, Christ Jesus. Hence the end to which the law covenant was guiding those who were bound by that covenant was their identifying and accepting of Christ Jesus. Paul so states, at Galatians 3:23-26, saying: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ [or, the law has been our attendant on our way to Christ (*Goodspeed*)], that we might be justified by faith." Then, to show that the law covenant came to an end with Christ's death and resurrection, Paul adds: "But after that faith is come, we are no longer under a schoolmaster [the law]. For ye are all the children of God by faith in Christ Jesus." This proves, therefore, that human hopes of gaining righteousness with God by keeping the old law covenant made with the Jews are in vain. Furthermore, justification does not come automatically to men, either dead or alive, by virtue of Christ's death. Justification or righteousness with God comes only to those who exercise belief in Christ. "Christ is the end of the law for righteousness to every one *believing*." (Rom. 10:4, *The Emphatic Diaglott*) Their faith must bring them to Christ Jesus as the Greater Moses, the Great Mediator, the precious Foundation Stone whom Jehovah has laid in Zion in behalf of the New World of righteousness.

13. (a) In what other sense did Paul explain Christ to be the "end of the law"? (b) Why does justification not come automatically to men by virtue of Christ's death?

RIGHTEOUSNESS AND SALVATION

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10.

RIGHTEOUSNESS is not of this old world. It is not by the respectable works according to the standards of this world. It is from Jehovah God and by Christ Jesus. That is to say, it is by believing in what Christ is and does and then acting accordingly. Wherefore, in rejecting Christ Jesus in his capacity of Foundation Stone of the New World of righteousness, "Christendom" as well as the Jews has not submitted herself to God's righteousness.

2 Following Christ Jesus in faith does not permit the Christian's following human leadership by either pope, *duce, fuehrer, caudillo,* or other religious and worldly guide. Acknowledging Christ Jesus as Lord does not agree with Cardinal Innitzer of Vienna's favorable letter to the Nazi *fuehrer* just before his grab of Austria, and which letter the cardinal closed with *"Heil Hitler!"* Christ Jesus does not share leadership with worldly dictators, and has nothing in common with this world and its god, Satan the Devil. Christ Jesus is the Rock Foundation Stone whom Jehovah has laid in the heavenly Zion, and he was never laid in earthly capitals, such as Rome, Berlin, St. Petersburg, Washington, which capitals are not of the New World of righteousness. Jesus' title *Christ* means *Anointed,* that is, anointed by the Most High God; and he was placed as the foundation of Jehovah's new creation, his capital organization Zion. Whoever believes those Scriptural truths and acts in harmony therewith is right. For this reason justification by faith has been granted to Christ's followers who become members of his "body" and joint-heirs with him in Zion. Faith is needed to take that stand toward Christ Jesus, because this stand is so opposite to the material, visible political and religious arrangement of this present evil world and its propaganda for the postwar setup.

3 Discussing the difference between righteousness

1. How has "Christendom" not submitted herself to God's righteousness?
2 Why cannot true Christians follow human leadership? and why is their position in this regard right?

3. What are we to understand by Moses' assurance, "That the man which doeth those things shall live by them"?

by faith and righteousness by one's own works of self-righteousness, the apostle Paul says: "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." (Rom. 10:5) The prophet Moses so described such righteousness at Leviticus 18:5. God's statement through Moses was not a deception, to make the Jews think they could properly keep the law and gain life by their law observance. By the law covenant Jehovah God was not setting aside his promise of Christ and making Christ unnecessary by holding out to the Jews the hope of life through keeping the law. To the contrary, Jehovah by that very law covenant was directing and guiding those under it unto Christ Jesus, "the man." Moses was typical of Christ Jesus, and Christ Jesus is "the man" that perfectly kept the law of God on earth. Hence by the above statement Jehovah was saying through Moses that the man who does this law proves he is perfect and lives, and that he is alive and has the right to eternal life.

4 In view, then, of the divine promise of the coming of Christ the law covenant was not made with the Jews for their self-development by it to human perfection: neither could the law covenant nor did it lift from the Jews the condemnation of death inherited from the sinner Adam. Christ Jesus, although "made of a woman, made under the law", did not gain life by keeping the law covenant. But by keeping the law as a Jew he proved he was alive in a perfect sense and that in him there was perfect human life with power and value to redeem those believers for whom this life should be laid down in death. Jesus' righteousness was not by keeping the law covenant, but it descended with him from heaven. He fulfilled the law and the prophets. Hence he became a High Priest, higher than the chief priest that was set up by the law covenant with its subhuman or animal sacrifices. Jesus proved that perfect man can keep God's law and hold integrity toward God and can thus prove himself worthy of eternal life. Jesus' human sacrifice therefore counts for righteousness for all believers in him.

5 It is plain, then, that imperfect humans can never prove themselves righteous by trying to keep God's law and commandments perfectly. How, then, have those who become members of Christ's "body" and his joint-heirs in the kingdom of heaven been justified with God? Jehovah has provided for writing righteousness to their account because of their faith in Christ Jesus, the Foundation Stone in Zion. The apostle Paul calls attention to how their righteousness is attained, saying: "But the righteousness which is of faith speaketh on this wise, *Say not in thine heart, Who shall ascend into heaven?* (that is, to bring Christ down from above:), or, *Who shall descend into the deep?* (that is, to bring up Christ again from the dead.)" (Rom. 10:6, 7) Paul was there quoting from what Moses said to the Jews about a month before they crossed the Jordan river into the Promised Land, namely: "This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil."—Deut. 30:11-15.

6 Thus, according to Paul, those words of Moses are prophetic in meaning. Moses' words show that one who is justified and who has the righteousness of faith does not ask doubtful questions; that is, he does not ask questions showing doubt regarding the already accomplished acts of God. One with faith does not doubt for an instant that God has already sent down his beloved, only begotten Son from heaven to be made a man in order to vindicate Jehovah's name by his faithfulness on earth under test and also to provide the ransom sacrifice by his death on the tree. Hence the one who is righteous through faith does not look for anyone to ascend from earth to heaven in order to bring down Christ from above. He does not stumble over the fact that Christ Jesus is the heavenly Son of God, and so he refuses to look for human leaders and commanders to arise and fulfill the role of Christ. Neither does he question just how Christ could fulfill the prophecies and die and then be raised up from the depths of death. He does not doubt the almighty power of God to raise Christ from the dead in vindication of divine prophecy; nor does he doubt that God has already raised him from the dead and laid him as the "precious corner stone of sure foundation" in Zion above. Height and depth are no obstacles to the Omnipotent God in providing the true and rightful "Commander to the peoples" who leads men to eternal life. If God could send such Commander down from heaven by transferring his life to human flesh on earth, this same God could raise the Commander up from the abyss of death to life in heaven. Hence the one who has the righteousness which is by faith does not swallow the Jewish clergy's religious lie that Jesus' disciples came by night and stole his body and that Almighty God did not bring him up alive from the abyss of death. He does not reject the inspired Christian Scriptures

4. Whence was Jesus' righteousness? and what benefits come from his keeping the law and the prophets?
5. How, then, have the members of Christ's "body" been justified? and what does Paul quote in discussing how they get righteousness?
6. What do those words of Moses show that the one with the righteousness of faith does not question or doubt?

written by Jesus' apostles and disciples and look for a gospel yet to be produced. What, then, does the "righteousness of faith" say or confess?

7 Paul asks the same question and locates the answer, saying: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." (Rom. 10:8) We recognize that Paul is quoting Moses. In those words Moses said that the matter was not something yet to come and to be acted upon in the remote and indefinite future; but it was a matter for immediate action: "that thou mayest do it. See I have set before thee THIS DAY life and good, and death and evil." But if righteousness did not come by the Mosaic law, how could Moses rightly say that? Because Moses spoke in a prophetic way. He was a prophetic figure, foreshadowing the Greater Moses, Christ Jesus, whom Jehovah God was to raise up as Prophet and Commander. Hence Moses pictured Christ Jesus as providing the word and putting it right into the mouth and into the heart of Christians. (Deut. 18:15-18) And at the time that Paul wrote, Jehovah God had already sent down his beloved Son from heaven and let him descend into the abyss of death and then raised him up from the dead and thus God had provided the immortal Commander, to obey whom means life eternal. To that fact the apostle Peter testified at the temple in Jerusalem, saying: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 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 3:22, 23, 26) Thus that information was a present gospel to be at once acted upon. Hence in commenting upon the word that is nigh to us, even in the mouth and in the heart, the apostle Paul added: "That is, the word of faith, which we preach." Yea, the word or message which calls for the exercise of faith now is being preached.

8 This "word of faith" is a gospel of glorious facts already accomplished, and it is at hand for our acceptance with the heart and for our confession by the mouth. It is a gospel word and command to be believed and obeyed by us NOW. In days of old the Jews stood before the prophet Moses to hear the word and command of Jehovah God; but we today are before the antitypical Moses, Christ Jesus, the great Commander whom Jehovah has exalted in Zion. Back there the Jews were on the plains of Moab and could see across the Jordan river to the Promised Land, but we today are at the entry into the New World under Jehovah's Theocratic Government by Christ Jesus. Back there not only were the twelve tribes of Israel gathered before Moses, but also a mixed multitude of strangers. (Deut. 31:12, 13; 29:10-15) However, today not only are the remnant of spiritual Israelites gathered unto Christ Jesus at the temple, but a great flock of "other sheep" also, the "stranger" class, the "men of good will", who expect to gain eternal life on earth in the New World. (John 10:16; Luke 2:14) A vast multitude of this "stranger" class have yet to be gathered. To all these, therefore, the Greater Moses is saying that the word of faith is not far off in the future but is now nigh them. So the great Commander sends forth his word through his preachers or proclaimers, and it is a word or gospel at hand, yes, nigh this "stranger" class, and thus they can fix their hearts upon it and take it up in their mouths. This they must do in order to escape destruction with the old world at Armageddon and in order to enter into the New World of abundance of life.

"THE WORD OF FAITH"

9 What is that "word of faith", which is preached so as to put it within reach of the Lord's "other sheep"? Hear the answer of Paul, who preached the word: "That if thou shalt confess with thy mouth the Lord Jesus [or, confess the word with thy mouth, that Jesus is Lord], and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9; *Am. Stan. Ver.*, margin) The "word of faith" has been enlarged upon by more facts of history since Paul's day, and particularly since A.D. 1914, which facts fulfill the inspired prophecies concerning the end of this world and the presence of the Lord Jesus in the established kingdom of God. Hence Jehovah's witnesses, in preaching the Kingdom message, must call the notice of all to those long-predicted facts and their present meaning. Therefore in now confessing Christ Jesus as Lord we must confess him as our Leader, our Commander, and our reigning King, the only Foundation Stone laid in that exalted position in Zion, and the One upon whom the capital government of the universe is built by Jehovah God. Unless these fundamental facts in the outworking of Jehovah God's purpose are believed on and confessed by one who claims to be a Christian, there is no salvation for such one in either heaven or earth. But just why is this so? Again we listen for the apostolic reply:

10 "For with the heart man believeth unto righteousness; and with the mouth confession is made

7. How could Moses rightly say that "the word is nigh thee, even in thy mouth and in thy heart"? and how did Peter confirm it?

8. Why is such "word of faith" something to be believed and obeyed now? and by whom?

9. What is the "word of faith" as preached by Paul and as due to be preached since A.D. 1914? and hence what must Christ be confessed as being?

10. How and why must man believe with the heart unto righteousness?

unto salvation." (Rom. 10:10) This means that the gospel word must first get into the heart of man. Man must mentally grasp the facts and must get a heart belief and conviction that God sent his Son and resurrected him from the dead and that God exalted him as Lord and Commander to His own right hand on the throne of the universe. Man must next prove his belief by surrendering himself to God in full consecration. Man must do this, because, being purchased by the sacrifice of the One whom God raised from the dead, man is no longer his own, but owes all his prospects and provisions for eternal life unto God.

[11] But this is not all. Besides such consecration, man must make a confession before others of what God Almighty has done by and through Christ Jesus. It is true, of course, that by believing in their hearts and then making a consecration the result is righteousness by faith for the members of Christ's body; yet, one's final salvation is not permanently fixed by mere heart belief. After man consecrates to God in faith, then man must make confession with his mouth and persist in doing so until salvation is attained. The necessity of thus confessing or bearing witness before men in order to gain salvation, either in heaven or in earth, is made certain by Jesus' own words: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men [either by a stated denial or by a refusal to testify openly and faithfully for Christ], him will I also deny before my Father which is in heaven." (Matt. 10:32, 33) "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark 8:38; Luke 12:8, 9.

[12] The confessing is not a mere lip service, an unintelligent formality, for mere outward pretense and to make a wrong impression upon others concerning oneself. The true confessing is not like the Roman Catholic practice or the general religious practice of tacking Christian names taken from the Bible upon heathen idols, rites, paraphernalia, and doctrines and imagining that thereby the things of demonism are sanctified for God's holy use and that by merely lipping Christian words and names the practicer of demonism can be saved. Such lip service brings reproach upon God's name and upon the things which pertain to Him. The confession which is made unto salvation must be intelligent, that is, it must be with an understanding of the truth and with a firm belief therein. The confession that pleases God must be a speaking forth and testifying out of the abundance of a heart that has the truth and believes it. The confession must follow belief. Hence, when the apostle Paul told the inquiring prison-keeper, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," he did not mean that mere mental belief is sufficient to salvation. (Acts 16:30, 31) Paul's words, as later penned in Romans 10:10, show that, after believing, the believer must use his powers of expression to bear witness to his belief before others and must thus be one of Jehovah's witnesses. Then Christ Jesus will confess such one for salvation.

[13] One who truly believes will not refrain from confessing because of fear or shame. In proof of that, the apostle now quotes Scripture support, saying: "For the scripture saith, Whosoever believeth on him shall not be ashamed." (Rom. 10:11) The scripture which Paul quotes is Isaiah 28:16, which tells of Jehovah's purpose to lay the Tried Stone, the Precious Corner Stone of sure foundation, in His capital organization Zion. This scripture proves that the confession that is made with the mouth unto salvation must be that Jehovah God sent his Son to earth as a man to be tried and tested as to his obedience, integrity and faithfulness even unto death; and that Jehovah God raised him up from the dead and exalted him to the capital position as the worthy corner stone, the sure foundation upon which to build his Theocratic Government of the righteous New World.

[14] Call to mind, again, that since Paul's day other facts have developed in the purpose of God, and hence since A.D. 1918 the things to be confessed by the believer have been added to. They must include the truth that, whereas the religious, political and commercial rulers of "Christendom" rejected Christ Jesus as the New World's King in 1918 and turned to a League of Nations or a man-made system of international collaboration, yet Jehovah God exalted the rejected Foundation Stone in Zion and has made all his enemies to be his footstool. Christ Jesus therefore remains the actively reigning Lord whom the believer must now confess, and he will not be ashamed to do so. Since 1918 Jehovah has poured out his spirit upon his faithful remnant, in final fulfillment of the prophecy of Joel 2:28, 29. The remnant go forward therefore without shame and with the courage and boldness of Elisha and preach the glad tidings of the established kingdom of God to all nations of the inhabited earth for a witness. By this the opportunity is opened up for the Lord's "other sheep" to believe on and accept Jehovah's Foundation Stone in Zion and then to confess him with their mouth by taking part in proclaiming the gospel that God's kingdom is now in operation.

11. What must man thereafter do with his mouth, and why?
12. How is the confession with the mouth that is pleasing to God made?
13 What scripture does Paul quote as to the believer, and what does this show as to what the believer confesses?
14. Since 1918 what physical facts are to be confessed? and how have the remnant been enabled to thus confess without shame or fear?

15 The prophetic expression "whosoever believeth on him" now embraces the "other sheep" or the "stranger" class who have good-will toward Jehovah and his Foundation Stone laid in Zion. The apostle Paul's further argument bears on this point in saying: "For there is no difference between the Jew and the Greek [or Gentile]: for the same Lord over all is rich unto all that call upon him. *For whosoever shall call upon the name of the Lord shall be saved.*" (Rom. 10:12, 13) The truth of those words was manifest from the time that Jehovah God sent the apostle Peter to preach to the centurion Cornelius and his household, all of whom believed the message and became the first Gentile converts. (Acts 10) So, at the time that Paul quoted those words of Joel 2:32, God was making no distinction between Jews and Gentiles. God was making them the members of the "body of Christ" and joint-heirs with Christ in the Kingdom. All the believers, whether natural Jews or natural Gentiles, became Jews inwardly or spiritual Israelites, and they made up "the Israel of God". (Rom. 2:28, 29; Gal. 6:16) Since there is no difference between believing Jews and Gentiles, we have an interesting point of view from which to look at certain facts today; as follows:

16 In Revelation 7:4-8 the 144,000 members of Christ's kingdom body are spoken of as the twelve tribes of Israel, that is to say, as spiritual Israel. Hence the "great multitude", which is described right afterwards and said to be unnumbered, must be viewed as Gentiles. It is even so, for they are spoken of as being taken out of all nations, kindreds, people and tongues. (Rev. 7:9-17) The ones who will make up that "great multitude" are Christ's "other sheep", whom he is gathering today. Therefore, as distinct from the 144,000 spiritual Israelites, the "other sheep" are "Gentiles", as it were. They are the "stranger" class who are found within the "gates" of spiritual Israel. Although they may not be of the same "fold" as the spiritual Israelites, nevertheless the Good Shepherd, Christ Jesus, now brings them together in touch with the remnant of his Kingdom sheep or spiritual Israelites, and in such manner they "become one flock, one shepherd".—John 10:16, *Am. Stan. Ver.*

17 These "other sheep" now acknowledge Jehovah God as Universal Sovereign or as "Lord" over all his universal organization and hence the Supreme One to whom they ought of right to submit themselves. Jehovah's Good Shepherd leads them in the way that leads to life in the endless New World. Thus the Lord Jehovah God is Lord over the "other sheep" as well as over spiritual Israel and is rich in goodness and mercy toward all that call upon Him in public confession. Jehovah is no tribal or national God, for Jews only, but was the God of Noah and his household from whom *all* of us descended.

18 Paul's use of the expression "whosoever" does not differentiate between natural Jew and natural Gentile, and it likewise does not differentiate between spiritual Israelite or inward Jew and those not such. Paul was quoting part of Joel 2:32, and the whole verse of Joel 2:32 reads: "And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call."—*Am. Stan. Ver.*

19 The expression "whosoever" shows, therefore, that it is not only the remnant of spiritual Israelites that will be delivered and saved in this "day of Jehovah". By calling on Jehovah's name in faith and open confession, the "stranger" class or "other sheep" from all nations also have an opportunity of being delivered from execution in the time of His wrath against the worldly nations, "the great and terrible day of Jehovah." In this connection we must not overlook that Joel 2:32, quoted above, follows immediately after his prophecy that Jehovah would pour out his holy spirit upon all his remnant of spiritual Israel alive on earth in the flesh, "afterward," or "in the last days", as the apostle Peter quoted it. (Joel 2:28, 29; Acts 2:16-21) The facts prove that the final outpouring of the spirit upon all such consecrated flesh began A.D. 1919. Hence the words which Paul quoted at Romans 10:13 both applied to his day when he quoted them and also apply to this day. And so the prophecy, "Whosoever shall call on the name of Jehovah shall be delivered," includes now the great flock of "other sheep".

"HOW THEN SHALL THEY?"

20 Since the final and complete fulfillment of Joel's prophecy from which Paul quoted takes place in these last days of Satan's world organization, it stands out clearly that Jehovah's rich loving-kindness is for "whosoever shall call" upon His name to now have an opportunity for deliverance and salvation. Joel's prophecy raised urgent questions in Paul's day; it raises mightily moving questions before Jehovah's consecrated people in these last days. With inspired reasoning upon the meaning of Joel 2:32, the apostle sets down this series of questions for us, saying: "How then shall they [whosoever they be] call on him in whom they have not believed?

15. Whom does the expression "whosoever believeth on him" now embrace? and what argument of Paul bears on this point?

16. As distinct from the 144,000 members of Christ's "body", how are the "other sheep" to be viewed and how do they become "one flock, one shepherd"?

17. How then is Jehovah the "same Lord over all" and rich toward all calling on him?

18. Between whom, then, in this day does Paul's quotation of "whosoever" not differentiate?

19. Who, then, specifically is to be delivered in the day of Jehovah? and how does the context of Joel 2:32 prove that?

20. What questions does Paul build up in view of Joel's prophecy? and what would Jehovah do therefore toward fulfilling that prophecy?

and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:14, 15) For a certainty, Jehovah would not prophesy of a deliverance and salvation for "whosoever" might be willing to accept such and then leave the way thereto blocked. In such a case the prophecy would fail of fulfillment, and the deliverance and salvation would not be so broad as to include "whosoever", of whatever nationality or race. But if Jehovah, who does not lie, specified that first there must be a believing upon Him and his provisions through Zion and that then there must be a confessing or calling on his name by public testimony thereto, then what follows? To be consistent, Jehovah would also provide the arrangements whereby whosoever was willing might be able to believe and might then confess and call upon his name.

21 Jehovah was perfectly aware that, to call on his name in open confession, whosoever wills must believe upon him; and that, to believe on him, whosoever wills must hear about him and his name. Belief or faith is founded upon truthful information and knowledge, and, to believe, whosoever wills must have information given to him and must heed it or hear it. Since it was not Jehovah's will or purpose to send direct revelations to whosoever wanted the information, then it was necessary for him to send forth those to bear the information and to proclaim it. What then? This; namely, it rested with God to do the sending of preachers or proclaimers. Therefore his prophecy that "whosoever shall call on the name of Jehovah" foretold or presupposed and implied a great publicity campaign, a world-wide preaching concerning Jehovah and what his "name" signifies. The prophecy also indicated that Jehovah would be the One responsible to send the preachers. He would ordain them to make the proclamation and would give them genuine authorization and backing. To them alone he would entrust his message or word.

22 Properly, then, the question is raised: "How shall they preach, except they be sent?" In other words, Who has the authority to preach and represent himself as a minister of the gospel, except one who is sent by God, being ordained by Him and equipped with His true message? It is to Jehovah God to whom he must apply in order to be ordained or appointed to preach his Word, and not to some theological seminary or religious organization and its clergy governing-body. Hence God's words fit the religious priests and clergymen of "Christendom", when He says: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. . . . they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbour."—Jer. 23:21-27.

23 However, that Jehovah God would meet the need and would send his genuine representatives with the true and reliable message, the apostle goes on to prove from God's own prophecy. He says: "And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!" (Rom. 10:15, *Am. Stan. Ver.*) That is, "How welcome is the coming of those who bring good news!" (*Goodspeed*) The greatest preacher whom Jehovah God sent, and who was the first to be sent by Him with the wondrous message of the Kingdom, was and is his Chief Servant, Christ Jesus. Testifying to being sent on this preaching mission, Christ Jesus quoted the prophecy of Isaiah 61:1-3 and applied it to himself and said: "The spirit of the Lord [Jehovah] is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:17-19) In turn, Christ Jesus, as Jehovah's fully empowered Servant, sent forth other preachers to proclaim the kingdom of God. Paul was one of the preachers whom Jesus sent and whose coming with good news was so welcome.

24 The prophecy of Isaiah 52:7, from which Paul quoted, reads in full: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Paul made a partial application of the prophecy back there. But manifestly the prophecy applies in completeness at the time that Jehovah God has taken his great power and reigns, by conferring authority to rule upon Christ Jesus, whom he lays as the "precious corner stone of sure foundation" in Zion. (Rev. 11:15-17) That time began A.D. 1914; and so the prophecy applies now, but particularly since 1918. Why? Because the facts show that then Christ Jesus was laid in a complete sense as the Foundation Stone in Zion, and that then he came to the temple for the judgment of his followers, the church, and also for the judgment of the nations of this world. In that momentous year of World War I the worship of Jehovah God was greatly desolated in the earth by enemy action. Hence Christ Jesus came to the temple to do a great reconstructive work with respect to Jehovah's pure

21. How would "whosoever shall call" be put in position to call? and what therefore did the prophecy about it foretell or presuppose?
22. If there were to be preachers, how, then, were they to be sent?
23. What scripture does Paul quote to show preachers would be sent? and who were the early ones of these to be sent?
24 When does the prophecy which Paul here quoted apply? and why?

worship by creatures on earth. His first reconstructive activities were toward the faithful remnant of his body members on earth. These he raised up to activity in Jehovah's practical worship and service, pouring out upon them the reviving, invigorating spirit or active force from God to energize them in God's service.

[25] However, the reconstructive work as regards Jehovah's worship on earth must be widened out beyond the remnant. It must be extended to whosoever will choose to call on Jehovah's name in pure worship and service, that is to say, to others besides the remnant of spiritual Israel, namely, to the "stranger" class, the "other sheep", the "men of good will". But how were these to hear, and believe, and call, unless preachers were sent to them? Wherefore the prophecy foretold the sending of preachers of good things to them. Facing that fact, a great obligation as well as a grand privilege loomed up before the spiritual remnant of Christ's "body" on earth. Since Jehovah's foretold purpose was to send preachers, and since his King Christ Jesus was on the throne at his temple, therefore the same questions challenged the remnant as once challenged Isaiah the prophet, namely: "Whom shall I send, and who will go for us?" Like Isaiah, the remnant of spiritual Israel have volunteered for the preaching mission and have answered as a body: "Here am I; send me!" Then Jehovah sent this remnant forth as his witnesses, with the command: "Go and tell this people." (Isa. 6:1-9) The result has been the most marvelous publicity campaign of all human history, namely, 'the preaching of this gospel of the Kingdom in all the world for a witness unto all nations, because the end of this world is fast coming on.' Thereby Jesus' own prophecy, at Matthew 24:14, has been undergoing fulfillment under his direction from the temple.

[26] Nevertheless, the preaching work is now not limited to the remnant of spiritual Israelites. The field is the world; the labor is great, and the remnant are too few in number to do all the work required and to reach all the meek ones who may become the Good Shepherd's "other sheep". How, then, shall these yet unreached ones hear, and believe, and call on Jehovah's name? How, except by the sending of preachers to them, and that before the end comes at Armageddon? And whom would Jehovah God send but those who are fully consecrated to him and to the doing of his will? And could he not use these "other sheep" as they are brought into the "one flock" to be the companions and fellow workers of the remnant of the "little flock" or "bride" of Christ? That is exactly what the facts show that Jehovah God has been and is doing; and that is exactly what the prophecies foretold he would do.

[27] Look at Revelation 22:17, which is a prophecy that applies when the truth of life is flowing forth from the established Kingdom of God by his Christ, and when the Bridegroom has come for his "bride", the church. There it is written: "'Come,' say the Spirit and the bride. Let everyone who hears this say, 'Come!' Let everyone who is thirsty come. Let anyone who wants it come and take without cost living water." (*Goodspeed*) The meek "other sheep" are hearing the invitation of Christ Jesus, who is in spirit at the temple, and which invitation the remnant of his "bride" yet on earth join in announcing. The meek ones hearing are therefore under obligation and command to say likewise, "Come!" This obligation is laid upon them by the Bridegroom, Jehovah's great Anointed Preacher. And rightly so; because the rule is that, to be saved, one must not only hear and believe with the heart unto righteousness but also confess with the mouth in the presence of others. Therefore the "other sheep", as they are gathered to the "one fold", must make a confession, the same as the anointed spiritual remnant are obliged to do. There is no difference in this regard between spiritual Israelites and the "stranger" class who come out from all nations, kindreds, people, and tongues. For this reason the prophecy emphasizes that "whosoever shall *call* on the name of Jehovah" shall be delivered and saved.

[28] Calling on Jehovah's name is not done merely in prayer. Calling on his name manifestly means bearing testimony to his name and to the universal domination for which his name stands. It means being a witness for Jehovah and faithfully fulfilling that position of service until He vindicates his name at the battle of Armageddon and thus brings the great period of witnessing to a close.

[29] Let those "other sheep" that are already gathered in follow the lead of their Good Shepherd and fulfill their commission from him to preach, in order for other meek ones to hear, that such may believe on Jehovah God and call on his name, openly confessing him before Armageddon. What if the majority of "Christendom", and particularly the official ruling element thereof, do not hear the message and obey? That is nothing unforeseen or unpredicted. The apostle writes: "But they did not all hearken to the glad tidings. For Isaiah saith, Lord [Jehovah], who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10:16, 17, *Am. Stan. Ver.*) Or, reading from *The Emphatic*

25. (a) To whom must the reconstructive work be widened out? (b) What obligation and privilege therefore faced the remnant, and how did they respond, and with what result?

26. Why could not the preaching work be now limited to the remnant? and what do the facts show about this?

27. (a) How does Revelation 22:17 show He would do so? (b) How does that scripture agree with Joel's prophecy on 'calling'?

28. What does calling on Jehovah's name mean?

29. In what way, therefore, should the "other sheep" follow their Good Shepherd and regardless of what developments?

Diaglott's rendering: "But all did not obey the glad tidings; for Isaiah says, 'Lord, who believed our report?' So then faith comes from a report, and the report through the word of [Christ]."—Marginal reading.

[30] The fact that some did not believe the "report" does not mean that all will refuse to believe, for the facts are that the meek "other sheep" are believing the "report". The prophet's using the word "believed" in connection with "report" shows that faith or believing in Jehovah God comes from and depends upon the report that is made. The report is made in order to create and build up faith or belief and obedience. Another important thing is that the report is through the word of Christ. This fact proves the claim of the Roman Catholic Hierarchy to be false and misleading, namely, that their priesthood is a magisterium or teaching body which is more important than the Word of God and that mankind does not need the written Word of God but can gain salvation through the spoken teachings of the priesthood or clergy. Contrary to this, the apostle Paul declares that the preachers who make the report could not do so without the "word of Christ"; the report is "through the word of Christ". Now we know that Christ Jesus also used, quoted and explained God's Word as written in the Hebrew Scriptures, and he fulfilled them. It is absolutely necessary, therefore, for the true preachers whom God sends to study and use and declare the written Word of God, just as Christ Jesus and his apostles did. Otherwise, no real, saving faith can be produced in others by what is preached.

[31] This is the day for the gospel message of the Word of God and of Christ to be sounded to the limits of the habitable earth. God Almighty will not allow that, when Armageddon falls with destruction upon this world, it should be said that his Kingdom message of salvation was not proclaimed far enough nor given a sufficient hearing. Rather it will then be said, in the language of the apostle Paul: "But I say, Did they not hear? Yea, verily, their sound went out into all the earth, and their words unto the ends of the world [the inhabited earth]." (Rom. 10:18, *Am. Stan. Ver.*, margin) The sound of the gospel of the established Kingdom is now going out with greater volume than ever before and will increase in the postwar period down to the end. That established Kingdom constitutes the "new heavens" that will rule the "new earth" and the "new world".

[32] Now, as the Kingdom message goes forth by day and by night, how fitting are the prophetic words of Psalm 19:1-4: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." (*Am. Stan. Ver.*) The invisible "new heavens" are not heard, but the remnant on earth who are called to the "kingdom of heaven" are acting as representatives thereof. Happy is their portion to be declaring the glory of Jehovah God and letting the sound of his Kingdom gospel be heard to the ends of the habitable earth. Happy, too, is the lot of the remnant's companions, the "other sheep", in joining with the remnant in preaching the Theocratic gospel to all the nations and thus calling on the name of Jehovah for salvation. How beautiful are the feet of all these preachers who bear glad tidings of God's good things through his Theocratic Government! To the meek ones of earth who seek salvation the coming of these faithful bringers of good tidings is most welcome.

30. How, then, is it true that "faith comes from a report, and the report through the word of Christ"?

31. What is now due to be sounded to the ends of the earth? and what scripture does Paul quote in proof?

32 How is the prophecy from which Paul quoted being fulfilled? and who are happy in having a joint part in its fulfillment?

WHY THE DEVIL STILL LIVES

SATAN the Devil still lives, but not because he is immortal and indestructible. He is under an unrevokable sentence of death, but for His own all-wise reason Jehovah God has suspended the execution of that sentence until the battle of Armageddon, now not far distant. Then the Lord God Jehovah will sharply rebuke Satan the Devil before all the living universe. Hence it is written: "The archangel Michael himself, when he had the dispute with the devil about Moses' body, did not venture to condemn him for blasphemy; he only said, 'May the Lord rebuke you!'" (Jude 9, *Goodspeed*) All along Satan the Devil has had a certain malicious interest in particular men; and why in Moses and also in Moses' contemporary, Job?

The descendants of another target of the Devil, namely, Jacob, also called Israel, were organized into a nation and put under the leadership of God's prophet Moses. It was after these Israelites had been delivered miraculously from the Devil's realm in Egypt and while they were encamped at the base of Mount Sinai that God gave them his fundamental law and his statutes by the hand of Moses. God's fundamental law to the Israelites was contained in the "ten commandments", ten being a symbolic number denoting completeness. His statutes to the Israelites specifically defined their duty to be performed in harmony with the fundamental law. Thus the nation of Israel was in direct contrast to all other nations and peoples, because Israel was the people chosen by the Lord God for himself, and by and through that people he was about to make and did make

prophetic pictures foreshadowing greater things to come to pass in the future.—1 Cor. 10:11.

Moses died in a mountain, where doubtless the dispute between Michael and the Devil took place. But in another mountain, Sinai, about forty years previously, Moses received the fundamental law and the statutes from God for the Israelites. The fundamental law which he communicated to Moses was inscribed upon stone. "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." (Ex. 31:18) The unlimited power of the Almighty God enables him to write upon stone as well as upon the sand. Every person who believes that the Almighty God exists, and that He is the Rewarder of them that serve him, can readily see how God made provision for the Bible to be written and kept securely through all the centuries. No one has ever been able to destroy the Bible, although repeated attempts have been made to do so. It is certain that the Devil has made every possible effort to destroy the Bible; and in modern times particularly he has used religionists, called "higher critics", to discredit the Bible and cause the people to refuse to believe it. Their work is parallel to that of the Roman Catholic Hierarchy, who give precedence to tradition over the Bible.

In the long period of time from man's fall in the garden of Eden down to Mount Sinai, when the Israelites under Moses gathered there at God's command, the Devil and his demons opposed God and oppressed and afflicted all men who tried to do right and serve Jehovah God. By then the Devil had succeeded in turning most of the human race away from God. Even Moses and Aaron found themselves in a jam because of the influence exercised over the people by Satan and his angels, and for this reason Moses died in a mountain from which he could only view the Promised Land of Canaan, not enter it. The Devil had inflicted great punishment upon the Israelites when in Egypt; and now God had delivered them, and they stood at the foot of Mount Sinai to receive the law from God's hand, that they might be shielded from the Devil's attack. While Moses was in the mountain receiving the law at the hands of God, the Devil overreached the Israelites and caused them to turn to idolatry or religious worship. Many have asked, and still ask: 'Why did not God kill the Devil then or before that time, and spare men from his oppressive hand and wicked deception? The Devil and his wicked angels continue to operate even to this very day, filling the earth with violence, and filling the people with dread. Why does the just and loving God permit the Devil to remain alive and carry on his wickedness?'

Let answer be given in brief at this point, as to why. It is because the Devil challenged Jehovah's universal sovereignty and also declared his own ability to turn all men away from God's sovereignty; and he challenged God to put a man on the earth who would remain true and faithful to Jehovah when put to the test by the Devil. That challenge put at issue the domination, name and word of the Almighty God. The effect of the challenge was to declare that Jehovah God is not supreme, he is not all-powerful. Then and there Jehovah could have killed the Devil, for no immortal soul is the Devil. But suppose that God had killed him and not given him the chance to try to prove his boast, what would have been the result? It could have easily been said then that the Devil had not been given the opportunity to prove who is supreme morally. The question of supremacy and domination as of worthiness and moral right would not have been settled in the minds of other creatures. If one creature could defeat God, then the foundation for faith in and obedience to God would be for ever shaken. Hence the Lord God gave the Devil a full opportunity to prove his challenge before settling the question for ever.

In Egypt Pharaoh was the Devil's representative on the throne, and defied Jehovah with this brazen question to Moses: "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." (Ex. 5:2, *Am. Stan. Ver.*) The Devil himself openly defied Jehovah. In the answer that Jehovah God then gave to Pharaoh and his invisible overlord the Devil he caused to be expressed through Moses the reason why Jehovah God permitted the Devil and his angels to carry on their wickedness and why he has not yet destroyed them. That declarative answer, which He caused Moses to write down in His sacred Book, is this: "But for this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (Ex. 9:16, *Leeser*) The declaration applied to the Devil specifically and to his then visible representative on the earth, Pharaoh, the ruler of the Egyptian world power.

To state it in common phrase: The Almighty God declared he would permit Satan and his associated devils to have all the rope possible and a free hand to put forth their very strenuous efforts against Him. In His own due time he would show all his adversaries his supreme power by destroying them and all their supporters and their works of wickedness. Before destroying them he would cause his own name and his universal domination to be declared throughout the earth, to the end that the enemies might have full warning and notice of their coming destruction, and in order that the people of good-will toward God might be warned and flee from Satan and take their stand on the side of Jehovah God and find protection and safety

That question at issue must be fully and completely determined for ever in favor of Jehovah God, in order that his position, name and word may be vindicated. Such is the reason why God permitted the wicked ones to continue, and He gives his sure word that in due time he will completely destroy all of them. Now the time has come for his name to be declared throughout all the earth. For that reason these great truths are now being brought to the attention of the people, by the Lord's grace.

Still, why has God permitted the Devil to oppress and afflict those persons on earth who have agreed to serve Him? Why has he not safeguarded these faithful ones from all assaults of the Devil? The answer is, that if God should do so, then the Devil would not be having a free hand in his effort to prove his wicked challenge. Furthermore, those who have agreed to serve God could prove their integrity and faithfulness to God by resisting the assaults of the Devil and by continuing under all conditions of persecution to maintain their integrity toward God. For that reason

God has repeatedly stated to those who serve him his promise to preserve them and give them everlasting life and that he will destroy all the wicked. To quote Psalm 145:20: "The LORD preserveth all them that love him: but all the wicked will he destroy." Also Revelation 2:10: "Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life."—*Am. Stan. Ver.*

The Scriptures specifically name some ancient men who were faithful and true to Jehovah and who withstood the Devil to the death. These men as named include Abel, Enoch, Noah, Abraham, Job and Moses. God used faithful men in times of old as ensamples or types of greater things to come to pass. Among those so used was that example of patience, Job. In the days of Job Satan the Devil had not been barred from heaven but had the privilege of appearing from time to time before the Almighty God. It appears that from time to time the faithful sons of God presented themselves before Jehovah, and in keeping with this it is written: "Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD." —Job 2:1.

To be sure, Jehovah knew whence Satan came, but he held communication with Satan manifestly for the purpose of making a picture foretelling how faithful men are tried and tested by the Devil. "And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin; yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown." (Job 2:2-7) The circumstances serve to show that this occurred about the time of Moses' birth.

Doubtless Satan taunted Jehovah by calling his attention to the fact that only a few men since the time of the great Flood had stood by Jehovah; that most of them had gone with the Devil, and that if the Devil had a chance he could make them all forsake God. That was a defiant challenge to Jehovah God, and he accepted the challenge. So on with Job's test! Job was rich in earthly goods and was surrounded by a happy family and enjoyed good health, peace and quietness. Before the Devil's above-described appearance in God's presence he had declared that if those things were taken away from Job, he would curse God to his face. In answer to that challenge Jehovah God said to Satan: "Behold, all that he hath is in thy power"; that is, 'you are at liberty to make him curse me, if you can!' On his first test, that of taking away the above-named possessions of Job, Satan failed to coerce Job into cursing God. Instead, Job blessed Jehovah. Next, after this second appearance before God, Satan the Devil afflicted Job with a loathsome disease, from which he suffered so terribly that his own wife said to him: "Dost thou still retain thine integrity? curse God, and die." (Job 2:9) But amidst all this test Job stood firm and maintained his integrity toward God. Then the Devil further afflicted Job by causing certain pious-faced religionists to torment him, and also through all this Job maintained his integrity and remained firm and true to the Most High.

That which is recorded concerning the experiences of Job is an example of those who endure suffering for righteousness' sake and who in the face of all manner of persecution and punishment maintain their integrity toward God. Just why God would permit the Devil to proceed with a free hand in opposition to Him and in persecution of those who serve God was not revealed at the time to anyone, not even to the angels. That God had a fixed time in which to make known the reason is certain, however; and exactly on time God will bring the entire issue to a climax to His own glory. What has followed since Job's day shows that God has permitted the Devil to live and tempt men for centuries, and particularly through the operation of religion, using it as an instrument to ensnare and to carry out his wicked challenge. The day of reckoning is at hand, when the issue must be settled, and therefore it is God's due time to make known the reason to all those who are diligent to have a proper understanding. Once the issue has been decisively settled at the approaching battle of Armageddon, Jehovah God will cause the Devil to be bound in death. Christ Jesus, Jehovah's glorious Vindicator, will do the binding and will thereafter reign for the blessing of men on earth who maintain their integrity to God.—Heb. 2:14, Rev. 20:1-4.

FIELD EXPERIENCES

REACHING OTHER LANDS (NEW YORK)

"I made a back-call upon a person of good-will a few weeks ago, playing her the recordings of 'Peace—Can It Last?' She enjoyed it so much she asked me to return Sunday night and play it to her family. This I did; but instead of finding just her family I found company. There were several men, whose home is in Barbados, West Indies, and who were then working in this country under government supervision. Instead of playing 'Peace—Can It Last?' I played 'Fighters for the New World'. They all seemed overjoyed to hear it. I was able to place a number of the late publications with them. I was also invited by them to visit their camp so others of their country could hear this message. My husband (who is also a special pioneer) made this call for me, since it was all men. When he went into the camp he asked permission of those in charge to play the phonograph and present the Kingdom message. This was given him. When the men saw the phonograph

they shut off their radio, stopped playing pool, and gathered around to hear the message. One young man recognized him as one of Jehovah's witnesses, by the phonograph. He explained to the others that there were Jehovah's witnesses in Barbados too, and that they had good books. As soon as the recording was finished they clamored for books. You'd have thought it was a small convention to see them grasping for them faster than they could be handed out. They were all invited to attend a book study at the goodwill person's home the following Sunday night.

"When Sunday came I was eagerly anticipating this study. Certainly it was all, yes, even more than I had hoped for. A number of the men were there. We had an hour study, and all actively participated in it. After the study they requested more literature. I placed everything from *Theocratic Ministry* booklets to *'The Kingdom Is at Hand'*. One man said, 'I have a friend in Barbados who is one of Jehovah's witnesses and he told me when I got to the States to be sure and get him a *Theocratic Ministry* booklet.' He took two, one for himself also. All together I placed forty bound books with them. But that isn't all. After the study someone suggested we have music. They asked me to play some hymns, thinking I was religious. I played a few of the new Kingdom songs. They loved them! I passed some songbooks around and soon all were joining in singing them (harmonizing each part). Several then wanted to obtain songbooks. They came back to the study next week, and then they were moved. Most of them have now returned to Barbados, taking the Kingdom message with them."

WITNESSING IN BUSINESS DISTRICT (MASS.)

"I called at a prominent lawyer's office in the financial district of Boston, and when he found I was one of Jehovah's witnesses he said, 'I have your books and know about your work. Just sit down and relax this hot day and let me do the talking. Tell your people never to get discouraged, for you are doing the greatest work that has ever been done on this earth. The world is full of trouble and sorrow, and when you enter a business office or home with your happy, smiling faces you have left an influence for good there. Why, your very presence in this office does me more good than a sermon any minister could preach.' I remarked here, 'We probably have more friends than we realize.' He gave a chuckle, and replied, 'Friends? You have thousands upon thousands of friends. I know what I am talking about and I know that to be true. The people are watching you. They see your courage and sacrifice and persistence under great opposition and persecution. They see you are actually laying down your very lives for the people and they admire you greatly for it, though you do not know it. Tell your people they are an example to every one of us. We need you and your message of hope and comfort; so keep right on and don't let anything or anybody discourage you. I am very glad you called, and come in again any time and I will be glad to see you.'

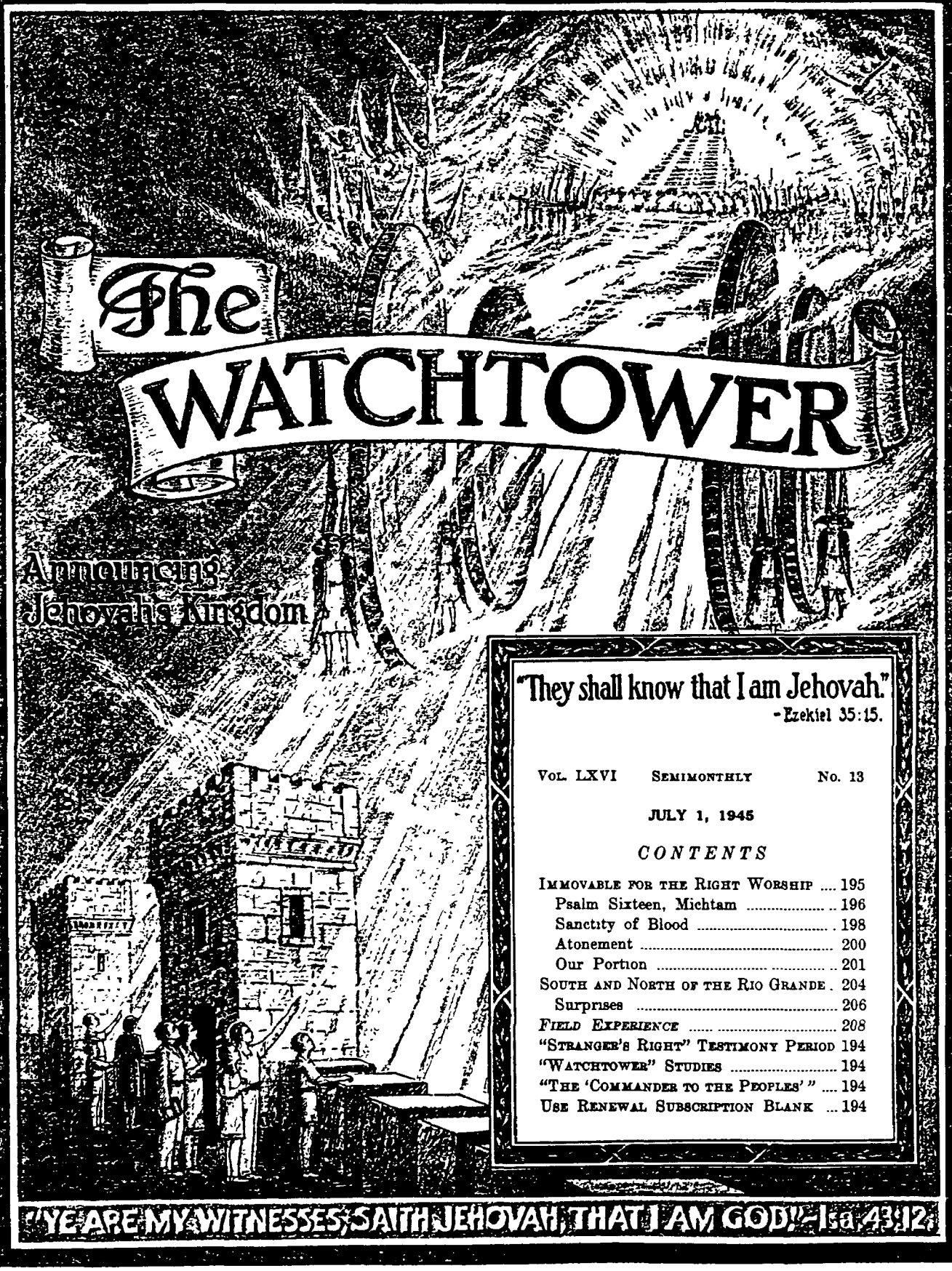
"I next called in another lawyer's office, who was reading a pamphlet as I entered. As soon as he saw my books he remarked, 'Now isn't that strange? Here I am reading the court report that I just received of a case of Jehovah's witnesses who were arrested in this state for doing magazine work on the street. I would like to read it to you.' He proceeded to do so. 'I see it states that they did that work without any personal gain. Is that right? It also says they are ordained ministers. How can that be when it takes from four to eight years to graduate from a college and most of these are young people?' I was very glad to explain, and then he asked, 'How long have you been engaged in this work?' When I replied '52 years' he was amazed, and said, 'You mean a lady like you has been doing this work all those years for no personal gain?' He was astonished. 'I have never met or talked with one of Jehovah's witnesses before. I will take all your books, booklets and magazines, as it is just what I want and need, and I will study them. I expect to be in the legislature myself in the fall and I will doubtless be called upon to act in some of your cases. Now, don't forget you have just as much right to come into this office or any home as any minister, priest or rabbi, and no one can rightfully hinder or stop you.' Though I knew that, I was pleased to hear him say it. He thanked me for calling and invited me to come again any time." —Pioneer.

"KINGDOM INTERESTS FIRST" (SOUTH AFRICA)

"I am holding a book study with a lady and her mother. The lady's husband is in the army. She wrote him telling of the joy she gets out of these studies and, of course, quoted scriptures, etc. His reaction was not entirely favorable; in fact, he wrote and said he hoped he was not coming back to a family of religious maniacs. In due course he came home on a month's leave, and was confronted by a wife who had made up her mind as to where she stood, that is, 'Kingdom interests first.' After being told that she was even prepared to give him up rather than lose her opportunity of entering Jehovah's new world, he decided that if it was so important he had better look into the matter himself. He thereafter attended some studies and eventually returned to Egypt, taking a supply of books with him. He now writes from Italy to say that he reads nothing but these books because they are the only source, together with the Bible, of hopeful information of the future. He has also expressed the desire to be immersed as soon as he returns home."

REDEEMING TIME (AUSTRALIA)

"While waiting at the public telephone for a call I was approached by a lady, who said, 'If only I had brought a paper to read; my call won't come through for another hour.' I began speaking to her about world conditions and suggested she might like to read the *Consolation* magazine, which she gladly accepted and began reading. Half an hour later her son arrived, and I noticed her earnestly pointing out to him different parts in the magazine. Then he came up to me and said, 'Excuse me, but you haven't any more of these magazines, have you?' I assured him I had, and after placing six different copies with him I was able to explain a number of points to him about our work. Despite the fact that our calls did not come through for nearly two hours, the time was spent very effectively in Theocratic service, and no one seemed to mind having to wait. A back-call was arranged for."—Special publisher.



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"STRANGER'S RIGHT" TESTIMONY PERIOD

August is the month of the "Stranger's Right" Testimony Period. During this month all lovers of right and truth will be diligent to accord to the "stranger" class the right to hear the Word of God and to have help in understanding it, by bringing to them the Kingdom message. They will specialize on the combination of the book *"The Kingdom Is at Hand"* and the booklet released for this period, *The "Commander to the Peoples"*, offering this on a contribution of 25c. Many of our *Watchtower* readers may view themselves as "strangers" and yet want to join in taking part in the spread of this wonderful message. Let such be informed that it is their God-given right to have a part therein. So let all such write us for information, and we will link them up with a group of veteran publishers active in the work for companionship. As a finishing touch to your efforts during August, please submit us a report of what you do.

"WATCHTOWER" STUDIES

Week of August 5: "Immovable for the Right Worship," ¶ 1-20 inclusive, *The Watchtower* July 1, 1945.

Week of August 12: "Immovable for the Right Worship," ¶ 21-40 inclusive, *The Watchtower* July 1, 1945.

"THE 'COMMANDER TO THE PEOPLES'"

The totalitarian-rule fiascos and the global war have focused the world's attention upon commanders for humankind. But all official appointments and popular selections of commanders have ignored and by-passed the indispensable one. You will be grateful, therefore, when you see this One identified and championed, by reading the new WATCHTOWER publication, *The "Commander to the Peoples"*. This is a 32-page booklet, with attractive paper cover. Before its general distribution in a coming special Period, you may procure your personal copy by remitting a contribution of 5c to this office.

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The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVI JULY 1, 1945 No. 13

IMMOVABLE FOR THE RIGHT WORSHIP

"So then, my beloved brethren, become ye steadfast, immovable, superabounding in the work of the Lord at all times, knowing that your toil is not in vain in the Lord."—1 Cor. 15:58, Rotherham.

JEHOVAH is the great refuge in the time of danger. The original Life-giver, he is also the Preserver of life and, in a miraculous way, the Restorer of life. Every sensible person wants life, and especially so if he has a set purpose and a mission in life to fulfill. When, therefore, his life is endangered by bloodthirsty enemies that oppose his mission, and when his own means of defense seem unequal to the situation, it is most reasonable for him to flee for refuge to the mighty Life-giver, who has sent him on his mission. This does not mean a bodily flight to any location, because, when hemmed in by enemies, he may be unable to remove himself from the danger zone. But fleeing to the great Preserver of life is accomplished by looking to Him under the circumstances, appealing to Him for help and preservation, and putting the keeping of ourselves entirely in His hands and ascribing all deliverance to Him. Such taking of refuge in Him must be accompanied by our refusal to compromise with the enemies. Instead, we must faithfully keep our integrity toward Jehovah God and hold fast to our mission from Him.

[2] The enemy effort, and particularly the effort of the adversary, Satan the Devil, behind the scenes, is to move the persecuted and pursued one away from faith and devotion to the true God. But the one who makes Jehovah his refuge continues to worship and serve him, and remains immovable for Jehovah's side of the paramount issue, Who is the God whom all the universe must obey? Regardless of immediate consequences, the one abiding in Jehovah will not move over into the enemies' camp and worship their gods. By God's permission, the enemies may take away such one's present life. But the faithful worshiper of the true God knows that the Almighty God is his refuge and that in Him the right to future life in the New World may rest beyond the power of the enemies. In due time the great Restorer of life can bring him forth from the dead and bless him with absolute peace, security and pleasures for evermore.

[3] The question of the right worship has always been a matter of controversy since the day that man and woman were driven out of the garden of Eden. This creation, the earth, is properly the place for human creatures to worship the Creator. The wicked adversary, Satan the Devil, would try to obliterate Jehovah's worship from the earth and to keep it out and thus defeat the purpose for which the earth was created. On the other hand, the Creator would most assuredly see to it that his purpose in making this earth is realized by keeping alive his true worship among those men that feared him and came to him as the true and almighty God. Naturally Satan would try to move such men away from worshiping Jehovah and into the practice of religion. By practicing religion they could imagine they were worshiping the true God, but would in reality be worshiping the Devil and bringing reproach on God's name. If the outward allurements of religion are not strong enough to pull the worshiper of Jehovah aside, then the adversary could stir up persecution by the religionists, to put him in fear and to make him violate his own conscience by ceasing from Jehovah's worship for the sake of relief from persecution and death at the enemies' hands. But in Satan's continuous endeavors in all centuries to make all human creatures go in the way of Adam and Eve by stepping aside from Jehovah's worship, he has failed, beginning with martyred Abel. Modern examples in lands which have lately been liberated from Nazi-Fascist totalitarian control have demonstrated very forcefully that the adversary continues to fail in this day.

[4] The greatest example of all time of immovableness for the pure worship of Jehovah was that of "the man Christ Jesus", the beloved Son of Jehovah God. He left this example for his followers, because they were due to suffer as he did on this earth.

1. Why should we flee to Jehovah for refuge, and how?
2. What is the adversary's real effort, and, knowing what, should we remain immovable?
3. Why has the right worship been a controversial question since Eden? and in what way have Satan's endeavors failed?
4. Who was the greatest example for immovableness for right worship? and why is Psalm sixteen of present interest to us?

The failure of the adversary to turn faithful men away from the worship of Jehovah, even under religious persecution and martyrdom, was exemplified in the case of David, the shepherd-warrior. David prophetically foreshadowed Christ Jesus and his followers on earth. David's decision for all time for right worship, which decision pictured that of Christ Jesus and his followers to worship and serve no other God than Jehovah, was firmly expressed in one of his songs, Psalm sixteen. This psalm becomes of present interest to us, chiefly because of the adversary's efforts to destroy Jehovah's worship from the face of the earth by means of Nazi-Fascist-Vatican-totalitarian means. Such efforts are due to come to their flower in the postwar international "new order". A study of Psalm sixteen will help us not only to see its marvelous fulfillment proving that Jehovah God's Word is true but also to put us on guard against the wily design of the Devil and to resist him and remain true to the right side.

PSALM SIXTEEN, MICHTAM

5 Even the old extant manuscripts of the Hebrew Bible show Psalm sixteen with the heading, namely, "Michtam relating to David." The earliest Bible translation, the Greek translation found in the Septuagint (*LXX*), translates that heading, "An inscription for a pillar. By David." This heading serves to remind us of the importance of the psalm as being something that should be carved or engraved on a monument so as not to be rubbed out, but always ready for reference by the worshiper of Jehovah God. The Son of God descended according to the flesh from David, being born in David's own birthplace, Bethlehem. In Psalm 110:1 David prophetically spoke of Christ Jesus as his "Lord", calling him "my Lord". Christ Jesus was called also "the Son of David", a son not merely as to the flesh but primarily as to being the Heir of the Kingdom covenant which Jehovah God made with King David. These facts stamp the psalm as being prophecy relating to the Greater David, Christ Jesus, and also to his followers. If there is any question on the matter, it is settled for us by the inspired apostles Peter and Paul, both of whom quoted from this psalm and applied it to Christ Jesus. (Acts 2:25-36 and 13:35-37) Thus we are enabled to "rightly divide" or rightly apply the Word of God, making comparison of the correct facts of history with the prophecy in order to get the truth.

6 With a suddenness the psalm begins with an appeal: "Preserve me, O God; for in thee do I take refuge." (Ps. 16:1, *Am. Stan. Ver.*) The one that is represented as thus crying out is not some religious priest standing before a man-made altar and chanting these words as a ritual, but is an immovable worshiper of Jehovah God, who is threatened with destruction by those who religiously worship other gods than Jehovah. For a long time David was placed under circumstances that caused him thus to cry out. However, it was not merely these circumstances that moved him to utter this golden psalm; it was the spirit of God acting upon him that guided him to this utterance amid such circumstances. Concerning this, David himself confessed, saying: "The spirit of the LORD spake by me, and his word was in my tongue." (2 Sam. 23:2) David's words thereby became a prophecy, that could stand being carved upon a monument, to let the test of time prove their prophetic truthfulness.

7 David was anointed with oil by Jehovah's prophet Samuel to be king over Israel; and the spirit of God came upon him to prepare him for his mission as king of Jehovah's typical Theocracy. But this did not make David immune from enemy assaults. Rather it made him the special target of the Devil and of all the enemies of Jehovah and his Theocratic Government. King Saul, who believed in religious sacrifices rather than obedience to God, became jealous of David's military exploits. He yielded to the demoniac impulse to pursue David to destroy him and thus prevent his becoming king over Saul's people, the nation of Israel. Under pursuit, and being practically in the hand of his persecutors, David called upon his God for preservation. He put no reliance upon human leaders or symbols for protection. David made God his hiding-place, because he knew that God is Almighty, the title *God* meaning *mighty one*.

8 Completely matching the Davidic pattern, Jesus, who was Christ because of being anointed with God's spirit, was in line for the kingdom of God. He preached: "The kingdom of heaven is at hand." At the same time, in his day, there were those religious leaders who thought themselves to be the "children of the kingdom" and the ones, therefore, who were charged with building the kingdom as God's instruments. But they refused to recognize that Jehovah's anointed King was in their midst, because he came not with outward show and did not exalt them and approve their religious practices. They persecuted him by all manner of means, seeking not only the ruining of his good reputation but also the destruction of his person, thus to prevent his becoming King. Christ Jesus cried out to God Jehovah, not simply for the preservation of his person until his anointed mission should be finished, but mainly for divine grace to maintain his integrity toward God

5. What is the purpose of the heading of this psalm? and how do we know to whom it applies?
6. With whose appeal does this psalm open up? and what caused such an appeal to be expressed?
7. How did David become the target of demoniac assaults? and why did he fly to God for preservation?
8. In this respect, how did Jesus match David's pattern?

in vindication of God's name. As it is written: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5:7-9.

[9] True followers undergo, like Jesus, the experiences of David under religious persecution. They have been begotten of the spirit of God and been anointed with His spirit to preach the good news of His kingdom. They are in line for the Kingdom as joint-heirs with Jesus. Their mission upon earth is to represent the Kingdom faithfully. Hence they must uphold Jehovah's side of the issue of universal domination by holding true to His sovereignty and obeying Him rather than men. But the religionists, who wrongfully claim the promises of God and the inheritance of his kingdom, yield themselves as instruments of the demons to persecute these faithful witnesses of Jehovah and followers of Christ Jesus. They threaten these continually with destruction, and subject them to opposition, injustices and oppression. The only refuge of these is in Jehovah, the God of Jesus Christ; and to God they cry for preservation.

[10] "*O my soul,* thou hast said unto Jehovah, Thou art my Lord: I have no good beyond thee." (Ps. 16:2, *Am. Stan. Ver.*) In such words the psalmist describes what he says to Jehovah God. In the version quoted, the words "*O my soul*" are added to help out the sense of the words, "thou hast said unto Jehovah"; but in some ancient manuscripts in Hebrew the reading is: "I have said to Jehovah." The Septuagint, the Syriac and the Vulgate Versions of the Scriptures read that way also. But what is it that David says to Jehovah and represents Christ Jesus and his followers as saying under persecution? This: that Jehovah God is their Sovereign Lord, the One who owns them and is their Master and whom they must and will obey. Even amid persecution they say, out of their own personal choice: "Thou art my Lord." Here the words "my Lord" are one of the 134 cases of where the ancient Hebrew *sopherim* or scribes changed the text from its original reading: "Thou art my Jehovah"; evidently to avoid the idea of being too familiar with the Most High God.

[11] However, Christ Jesus and his followers are not ashamed to have Jehovah's name called upon them. Jesus on earth always confessed: "I am come in my Father's name." (John 5:43) He refused to be entitled "good", saying: "There is none good but one, that is, God." (Matt. 19:17) Hence Christ Jesus and his disciples acknowledge that they have no good, no goodness, no well-being, except in Jehovah alone. There is nothing, therefore, that we can contribute to God; but it is a great privilege for us to be given the opportunity to share in the vindication of his name. To whom else, then, can we fly for refuge and well-being save to Jehovah God, the inexhaustible Source of every good and perfect thing?

[12] The real worshiper of the one true God finds no pleasure in the religionists of this world, but in those consecrated to God and who are excelling in praising him. Hence the psalmist under religious persecution says: "As for the saints that are in the earth, they are the excellent in whom is all my delight." (Ps. 16:3, *Am. Stan. Ver.*) Likewise, today, the King Christ Jesus at the temple judges the professed people of God and finds pleasure only in the faithful remnant of his "body" members and their companions of good-will. All these seek to render holiness unto Jehovah God by fulfilling their consecrations to him. Now, in expression of his delight in them, Jesus bestows upon them the privilege of possessing the gospel of the Kingdom and proclaiming it to the ends of the earth. And he surrounds them with the protection of his holy angels, who accompany him at the temple. He withholds no good thing from them; but the glorious light of the glory of God which he receives from on high he reflects upon them that they may arise and shine for the enlightenment of the bedarkened people.

[13] Next the psalmist, picturing the anointed servants of God, shows his attitude toward the religionists, who draw near to God with their lips but their hearts are far from him and who teach the doctrines of demons and the traditions and precepts of men. He says: "Their sorrows shall be multiplied that hasten after another god [(*margin's reading*) that give gifts to another]: their drink offerings of blood will I not offer, nor take up their names into my lips." (Ps. 16:4) By this stated resolve David uncovers the real intent behind the devilish persecution leveled at the worshipers of Jehovah, namely, to drive them away from Him in bitterness and lack of faith and to turn them to the religious worship of the Devil's organization and its gods or mighty ones. David pointed out this covert purpose of the Devil in these straight words to his persecutor, King Saul, saying: "Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering; but if they be the children of men [that have stirred thee up against me], cursed be they

9. How do Jesus' followers likewise undergo David's experiences?
10. In verse 2 what does David represent Jesus and his followers as saying?
11 In what way is it true, "I have no good beyond thee"?
12. In whom does the antitypical psalmist find delight, and how does he show it?
13. (a) What did David next say concerning the religionists, and what was his resolve? (b) What did he thus expose to be the Devil's purpose in persecution, and how did David defeat it?

before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD [Jehovah], saying, GO, SERVE OTHER GODS." (1 Sam. 26:19) But David defeated the persecution of the Devil through his religious dupes. Never did he renounce Jehovah God to go and serve the gods or mighty ones of Satan's world organization.

14 Likewise Christ Jesus, both in the mount of temptation and also during the years of persecution that followed, refused to fall down and worship Satan and thereby hasten after another god besides Jehovah, to give to such false god the gift of his devotion and service. Great persecutions were foretold by Jesus to come upon his faithful followers at the end of this world. But these worshipers and witnesses of Jehovah have foiled the malicious purpose of Satan the Devil to move them away from the right worship and to make them hasten after another god, to wit, Satan, "the prince of the demons." We say this because the ulterior purpose behind the conspiracy of the totalitarian powers, the Nazis, the Fascists, and the Roman Catholic Hierarchy and fellow religionists, was not primarily to destroy only democracy. Their ultimate goal was to wipe out the worship of Jehovah from the earth by destroying his witnesses and silencing their loudly proclaimed message of the Kingdom. But now the coming forth of Jehovah's witnesses from the furnace of persecution heated during the years of Nazi-Fascist-Vatican domination of the earth, and the emergence of many of Jehovah's witnesses from concentration camps in Europe and in the Orient, with their faith and devotion to God unbroken, proves that the wicked aim of the adversary has missed the mark and come to nought. Jehovah's side of the issue has been valiantly upheld!

15 Such faithful worshipers have not been driven by the heat of fiery persecution up till now, neither will they be driven by that in the postwar period, to offer the "drink offerings of blood" of the religionists or to take up the names of their gods (mighty ones) upon their lips and to *heil* these and to ascribe glory, protection and salvation to these. Their unchangeable and unbreakable determination is to serve, worship and praise Jehovah God alone, as is positively stated in Psalm 16:4. In that verse there may be some reference to the pagan religions, including that of the Phoenicians, which appointed the eating and drinking of blood, mixed with wine, as a rite of idolatrous worship and also as part of the ceremonial of swearing. While such bloody practice may not be carried on by the religionists of "Christendom" today, yet "Christendom" stands exposed as a deliberate violator of Jehovah's "everlasting covenant", and for such reason she may expect Jehovah's vengeance to be executed upon her by his Executioner at the battle of Armageddon. (Isa. 24:5, 6) Mark this, that "more religion" in the postwar period will not furnish "Christendom" a refuge and hiding-place from God's great "Avenger of blood", Christ Jesus.—Isa. 28:17, 18.

14. How did Jesus also defeat the Devil's purpose, and how likewise Jehovah's witnesses at this end of the world?

15. (a) By persecution now and in the future what are Jehovah's faithful worshipers not driven to do? (b) Why will "Christendom" not escape execution by Jehovah's "Avenger of blood"?

SANCTITY OF BLOOD

16 Jehovah's worshipers are cautious to avoid all blood-guilt. As long ago as December 15, 1927, an article appeared in this magazine entitled "One Reason for God's Vengeance", and it called attention to the gross violation by the nations of Jehovah's "everlasting covenant". That covenant was made by him with Noah after coming out of the ark, and it was symbolized by the rainbow which God caused to appear. In paragraphs 6, 7, 18, that article said:

". . . God entered into a covenant with Noah, which covenant included every living creature; and that covenant is designated by the Lord 'the everlasting covenant'. It was on that occasion that God declared his law concerning life. It is manifest from the record that Noah and his offspring have ever since claimed some of the benefits of the covenant made on that occasion, and therefore Noah and all his offspring are bound by all the terms of the covenant.

"God told Noah that every living creature should be meat unto him; but that he must not eat the blood, because the life is in the blood. 'And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.' —Genesis 9:2-6.

"It is manifest that God intended that when man looks upon the rainbow he shall call to mind that life proceeds from Jehovah, that life is a sacred thing, and that it cannot be taken with impunity. This is an everlasting covenant because God calls it the everlasting covenant and because it must stand for ever. God will never change his expressed rule concerning sanctity of life."

16. What did paragraphs 6, 7, 18 of "One Reason for God's Vengeance" say concerning God's "everlasting covenant"?

[17] A more recent issue of this magazine, in an article regarding "The Stranger's Right Maintained", pointed out that the terms of that everlasting covenant were incorporated or restated in the law covenant which Jehovah God made with the Jewish nation through Moses. That article made reference to God's command to his consecrated people not to eat or drink blood. In commenting thereon, some *Watchtower* readers have said that such prohibition against eating and drinking blood applied only to the Jews under the Mosaic law covenant but not to Christians who are under the new covenant.

[18] One person thus arguing referred to the vision given to the apostle Peter on the housetop in Joppa. Then Peter saw a vessel descending from heaven in which were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, and Peter was commanded, "Rise, Peter; kill, and eat." (Acts 10:9-13; 11:5-7) However, this was no command to Peter to kill and eat such animals with the blood, in violation of the everlasting covenant that God made with Noah and his descendants. Suppose Peter, in vision, had risen up and killed and eaten; even then he would not have partaken of them with the blood, because he was a Christian and was also under the everlasting covenant made with Noah. That such would have been the right way, in harmony with the holy spirit of God, is clear from what both Peter and the other apostles and disciples did and wrote on the subject on a much later occasion. Years after Peter's vision Jewish believers stirred up the question about what to require of the non-Jewish or Gentile Christians as a proper expression of their faith and obedience toward God. Should it include the circumcision of the flesh? Therefore an assembly of the apostles and elders of the congregation in Jerusalem was called together to consider this matter. After due consideration the apostle James rose and called attention to the fulfillment of prophecy and then submitted this conclusion as to the requirements for the Gentiles: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and FROM BLOOD." —Acts 15:6-20.

[19] Then that conference of apostles and elder disciples framed a letter to the Gentiles. Besides telling the Gentiles they were not under the Mosaic law covenant, they inserted this organization instruction: "For it seemed good to the holy [spirit], and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and FROM BLOOD, AND FROM THINGS STRANGLED [not drained of their blood at slaughter], and from fornication: from which if ye keep yourselves, ye shall do well." (Acts 15:22-29) They wrote such instruction concerning blood and carcasses not drained of blood, not because Christians were under the Mosaic law covenant, but because they were under the covenant made after the flood with Noah and which embraced all mankind, Gentile and Jew alike; for all are Noah's descendants and hence under Jehovah's everlasting covenant concerning sanctity of blood.

[20] That the Christians stuck to that decision is manifest from the Bible. Almost ten years after the above conference the apostle Paul returned to Jerusalem and conferred with James and other elder brethren of the congregation at Jerusalem. Among other things they said to Paul was this: "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and FROM BLOOD, AND FROM STRANGLED, and from fornication."—Acts 21:25.

[21] The principle of God's everlasting covenant the psalmist David refused to violate or to endanger. One instance showing this is: "And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate! And the three [captains] brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out [like blood which must be poured out upon the ground] to the LORD, and said, My God forbid it me, that I should do this thing: shall I DRINK THE BLOOD OF THESE MEN that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it." (1 Chron. 11:17-19) David did not argue and persuade himself that these three mighty men were thus laying down their lives for a friend, in order to provide him with something reviving and refreshing.

[22] On the occasion when Jonathan, David's friend, gained a miraculous victory over the Philistines, the Israelites who were distressed with hunger slew animals on the ground; "and the people did eat them with the blood. Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. . . . And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man

17. What prohibition did God therefore incorporate in his law covenant with Israel? and what have some said as to the application of such prohibition?

18. How has Peter's vision on the housetop been used as an argument? and how did the conference at Jerusalem disprove such argument?

19. What appropriate instruction, therefore, did that conference write? and why was it proper for the Gentiles?

20. In connection with Paul how do we know those early Christians stuck to that decision?

21. How, in the case of three of his captains, did David refuse even to violate the principle of the everlasting covenant?

22. How did King Saul once stop the Israelites from breaking the everlasting covenant? and does partaking of animal blood serve to sustain human life or not?

his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood." (1 Sam. 14:32-34) This order was in harmony with the words of God's everlasting covenant with Noah: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9:4) Of course, the flesh of the animal creatures might be eaten for sustenance of life and without violating the sacredness of the life which is in the blood. Yet if the blood was eaten or drunk in conjunction with the flesh, then the one partaking of the blood was judged by God to be guilty of the wanton slaying of the life of such creatures and was a breaker of the covenant. God's regulation clearly showed that one's partaking of the blood was not necessary to sustain human life and that it was not in the same classification as the partaking of the flesh as food.

[23] It cannot be said that such regulation applies to the blood of animals lower than man but not to human blood. If the blood of the *lower* animal creatures was considered so precious, it representing life from the Creator, then certainly the blood of the higher creature, man, was to be considered not less precious. For that reason, if an animal killed a man, the blood of such human life taken was required of the killer beast; it must be killed. As God said to Noah: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man [a man slayer]; at the hand of every man's brother will I require the life of man." (Gen. 9:5) This decree therefore brands as criminal the heathen practice according to which bloodthirsty warriors, after killing a mighty man of their enemies, would drink his blood in the belief that by thus absorbing such human blood they would at the same time appropriate the mightly qualities of the slain one. Among the barbarous and fierce, savage nations, such as the Scythians, Tartars, desert Arabs, Scandinavians, etc., who lived most on animal blood, there were some even who drank the blood of their enemies after making cups of their skulls. And quite interestingly, in our consultation of various works on the subject of blood, this related item came to light on page 113, column one, of Volume 4 of *The Encyclopedia Americana*, Revised Edition of 1929:

"Transfusion of blood dates as far back as the time of the ancient Egyptians. The earliest reported case is that practiced on Pope Innocent VIII in 1492. The operation cost the lives of three youths and the Pontiff's life was not saved. Great strides in the research and practice of transfusion on animals were made after Harvey's discovery of the circulation of blood in the middle of the 17th century. Physicians in Germany, England and France were especially active in the work of blood transfusion after this discovery. They reasoned that as the blood is the principal medium by which the body is nourished, transfusion, therefore, is a quicker and shorter road to feed an ill-nourished body than eating food which turns to blood after several changes. So transfusion was thought of not only as a cure, but also as a rejuvenator. Attempts were then made to cure various diseases, such as fevers, leprosy, insanity and hydrophobia. Lamb's blood was used for transfusions into human beings with varying success. Curious to relate, the Faculty of Medicine of Paris refused to recognize Harvey's discovery and also opposed any progress made in the art of transfusion. They persecuted those who were active in the research work of transfusion. It was in the end of the 18th and in the beginning of the 19th century that the most active work in establishing transfusion as a surgical procedure after hæmorrhage was done."

23. (a) How do we know whether such regulation applies to man's blood, and how have pagans violated it? (b) What does the *Americana* say regarding medical experiments with blood?

ATONEMENT

[24] The Bible sets out another reason which makes wholly improper the drinking of animal blood. The Bible calls it to our notice in the typical sacrifices of animal victims offered in worship to Jehovah God by the Jews. At Leviticus 3:16, 17 God's law says concerning special parts of the sacrifice: "The priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." On the same basis that the fat was the Lord's the blood was also the Lord's, because the life of the flesh is in the blood and the Lord God Jehovah is the Life-giver. Hence the penalty, as next stated: "For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul [the creature] that eateth it shall be cut off from his people. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." —Lev. 7:25-27.

[25] The prohibition against eating or drinking the blood applied not alone to animals offered in sacrifice upon the altar, but to all animals consumed for food. "Only be sure that thou eat not the blood: for the blood is the life [*nephesh;* soul]; and thou mayest not eat the life [*nephesh;* soul] with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee,

24. How was the prohibition against blood called to our attention in connection with the typical sacrifices of the Jews?

25. Did the prohibition against blood apply only to animals for sacrifice or also to others? and why?

when thou shalt do that which is right in the sight of the LORD. And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out [not anywhere upon the ground, but] upon the altar of the LORD thy God, and thou shalt eat the flesh."—Deut. 12:16, 22-25, 27; *Rotherham,* margin.

[26] But applying the blood to the horns of the altar or pouring it at the base of the altar of sacrifice was not the most important way of disposing of the blood of the sacrificial offerings. The most significant use of the blood, and which showed its sanctity, was made on the yearly day of atonement. On that day the Jewish high priest entered into the innermost sanctuary, which symbolized the very presence of God, and there he sprinkled the blood of the atonement-day sacrifices before the sacred mercy seat in that most holy place. This in particular is what is referred to in Jehovah's statement at Leviticus 17:10-14, namely: "Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL. *Therefore* I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh [certainly, then, not of human flesh]: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."

[27] The sacred use of the blood in those typical atonement-day sacrifices foreshadowed things of greater importance. Referring to this, the apostle Paul was inspired to write: "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." (Heb. 13:11, 12) In harmony with the divinely stated fact that the life is in the blood, God reserved the blood of sacrifices to be used in making propitiation or atonement for sinner souls; that is, for those who were in need of everlasting life and seeking it. For the same reason, those who consumed the blood of creatures were held accountable to the great Life-giver Jehovah God for the life of such creatures and came under the penalties of the everlasting covenant made with Noah. So precious is the measure of life that is in the blood of even imperfect, sinner humankind, that should anyone in the land of Israel accidentally cause the death of a man or woman, that unwitting manslayer was not held guiltless. It was with good reason that the one who was authorized to execute death upon the manslayer was called "the revenger of blood", because the life is in the blood. "The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him." (Num. 35:19) The avenger of blood thus acted as Jehovah's executioner for settling accounts.

[28] Out of mercy, and for a picture of hope in behalf of unwitting blood-shedders in this day, Jehovah God provided cities of refuge for the unintentional manslayer. "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. 35:25) Christ Jesus is Jehovah's Executioner or Avenger of blood at the battle of Armageddon, against all violators of the everlasting covenant governing the sanctity of life and its blood-stream. He will execute all who have not fled to the antitypical city of refuge, the Theocratic organization under Christ the High Priest, whose blood can "cleanse us from all unrighteousness".—1 John 1:7, 9; 2:1, 2.

[29] Seeing, then, that the Most High and Holy God gave plain instructions as to the disposition of blood, in harmony with his everlasting covenant made with Noah and all his descendants; and seeing that the only use of blood that he authorized in order to furnish life to humankind was the use of it as a propitiation or atonement for sin; and seeing that it was to be done upon his holy altar or at his mercy seat, and not by taking such blood directly into the human body; therefore it behooves all worshipers of Jehovah who seek eternal life in his new world of righteousness to respect the sanctity of blood and to conform themselves to God's righteous rulings concerning this vital matter.

OUR PORTION

[30] Those like David who firmly refuse to offer the religionists' "drink offerings of blood" are obliged to agree with David that sorrows are multiplied up-

26. What was the most significant use of the blood to show its sanctity? and how did God's law call attention to this?

27 (a) How did Paul show the more important use of blood, and for what purpose, therefore, did God reserve the blood of sacrifices? (b) How did God further illustrate with the Jews the preciousness of man's blood?

28. (a) What provision was made for unwitting manslayers? (b) When and against whom will the antitypical avenger of blood take action?

29. In view of what facts, then, should Jehovah's worshipers respect the sanctity of blood?

30. How, in modern times, have sorrows been multiplied and will they yet be multiplied upon those hastening after another god?

on those who are deceived into hastening after other gods than Jehovah. The sorrows of those who followed the gods of Nazism and Fascism are too well known to need comment. The sorrows of those who worship the triple-crowned god of Vatican City are tied in with those who saluted Mussolini and *heiled* Hitler. But what about all "Christendom", which has rejected the knowledge of Jehovah and persecuted His witnesses and has hastened after the "god of this world"? Such "god of this world", Satan, has been cast from heaven down to the earth since the birth of the heavenly kingdom in 1914; and the Bible shows him to be blamable for all the woes and tribulations that have come upon mankind since then, saying: "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. 12:1-12) Satan the Devil knows well he has but a very limited time till the battle of Armageddon is fought, and he has been employing every device to force all men to his side of the great issue and prevent them from turning to Jehovah God for refuge. Besides the woes which Satan has multiplied upon the peoples, the worshipers of other gods than Jehovah will have their sorrows multiplied at the battle of Armageddon, by a time of tribulation such as never will have been, when Christ Jesus executes Jehovah's vengeance against all such.

[31] In olden time King Saul forsook Jehovah and hastened into demonism or witchcraft, and his troubles continued to multiply till he fell upon his own sword at the battle of Mount Gilboa. But in spite of Saul's persecution, and separation from the homeland due to Saul's unrighteous decree outlawing him, David shunned religion and said: "Jehovah is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless Jehovah, who hath given me counsel; yea, my heart [my reins] instructeth me in the night seasons." (Ps. 16:5-7, *Am. Stan. Ver.*) We can be sure that in the days when he hid from King Saul as an outlaw and as a menace to Saul's royal estate none gathered to David's side but those who worshiped Jehovah. For the time being these outlawed men were like the Levites of the nation of Israel, who served Jehovah at his temple and who had no inheritance in the land of Israel. But Jehovah God was their portion; and with him and with his service they were fully satisfied.—Deut. 10:9; 14:27; 18:1, 2; Num. 18:20; Ezek. 44:28.

[32] Did Christ Jesus have it any better when he was on earth, preaching the gospel of the Kingdom and declaring God's name to the people? No; the birds have nests, and the foxes have holes, but he laid claim to no place where to lay his head. He submitted to being ostracized by the pious religionists. He let the conspiracy hatched by them to get him and kill him carry through to its end, only saying to them: "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God." (John 8:40) But, notwithstanding Christ Jesus' apparent poverty and homelessness, he was content, because Jehovah God is his inheritance. Jesus is Jehovah's "Heir of all things", and none of the enemies could deprive him of that favored position with God.

[33] Likewise with Jehovah's remnant and their companions during "this present evil world". They claim no permanent dwelling-place in this world, but look forward to the "world to come", the new world of righteousness with its "new heavens and a new earth". When, since 1918, they were harassed by clergy-inspired mobs and by the brutal aggressions of the Nazi-Fascist hordes, they "took joyfully the spoiling of [their] goods", willing to part with such rather than with Jehovah as God. Salvation by Jehovah through Christ Jesus is the 'portion of their cup' which they drink for refreshment.

[34] All of Jehovah's witnesses, the remnant and their companions, who have turned their backs upon the selfish advantages of this world, rejoice to have the Most High God as their all in all. They are persuaded that, if they abide faithful to him, he will maintain the lot or assignment that he has ordained for them, whether to be with Christ on the heavenly throne or to be upon this earth after Armageddon during the thousand-year reign of Christ. They need not worry about that. Meantime, if Jehovah God grants them the privilege, the opportunity, the means and the territory to engage in his worship and service as his witnesses, then they agree with David that the measuring lines of God's will have fallen and marked off for them a pleasing field of activity and of present living for them. Hence they fight for their freedom wherewith Christ has made them free to worship God in this favored condition on earth. They bless Jehovah's name publicly and from house to house, what though the hostile world curses that holy name. They take counsel from Jehovah God through his Theocratic organization under Christ Jesus. Thus, in seasons benighted by persecution upon them, or amid the darkness of wickedness and ignorance that covers the peoples, they have the divine instructions in their inward parts, in their hearts and minds; and they can meditate upon such

31. Unlike King Saul, what decision as to worship did David declare? and how were he and his persecuted followers like Levites in Israel?
32 How did Jesus' earthly situation compare with David's, and yet how was his a favored position?

33. How have the remnant and their companions shown that Jehovah is the chosen 'lot of their inheritance and of their cup'?
34. (a) How does Jehovah maintain their lot and make the lines fall in pleasant places for them? (b) How do they bless him, and their reins instruct them in the night seasons?

instructions and know the way to go for His blessing and protection.

[35] The world wonders why these are not budged and turned aside into the ways of religion which lead to destruction. It is because their position is that of David, who said: "I have set Jehovah always before me: because he is at my right hand, I shall not be moved." (Ps. 16:8, *Am. Stan. Ver.*) They set no other gods before them, not even an image or representation of such. They fix their affections upon Jehovah and bow in worship only to him. Thus keeping him always before their mental eye they are enabled to behold his glory due to the revelations of his truth. His truth is presented in his Word, and this they study always in order to acquaint themselves more and more with their God and his majesty, supremacy, almightiness, universal sovereignty, and undefeatable purposes. Because of their unwavering devotion and loving adoration for him, Jehovah is at their right hand, to hold them up from falling, and to protect them and vindicate them as having taken the right course. He takes them by their right hand and leads them in the righteous way; and thus they are never moved from his side of the great issue.

[36] Jehovah will never leave nor forsake his faithful worshipers and servants, not even in death; for he holds the faithful dead in memory for future good. Knowing this, and knowing the certain outcome to one's being immovable for Jehovah's worship, the psalmist David says: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell [in Sheol (*Hebrew*)]; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16:9-11) David did not die at enemy hands for his unswerving worship of Jehovah; he died in the glory of the kingdom and his soul went to hell, or Sheol, or the grave, and is still there. Hence David has seen corruption; and he must wait upon Jehovah's due time to re-create his soul and restore him to life as one of the "princes in all the earth" in the New World.—Ps. 45:16.

[37] Here, therefore, David, as affirmed by the apostles Peter and Paul, spoke prophetically of Jesus Christ. Jesus knew that the triumph of the enemy over him by killing him would be only seeming; because on the third day God would bring him forth from the death condition (Sheol, hell, or the grave) by re-creating him, not as a man, but as he was before coming to earth, namely, a spirit person, only now clothed upon with immortality, incorruptibleness, the express image of his Father's person. "Being put to death in the flesh, but made alive in the spirit." (1 Pet. 3:18, *Am. Stan. Ver.*) By the resurrection Jehovah God showed his faithful worshiper, Christ Jesus, the path of life immortal in the heavens; and Christ Jesus ascended to heaven, where flesh and blood cannot come. He entered into the literal presence of God, upon whose face no man of flesh can look and live, and sat down on the right hand of God, there to enjoy delightful pleasures forevermore as Jehovah's Vindicator.

[38] Foreknowing all this before his death on the tree, Jesus could be glad within, at heart. His "glory", which was the precious treasure of serving Jehovah as his Elect Servant, Witness and Vindicator, could rejoice or be a joyful service, not a grevious one. Also his flesh, in which he served Jehovah God for the time being, could "rest in hope", or dwell securely, confidently, in safety. His enemies could never hang his flesh on the tree until God's time for this. Said Jesus: "The bread that I will give is my flesh, which I will give for the life of the world" (John 6:51); and he knew that, by reason of his integrity toward God, nothing that the enemies could do would mar the perfect value of his flesh as "bread" for the life of those of the world who believed on him. Fortified with such knowledge and assurance, the Holy One never deviated from Jehovah's worship and service one iota. In his faithful death he vindicated his Father's universal sovereignty as something to be confessed, upheld, and submitted to even to the death. Therefore Jehovah fulfilled to him all the good promise of Psalm sixteen.

[39] For closely related reasons, Jehovah's anointed remnant yet on earth may be 'stedfast, immovable, always abounding in the work of the Lord', forasmuch as they know that by their being resurrected from Sheol, hell, or the grave, the labor they rendered on earth in the Lord's name will not have been in vain. It will have reaped its reward to the vindication of his name, and will have been merely the beginning of an eternity of worship and service to God in conjunction with Christ Jesus. They will thenceforth enjoy an eternal life of ministry in God's very presence or face, and will enjoy heavenly delightfulness forevermore. As for their present loving companions, Christ's "other sheep", these also may know that, when any of them die faithful before Armageddon clears out all the Lord's enemies, their immovableness for Jehovah's worship will win his favor for them. It will be rewarded with a resurrection to life forevermore on earth in the delightful New World of righteousness.

35 (a) How have they set Jehovah always before them? (b) How and why are they not moved?
36 (a) Knowing what, can the servant be immovable for Jehovah's worship? (b) How do we know that the further words of the psalm were not fulfilled in David?
37 In whom, then, were those words fulfilled, and how?
38 How, then, could Jesus on earth be glad, and his glory rejoice, and his flesh rest?
39 For what closely related reasons may Jehovah's remnant be immovable and abound in the Lord's work? and likewise their companions?

40 Blessed with knowing these things, Jehovah's consecrated servants will defy all enemies and abide immovable in Jehovah's worship and service. Outward conditions may be hard and oppressive, yet their hearts within them will be glad. The fleshly bodies will be blessed with the calm and healthfulness of the peace of God that passeth all understanding. And their "glory", namely, their glorious treasure of serving as witnesses for Him and his King and kingdom, will rejoice and exult, because it will be always a joyful and honorable service for them in vindication of Jehovah's blessed name.

40. How can they likewise be glad and rest and their glory rejoice?

SOUTH AND NORTH OF THE RIO GRANDE

OUR last account, on "International Revisits", saw our Pan-American passenger plane grounded at Guatemala city, on the afternoon of Monday, April 9, and with Mexico city yet in prospect. While here at the airport, it was not convenient for N. H Knorr, president of the Watch Tower Bible and Tract Society, to meet with any of Jehovah's witnesses in Guatemala. But the special attention required by the plane for its long hop direct to Mexico city lengthened its regular stop at Guatemala city to more than an hour; and it was first 5:34 p.m. before the plane lifted off the ground and soared northward. For some minutes a fine bird's-eye view of the pretty city of Guatemala presented itself, and also of the terrain beyond, and then we came over a broad blanket of clouds just when the sun was descending. As the sun, gleaming like burnished brass, dipped below the clouds, it caused the rim thereof, as far as the eye could see, to glow with reddish color. For a short while this rare sight lingered, and then gloom gathered and the darkness of night settled down. We flew on into the darkness, trusting to the accuracy of our airplane control-board instruments to guide us safely to our destination. The stars of night appeared, being visible up here with unusual clearness; and, since we were flying at such a high altitude, our feeling was like that of flying right amidst the stars themselves, as if on a rocket plane headed for a landing on some one of these heavenly bodies.

The first watch of the night passed, and then, about the middle of the second watch, or about 10:30 p.m., we knew we had flown a true course, for the lights of the suburbs of Mexico city began to come into view. Not many minutes more, and the whole fascinating sight was to view below us; the entire street-and-avenue plan of the capital city is marked out for us by the thousands upon thousands of lights that line its thoroughfares. Till this moment there are not that many creatures in Mexico city who are illuminated with the truth of God's radiant kingdom and who are 'shining as lights in the midst of a crooked and perverse generation and holding forth God's Word of life'. (Phil. 2:15, 16) However, through the darkness of that same night there are hundreds of such light-bearers traveling by railroad or by bus or also on foot and converging upon Mexico city for the general convention of Jehovah's witnesses there the coming week-end Nor did any of these fail to arrive there for the exhilarating days of April 13, 14, and 15. We are the only ones coming by plane. Our plane lands at 10:46 p.m. Then, in good time, we clear the formalities at the airport, and before midnight we are at a hotel on the noted Paseo de la Reforma, not so far from the site of a recent international or Pan-American gathering of statesmen, Chapultepec Palace.

Next day, Tuesday, it is our pleasure to take dinner at the headquarters of La Torre del Vigia, a Mexican educational organization which is affiliated with the Watch Tower Bible and Tract Society of America. On this occasion our pleasure is added to at meeting two graduates of the Watchtower Bible College of Gilead, New York. They are Mr. and Mrs. F. A. Anderson, temporarily stopping at the Mexican headquarters. The firmly entrenched Roman Catholic Hierarchy has to an appalling degree retarded the advancement of Mexico's population in the elements of basic education, but the national government is strenuously pushing an educational campaign throughout the land; and the afore-mentioned Andersons are interested also in the education of Mexico's oppressed classes, even to the extent of teaching the illiterate to read and write and to learn the most vital facts of human history. Their desire is to be real *instructores* to all the people there.

Among the noteworthy arrivals in the city on the afternoon of Wednesday is the train from Monterrey, Mexico, bearing two coaches solid of Jehovah's witnesses, two hundred or more of them all together. On one of these coaches there was stretched up over the windows a long white banner bearing in large letters in *Castellano* the words: "We are going to the Reconstructors Convention, April 13, 14, 15, Mexico, D. F." On the opposite side of the next coach was stretched a like banner announcing: "Theocratic Convention in Mexico, D. F. — Public Lecture: One World, One Government — Sunday April 15." Thus, all along the route from Monterrey to Mexico city, the people of villages and towns that viewed the passing train received notice of a coming event that had more than Pan-American significance As the train made its various stops along the road, from 2:30 o'clock Tuesday morning till Wednesday afternoon, the conventioners did some witnessing concerning God's kingdom to the venders that came alongside the train with foodstuffs and other sales goods or that gathered at the railroad stations for the excitement of a passing train. Not only Mexicans were aboard this train, but also many conventioners from across the Rio Grande, from such places as Mercedes, Texas, and among these being five graduates from Watchtower College who have been doing special pioneer work in Texas. Four of these young ladies could be entertained at the headquarters of La Torre del Vigia, and all the family there enjoyed the several days' association with these zealous pioneer publishers of God's Theocratic Government.

Provision for other conventioners arriving in town was made in the homes of their Christian brethren or in the city hotels. Even the space of Jehovah's witnesses' Kingdom Hall on San Jerónimo street was turned over for occupancy by night by the conventioners who brought along their serapes or other bedding and who slept on the floor, the same as is done in innumerable homes in Mexico. Some fifty were thus accommodated, and great was their gratitude.

By the time of Thursday night the number of Jehovah's witnesses in Mexico city had increased to many hundreds. All these came at their own expense. Various were the legitimate ways to which they resorted in order to lay up money for convention expenses. Many handicrafts were plied in their homes; and things that could be dispensed with in the homes were sold. According to the statement of the conventioners, if the Theocratic assembly had been announced farther in advance more would have been able to lay aside the means to attend. But, as it was, only about one-fourth of such as might have attended were financially able to do so, owing to the shortness of the time for preparation. How many might have attended is calculable from the fact that at the Memorial celebration of Christ's death, on Wednesday, March 28 of this year, there were 5,065 that met for the celebration, of whom only 27 partook of the emblems of bread and wine in symbol of their membership in Christ's body.

Besides the financial burdens involved, those that came to the Mexico city convention of Theocratic reconstructors had to endure the inconveniences of travel in that country. One family group, with a baby, walked from their home in Chihuahua for seven days to reach Torreon to the south, there to board the train for Mexico city. Another group with whom we talked, made up of pioneers, walked four days, before taking the train. None came to Mexico city by their personally-owned automobile. The entire

episode reminded one of how, in obedience to Jehovah God, his chosen people of old streamed from all parts of the Holy Land, whether by vehicle, beast of burden or afoot, to their national capital, Jerusalem, to celebrate the annual feast of deliverance, the Passover. So today, from within and from outside of Mexico's borders, Jehovah's witnesses poured in upon the national capital. They were united in one "premeditated purpose", namely, to serve and glorify Jehovah God at one location and with benefit to all persons of good-will round about. Of course, the religious racketeers and gangsters viewed such "premeditated purpose (or end)" of Jehovah's faithful servants with suspicion or alarm.

Thursday night is the regular weekly service-meeting night of the Mexico city company of Jehovah's witnesses. Down till that pre-convention night the Mexico city company was just one unit and so it carried on its functions in just the one *Salon del Reino* (or Kingdom Hall) on *Calle San Jerónimo,* and which hall is located upstairs. Entering through a hallway on the ground, one ascends by a set of four short staircases that wind around an interior court and then steps upon a landing-place to the hall's doorway and a window that looks into the hall. After the close of the service meeting there that Thursday night, Brother Knorr said on commencing his address to those there gathered: "It seems that tonight is really the beginning of the Theocratic Assembly of Jehovah's witnesses in Mexico city." The vigorous applause that answered to this remark indicated that all others thought likewise. For the Kingdom Hall was jammed to overflowing, well before the service meeting was scheduled to begin. The crowd simply overflowed clear down the stairs and onto San Jerónimo street. Brother Knorr and his party had to edge their way through the pack, and up the stairs and through those that crowded up to and around the speakers' stand. In the one aisle which runs lengthwise the center of Kingdom Hall the convention-minded brethren were standing close together, every available seat being occupied; and others crowded at the landing window to look in. Mothers stood with babes in their arms, uncomplainingly, and with patience and endurance. All the standees, however, took the experience congenially, grateful to be there and to catch something of the good things that were said. It is estimated there was easily a crowd of 600 present, all together.

Thrilled at the sight, the various speakers of the evening addressed this dense throng. Doubtless the loud-speaker equipment made it possible for those on the pavement below and on the stairways to hear portions of the speeches. In lively fashion the visitors participated in the service meeting; in response to questions asked on the *Informant* hands went up everywhere, and the answers given were spirited and intelligent. The entire evening was indeed an appetizing foretaste of the real convention as set out on the printed program. When the Society's president expressed his pleasure to them that the Mexican witnesses had now for two months straight reported more than 3,000 active Kingdom publishers in the field, it excited joyful applause. They rejoiced that Jehovah God was answering the prayer of his people to send forth more laborers into a field where the laborers are relatively few but where the harvest to be gathered in is large. And as respects laborers, the service gathering at the very opening of the convention next day, and the field service report that was worked out, provide an example for all Kingdom publishers through the earth to contemplate.

According to program, the Theocratic Assembly of the Reconstructors opened at 9 a.m., Friday, April 13. Besides Brother Knorr, the speakers for the convention, in alphabetic order, were Brothers Crispin Amaya; F. A. Anderson; John Bourgeois, the Branch servant; F. W. Franz, a director of the Watch Tower Society; J. Frias; Alfonso García; Samuel García; and Paul Perez, a Watchtower College graduate and servant to the brethren. All sessions of the convention were held in the Arena Mexico, in the Tercera Calle de Dr. Rio de la Loza (that is, the third block of Dr. Rio de la Loza Street), at No. 94, which is in the middle of the block. By a passageway leading from the sidewalk one walks into a large rectangular inner court, covered with roofs that sloped inward and leaving a rectangular open space that admitted light and air. From here one entered into the building proper, a large octangular auditorium, with a center arena where a square platform, the "ring", is set up for *lucha libre,* or wrestling matches. Outside the arena tiers of seats run back and up, and there is also a balcony above with tiers of backless seats. According to packing, the Arena Mexico seats between three and four thousand spectators. Just the night before, a political meeting had been held in the Arena, and so the first day of the convention we used the wooden structure which they had built and left standing at the western end of the Arena. Two microphones on the platform fed into a loud-speaker system. Gifts of large bunches of brightly-colored flowers from various companies and individuals were placed to adorn the plain platform. Our orchestra consisted at first of a piano and a psaltery, but was enlarged by a piano accordion and a xylophone later on. Songslips with the translations in Spanish of the latest songs published by the Watch Tower Society were passed out to the conventioners. How they did enjoy getting familiar with those songs and learning to sing them!

Promptly at the appointed hour of 9 a.m. the convention opened with the song "Give Praise to Jehovah". The day's text and printed comment were next presented, and there were also comments thereon from the audience. Experiences were then related by two pioneers, which experiences were told with enjoyment to all hearers and served as an inducement to field service. Instructions as to the Convention's field activities then followed, and, after a prayer upon the day's activities and the singing of *"¡Trabajad! ¡Trabajad!"* ("To the Work! To the Work!"), the conventioners streamed forth to the field work in united strength. The turn-out for this initial morning service-assembly was enough to make one's eyes bulge, the attendance running up into many hundreds; and the day's report of field activity finally showed that 717 had taken part in one form or another in advertising the Kingdom message throughout this great city of some two million inhabitants.

The book-supply counters, the magazine counters, and the information-marching and territory-assignment counters were all set up in the courtyard, and this was a busy place, with throngs milling about preparing for departure into the field. Much field work needed to be done, with about a half-million handbills to be distributed, to advertise the public feature, Brother Knorr's speech on "One World, One Government", for 12 noon on Sunday, April 15, with seats free and no collection to be taken. Nothing provocative about such an announcement, is there? Moreover, there were 1,000 placards making the same announcement, and all these for information marchers. With a placard on front and back of each marcher, this meant equipment for 500 such information marchers. Then, too, there was sidewalk witnessing with the *Watchtower* and *Consolation* magazines; and the conventioners had brought along their magazine bags. Also regular door-to-door witnessing with the Society's other printed literature was in order, besides the making of back-calls to invite all recipients of literature to attend the convention, and particularly the public address.

So forth into the day's campaign the conventioners poured, and delivered a witness that stunned the Roman Catholic Hierarchy and their religious dupes. The Kingdom publishers did not take seriously the signs in the windows of many homes, reading: "This is a Catholic home. We reject all Protestant propaganda." Jehovah's witnesses know they are no more a part of the so-called "Protestant" organizations than they are a part of the various Catholic sects. Jehovah's witnesses are not religionists of any kind, but are Christian educators, fulfilling Jehovah God's mandate to them at Isaiah 43:10, 12. They are not putting out "Protestant propaganda" at all, but are publishing God's kingdom to all nations, peoples and tongues. They are under His command to tell his message to all, whether they hear or forbear to hear. The report for this first day showed that the 717 publishers placed 35 bound books, 1,318 booklets and 175 magazines, and obtained 3 magazine subscriptions and ran recorded Bible lectures to 69 hearers. All this activity, inclusive of the information marching and handbill distributing, occupied a total of 2,078 hours, or an average of almost 3 hours for each publisher.

Each information marcher was accompanied by a distributor of leaflets, near at hand in case of attempts by irate religionists. The religionists expressed rage by tearing up the leaflets they reached for. Others hurled at the information marchers such cutting remarks as *"¡Maldito!" "¡Sin verguenza!"* ("Accursed!"

"Shameless!"); and, "Why don't you earn a living in a more honorable way?" and others snooped up and asked who was backing this tremendous movement. Some religionists ganged up and assaulted marchers and tore off their placards. Yet, all this failed to halt the publicity work. In expression of their ire, the Catholic-pampering newspaper *La Prensa*, in its Sunday (April 15) issue, printed a picture of an elderly woman arrayed with the placards, and inserted this comment underneath: "Behold one of the women HIRED to do propaganda work for an event to be realized today, and which the Catholics of Mexico consider contrary to their ideas and provocative." This was accompanied by a second-page article headed "Foreign Propaganda Provokes Indignation Among the Catholics", and reading, in part, as follows:

" . . . There has been advertised for today a lecture in the Arena Mexico, and it has been given great publicity in the human advertisements which all of us have been seeing on the streets of the metropolis, but meantime many people have interpreted said advertisements as Protestant propaganda and have torn off or tried to tear off the placards which men and women carry on their back and breast, and for this reason some incidents have been reported, because the Catholics consider that such advertisements are a defiance and they are not disposed to tolerate it.

"AND N. H. KNORR? WHO IS HE?

"Besides the disturbance which these human advertisements have awakened in our city, there is agitation about this propaganda concerning which it is not known for certain what it is, a curiosity that has gone on mounting up and which is centered about N. H. Knorr, who will deliver the lecture 'One World for one government'. Meanwhile Catholics, according to what they communicate to us by divers means, are preparing a very stiff criticism and condemnation of this propaganda, which they know is for the purpose of destroying in Mexico the Catholicism that they inherited from their elders. For some time it has been said that a Protestant crusade was under preparation in our country and that in this behalf mighty sums of money were being handled. . . . It is not known with certainty if the Protestants are disguising themselves as Communists or if, in effect, the propaganda which has attracted attention so greatly and which advertises the speech of N. H. Knorr is outright communism."

SURPRISES

Official opening of the convention by the permanent chairman, John Bourgeois, came at 3 p.m., when he extended a welcome to all the conventioners and explained the meaning of the term "Reconstructors" and how it applied to them. His welcoming reference to Brother Knorr's presence among them drew warm applause. At 3:55 p.m. the regular speeches began, with more than 1,000 hearers at hand. The first two speeches by native Mexicans, to wit, "The Theocratic Olive Tree," and, "After the 'Fulness of the Gentiles,' What?" have already appeared in *The Watchtower*. The third speech was upon the stirring subject, "This Gospel Shall Be Preached."

The evening's program was started off with a half-hour talk on "Experiences of the Servant to the Brethren", being given, appropriately enough, by Paul Perez, a Watchtower College graduate, and who has performed such duties of servant to the brethren. His account of experiences, besides interesting, was very revealing, and showed the difference between conditions encountered in Mexico and those in its neighbor country across the Rio Grande. Such things were touched upon as the servant's being obliged to travel aback a burro and having to hunt for three days at a time to locate the isolated company of Jehovah's witnesses, and also finding quite backward conditions among some newly established groups that desire to be organized for the witness work. However, everywhere these consecrated souls are glad to have the servant reach them; and his visit seems so short that he appears hardly to have arrived before he is gone again. It is good to know now that the servant is allowed to spend more time with companies according as local needs require.

The foregoing servant's account was succeeded by two speeches, namely, "A Living Sacrifice," by F. W. Franz; and, "Your Reasonable Service," by Brother Knorr. Both these speeches have lately appeared in the columns of *The Watchtower*, and comment thereon is superfluous. Brother Knorr used as his interpreter then and all through the convention the permanent chairman, Brother Bourgeois. Having finished with his prepared copy, Brother Knorr continued on with extemporaneous remarks and introduced the Mexican brethren to a new thrill. This came at 9:30 p.m., when Brother Bourgeois interpreted Brother Knorr's words announcing the publication and release by the Watchtower Society of the new book in Spanish *"The Truth Shall Make You Free"*, and Brother Knorr held up a copy to the view of the 1,107 conventioners then present. He rejoiced their hearts by disclosing that plentiful stocks of this new book were right there on hand, enough for them to take copies out into field service on the morrow and thereafter and also for them to take home for use in their local territories after convention; and that a free copy was to be given to everyone present, five years of age and upward, who could read and who would use the book in starting book studies in homes of persons wanting education in that which is most vital to everlasting life.

In prospect of more book studies thus established in all Mexico, Brother Knorr set before the convention the hope that soon two units of Jehovah's witnesses would be established in the national capital and that there would be a general increase of membership in all companies throughout the land. Furthermore, the way seemed opening for the locating of specially trained educators or *instructores* as permanent residents in Mexico, to wit, College graduates.

Prayer closed the day's sessions, and then the conventioners filed out orderly two abreast through the several exits to get their precious gift. In nine minutes they had cleared the Arena. There were 1,064 copies of *"The Truth Shall Make You Free"* thus given away free. Thereafter the patronage at the book counter was very heavy for extra copies to be used thenceforth in the field service. This was the first time that such a thing occurred in all Latin America, that a new bound book was released by the Watchtower Society and a gift copy was presented to each of the conventioners. Imagine the sensation among these dear Mexican brethren!

Saturday morning, April 14, witnessed another heavy turnout for the 9 o'clock service assembly. All were given a good send-off for the day by songs, the day's text and comment and discussion, the relating of experiences by two zealous publishers, and service instructions and prayer. The new book was prominently in evidence as the valiant Kingdom publishers issued forth from the Arena and trooped to their territories of service. After this morning feature the temporary platform at the western end of the Arena was dismantled and the regular wrestling-bout ring was set up in the center and the chairs on the ground floor arranged about it. Thenceforth all features of the convention were enacted on this wrestlers' ring, but only by those who 'wrestle not with flesh and blood, but with principalities, powers, rulers of the darkness of this world, and wicked spirits in heavenly places', as stated at Ephesians 6:12.

The initial afternoon speech was a fifteen-minute presentation on "The Theocratic College of Gilead". This was by a native Mexican, a member of the fourth class to graduate from the College, in February of this year, and who received a diploma of merit. Due to his special training, this graduate, C. Amaya, has now been assigned to do constructive work as servant to the brethren among all organized companies in Mexico. After Brother Amaya, two able speakers handled the themes "A People for the Issue" and "Ye Are My Witnesses". Both speeches, based on Isaiah's prophecy, chapter forty-three, have since appeared in *The Watchtower* and can there be consulted for information.

A short feature then followed. This was the reading by Brother Franz of specially prepared copy on the subject "Overcoming Fear of What Is Coming on the Earth". Having finished reading this, he announced that this was the contents of a new Spanish issue of "Nuevas de la Teocracia" (corresponding to the English *Kingdom News*). As he held aloft a copy of this issue (No: 14), it roused a good round of applause. The announcement that five copies thereof were to be given free to each conventioner for his use was met with more hand clapping.

Despite rain, the night sessions were attended by about 1,300. First came "Appreciation", a fifteen-minute expression by Samuel García of the La Torre del Vigia headquarters family, and voicing gratitude for the new Spanish publication *"The Truth Shall Make*

You Free", and describing its outstanding features and showing how the book could be used. A twenty-minute speech on "Provoking the Showdown" by Brother Franz then followed. Just as Brother Franz was stepping out of the "ring", rocks flew through the air, flung through windows high up. One struck the platform ahead of him. Another hit the left shoulder of Brother Knorr, who was standing below near the ring. (Police caught the Catholic Action youths who threw the missiles and severely reprimanded them.) But without delay there came next Brother Knorr's delivery of "Jehovah's Universal Sovereignty Vindicated". Those who have read that article in *The Watchtower* will recall how it dealt with Jerusalem's king, Hezekiah, and his purging of the kingdom of Judah from the ruinous practices of religion; and that, in order to bring Hezekiah's realm again under bondage to the organized powers of religion, the Devil sent the Assyrian aggressor, King Sennacherib, against the kingdom of Judah and threatened the Theocratic independence of that nation; but Jehovah's angel smote 185,000 of Sennacherib's religious hosts with death and sent him reeling back to his own home base and to his violent death in a temple of religion.

Now, as an excellent tie-in with and culmination to this rousing speech, Brother Knorr suddenly released another new Spanish publication, the 64-page booklet *Religion Reaps the Whirlwind*. The Arena resounded with joyful noise, which did not lessen when he predicted that, as a result of distributing this booklet in conjunction with their other activities, many of those Mexicans who now have the sign in their windows "I am a Catholic" will spontaneously take it out. The time was now about 8:45 p.m., but, as he had promised the convention, Brother Knorr continued on and related to them concerning his trip from the time of departing from New York last January through to this convention. The convention was pleased to receive the love and greetings of the Brooklyn Bethel family and of all the gatherings and conventions throughout the trip; and the Mexican brethren eagerly voted to throw in their full burden of love and greetings for Brother Knorr to carry on the remainder of his trip across the United States and through Canada. It was well on toward ten o'clock when prayer closed the day's assembly. The brethren filed out orderly from the Arena and 1,326 free copies of *Religion Reaps the Whirlwind* were distributed free to them.

Sunday, April 15, brought a fitting climax to the convention. Owing to the fact that the convention must vacate the Arena by 2 p.m., to allow for wrestling matches to begin therein at 3 p.m., the day's program did not leave room for much morning field service. The public address by the Society's president was slated to begin at 12 noon sharp. At 8:30 a.m. a baptismal discourse was delivered to 103 candidates for immersion; but the conventioners in general came out to witness this occasion and hear the subject of baptism discussed, more than 1,100 being present. A brief service-assembly program then followed, and at 9:40 a.m. the Theocratic reconstructors proceeded to the field for a short but effective two hours of witnessing. Some Catholic religionists, inwardly boiling, provoked themselves into a number of incidents against the witnesses. Their efforts came to nought, leaving them much chagrined.

At 11:30 a.m. the publishers returned to the Arena for the grand finale of their convention, the public address on "One World, One Government". Many of the public acted upon the invitation to come, and continued to come until almost the conclusion of the address, and the total attendance increased to more than 1,900. This audience spread itself in the seats round about the ring, except in the balcony above. In view of the opposition of Catholic Action and the unfavorable publicity in *La Prensa* it was a gratifying attendance. Prior to this, Jehovah's witnesses in Mexico city have held public lectures without the question of license therefor being interjected. But now Catholic Action saw to it that the issue of a license was raised and they pressed it good and hard. Policemen in uniform and also federal officers in plain clothes were present when the stroke of twelve marked the hour for the public event to begin. By an apparent providence, before the federal representatives from the Department of Control could make contact with or identify the advertised speaker, the chairman of the meeting was announcing the subject and the speaker for the occasion. But as the speaker, Brother Knorr, and his interpreter, Brother Bourgeois, amid applause, took their positions behind the microphones, a tall, young bespectacled man rose from amid the audience in the tier of seats to the speaker's left. With religious brazenness and effrontery such as are cultivated by the Hierarchy in disdain for the rights and privileges of those not believing as they do, this young leader of the ACJM (Catholic Action of Mexican Juveniles) got in ahead of the first sentence of the public address and began talking loudly from his place. Brother Bourgeois, the interpreter who caught his words, turned and said "No!" to his demand to speak. Yet this Catholic Actionist persisted in talking, in violation of all rules of decency and encroaching upon the limited time for the advertised public speech and conceitedly thinking that this great audience preferred to hear him talk instead of the Watchtower president.

To drown out this interloper the audience burst forth into clapping and a chorus of voices arose toward Brother Knorr, *"¡Que hable! ¡Que hable!"* ("Speak! Speak!") The Catholic Actionist, vaingloriously assuming that this was all intended for him, thereupon took a low bow to the audience. Disillusionment quickly followed, for two federal officers leaped forward, followed by a uniformed policeman. They grabbed hold of this disorderly person, who had a pistol concealed on his left side under his coat, and out they dragged him from the Arena. In high indignation the officers sternly reproved him, saying: "Public meetings are conducted peacefully here in Mexico, and we are going to keep them so!" Some Catholic would-be disturbers followed their worsted champion out of the Arena, and those of them who stayed inside kept quiet thenceforth in fear of like handling.

While as yet the disturbance had not subsided Brother Knorr launched off into his speech, and his first several sentences may have been lost to many ears. Thereafter the speech proceeded steadily onward to a successful close. Before him was a mixed audience of varied educational privileges and living standards. Did they fail to mentally grasp what he was saying? Did they think he indulged in so-called "metaphors" which baffled their understanding and left them uninterested and disappointed? Not if all close observers are to judge from the alert and absorbed interest that this audience displayed and the 36 applauses that rent the air throughout the progress of the speech. And at 1:35 p.m., when Brother Knorr concluded with the comforting declaration that those who heeded the Kingdom message would be blessed with life eternal in the righteous New World under Jehovah's one government by mankind's Redeemer, Christ Jesus the Messiah, there was a final sustained applause. It was all too clear that the audience understood the hour-and-a-half speech far too well for *La Prensa*, whose reporters were present, to like it; and, instead of their Monday edition's reporting what the Watch Tower president had said, they identified the Catholic Actionist and reported at length what he attempted and intended to say.

As the public lecture ended, the chairman sprang another surprise upon the convention by announcing the release of the public address in Spanish in booklet form and that a free copy would be bestowed upon each one there desiring it. The eagerness with which the audience accepted the booklet from the ushers, and also swarmed around the book counters outside for further literature upon the subject, belied still more *La Prensa's* sneering false report.

From start to finish, therefore, the Mexico city convention was, to use one Mexican conventioner's words, a "resounding triumph for Jehovah"; and all the brethren departed and went their ways in joyfulness, feeling well repaid for all their efforts and expenditures to attend. They were delighted too with all the surprise gifts the Lord had conferred upon them through his organization, and were filled with greater zeal, appreciation and determination to press the great educational reconstructive work in Mexico. Immediately after the public lecture the 103 baptismal candidates were transported to the popular *Baños del Chopo* (Baths of the Black-poplar Tree) to be immersed in symbol of their death to self-will and their complete consecration to Jehovah God to do his will. A *La Prensa* photographer contrived to intrude into this private baptism and take pictures. Next day *La Prensa*, which takes seriously the Hierarchical sprinkling of a few drops of water upon a baby's head as a *bona fide* baptism, described the Scriptural baptism of total submersion under

water of adult candidates as funny, and said: "An Amusing Baptism: . . . The baptism was enacted by directoral members of 'The Watchtower', and the ceremony consisted in stopping the mouth of those who are to be baptized, and giving them a ducking in the water, being previously relieved of clothing." Under two baptismal pictures *La Prensa* commented: "Some women presented themselves for a strange baptism in the not very clean waters of the Chopo pool." Which makes us wonder whether the Jordan river was running filtered "holy water" when John baptized Jesus in the river.

The incomplete convention field service report for the three days is as follows: 760 publishers; 184 bound books; 2,935 booklets; 8 magazine subscriptions; 350 individual magazines; 659 attending at recorded lectures; 11 back-calls; and 5,368 hours. Sunday afternoon the exodus from Mexico city for widely scattered homes began, but many conventioners attended the afternoon *Watchtower* study at the company's Kingdom Hall. Monday evening the special group from Monterrey entrained and got on their way at 8:25 p.m., singing and witnessing to the strangers among them in the three and a half coaches they occupied, and with their two banners exposed on the sides of the coaches. On Tuesday, time was drawing to a close for Brother Knorr's visit *en transito* in Mexico, but at the last Catholic Action tried to work through official channels of government to detain him south of the border. Despite their malicious intent, everything was suitably adjusted with responsible Mexican officials; and on Wednesday morning, exactly according to his schedule, Brother Knorr traveled safely by plane to Nuevo Laredo. In due time we crossed the international bridge over the Rio Grande and drove into Laredo, Texas. Once again, after more than two months of absence, we were on United States soil; and it was a relief to know that the strain of extensive air travel, over 20,000 miles, was over with.

United States customs and border inspections were soon disposed of, and then American railroad facilities got us to San Antonio, Texas, before sundown. On alighting from the train it was a pleasure to be greeted by the Society's vice-president and attorney, H. C. Covington, together with many Watchtower College graduates engaged in special pioneer work in and about San Antonio and also brethren from the local company. The following night 750 brethren gathered in the San Pedro Playhouse to hear addresses by Brothers Covington and Knorr. Simultaneously, 135 Spanish-speaking brethren met in the San Antonio Kingdom Hall for an address by Brother Franz.

Friday afternoon Brothers Knorr, Covington and Franz were on their way for service at a two-day assembly with the Dallas company of Jehovah's witnesses. To accommodate all caring to attend, the beautiful Fair Park Auditorium was engaged for the two days, April 21 and 22. Besides the above three brethren, W. A. Wallace, who is a servant to the brethren, and several local brethren served on the program. The get-together was very refreshing and invigorating for the brethren there. And the brethren were very appreciative of the visit of the Society's president and his companions.

Notwithstanding rain all day, the attendance on Saturday was 800, at the evening address by Brother Knorr. The assembly's greatest attendance was recorded at the Sunday afternoon public address at three o'clock, on the well-advertised subject, "The 'Commander to the Peoples'." The 1,606 present for that event listened with engrossed attention while Brother Knorr magnified Christ Jesus, the great Commander whom the Most High God has appointed for all to follow and obey who seek everlasting life in the New World of Righteousness. After the lecture 534 free copies of the booklet *One World, One Government* were distributed to the public in attendance. Many of the public remained during the brief intermission that followed and then heard a stirring address by Brother Covington, and the concluding address by Brother Knorr.

That same day, in the morning, eleven were immersed in water. The field service report for the two days was as follows: Books, 337; booklets, 1,188; subscriptions, 47; individual magazines, 364; sound attendance, 25; back-calls, 38; hours, 1,156; and publishers, 476; at which report we sincerely rejoice.

From Dallas, Texas, the Society's president proceeded next day to St. Louis, Mo., for a special three-day session with 23 servants to the brethren called in from their areas of operation. Finally, Thursday evening, April 26, before entraining for Kansas City, Mo., for the April 27-29 meeting, Brother Knorr addressed an enthusiastic gathering of 1,270 brethren and persons of good-will at the Mount Moriah Temple, St. Louis.

FIELD EXPERIENCE

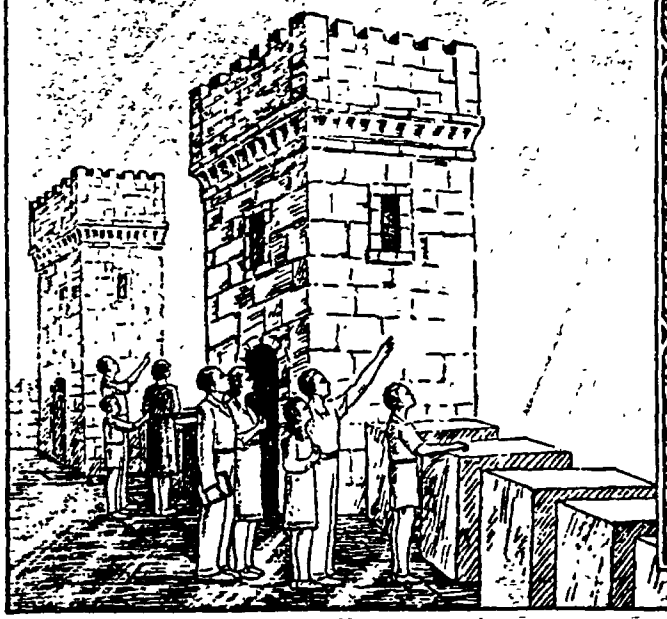
BACK-CALLING IN THE RURALS (FLORIDA)

"After traveling down a logging or turpentine trail for five or six miles without finding a house, we finally came across two men who were cutting ties. I stopped with them for about ten minutes and gave them a good witness and showed them *The Watchtower*. I told them the value of this magazine and how it published up-to-date truths concerning Jehovah and his Theocratic Government. Finally one said, 'I'd be glad to take that magazine from you but I don't have any money with me and I won't be going home until late Saturday night. If you could come to my home on Sunday I'd give you my subscription.' He told me how I could find his home. This was about thirty miles from where we were staying, but as we had some territory we had not yet worked in that vicinity I told him I would be there. So the next Sunday morning we started out early on this thirty-mile ride, and went first to try to locate my prospective *Watchtower* subscriber. I found my man sitting on the porch chatting with three other men. He seemed glad to see me, and all said they would like to hear the phonograph recording I mentioned. I played the 'Instruction' record for them. While this was playing I noticed my man reach into his pocket and get out a dollar bill, and, without waiting for the record to end, he said, 'I want you to send me that *Watchtower* for a year.'

"After writing up his subscription, I gave the other three men a little witness. The result was that instead of getting just the one subscription I wrote up four in all. Then I told them how our work was carried on by making regular back-calls on all people who showed interest in God's kingdom, but on account of the gasoline rationing and the distance we had to travel very frequent visits on them were hardly possible. However, when working this part of the county I would drop in to see them. To this they heartily agreed and thanked me for coming, and said they enjoyed the explanation of present conditions and the fulfillment of prophecy very much. So, get more *Watchtower* subscriptions, especially in the far corners of your territory where you are not able to make regular back-calls. Do not forget that the best magazine on earth, *The Watchtower*, has been a light-bearer and a beacon light for more than sixty years, and, by Jehovah's grace, will continue to shine brighter and brighter and light the pathway of all lovers of righteousness. *The Watchtower* will make twenty-four back-calls in one year to our far-away territory, rurals and isolated sections."—Pioneer.

The WATCHTOWER

Announcing Jehovah's Kingdom



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

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS
N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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"STRANGER'S RIGHT" TESTIMONY PERIOD

August is the month of the "Stranger's Right" Testimony Period. During this month all lovers of right and truth will be diligent to accord to the "stranger" class the right to hear the Word of God and to have help in understanding it, by bringing to them the Kingdom message. They will specialize on the combination of the book *"The Kingdom Is at Hand"* and the booklet released for this period, *The "Commander to the Peoples"*, offering this on a contribution of 25c. Many of our *Watchtower* readers may view themselves as "strangers" and yet want to join in taking part in the spread of this wonderful message. Let such be informed that it is their God-given right to have a part therein. So let all such write us for information, and we will link them up with a group of veteran publishers active in the work for companionship. As a finishing touch to your efforts during August, please submit us a report of what you do.

"WATCHTOWER" STUDIES

Week of August 19: "Justification of Life," ¶ 1-21 inclusive, *The Watchtower* July 15, 1945.

Week of August 26: "Justification of Life," ¶ 22-40 inclusive, *The Watchtower* July 15, 1945.

"THE 'COMMANDER TO THE PEOPLES'"

The totalitarian-rule fiascos and the global war have focused the world's attention upon commanders for humankind. But all official appointments and popular selections of commanders have ignored and by-passed the indispensable one. You will be grateful, therefore, when you see this One identified and championed, by reading the new WATCHTOWER publication, *The "Commander to the Peoples"*. This is a 32-page booklet, with attractive paper cover. Before its general distribution in a coming special Period, you may procure your personal copy by remitting a contribution of 5c to this office.

USE RENEWAL SUBSCRIPTION BLANK

The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI JULY 15, 1945 No. 14

"JUSTIFICATION OF LIFE"

"So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life."—Rom. 5:18, Am. Stan. Ver.

JEHOVAH is the only One who can justify creatures and whose justification leads to life everlasting for such creatures. In other words, justification by him is the only kind that counts. The act of justifying means to show, prove, pronounce or declare a person to be right, just, holy, or devoted to righteousness. If a person has justification from Jehovah God, he need not care how any other creatures or even all this present world looks upon him and judges him. Let the world condemn all it wants to; yet he can take the position of the Christian writer Paul, who said: "If God is for us, who can be against us? Will not he who did not spare his own Son, but gave him up for us all, with that gift give us everything? Who can bring any accusation against those whom God has chosen? God pronounces them upright [or, It is God that justifies]; who can condemn them?"—Rom. 8:31-34, *Goodspeed; Auth. Ver.*

[2] God is not guided by the world's condemnation of those with whom he deals; but those whom he justifies have a righteous standing with him and are counted worthy of his favors and dealings. Note, then, this fact: His justification is not for the purpose of acquitting or absolving them from the false charges of the world; for such false charges do not influence God. God justifies those who please him from the charges or penalties which his own justice has held against such creatures. He does so without violating his own perfect justice; that is to say, he does so upon a righteous foundation in absolute agreement with justice. In such a manner he is both just to himself and the Justifier of his servants. *Justify* has also the meaning of *vindicate;* and in all the steps that he takes Jehovah God vindicates himself. His steps down till now vindicate him. That mighty argumentator Paul so states, saying: "This was to vindicate his own justice (for in his forbearance, God passed over men's former sins)—to vindicate his justice at the present time, and show that he is upright himself, and that he makes those who have faith in Jesus upright also."—Rom. 3:25, 26, *Goodspeed.*

[3] The continual attempts of men to justify themselves are vain. Their attempts to do so are for the purpose of saving face, that is, for making themselves look decent and righteous in the people's eyes. And so they defend themselves and their actions, so as to make themselves appear pleasing to men. They are out to please creatures. Nowadays, when the world is suffering from the sorrowful effects of mistakes and misconduct, there are great efforts being made on all sides at self-justification. We have seen nations of peoples, or the leaders of such nations, trying to absolve themselves from the guilt of starting the global war. The common people who *heiled* Hitler put forth arguments to clear themselves from all responsibility for the atrocities which the totalitarian regime over them committed; and members of the Nazi party strive to shift the blame off onto the higher officials of their political organization. Do not overlook, either, the Roman Catholic Hierarchy, who aided and backed up the aggressive rulers of the Nazi and Fascist empires and blessed their armies on the march. Now they try to justify themselves by clever religious dodges, to turn the attention of the people away from their un-Christian collaboration with bloodguilty dictators in overturning the constitutional Spanish republic, invading Ethiopia and Albania, violating treaties, overrunning most of Europe with fire, blood, destruction and robbery, and penning up thousands of Jehovah's witnesses and others in most horrible concentration camps.

[4] The delegates of the fifty nations at the recent San Francisco Security Conference were trying to justify themselves before the eyes of the postwar generation by producing a world charter so framed as not to meet so quickly the fate of the late League of Nations charter at the hands of Nazi-Fascist-Vatican schemers. At the same time, to please the

1. Whose justification only is it that counts? and why need the justified one not care about condemnation from the world?
2. Why is it not the world's charges from which God justifies his servants? and how does God vindicate himself in all this?
3. Why do men continually try to justify themselves? and what great efforts at self-justification are being made in these days?
4. How and why did the delegates at the recent San Francisco Security Conference seek to justify themselves? and how may we know whether they justify themselves before God?

world of which they are a part, the representatives of the three leading religious communities, Catholic, Protestant and Jewish, intermeddled with the San Francisco Conference by laying before its delegates their proposals arguing for reduction of armaments and other measures demanded by the "religious conscience" of this world. The worries and hopes of this world were bound up with that security conference; and hence for a time there is need for it to justify itself before men and on the pages of secular history by means of the documents and the international organization which resulted from it. But does it justify itself before God? Whether it does so or proves itself to be in His sight an abomination that brings desolation upon this world, this is a matter which mere human opinion cannot settle but which must be settled by the plain and unmistakable written Word of God.

5 Concerning those who thought they could serve the two masters God and Mammon at the same time, the Son of God said: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:13-15) The religionists who claim to serve Christ but who strive to gain favor of this world need to study and to get the drift of Paul's words when he said: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10) Nothing should be clearer to us than that the aforementioned endeavors of men to justify themselves before their fellow men and the world are fruitless. Such endeavors do not bring justification from God and hence do not bring everlasting life to any human creatures, neither preservation of world security, peace and prosperity. Sensible persons of today are therefore interested in the worth-while justification, which brings life, everlasting life in God's favor.

6 In all ages of human history Jehovah God has been the object of false charges. All such unjustified charges have been launched by his great adversary, Satan the Devil, who has put such things into the minds of men. It is no new thing that men should be charging God with the responsibility for this world's condition. Men have at all times thrown into His face the fact that he has permitted the Devil to exist and wickedness to prevail on earth. And if those who read the religious effusions from Vatican City will stir up their memories, they will remember that pope Pius XII charged God with responsibility for the global war by saying it was a punishment from Him upon the peoples for not submitting to the pope and coming into harmony with the Vatican's version of religion. In all these malicious charges and misrepresentations of Jehovah God the wicked adversary's aim is to turn all humankind away from the universal sovereignty or domination of Jehovah. It is to prove God a liar. In the garden of Eden Satan set out to do this, when he tempted unsuspecting Eve into disobedience of God by denying God's warning and saying to her: "Ye shall not surely die."—Gen. 3:4.

7 The outcome of Adam and Eve's chosen course proves the truth of God's word and the lie in Satan's word. Yet Satan by means of religious doctrines of human immortality, eternal torment, purgatory, etc., has continued to charge God and his Word with falsehood. He has given all religionists a twisted view of Jehovah. Hence all religionists argue piously in justification of themselves for teaching and believing doctrines, commandments, precepts and traditions of men which contradict God's Word and which make his commandments of no force and effect. (Matt. 15:1-9) They thus bring reproach upon Jehovah's name. But such base charges and reproach will continue to circulate only till the time limit that He has appointed. At the impending battle of Armageddon Jehovah will justify himself or vindicate himself and his universal domination by destroying all those who do not hold to it. Self-justification by politicians, commercialists, and religionists and their onhangers will not count with Him nor bring about their salvation to life.

8 Concerning that time when Jehovah's Executioner will destroy religious hypocrisy, Christ Jesus said: "Many will say to me on that day, 'Lord! Lord! Was it not in your name that we prophesied, and by your name that we drove out demons, and by your name that we did many mighty acts?' Then I will say to them plainly, 'I never knew you! Go away from me, you who do wrong!'" And why? Because, as Jesus said, "it is not everyone who says to me 'Lord! Lord!' who will get into the Kingdom of Heaven, but only those who do the will of my Father in heaven."—Matt. 7:21-23, *Goodspeed*.

FIRST IN IMPORTANCE

9 In the controversy between the Bible and the religions of men God's Word has always prevailed over religious doctrines. Jehovah God has always been vindicated. Therefore, when we discuss anything of this kind we should always give the truth to God's Word, and our purpose and effort should be to vindicate his name and Word. What if the world does not believe? That does not prove God is not true to his Word. Paul the apostle says:

5. Why are the efforts to please and justify oneself before men fruitless, and in what justification should we interest ourselves?
6. How has Jehovah been the object of false charges in all ages of human history? and what has been the aim behind all this?
7. How does the self-justification of the religionists bring reproach upon God's name? and how will he vindicate himself?
8. How did Jesus say he will then deal with religious hypocrites who try to justify themselves?
9. In a discussion of this subject what first should be our purpose and effort, even though the world does not believe God's Word?

"What if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar; as it is written, *'That thou* [O God] *mightest be justified in thy words, and mightest prevail when thou comest into judgment.'"*—Rom. 3:3, 4, *Am. Stan. Ver.; Goodspeed.*

10 Christ Jesus told the religionists of his day: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36, 37) In this day of judgment, when religionists are giving an account for their teachings, the religionists are condemned and God's Word of truth is justified. The religionists are proved to be very unwise. Look at the results of their teachings, the effects of them upon the world, and the failure of the clergy's predictions for world conversion and spiritual revival of the nations of "Christendom". All these prove that none of these religionists are justified in calling themselves "Christians". God, whose wisdom is perfect and who gives wisdom liberally to those who worship him in spirit and in truth, is justified by all his works, strange though his works may seem to religious unbelievers. Christ Jesus declared: "Wisdom is justified by her works"; or, "wisdom is justified of all her children." (Matt. 11:19, *Am. Stan. Ver.;* Luke 7:35) The faithful observer of God's works says: "O LORD [Jehovah], how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."—Ps. 104:24; Jas. 1:5.

11 First, therefore, as of all importance comes the justification of God, that is to say, His vindication. He does not need us to vindicate him. He will vindicate his name completely at the battle of Armageddon, beyond denial by anyone in all creation. While he does not depend upon us for vindication, he is pleased to let us do something toward vindication of his name. What? Standing up for his justice, his righteousness, his name, and his universal domination, and faithfully living in accordance therewith, although it bring suffering at the hands of this world under Satan the Devil.

12 In this regard, let us not forget the case of that man of patient endurance, Job. This Job, who lived fifteen centuries ahead of Christ, was a man of integrity toward Jehovah God. That is to say, neither prosperity nor adversity could cause Job to lose faith in Jehovah and to deny Him and quit serving Him. His faith and devotion to God remained intact, or untouched, in spite of all that the Devil was permitted to bring against him. After the test of Job had begun, at Satan's hands, Jehovah said to Satan: "Have you noticed my servant Job, that there is none like him in the earth, a perfect and upright man, who fears God and shuns wickedness? He still holds fast to his integrity, though you incited me against him, to ruin him without cause."—Job 2:3, *An American Translation.*

13 When Job's troubles at Satan's hands had come more heavily upon him, Satan sent three supposed friends to Job, presumably to comfort him in his sufferings, but really to torment Job by accusing him of being a hypocritical sinner who was receiving punishment at God's hands, but not even as much as he deserved. They therefore urged Job to repent and to turn to religion's practices and traditions of men. Under such false accusations at the lips of so-called "friends" Job naturally tried to justify himself, arguing that he was suffering without cause. His efforts at justification, however, all centered upon himself, and left God in the background. Fixing his attention upon the creature, Job left out of consideration the supremacy of Jehovah God and God's right to do with his creatures what he wills, even to permitting them to suffer unjustly at enemy hands for a vindication of His name. Hence God was not altogether pleased with Job. Concerning this it is written: "So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job." —Job 32:1-3.

14 Not only did Jehovah God let his young prophet Elihu speak in support of God's righteousness of action, but also God spoke to Job in vindication of His own permission of Job's sufferings. "Moreover the LORD answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: Yea, twice; but I will proceed no further. Then answered the LORD unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?" (Job 40:1-8) Then the Lord reproved Job's three false friends, saying: "For ye have not spoken of me the thing that is right, as my servant Job hath." Having first vindicated himself, Jehovah then vindicates his servant

10. In this day of judgment how are the religionists condemned and proved unwise, but how is wisdom justified of her children?
11. Are we necessary to God's vindication? and how may we have a part therein?
12. How was Job a man of integrity? and declared so by whom?
13. How did Job's "three friends" accuse him? and why was Job not altogether pleasing to Jehovah in his controversy with them?
14. How did Jehovah then deal with Job in vindication of Himself? and what should our examination of justification of life primarily seek to prove?

Job. "And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before." (Job 42:7, 10) Keeping, now, those important points of instruction in mind, let us go on with our examination of "justification of life", with a view to proving one primary thing, namely, God's righteousness in his justifying of creatures to everlasting life: "to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:26.

A MUCH DISPUTED MATTER

[15] None can afford to say, 'Well, I try to be decent and respectable, and to do what is right; and so I do not need to worry about the future. Everything should turn out all right with me in the end.' That is a case of leaning to one's own understanding. It is a case of justifying oneself according to one's own or other men's standards of uprightness, without regard to the standards of God. It is a case of ignorance of God's plainly written Word. This matter of justification is a question of life and death. It does not deserve to be dismissed or waved aside with such a slight self-righteous remark or self-confident air. "Justification of life" was a question that rocked the early Christian church, shaking out the religionists and alerting the Christian congregation against sly inroads of religious errors. Let us go back to that time, to about A.D. 52. We find ourselves in the city of Antioch, Syria, about 200 miles north of Damascus. The apostle Paul and his companion worker Barnabas are there, "teaching and preaching the word of the Lord." (Acts 15:35) Not only are there Jewish believers in Christ at Antioch, but also many believers are there from among the Gentiles or non-Jews. Shortly Cephas, or Peter, comes up from Jerusalem and gets acquainted with the Christians at Antioch. He accepts invitations from Gentiles, persons never circumcised but who were believers and followers of Christ Jesus, and eats with them.

[16] Back in Jerusalem the apostle James, brother of John, had long been dead, killed as a martyr; but another apostle James, the son of Alphaeus, was taking a leading part. He had even presided at the conference of apostles and elder brethren at Jerusalem not so long previous, which Paul and Barnabas had attended. This James sends up certain brethren from Jerusalem to Antioch. As soon as Peter, or Cephas, hears of their arrival, he changes his course of conduct. He well knows that these messengers from James were, some of them, converted Jews but not altogether clear on the matter of circumcision and other matters of the Mosaic law. Hence, not wanting to be criticized by these circumcised Jewish Christians, Peter quits associating with those Gentiles so intimately. Others are impressed by Peter's avoidance of the Gentile believers and follow suit, and Barnabas among them. This gives the impression that, to have a righteous standing with Jehovah God, it was necessary for Gentiles to be circumcised and to conform to other things of Moses' law.

[17] Bear in mind that this was after Peter, or Cephas, had been sent to Cornelius' home, a Gentile home, by God's angel and had preached the gospel to uncircumcised Gentiles there and they had believed in Christ and received the holy spirit and its gift of speaking with tongues. (Acts 10) Remember also that it was after that first general conference of apostles and elders in Jerusalem, where the conference, under guidance of God's holy spirit, decided that, to be saved as believers in Christ, it was not necessary for Gentiles to be circumcised or be otherwise subject to Moses' law. (Acts 15:13-29) And yet now, Peter, Barnabas and other Jewish believers at Antioch act contrary to their better knowledge. They hold aloof from the Christians converted from among the heathen, out of fear of the circumcised messengers from James. All this casts doubt and uncertainty upon what is the proper basis for justification with God. Paul now tells what he did to straighten out the situation for the sake of truth and justice and in vindication of God's way:

[18] "But when I saw that they were not straightforward about the truth of the good news, I said to Cephas [the apostle Peter], right before them all, 'If you live like a heathen and not like a Jew, though you are a Jew yourself, why should you try to make the heathen live like Jews?' We who are Jews by birth, and not sinful heathen, but who know that a man is not made upright by doing what the Law commands, but by faith in Christ Jesus—even we believed in Christ Jesus, so as to be made upright [be justified] by faith in Christ and not by doing what the Law commands—for by doing what the Law commands no one can be made upright [be justified]. If through our efforts to be made upright [justified] through Christ, we have ourselves been proved as much 'sinners' as the heathen, does that make Christ encourage sin? By no means. I really convict myself of wrongdoing when I start to rebuild what I tore down [as Peter, Barnabas and others were doing by building up again a respect for circumcision and other Mosaic law requirements as a basis for justification]. For it is through the Law that I have become dead to the Law, so that

15. With what saying do some show ignorance of God's standards? and why does justification of life not deserve to be lightly brushed aside?
16. How now did Peter's course at Antioch lead up to a discussion of how to have a righteous standing before God?
17. Why were Peter and his fellows acting contrary to better knowledge? and what matter did it bring in doubt?
18. What did Paul then do to straighten out the situation? and what did he say about himself as to living henceforth?

I may live for God. I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me. The life I am now living in the body I am living by faith in the Son of God who loved me and gave himself for me. I refuse to nullify the mercy of God [by going back to the works of the Mosaic law covenant]. For if uprightness could be secured through law, then Christ died for nothing!"—Gal. 2:14-21, *Goodspeed*.

[19] In saying that through the law he died to the law, Paul apparently meant this: Moses' law, which Paul had once thought to be a means to justification of life, he found to be unto death, in that it showed him up to be a sinner unable to keep God's perfect law, and hence a covenant-breaker. That Mosaic law plainly said: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10; Deut. 27:26; Jer. 11:3-5) So Paul, being convicted as a covenant-breaker against God's law, was pronounced dead by it. His hope of getting life by it died. Thus by that very pronouncement of the law he died to the law; for one who is dead is not under the law. As Paul further explains: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ: that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. . . . now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit [of God], and not in oldness of the letter [of the written law]." (Rom. 7:4-6, *Am. Stan. Ver.*) Hence, having become dead to the law through its very pronouncements and having turned to Christ for life, Paul and fellow Jewish believers could live for God, with his spirit in them as a moving force and not under the urge of having to keep the old law.

[20] That same Mosaic law prescribed: "Cursed is every one that hangeth on a tree." (Gal. 3:13; Deut. 21:23) Now the Jewish people, due to their failure to keep the law covenant, were under its curse. Hence to relieve them of this curse, it was necessary for Christ Jesus to be made a curse for them; and this he could do by being hanged on a tree. Seeing that he was nailed, he was not hung from a limb of a tree, but was hung by nails on a tree stake (*stauros* —Greek). He was "crucified" (to use the common word). His death on the tree, therefore, made the old law a dead letter as to the Jews. Nevertheless, many Jews in ignorance tried to keep on living under it or to it. They still looked up to its obligations and let themselves be bound by it, and let the Jewish priests and scribes and doctors of the law still dictate to them, instead of following the Messiah.

19. How through the law did Paul become dead to the law? and for whom did he live henceforth?
20. What was the effect of Christ's death as regards the law? and why did Paul say he was "crucified with Christ"?

But Paul no longer claimed to be alive to the old law. Christ Jesus having abolished that law covenant by his cursed death on the tree, Paul died to that law in Christ or by reason of Christ's death. He did not choose to die as a covenant-breaker, like those Jews who refused Christ and tried to stay living under the law. Hence he said: "I have been crucified with Christ."

[21] Henceforth Paul was living, but not as a Jew under the old Mosaic law. He was now living as a Christian, as a follower of Christ, as one who recognized that Christ is "the way, and the truth, and the life". (John 14:6) Accordingly Paul said: "I live; yet not I [as a Jew, trying to justify myself to life by works of the law], but Christ liveth in me: and the life which I now live in the flesh [as a Christian] I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20.

[22] Everlasting life is not by the works of the Mosaic law, but by God's grace or mercy through Christ. Hence Paul said he was not trying to frustrate the mercy of God by going back to the works of the law for justification. To do that would mean he looked on Christ's death as of no benefit and of no power to liberate Jews from the law. "For if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21) All the world tries to justify itself by works of law, including the natural Jews who boast and glory in being circumcised according to Moses' law. But Paul sets the proper course for true Christians, saying: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. 6:14, 15) Yes, Paul was dead to the world, being viewed by the world as a crucified cursed creature, a criminal slave. At the same time the world was under God's curse of destruction and was a crucified dead thing to Paul. Hence Paul did not care to live to the world. He did not consider himself bound to live according to the world by conforming to its way and taking part in its works. He sought not to be justified by living up to its standards, but followed Christ faithfully unto the death.

[23] Being appointed by Christ specially as the "apostle of the Gentiles", Paul was outstandingly a contender for justification by faith. Of the twelve apostles of the Lamb he had the most to say about justification of life by faith; and this marvelous feature of God's arrangement is made clear mainly through Paul. Gentiles to whom he was sent would

21. How, then, was Paul living?
22. In what way did Paul not try to frustrate God's mercy? and how was he "crucified" to the world, and it to him?
23. To what extent and why was Paul a contender for justification by faith? and why should we down here be interested in it?

be particularly interested in the truth of justification by faith. (Rom. 11:13) Now, if the doctrine of justification was taken so seriously back there, and if it was the grounds for such warm discussion in the apostolic days of Christianity, then indeed it should be just as much a matter of intense interest for all seekers of life down here.

[24] It should be more so. For we are at the end of the so-called "Christian era", in reality at the end of the world with all its political, commercial, social and religious institutions. We are, therefore, in a great period of change, the time of crossing over from the old Satan-controlled world to the new Christ-controlled world. The justified followers of Christ Jesus who are called to the kingdom of heaven are now gradually passing off the visible scene. The nucleus of that class of human creatures who will live on earth forever is being formed. At the same time there are the billions of humans that sleep in the tombs or graves, with no possibilities for future life except by Jehovah's provision. What connection has justification with those not in the "kingdom of heaven" class? As for those humans now on earth who have prospects of living through this transition period and reaching the new world, do they possess the justification by faith which has distinguished the Kingdom class alone down to this end of the world? Do those billions of human dead in the graves have credited to them a justification of which they are not as yet aware? and does their being awakened from the dead depend upon such a justification? Such questions cannot be held down, but force themselves upon our attention. They deserve an answer, that thereby the subject of justification may be settled in our minds in harmony with God's Word.

FOR HOW MANY?

[25] When examining just whom justification of life takes in, some Bible readers seize upon the Scripture text quoted at the beginning of this article and make it the absolute measuring rod for their minds by which everything else must be measured in order to settle this question. The text quoted above (according to the *American Standard Version* translation) reads in the popular *King James Version* as follows: "Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life." (Rom. 5:18) The italicized words were added by the *King James Version* as needed to complete the thought of the verse. The Roman Catholic *Douay Version* is consequently more literal in reading: "Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life." (Rom. 5:18) Certain students, lifting this verse out of its context and using it as the all-determining rule to measure how far this "justification of life" reaches and to whom, earnestly argue that Romans 5:18 of itself proves that this justification of life extends to every man that has been born on earth, excepting, of course, Jesus Christ. They argue that "all men" in the first part of the verse means exactly that many, and so "all men" in the second part of the verse means the equal number of men; and that, therefore, the only conclusion is that such justification comes to each and every man born into this world regardless of his own will or wish. That is to say, it comes automatically to him, the justification being a blanket arrangement that is entirely arbitrary on God's part, a unilateral or one-sided action by God.

[26] Although they may not realize it, their argument is that of the religionists who teach so-called "universal salvation". To show this, we quote from a universalist publication on Romans 5:18, as follows, using its italicized words: "The parallel here is perfect. Adam's *one offense* is counteracted by Christ's *one* just award. The act of Adam actually affects *all mankind.* So Christ's work, eventually, must also actually justify *all mankind.* . . . If Adam's offense only gave each one an opportunity to sin, so that some become sinners and others not, then we might say that Christ's work brings justification to all subject to their acceptance. But we must acknowledge that man has no choice in becoming a sinner, *thus also* will it be through the work of Christ. Both are actual and universal." (*Revised edition,* 1930) Before accepting such a conclusion we must ask, Was that the conclusion of the apostle Paul's argument? Was that the direction in which he was guiding our minds down to the end of his argument? Do the verses surrounding Romans 5:18 support such a universal-justification argument? It is left to each one to be persuaded in his own mind; but this article and succeeding ones are set out to show that the answer is No; and to show the reasons according to the Bible for such negative answer.

[27] Man's helplessness to justify himself before God for everlasting life is admitted by all reasonable persons, especially those honest persons who have God's viewpoint by means of his Word. And so the psalmist David, when under condemnation by religious men, cried out: "Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter

24. Why should justification be an even more intensely interesting subject to us? and what questions now arising thereon deserve answer?
25. As to how many justification of life embraces, what text do some use as the absolute measuring rule, and with what arguments?
26. According to what religious argument are such ones proceeding? and before accepting such a conclusion, what question should we have answered?
27. How did David, in the Psalms, acknowledge man's inability to justify himself? and why?

not into judgment with thy servant: for in thy sight shall no man living be justified." (Ps. 143:1, 2) David was not saying, neither were his words preserved in the Bible to say, that God would not justify many from among men in His own time and way. Why, then, did David thus speak? Because he knew his own imperfections and sinfulness, with which he was born. To quote him from another psalm addressed to God: "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:4, 5) "So in guilt was I begotten, and in sin did my mother conceive me." (*Amer. Trans.*) This bespeaks the condition of the entire human family, not excluding Mary, the virgin mother of Jesus.

[28] David was not thereby excusing himself, arguing that God had done him an injustice to let him be born thus and that therefore God owed it to him to justify him and all the rest of mankind in order to balance matters justly. David was asking, not for justice, but for mercy from God. Sin is sin; and David had committed sin, even if predisposed to it by birth; and it brought a righteous penalty. Hence it was now up to the great Judge Jehovah to show mercy, according to His pleasure. David's words agree with the same fact mentioned by the apostle Paul in his argument on justification, namely: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) No medical board, nor board of health, nor any post-war world organization can do anything about this, but they are themselves all subject to this death-dealing process.

[29] Adam did not suffer injustice when God sentenced him to death. Adam and his wife Eve were both created perfect, hence sinless. It lay with them whether they were to stay sinless and perfect. If they did so, that would please God; and they, by reason of their maintained perfection and sinlessness or righteousness, would be justified to everlasting life on earth. That is, they would be pronounced right by God as being worthy of everlasting life according to God's own law of righteousness. Adam and Eve both knew God's law to them in the garden. God said to them: "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28) Besides that divine mandate, which their justification would have enabled and entitled them to fulfill, there was a further law that applied to them. Before Eve's creation Jehovah God expressed that law: "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. 2:16, 17, *Am. Stan. Ver.*

[30] Had Adam remained just, righteous, or upright by perfect obedience to his Creator Jehovah, he would have been justified to everlasting life. It would have meant "justification of life". The right to life, which he had only conditionally in the garden of Eden until his obedience should be proved, would have become a permanent right to life. The entire arrangement was a just one on God's part, and he was justified in making such an arrangement. Adam's justification would have been, not a justification by faith, but a justification by virtue of his perfection coupled with his tested and proved perfect obedience. He had human perfection and perfect righteousness, not by faith in the Son of God, but actually, hence needing nothing to be credited to him in that respect. And as such justified creature of flesh, he was a son of God: "Adam, which was the son of God."—Luke 3:38.

[31] When Adam, under the temptation by Satan through Eve, sinned by breaking God's law, Satan introduced sin into the world by Adam. Thereby Adam lost his justification before God and was condemned and sentenced to death. Being unworthy of living anywhere, he must be returned to the state of non-existence. "Return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:17-19) In imposing such a sentence God was righteous; and when executing it he was righteous, in driving man, together with his wife, out of Eden: "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." "So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. 3:22, 24.

MERCY AND GRACE

[32] Adam was no longer justified to life, and hence none of his offspring could of themselves be justified. Was an injustice done to Adam's descendants because of that result to them? Certainly not on God's part, but on Adam's part. Adam was the one that wronged his own offspring. But as for God, it was a mercy that any of Adam's offspring were born at all. Even their imperfect existence on earth is a mercy from God, and not a right. God could have

28. With what words of Paul do David's words agree? and was not David therefore demanding justification?
29. Why was Adam done no injustice in being sentenced to death? and to what would Adam and Eve's justification have entitled them?
30 What was God's just arrangement respecting the perfect Adam? and was his to be a justification by faith?
31. How was sin introduced into the world? and how did God act righteously in the matter?
32 Who was the one that did injustice to Adam's offspring? and how has mercy been shown them?

executed Adam and Eve at once after driving them out of the garden of Eden, and thus none of Adam's offspring would have come into existence.

[33] Let all of us reflect that the divine mandate to Adam and Eve to "multiply and fill the earth" was given to the perfect man and woman, and not to unrighteous sinners. Hence, since Adam and Eve sinned before begetting the human family, we cannot lay the blame to God. He remained justified. Our present condition of imperfection and sin is attributable to Adam, and, in back of him, to Satan the Devil. We inherited sin and imperfection from Adam; and it was a mercy of God that he permitted such creatures to be born on earth, which earth he had created for the purpose of being inhabited by perfect men and women faithfully worshiping him. If God had cut straight across to this purpose, he would have blotted out Adam and Eve instantly, never have permitted the birth of unrighteous human creatures, and created a new perfect human pair to give the human family a righteous start. Therefore God owes nothing to us. Absolute justice does not require of him to justify *any* of us or *all* of us to everlasting life as an offset for the undone condition in which we were born. He has shown us imperfect creatures mercy; and this mercy he has shown for his own name's sake, in order that his name might be vindicated from the reproach that Satan heaped upon it by causing mankind's fall. Absolute justice demands, not *our* justification, but the justification of God's name.

[34] God's law is, "The wages of sin is death." (Rom. 6:23) Since all of Adam's posterity were born sinners, without right to life and unjustified, death passed upon all of us. We have all sinned; all of us should be honest enough to admit that we are sinners. Thus out of that "one transgression" in Eden there arose "many offences" or "many trespasses". Who, then, can rightfully claim that Adam's partaking of the forbidden fruit was a small thing, not deserving of the penalty of death? But all of us being born unrighteous and hence under condemnation, the apostle Paul correctly sums it up, saying: "Therefore, as by the offence of one, unto all men to condemnation." (*Douay Version*) Or: "Well, then, just as the result of a single transgression is condemnation for all mankind."—*Weymouth.*

[35] There are some religionists who think that therefore absolute justice requires all mankind, down to the last individual, to be justified, willingly or not. Their reasoning would make it appear that God was the one that plunged all men into condemnation; whereas it was Satan the Devil through Adam, in order that Satan might horn in on Jehovah's universal sovereignty and bring universal reproach upon His name. Because such religionists overlook the vindication of God's name and universal domination, they mistakenly argue for universal justification from such condemnation. Because they overlook that God's purpose to justify many from among humankind is a matter of his mercy and loving-kindness, such religionists contend that God's equally-balanced justice *must* bring about the justification of life of each and all of humankind.

[36] The vindication of Jehovah's name and universal sovereignty does not require the supposed "universal justification", arbitrarily, unilaterally, on His part. The question of integrity, as in Job's case, is linked up with the issue of Jehovah's universal domination. Integrity is not a matter of God's forcing men to show devotion to His universal sovereignty, but means rather the Devil's attempting to force men to forsake God's side under stress of persecution or temptation. Jehovah God, instead of forcing submission and obedience, permits his men of integrity to be subjected to the Devil's assaults. He thus lets them voluntarily choose to stay with God's side, even at the cost of the great suffering. Their refusal to give in to the Devil's pressure and their willingly holding fast their integrity toward Jehovah God, this is what proves the Devil a liar and vindicates the name and universal domination of the Supreme One, Jehovah. Arbitrary compelling of his creatures, either any or all of them, would never justify God and vindicate him before all creation. It would never answer the challenging false charge of the Devil that God could not hold his universal sovereignty if he let his devoted creatures be exposed to the Devil's temptations and persecutions. (Job 2:1-6) This fact, of itself, rules out any arbitrary, unilateral action of God to justify all men collectively in an automatic manner.

[37] The Bible strongly stresses the fact that it is of God's mercy that justification of life comes to many men. It is to such undeserved kindness that the apostle Paul refers under the term "grace", which grace is granted "freely" or without cost to the receiver. Writing to men who were justified by faith, the apostle says: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy [spirit]; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:4-7) "Being justified freely

33 Taking the divine mandate into consideration, why does God not owe us anything, and certainly not justification?
34. What after-effects show Adam's eating of forbidden fruit was not a small thing? and how does Paul sum it up?
35. What therefore do some religionists argue that absolute justice requires? but what facts do they overlook?
36. Does vindication of God's name and sovereignty require "universal justification"? and why so?
37. To what, then, is justification really to be attributed? and how does the apostle Paul so state?

by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission [the passing over] of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:24-26.

38 Note in those scriptures that God's mercy and favor are put in play at the same time with his justice. There is no disagreement or contradiction between God's attributes or qualities because of this. His *mercy* is toward the creatures in not requiring from *them* that which justice could rightly exact or demand, but, instead, providing justification of life for those who receive it. But by such mercy to humans, his justice is not set aside. He does not revoke his law as if it had never been broken or had never existed and applied to creatures. The one toward whom justice is exercised is Jehovah, to see to it that the demands of his law are fully met so that he can legally and righteously show mercy to sinful creatures. His justice does not require that justification be bestowed obligatorily upon all human creatures without respect of their wills. His justice does require that, in order for justification to come to any humans, be they many or few, the demands of his violated law must first be met. In that way he can both continue to be just or righteous and also be the Justifier. His perfect wisdom and his all-power enabled him to be so, as our further examination will show. His wisdom, justice, love and power are thus all in action.

39 From our consideration of Adam's case and how he lost justification and brought condemnation upon all his offspring, we can appreciate that "justification of life" must involve *human* creatures. It must involve the bringing of those who gain justification of life to the standing that Adam had before he sinned, which was a righteous human standing on earth before Jehovah God. It must mean, therefore, the condition of human perfection, free of any condemnation from God, and with eternal life on earth before one. That is what Adam lost in Eden when he transgressed God's law and lost his justification before God and became an imperfect sinner under sentence of God's broken law. That is what Adam lost for all his offspring, so that all were born unjust in the sight of God, and without any right to life. Our appreciating this point will help us to see the position of those who are now granted justification of life by God's grace and mercy. Ah, but someone will say, how can such be? The Bible shows that some are justified now and have been since the time of Jesus Christ, and yet did any of such justified Christians have human perfection? Were any of them actually perfect in the flesh? If they had the right to everlasting life in human perfection on earth, why, then, have they died, leaving only a remnant of such ones on earth today? We reply to this, that here is where what the Bible speaks of as "being justified by faith" comes in. An understanding of this helps us to understand the Christian's position before God during the centuries past, and why it has been peculiar to Christians who are called to the Kingdom and still is peculiar to them at this end of the world.

40 To such Christians in line for the Kingdom it is written: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) Also: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3:24) One who claims to be a Christian with the expectation of going to heaven should understand this subject of being justified by faith, seeing that the Bible has so much to say about it. Devoted men and women of good-will today, who entertain the hope of surviving Armageddon and gaining life on earth in the New World, should also understand this subject, to ascertain if they too are now "justified by faith" or what their justification will mean to them. Besides which, the question still remains to be fully answered in these columns on that part of Romans 5:18 which says: "So also by the justice of one, unto all men to justification of life." (*Douay*) Are you, as a seeker of everlasting life, interested in all this? Then, friend reader, you will be glad to await with patience articles in further treatment of the subject of justification in following issues of *The Watchtower*.

38. In this, why is there no disagreement or contradiction between God's mercy and justice?
39. (a) What kind of creatures must "justification of life" involve? and what therefore does it mean? (b) What questions may someone now raise, and what helps us to understand the answer?
40 On this point what does the apostle Paul write to Christians? and why should heavenward-bound Christians and also men of good-will be interested to pursue this study of justification?

THE SWING THROUGH NORTHERN LATITUDES

ST. LOUIS, Mo., marked the parting of the ways for the two representatives of the Watch Tower Bible and Tract Society, whose travels we have been following in these columns for several issues past. While F. W. Franz, a director of the Society, turned eastward toward Chicago for a special public meeting there on Sunday, April 29, N. H. Knorr, the president of the Society, turned westward, making his first stop at Kansas City, Mo., for a public meeting on the same date, and on the same theme, "The Meek Inherit the Earth." In harmony with the world-wide public-speaking campaign which began in January of this year, the Society provided printed copies of this particular speech so that, in the United States alone, 280 companies of Jehovah's witnesses could put on this speech simultaneously, namely, on April 29. At Kansas City, where our Brother Knorr addressed the public in the City Auditorium, there was an attendance of 2,600, and at the close of the address the booklet

containing the speech just delivered, *'The Meek Inherit the Earth,'* was released and copies were given free to all attenders. The attendances at the others of the 280 public meetings run it up to a total figure of 101,554. Preliminary to such public meetings, special meetings of the companies were held Saturday night, and these were featured by the simultaneous release of a most valuable aid to the general public-speaking campaign and witnessing work, namely, the Society's new publication, the 384-page book *Theocratic Aid to Kingdom Publishers.* All stocks of the new book available at the company meetings were almost instantly depleted by the enthusiastic Kingdom publishers in attendance.

Following the public meeting, Brother Knorr was joined at Kansas City by two other members of the Brooklyn headquarters operating force, T. J. Sullivan of the office personnel and George Hannan of the factory personnel, and together they proceeded on to Salt Lake City, Utah, the central stronghold of Mormonism. Here a special three-day session was held with ten of the Society's servants to the brethren who are carrying on special ministerial work in the Rocky Mountain and Pacific Coast areas. The local brethren right there in the heart of the majestic Rocky mountains also came in for some attention, and Brother Knorr spoke to a gathering of 359 of them Saturday, May 5, on service matters. Sunday a well-advertised public meeting on the subject "The 'Commander to the Peoples'" drew an attendance of 519.

From now on Brothers Knorr and Hannan were to be companions in travel in a great swing through northern latitudes carrying them to the Pacific Coast and up into Canada almost to the parallel of 54° and then eastward to the shores of Lake Ontario, and then southward to the great Atlantic seaport of New York city. All this was accomplished by rail travel, beginning with a scenic ride northwestward to Spokane, Washington. At this city the time permitted for our traveling brethren to get out into the house-to-house field work with their fellow publishers. The territory being worked was on this occasion being gone over the ninth time in as many weeks. Nevertheless, the group of five in which our brethren found themselves encountered considerable interest among the people called upon and placed 12 bound books and 45 booklets. Meetings held here on this day, Tuesday, had their greatest attendance, namely, 750, when Brother Knorr addressed the brethren that night. An all-day train trip then brought our brethren to Seattle, Washington, just an hour ahead of the meeting for the brethren, at 8:30 p.m. This was attended by 1,314. Thereafter, at 10:15 p.m., Brother Knorr interviewed the pioneer publishers present for three-quarters of an hour. The hour, of course, was late, but the time of stopover in Seattle was short, and so all time available was put to use for the edification of the brethren and the advancement of the Kingdom interest in the great Northwest.

CANADA AT THE TIME

Next day, May 10, the Dominion of Canada beckoned to our traveling brethren. Now it would not be legally possible for Brother Knorr to travel in his capacity of president of the Watch Tower Society, but solely as one of Jehovah's witnesses and as president of the International Bible Students Association, or IBSA. In explanation of this situation a little history will be fitting for many of our readers, especially among our hundreds of thousands of new subscribers. On America's Independence Day, July 4, 1940, the Canadian government yielded to what is now known and admitted to be religious pressure from powerful clergy groups and imposed a ban on Jehovah's witnesses in Canada, to be followed shortly afterwards with a ban on the International Bible Students Association of Canada and the Watch Tower Bible and Tract Society (our Pennsylvania corporation), and the Watchtower Bible and Tract Society, Inc. (our New York corporation). Such bans on Christian organization and activity rested heavily upon the servants of the Lord God in Canada for years but proved them to be Christians of integrity toward Him under persecution. Then, by God's grace, first the ban on Jehovah's witnesses was lifted, in October, 1943, and then the ban on the International Bible Students Association, in June, 1944. Under this state of affairs Brothers Knorr and Hannan crossed the international border line on Thursday, May 10, and moved into Canada. They arrived there on the tenth day, however, of a Dominion-wide petition campaign by Jehovah's witnesses in Canada. The entire month of May had been set aside for them to obtain at least one million signatures of Canadians to a petition to be served on the Dominion Government requesting the removal of the two Watch Tower Societies from under the unwarranted restriction imposed by the 1940 bans. With the petition work being pushed from house to house and by other approaches to the people, the politicians of Canada were soon aware of what was going on, and the effects thereof on the political campaign were doubtless weighed.

BRITISH COLUMBIA

The two eagerly-awaited travelers safely arrived in Vancouver, British Columbia, and were met and warmly welcomed by the IBSA servant for Canada, Percy Chapman, and other brethren. A three-day assembly was arranged for this beautiful sixty-year-old city of Vancouver. On this occasion the clouds and rain obscured from view the beautiful surroundings of the city. But, undaunted by the inclement weather, the local brethren had gone forward with zeal in the preparations for the assembly, to be held in the Forum, at Exhibition Park. Amid continual showers the advertising went ahead throughout the city and suburbs, making known to all citizens that the speech "The 'Commander to the Peoples'" was to be delivered by the president of the IBSA on Sunday, May 13. This was the first visit of a president of this Association in the western provinces of the Dominion of Canada in more than twenty years, and it was certainly with great joy and anticipation that all the brethren and persons of good-will planned on coming to see and hear him.

Hundreds shared in one phase or another of the publicity campaign, not dropping altogether, either, the petition work. Large sixteen-foot signs were mounted on the cars and erected on verandas and vacant lots and on highways. A thousand window cards decorated the downtown district. Two thousand poster cards were displayed. Many auto bumper signs were in evidence And the publishers utilized 1,500 information placards and 250,000 handbills in the greatest advertising effort Vancouver has yet seen. Interested persons to the number of 3,000 received a personal invitation by letter; while the traveling public were continually greeted by the special signs carried on every streetcar for the whole week, in every part of the city. Ads were stenciled on 250 automobiles, and bicycles were fitted up with signs and were routed in six different directions. The radio station also carried spot announcements, and most of the publishers had the small handbill pinned on the coat lapel. At 7 a.m. of the day of Brother Knorr's arrival in town more than 50 pioneer publishers braved the rain and presented themselves for service and worked with the placards and handbills downtown, meeting the people as they alighted from the streetcars and railway trains. In view of the fact that this section of Vancouver is very much alive until midnight, an invitation was served to the brethren to engage in information walking and handbill distribution after the Assembly's Saturday evening session. In response 126 brethren took on an assignment, and some continued on serving to as late as midnight

The day of the public lecture being only five days after "V-E Day" (May 8), military parades had been arranged by the people of Vancouver as well as various religious services, and these had been widely advertised in the newspapers; also this day, May 13, was set aside as "Mother's Day" for the religionists. Regardless of such counter attractions, the attendance at the Forum to hear "The 'Commander to the Peoples'" turned out to be most gratifying, namely, 4,500. The public as well as the brethren appreciated Brother Knorr's masterly presentation of this subject, and the public accepted more than 2,000 copies of the booklet *"The Kingdom of God Is Nigh"* distributed free at the close of the lecture. Calculations show there must have been about 2,500 total strangers and persons of good-will in attendance. It was a great day for the 2,000 brethren present.

During the three-day assembly other speeches were delivered by Brother Knorr and his traveling companion, the Branch servant, and four of the servants to the brethren. Besides addresses on three other occasions, Brother Knorr arranged to meet all the pioneers who were eager and eligible to take the course of training at the Watchtower Bible College of Gilead, so as to be equipped for service in foreign missionary work. There was also a special

meeting with the four servants to the brethren, two of whom are graduates from the College. His last speech on Sunday evening constituted a fitting and splendid climax to three days of godly fellowship. He then conveyed to the assembly the love of the Bethel family at Brooklyn and that of the brethren at the other meetings all along his extended tour of the previous three months.

ALBERTA

Now, accompanied by Brothers Chapman and Hannan, Brother Knorr turned eastward, the next assembly point in his itinerary being Calgary, Alberta, a city of about 90,000 population. The 640-mile journey thither is completed in 24 hours, during which time the train carries its living load to a peak of 5,050 feet at Lake Louise, Alta. By the time we reached Banff, 80 miles from Calgary, we could see that at least eight inches of snow had fallen in the storm we were traveling through. As the train pulled in at Calgary we were still 3,438 feet above sea level. This city is the hub of a vast ranch country and is conveniently located for the scattered brethren throughout southern Alberta. Of these there were 319 that greeted the Society's president and party at the auditorium for the assembly. This was a day never to be forgotten by them. A number of these brethren decided to travel to Edmonton, which was next on the itinerary, with a two-day assembly.

Edmonton is 200 miles north of Calgary, and is thus known as "the gateway to the north". It has one of the largest airports in the Dominion and served as the center of operation in the construction of the now famous Alcan Highway, the final link in the American route to Alaska. Over 2,000 feet above sea level, this northern city at this time of the year enjoys daylight until very late in the evening. In fact, one evening while our party was there, it was possible to read outdoors at 10:30 p.m. At this stage of our journey the clouds, snow and rain gave place to clear, bright weather, a most acceptable item.

On our arrival, the advertising for the public lecture was in full progress. Brethren from all parts of northern Alberta and the Peace River district were unitedly engaging in the many features of the publicity campaign. Some of these had traveled 500 miles to enjoy this special gathering of Kingdom publishers. No portion of Edmonton was left untouched by the 605 brethren taking part in the field activity those two days of May 19 and 20. Saturday evening the gathering was addressed by Brother Chapman on the subject "Ye Are My Witnesses", and by Brother Hannan on "The Kingdom's Increase". Then followed a discourse by Brother Knorr. Preliminary to this, as Brother Knorr and party were partaking of the evening meal a telegraph message arrived that filled their hearts with joy and gratitude. It arrived from the Toronto office of the IBSA, and read: "Under date May fifteen all customs officers officially advised that following prohibited publications now allowed entry into Canada, namely, all publications of Watch Tower Society and Watchtower Society Inc. Surely Jehovah and His Commander give the victory." So at this evening meeting Brother Knorr made known the joyful news to the assembly. The conventioners clapped their hands with an energy that indicated the greatness of their delight and thankfulness to Jehovah for this another victory for His name-people.

Sunday morning, May 20, the brethren simply went forward with increased zeal and enthusiasm to publicize that the president of the IBSA was to speak on "The 'Commander to the Peoples' ". Be it said that the management of the Empire Theater engaged for the occasion was very skeptical of our filling it. Why, wasn't there a Christian Science meeting being widely advertised to be held in another theater the same afternoon? Wasn't there also a military-religious parade to be held in town with 4,000 people taking part? And, what's more! didn't a political leader recently engage the Empire Theater and draw only an attendance of 400? So how could *Jehovah's witnesses* pack the theater? The management does not know how, but, at any rate, the people kept coming until every seat was occupied; and still the people came. The overflow hall next door that had been engaged was also quickly filled. Next morning the Edmonton *Journal* reported that "1,800 persons attended the meeting". Approximately 900 of this number were brethren, and never before had the local brethren seen such a gathering of the "strangers within thy gates" to exercise their "right" to hear the Kingdom truth. One illustration of the effect of the speech is that of a Mormon lady. She had come to distribute the leaflets of her sect to the audience, and she stayed to hear the speech. Afterwards her expression to one of the ushers was: "Take these leaflets and do what you like with them. I cannot put them out."

SASKATCHEWAN

Late that Sunday evening our party journeyed on to the province of Saskatchewan, our next stopping place being Prince Albert, of about 12,000 population. The trip was made, traveling from Edmonton to Saskatoon, Sask., by train, and then driving from there to Prince Albert by auto for a distance of about 90 miles northeast. At this one-day assembly Brother Knorr and his companions all spoke in the afternoon, Brother Knorr again addressing the brethren in the evening. The attendance of 753 brethren was surprising. Many of these had traveled long distances through the bush country of northern Saskatchewan, for this the first visit of a president of the Association to Prince Albert. When he broke the news of restrictions off the WATCHTOWER publications, the brethren, throwing off self-restraint, whistled and stamped their feet and yelled out "Hooray!" This was amidst thunderous applause. Let our readers bear in mind that the great majority of these brethren had taken their stand with Jehovah's Theocratic organization during the past five years of government ban upon the Watchtower and its publications. Though not acquainted with the distribution of Watchtower publications that preceded the ban, they quickly grasped the good news that once again the Society's literature could have free circulation in this country.

Tuesday, May 22, our party returned to Saskatoon by car through the bush and prairie lands of northern Saskatchewan. The one-day assembly at Saskatoon was held at the leading hotel, the Bessborough, in its Ball Room. This was packed out at the public meeting at 8 p.m., and it was necessary to use the local company's Kingdom Hall to accommodate the overflow, both then and also at the afternoon meeting of 800. The brethren were obliged to quickly search the town for more chairs for the Ball Room and the Kingdom Hall. At 7 p.m. the Ball Room was packed and the Kingdom Hall was rapidly filled. This was a most remarkable experience for the brethren at Saskatoon, to see 1,300 persons gathered in their city to hear the president of the IBSA deliver a speech of world importance! A final meeting with 550 of the brethren at the local Kingdom Hall topped off the season of gathering at Saskatoon.

Next on to Regina, the capital city of this province, for another one-day assembly. It is a Dominion holiday, May 24. At the afternoon meeting, with discourses by Brothers Knorr and Hannan, the assembly hall, the City Hall, was practically filled. Little wonder that at the evening public meeting every available space in the hallways and at the rear of the auditorium was utilized, bringing to 900 the number able to hear the president's important message. The number turned away, namely, 200, were each given a free copy of the recently published booklet *One World, One Government*.

MANITOBA

Leaving late that evening, we arrive on the following morning in Winnipeg, the capital of the province of Manitoba. Being the first large city west of the Great Lakes, Winnipeg is commonly known as "the gateway to the west". A large arena known as "The Amphitheater" has been engaged for the three-day assembly here. It accommodates about 7,000 and is considered to be very large in relation to this city and its environs of 290,000 persons. The brethren attending here were drawn chiefly from Manitoba, although some came from northwestern Ontario and from Saskatchewan. Six of the servants to the brethren were present to share on the program with Brother Knorr and his two traveling companions.

The first meeting for discourses was Friday evening, May 25, and was attended by 1,263 brethren. Brother Hannan opened up with a spirited half-hour discourse, following which Brother Knorr spoke on "The Sure Foundation for the New World". Of course, his announcement of the lifting of the Canadian ban on Watchtower literature was met with most enthusiastic applause.

But hardly had this applause died down when Brother Knorr released further information, which had just been received by telephone from the Toronto office, that an Order in Council had been passed on May 22, and which Order read: "His Excellency the Governor General in Council, on the recommendation of the Minister of Justice, and under the authority of the War Measures Act, Chapter 206 of the Revised Statutes of Canada 1927, is pleased to amend sub-paragraph (a) of paragraph (1) of regulation 39C of the Defence of Canada Regulations (Consolidation) 1942 and it is hereby amended by deleting therefrom the names of the following organizations,—

Watch Tower Bible and Tract Society,

Watchtower Bible and Tract Society Incorporated."

As soon as the audience realized the full import of this latest news flash, joy knew no bounds. Applause thundered! For nearly five years the Canadian brethren specially had longed and prayed that this day might come. Exult, brethren, it is here! All banning restrictions and stigma are now lifted from Jehovah's witnesses and their Christian publication organizations! Exult!

For the public meeting of Sunday, May 27, on "The 'Commander to the Peoples'", Brother Knorr was being advertised at Winnipeg the same as at other public meetings just held in Canada, namely, as the president of the IBSA. But now here, at Winnipeg, when Brother Knorr was introduced to the public gathering of 4,125, for the first time in Canada he was introduced by the convention chairman as president of the IBSA of Canada and *also* president of the Watch Tower Bible and Tract Society. Comment by his companions was that on this occasion Brother Knorr was outstandingly at his best, by the Lord's grace and spirit. About 2,000 of his great public audience were total strangers More than 1,000 free booklets were taken by the interested persons on leaving the Amphitheater.

During this most uplifting convention Brother Knorr also had a special meeting with the six servants to the brethren to exhort and counsel them, and also a special session with the pioneers in attendance. At the close of the Winnipeg assembly this expression was read to them: "In these momentous times as Jehovah's people move from victory to victory under the direction of our great Commander, and in view of the fact that at this Winnipeg convention, the greatest victory yet won in Canada was announced by our beloved president Brother Knorr, we conventioners here desire to express our gratitude to Jehovah and His King Christ Jesus for this marvelous manifestation of His love to His people and this victory over the enemy. Further, we desire to express our thanks for your visit here, for the feast of fat things, and the report on your visit to many of our fellow fighters in other parts of North and South America. We trust that the great Jehovah through his Theocratic organization will arrange for another visit sometime in the near future of our president Brother Knorr of the Watchtower Bible and Tract Society. We have been greatly strengthened by the visit of you and your companions. We are determined to continue to press the battle against the enemy under the great Commander, until full victory is won. We request that you greet our companion fighters in Europe and in other parts of the earth as Jehovah directs you there." In endorsement of this letter, all the convention stood up.

ONTARIO

Next day Brother Knorr and his companions entrained for a journey of two nights and one day, arriving in Toronto, Ontario, on Wednesday, May 30. There it afforded the brethren real pleasure to welcome him to the renovated and Society-owned premises of the Branch office at 38-40 Irwin Avenue, and there, at the Bethel home, Brothers Knorr and Hannan stayed for two days, this making it convenient to take up matters with the local Branch bearing on the further organization and increase of the Kingdom service throughout Canada. According to Brother Knorr's pleasure, a meeting was had with the Toronto company before his departure for the United States. The meeting was arranged for the evening of May 30 at the Massey Hall, which has a seating capacity of 2,800. All near-by companies had been advised, but the news traveled far and wide, and, to the delight of all attending, the Hall was packed. They were greatly refreshed with a personal review of Brother Knorr's special Kingdom business trip in Argentina, Brazil, Chile, Mexico, etc. Following this meeting he met with many pioneers who were indicating their desire to attend the Watchtower Bible College for foreign-service training. But lights were switched out at Massey Hall at 11 p.m., and so all had to leave very reluctantly.

NEW YORK ASSEMBLIES

Next day Brothers Knorr and Hannan entrained for the United States, with the Watchtower Bible College of Gilead as their first objective. This proved to be their first meeting with the assembled fifth student class of the College. The president lost no time in giving the College the benefit of his presence, and his addresses to them marked Saturday, Sunday and Monday. It was a time of mutual refreshment, both to him and also to the College, together with the Kingdom Farm. family. Sunday marked the second time that a public meeting was held in the College auditorium, although this one was not extensively advertised. The students of the fifth class and the Farm family rounded up their good-will interest for the occasion, and an attendance of 228 was had.

Monday night, late, June 4, found Brother Knorr arriving safely at the Brooklyn Bethel home, after an absence of since January 26. During that interim Jehovah's witnesses left behind in America's largest metropolis had followed his travels as far as published till then in the columns of *The Watchtower*. Their appetites were whetted for more. Hence the New York company of Jehovah's witnesses invited him to cap his tour with a meeting here at the home base. The invitation having been accepted, as announced throughout the units of the New York company on May 31, an afternoon program was outlined for June 10, to include a public lecture and a personal report to the brethren on his business travels. Manhattan Center auditorium, with its overflow halls, was engaged for the occasion.

The publishers of New York city would not half fill the 5,700 available seats. Theocratic advertising must proclaim the coming event to New Yorkers of good-will, that their numbers might be drawn upon to pack out the facilities. It started a week in advance of the scheduled public lecture, "The 'Commander to the Peoples'." By mail and personal delivery 18,000 good-will letters of invitation were sent out; 1,600 placards graced the persons of Kingdom publishers as they streamed along the recently revived "Great White Way" of Manhattan. Throughout this elongated island, with its stacked-up population of millions of modern "cliff-dwellers", the Theocratic advertisers swarmed, distributing some million and a quarter leaflets of invitation. Like locusts the publishers worked out from six bases of operation to blanket New York's leading borough for a week. Well over 2,000 Kingdom advertisers participated in the blitz-like campaign. Reception by New Yorkers was very friendly and gracious. Arms poked out of the sides of buses to grasp the announcement slips; and even the madly dashing taxis of New York city curbed themselves long enough to find out what it was all about. One newsdealer, after watching the placarded publishers file by for hours, turned and commented laconically to a bystander: "If all the people wearing those placards attend, there'll not be any room for anyone else."

The impression could not help being built up that seating room would be in demand. By the time Sunday noon, June 10, had rolled around a waiting line had begun forming in front of Manhattan Center, three hours before lecture time. When the doors were opened ahead of time, at 1:45 p.m., the line of several abreast stretched far back. The stream of seat-seekers that spilled into the main auditorium did not slacken until it was filled. Overflow halls were themselves overflowed. More than a thousand did not gain entry at all. The fortunate early-comers sat expectantly in the main auditorium. For an hour they waited patiently, some silent, others chatting with neighbors. But a hush settled over the auditorium as the president's secretary told the visible audience of 5,700 and an invisible audience of unnumbered thousands (that is, the radio audience of station WBBR) that they were now to hear N. H. Knorr present the discourse, "The 'Commander to the Peoples'," as the climax of his Western Hemisphere tour.

For some time thereafter the silence was unbroken save by the speaker's voice as he laid foundation for his climactic argument

and built it up, by narrating the need for an over-all commander of the globe, the futility of the hybrid combine of politics and religion to bring forth a unified, peaceful rule, and then the fact that Jehovah has appointed Christ Jesus as Commander to the peoples. But at the halfway point a crash of applause burst from the audience as the speaker declared: "All this talk about incorporating so-called 'moral law' into the international organization to give it stability and permanence is just the pious palaver of religious leaders who claim to be the guardians of 'moral law' and who want to capitalize upon that claim by acting as the spiritual advisers to the organization." Another outburst followed the next sentence: "While claiming to be most moral and self-righteous men, they are hypocritical breakers of the commandments of God and are the persecutors of the humble Christians who strive to keep God's law."

Thence onward the speech so dynamically delivered was punctuated by repeated hand-clapping. The divinely appointed Commander is described as enthroned. He now faces up to the commander of this old world, Satan the Devil. The hour of decision is near. The hour of opportunity to choose is ticking out. The zero hour of Armageddon's battle undelayably comes on. And now the commands of Jehovah's Commander, as pointed out by the speaker, come up for attention, which the life-seeking peoples must obey. The speaker's closing remarks stirred up his audience to action and advised them to say "Come!" to others, inviting them to drink of the Kingdom-truth waters and to place themselves under Jehovah's invincible Commander. Those interested in the speech were invited by the assembly chairman to hand in their names in request for a copy thereof which is to be printed shortly in booklet form.

Through a twenty-minute intermission the audience marked time till the afternoon's second feature, the two-hour talk by Brother Knorr in narration of his 25,000-mile trip throughout the Western Hemisphere. Up till then the readers of *The Watchtower* had by its printed columns traveled with the Society's president; but now this audience were to hear firsthand, from his lips, the thrilling account. More favored than other audiences along the way, they were to hear the journey right up to its finis; for now the trip was over and no further trip-material would accumulate thereafter to enlarge the account.

Brother Knorr did not deliver a formal lecture from manuscript this time; he was conversing with his brethren. Speaking extemporaneously, in fine conversational style, his words went right to the hearts of his hearers. The keynoted theme was unitedness of all Jehovah's people, regardless of their location or the extent of local organization. In all lands they were moved by the one activating force, Jehovah's holy spirit. All were letting their light shine, the light of truth which God had given them.

In the last half-hour of the speech, Brother Knorr struck out on portions of Matthew, chapters 5 and 6. He caught up the texts on letting the Kingdom truth shine before all men and on keeping the eye single, fixed singly on the Kingdom, and not looking aside to Satan's organization. In forceful simplicity the requirement upon Christians was set forth, namely, to talk, talk, talk about the Kingdom. Because the Lord's people talked, used their tongues, he said, there had been added to the *Watchtower* subscription list during the recent four-month campaign new subscribers to the number of 207,000. Six thousand of these were in the Spanish language, many of them coming in from the countries he recently visited.

The audience's attention was next turned from the North American and South American continents over to the Philippines, and thence in swift glances to Egypt, Greece, Spain, Barbados, England, Belgium, France, Holland, and Germany. In the face of fiercest demonic persecution the work in these countries had boomed ahead, under the direction of Jehovah's irresistible Commander. Why? Because the witnesses had kept on doing just the one simple thing, talk. Persecution and global war could not stop them. They must talk the Kingdom, and they did. Why so? That "whosoever will" could hear.

EUROPEAN REPORTS

Now that war in Europe is ended, reports are trickling out of the land emerging from the darkness of Nazi-Fascist-Vatican tyranny. It amazed the audience, who nevertheless sat overjoyed, to hear how the work had forged ahead in European countries. In 1940 France had 400 publishers; now there are 1,100 that talk the Kingdom. In 1940 the 400 had 1,200 persons of good-will attending book studies; now the book-study attendance has soared to 5,000! These studies—and this information was greeted with happy applause and laughter—were organized right under the noses of the Nazis! Paris alone jumped in publishers from 80 to 500. In 1940 Holland had 800 publishers. Four hundred of them were whisked off to concentration camps in Germany. Those left behind talked the Kingdom. The result? In that land there are now 2,000 Kingdom publishers.

There was news direct from Germany, though meager news. A United States army sergeant had written to the Society He had been sent to a German concentration camp after the Germans had been routed, to make a check-up. Incarcerated there were 50 of Jehovah's witnesses. Some of them had been there eight years, others ten. They related how they were given a sheet to sign (a copy of which was sent here). First on it appeared a lengthy statement renouncing all future affiliation with Jehovah's witnesses and all belief in Jehovah God, and a place to sign. Beneath that, one brief sentence stated that service as one of Jehovah's witnesses would never be abandoned; and following it was a place to sign. Sign the first statement of renouncement and you go free; sign the second and you remain and suffer more of the indescribable brutalities of the Nazi sadists. Those 50 had stood fast, like thousands of others of Jehovah's witnesses in Germany. They asked the investigating sergeant to write the Society and "let the whole world know we are O.K.!"

To describe the feelings stirred up there at Manhattan Center by that news from Europe words fail utterly. They defy expression, and can be read only within the recesses of the heart, read only by the Lord and those servants who experience the same heart-tuggings. At the conclusion the Society's president dismissed the meeting in prayer that expressed the desire that all of God's people faithfully do the simple thing required of them—TALK THE KINGDOM!

FIELD EXPERIENCES

IN AN APARTMENT HOUSE OF 300 FAMILIES (NEW YORK)

"Promptly at 10 a.m. Francis and I entered the huge apartment house. I went to the fifth floor while he started to work on the fourth. Soon I heard voices from the floor below and recognized his voice saying something about freedom of worship and constitutional rights. I finished my section and walked downstairs en route to the third floor. On the fourth I looked down the long hallway and saw a man leaning against the wall with his back to me. Beyond the man was Francis. I walked over and spoke to Francis. The man came up and asked: 'Are you one of these Jehovah's?' I replied that I was an ordained minister of the gospel, and asked who he was. He said he was the superintendent of the building, adding that he was watching the young fellow so he could not run away and that soon the police would be there. I asked Francis what happened and he said the man had ordered him out of the building and, when he refused to go, the man jumped at him and struck him in the side of his face and the man's daughter came and took his phonograph and bag away. I turned to the man and said: 'May I have your name, sir?' He asked: 'What do you want my name for?' I replied: 'It will be

necessary to have your name when you are brought before the court. An assault case is a serious matter, and Mr. E—— is a minister.' Some fear showed in his face, but he refused to give his name. His wife joined him, bringing two pictures of her sons in the army. They both began to insult us because we were not in the service. The elevator stopped, and a big police officer stepped into the hall. His first words were to us: 'Get into that elevator—and out!' I asked if we were under arrest. He said: 'No!' I said: 'Then we are not going. We are ministers of the gospel and have a constitutional right to work this building.' The superintendent said: 'All the people in this building are against them and don't want them around.' I interrupted: 'The people do want us, for we are their friends. Because some object to our work does not mean they are all against us. How many complained?' The answer was 'Two'. I asked for their names so the officer could take them down, because, if these people complained, they would no doubt be willing to sign charges against us. They all looked at one another. Again the officer ordered us to get out. Then he asked where he could find a telephone, and left. Soon the superintendent was wanted in his office, and immediately Francis and I started to work. One lady who answered the door said that a young man had just been there but was ordered out and held his ground. I told her that the young man was still at work there and mentioned the police officer and how we refused to leave the building. She was glad we did not go and hoped we would be blessed for our stand. Then the superintendent returned, and started shaking my hand. When asked, he said: 'I see you boys are sincere and believe in what you are doing. If I have you arrested I will have to press charges, and that I will not do. You can come in any time and work the building. I admire your courage, but I can't understand you. You are both intelligent boys doing a work like this.' For twenty minutes he listened to the outline of God's purposes. He accepted and promised to read the booklet *Freedom in the New World*. On our leaving he said he was sorry all this had happened. Francis' bag and phonograph were returned to him. We placed nine bound books and some hundred booklets in the apartment house with those 'sheep' desiring to learn of God's purpose."

A FAMILY IN LONDON, ENGLAND

"When I arrived home last night at 10:15, my husband told me he had had a thrilling time. A family with whom we have had book studies since 'Christmas' had seen his bicycle outside a house and waited for over an hour (he was conducting a book study) to ask him to come to their home and sit by the fire while the wife went with me on some back-calls. He went in for a short time and, while there, was told that the daughter, aged 13, had gone to take her Girl Guides' outfit back. She was to tell them she no longer needed them, as she is now a witness of Jehovah, and if they wanted any further explanation to come and see her mother. This young girl has been on pavement witnessing the last three Saturdays and on the door-to-door work with me two Sunday mornings. Also the husband asked if he could go along on the work. Arrangements were made for Thursday afternoon. The wife started about a month ago and, after a fortnight, wanted her own private territory. She has worked 12 or more hours each week since she started. I help her with her back-calls, but this afternoon she went to a book study alone arranged as a result of her contact Friday night."

DOWN IN ADELAIDE, SOUTH AUSTRALIA

"Saturday morning fifteen publishers engaged in street witnessing, placing about 200 pieces of literature. Secular work prevented some of the regular street publishers from joining in this pleasant feature of the preaching work. It is interesting to note at this juncture three incidents in recent street-witnessing engagements. A pioneer, who, incidentally, places an average of between 40 and 50 pieces of literature each week on the street, approached a young lady. After the pioneer announced she is one of Jehovah's witnesses, the lady stated she was really pleased to have at last met the witnesses again, as she had been interested for a long time but had lost all contact with them. She was invited to the Kingdom Hall and is now enjoying a regular book study. Another publisher approached a lady similarly, who expressed a desire to learn more of the Bible, which she had not been able to do in religious organizations, This lady also has attended at Kingdom Hall and is having a book study in her home. A third incident: An Air Force man, observing a young publisher going about the King's business on the street, approached and asked her what she was doing. Of course, she eagerly explained. He stated that what excited his interest was the enthusiastic manner in which this young lady was going about her work, not fearing what people might think of her, but having strong faith and confidence in the One in whom she trusted. He was invited to the *Watchtower* study at Kingdom Hall, and attended the following week. Now he is making good progress in learning of the purposes of Jehovah."

ATHEIST BECOMES A WITNESS (SOUTH AFRICA)

"I was holding a study with a lady who has since taken her stand for Jehovah and symbolized her consecration by baptism. Her mother attended for some time, then turned completely against the truth. However, a short time later her soldier son, who professed to be an atheist, was contacted and became interested. The mother then of her own free will returned to the study and has since taken her stand wholly for the Kingdom, has been immersed, and has shared in the witness work. The son became very interested, and when moved up north (Italy) he took all the volumes and booklets he could get with him. He is now holding studies with his fellow soldiers."

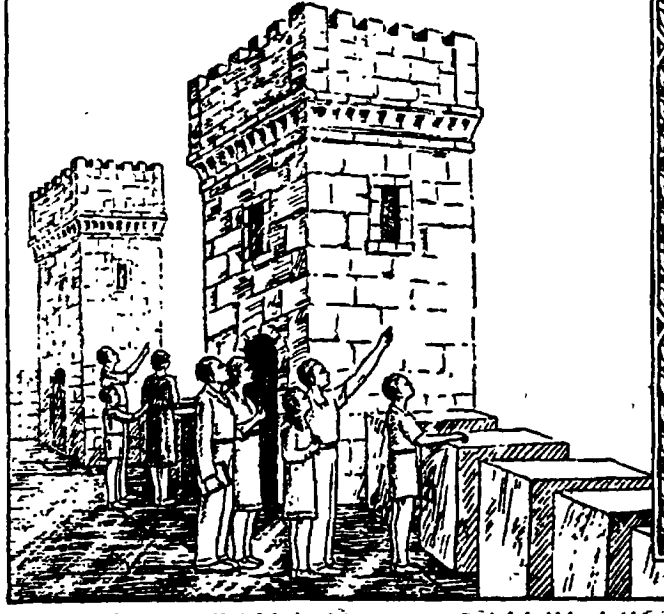
"THIS IS A GOOD-WILL LETTER (CALIFORNIA)

from an obtainer of the book *'The Truth Shall Make You Free'*. The letter was written in response to reading pages in back of the book entitled 'How to Study This Book'. This lady did not wait to be called back on within a month:

"'Dear Mrs. ——— : Would you be free to conduct a study with me any weekday evening, if I came to your house? Of course, I would as soon have you come here, but thought it probably would inconvenience you if you had no car at hand. I've wanted to see you for some time, but haven't had the time to look you up. Please write me or call me at noon or after 5 p.m. Sincerely, Mrs. ———.'"

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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"STRANGER'S RIGHT" TESTIMONY PERIOD

August is the month of the "Stranger's Right" Testimony Period. During this month all lovers of right and truth will be diligent to accord to the "stranger" class the right to hear the Word of God and to have help in understanding it, by bringing to them the Kingdom message. They will specialize on the combination of the book *"The Kingdom Is at Hand"* and the booklet released for this period, *The "Commander to the Peoples"*, offering this on a contribution of 25c. Many of our *Watchtower* readers may view themselves as "strangers" and yet want to join in taking part in the spread of this wonderful message. Let such be informed that it is their God-given right to have a part therein. So let all such write us for information, and we will link them up with a group of veteran publishers active in the work for companionship. As a finishing touch to your efforts during August, please submit us a report of what you do.

"WATCHTOWER" STUDIES

Week of September 2: "The Justifier and His Ways," ¶ 1-22 inclusive, *The Watchtower* August 1, 1945.

Week of September 9: "The Justifier and His Ways," ¶ 23-46 inclusive, *The Watchtower* August 1, 1945.

"THEOCRATIC AID TO KINGDOM PUBLISHERS"

The proper purpose of gaining any knowledge at all of the truths about God's kingdom should be to pass the benefit that we ourselves gain therefrom along to others. Hence all *Watchtower* readers deserve notice of this new 384-page book, *Theocratic Aid to Kingdom Publishers*. Whether for private study and instruction, or for study in classes at Kingdom Halls, or for use as a ready-reference handbook to be carried with us as a companion when we engage in proclaiming the Kingdom message afield, all *Watchtower* readers will find good use for a copy of *Theocratic Aid to Kingdom Publishers*. Besides two introductory chapters calling attention to the reason for the book and outlining its efficient usage in classroom study, this *Aid* sets out 90 lessons, accompanied by Review questions. These instruct us on how to get information direct from the Bible and from Bible helps, how to formulate such gathered information for presenting it to audiences of one or more, under varied conditions and circumstances, how to meet and overcome the arguments of opposers, how to avoid the confusion of religions; in short, how to be a confident, well-equipped and effective publisher of God's kingdom. It is a real aid to this end, and, being Theocratic, is non-religious. The book is bound in brown cloth, with gold-stamped title and cover-embossing, and is indexed. The edition and its circulation being limited, it is supplied on a contribution of 50c a copy, mailed to you postpaid. Servants of companies or of groups should combine orders to allow for shipment to one address.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI AUGUST 1, 1945 No. 15

THE JUSTIFIER AND HIS WAYS

"It is God that justifieth."—Rom. 8:33.

JEHOVAH God is the Justifier. Because of this fact he becomes the Source of everlasting life to men who are favored with a share in the gladsome New World of righteousness. Out of mercy, and for his own name's sake, he provides the righteous way for the wrongdoer's guilt to be removed and for "justification of life" to come to whoever takes the path of God's righteousness.

[2] Says Jehovah: "I, even I, am he that blotteth out thy transgressions *for mine own sake,* and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against me." (Isa. 43:25-27) Those words show who is the justifier. They were directed to the nation of Israel, the descendants of Jacob, and which nation strove to justify itself before God by works of self-righteousness. They forgot or minimized the fact that their first father and our first father, Adam, had sinned; and that they as well as all non-Israelites descended from a sinner and could not of themselves overcome the imperfection and sinfulness which they inherited from him. Furthermore, the men that undertook to teach the Israelites were transgressing against God by following the practices of religion instead of the commandments of God, and were thus increasing all the more the sinfulness of the nation of Israel.

[3] Under such circumstances how could such Israelites, even with God's written law in their possession, plead not guilty and justify themselves? In trying to do so by keeping on in religious practices they continued under the wrath of God. "Therefore," says Jehovah God, "I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches." (Isa. 43:28) Jacob, or Israel, did not seek justification from God, who blots out transgressions for his own sake and then remembers sins no more. So Jehovah God gave the nation of Israel over to the curse of destruction and to international reproaches. In view of such course of that nation, the apostle Paul discussed the question of justification at great length and said concerning Israel: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3) The "righteousness of God" is the only means to everlasting life in the New World.

[4] Let all righteously disposed persons interested in gaining everlasting life take note of one essential truth that the experience of Israel demonstrates. It is this: That no nation nor any human creature can justify self to life eternal by works at trying to keep the law. Try as hard as a person might, in order to develop himself to perfection, he cannot relieve himself of the sin and imperfection that he inherited from mankind's first father, Adam the sinner. He cannot blot out his transgressions and sins nor lift from himself the condemnation of God which descended upon him with his inheritance of sin and imperfection from Adam. The Israelites, with the law of God given to them through Moses, could not do it. Their inability to keep God's law perfectly simply proved them to be covenant-breakers before God, and it made their sinfulness all the more outstanding. The failure of the Israelites under the law covenant proved that there is absolutely none of mankind that is righteous in himself, but that all who gain life through righteousness must do so by the righteousness of God, the righteousness or justification which He provides. Whether the Jews of today get a Jewish State set up in Palestine or not, it does not change this fundamental fact as to their standing with God.

[5] Writing to Jewish Christians who knew the law of Moses, Paul, himself once a Jew, says: "What then? are we better than they? No, in no wise: for 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 under-

1. As the Justifier, what does Jehovah God become to men? and for what causes?
2. With what words to Israel did Jehovah show who is the justifier? and how were his words true of Israel?
3. How were they unsuccessfully trying to justify themselves? and therefore to what did Jehovah give them over?
4. What one essential truth does Israel's experience demonstrate, that we should take note of?
5. At Romans 3:9-18, what did Paul ask the Jewish Christians? and what does his quoting from several of the Psalms prove?

standeth, 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: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." (Rom. 3:9-18) Of course, we can well agree that those words closely fit the condition of all the world. But the apostle Paul quoted those words from several psalms, such as Psalm 14:1-3, Psalm 55:1-3, Psalm 5:9, Psalm 140:3, and Psalm 36:1; and in them the psalmist was not speaking about the Gentile heathen, but about Jews, about Israelites who were under the law covenant with God. Interesting! you say, but what of it? This: The words that the apostle Paul quoted were a condemnation of the law-bound Jews. This proves that the law covenant had not lifted the Jews out from under God's condemnation, and that they are found to be no better than the Gentile heathen.

6 This is not our interpretation of such matters. It is the apostle Paul's inspired conclusion. For, after quoting from the Psalms, he writes down this Scriptural conclusion: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world [meaning Jews as well as Gentiles] may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." —Rom. 3:19, 20.

7 Being guilty before God the same as were the Gentiles, the Jews were for certain not justified before God. They were not able to develop themselves to human perfection by trying to do the deeds of the law covenant. No matter how sincerely they tried, they could not do so, because their inheritance of sin and of mental and physical defects was against them. The law, by specifying the particular forms of sin, made the honest-hearted ones keenly aware of the many ways in which they came short of absolute righteousness and sinned against God. Moreover, the sacrifices which their priesthood offered up year by year only served to remind them they were sinners and needing atonement in order to have continued relationship with God. Besides that, many of the Jews sinned unwittingly against God's law covenant and its commandments and ordinances by following the traditions and precepts which the religious clergy fastened upon the Jews. Such traditions and precepts got around God's law and made it as if it did not exist.—Matt. 15:1-9.

8 Thus, year after year, those Jews remained guilty and unjustified before God. Their animal sacrifices for themselves as individuals or for the whole nation collectively did not really make propitiation for them with God. How could such sacrifices, being lower in value than a perfect man, ever satisfy the justice of God and give the Jews a clean bill with Him? Not all the blood of animal sacrifices offered for 1,500 years could equal in value the life of human perfection which Adam forfeited by sin. That is why, year after year, the Jewish high priest had to go into the Most Holy of the temple at Jerusalem and sprinkle the blood of animal sacrifices there before God's propitiatory or "mercy seat". (Heb. 10:1-4; 9:6, 7; 13:11) However, the time came when those sacrifices needed no more to be offered. Also, seeing that the law covenant was not accomplishing actual justification with His covenant people, Jehovah at that same time set aside the law covenant as having served its temporary usefulness and purpose.

HOW ACHIEVED

9 If, now, self-righteousness, or righteousness by their own deeds, was impossible for the Jews under that law covenant, it was equally impossible for the Gentiles not under God's law. If righteousness and hence justification before God does not arise from ourselves, its only source could be God, and that by his mercy. How, then, did righteousness from God come to humans, since it could not come by giving the righteous Law of Moses with its sacrifices of propitiation? Our question is answered by the apostle Paul, in these words of his argument on justification: "For God has done what the Law, weakened here by the flesh, could not do; by sending his own Son in the guise of sinful flesh, to deal with sin, he condemned sin in the flesh, in order to secure the fulfilment of the Law's requirements in our lives, as we live and move, not by the flesh but by the Spirit." (Rom. 8:3, 4, *Moffatt*) In other words: "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."—*Weymouth's translation.*

10 Christ Jesus, the Son of God, was not thwarted by human frailty. He was not weakened in the flesh

6. In proof that this is not our interpretation, what conclusion did Paul himself write down?

7. Why could the Jews not justify themselves? and how was the knowledge of sin by the law?

8. Why did not their animal sacrifices bring about propitiation for their sins? and what at last happened to those sacrifices?

9. Since not by God's giving the law through Moses, how does righteousness come to human creatures, as explained by Paul at Romans 8:3, 4?

10. Why was Jesus not thwarted like Moses as mediator? and what testifies to Jesus' being just before God?

by sin. He was not like Moses, the mediator of the old law covenant with the Jews. Moses, although he was a man of faith, was an imperfect man and subject to sin. But the inspired testimony concerning Jesus as a man on earth is that he was "holy, harmless, undefiled, separate from sinners". (Heb. 7:26) He did not derive his life from Adam, even though he was born of a virgin female, descended from Adam, because Jesus' life was transferred down from heaven. Hence the death that entered the world by Adam's sin did not pass down through Jesus' human mother upon him, and he was not born a sinner. Hence when the grown-up man Jesus came to John the Baptist, who was baptizing the Jews in water for the remitting of their sins, John objected to baptizing Jesus. But Jesus overruled John's objection, saying: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3:13-15) Jesus as a man was absolutely righteous in the flesh. He was justified before God, and could say to the self-righteous Pharisees who plotted to kill him: "Which of you convinceth me of sin?" (John 8:46) By Jesus' resistance against sin even under persecution and temptation he maintained his justification before God, and thereby God through his Son in the flesh condemned sin in the flesh. "And without controversy great is the mystery of godliness; He who was manifested in the flesh, *justified* in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."—1 Tim. 3:16, *Am. Stan. Ver.*

[11] Jesus, in his righteousness, was the equal of the perfect man Adam in Eden. Jesus, abiding in his justification, could have lived on earth forever, in which case he would have remained a fleshly creature, visible to human eyes. But Jesus did not receive from God the mandate which Adam and Eve received in the garden of Eden; nor did God provide a perfect human bride for Jesus. Jesus' purpose in being put on earth was different. His fleshly presence on our planet was only temporary. God's will concerning him as a man was different from that of the divine mandate given to the perfect Adam. Jesus' primary purpose on earth was to vindicate his Father's name, which name Adam in an Eden of perfection had failed to vindicate because of willfully sinning against Jehovah God's universal sovereignty and its law. This primary purpose of Jesus, therefore, included his being a witness for Jehovah. Said Jesus: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37.

[12] Jesus' secondary purpose in being born into this earth as a perfect human creature was that he might provide a perfect human sacrifice that could pave the way for mankind's justification with God. His sacrifice was not for the purpose of exonerating or lifting the guilt off Adam. No; Adam was a willful wrongdoer against God and disrespected his own human perfection. God's sentence upon Adam is something that cannot be withdrawn. God's law applies against Adam the same as in the case of a willful manslayer who fled to one of the Jewish cities of refuge for mercy through the high priest; which law reads: "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for [an accidental manslayer] that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest." (Num. 35:31, 32) Hence the sacrifice of the perfect man Jesus was offered to provide satisfaction unto divine justice for Adam's offspring, who had been wronged by their father and been helplessly born in sin and imperfection and under condemnation. (Rom. 5:12) Thus Jesus, by the sacrifice of his righteous humanity or justified humanity, provided a way according to the will of God for members of Adam's offspring to gain justification from God.

[13] What Jesus redeemed by the sacrifice of his own perfect human life was not the sinner Adam, but the perfect human life which Adam had willfully forfeited by sin and which he had failed to pass on to his offspring. "Life shall go for life." (Deut. 19:21) And God, in accepting the perfect sacrifice of Christ Jesus, was showing forth his own righteousness. That is, by so doing, God was not setting aside his own sentence against Adam nor by-passing His own perfect, inviolable justice; but he was receiving the sacrifice of Jesus in order to provide a righteous basis for settling the claims of justice against the members of Adam's offspring and for justifying them. That was God's righteous way of providing righteousness for humankind; not for fallen angels, mark you, but for *humankind*, because Jesus' sacrifice was one of justified humanity.

[14] Thus, without doing despite to justice, Jehovah God was showing mercy and loving-kindness toward mankind. While it was his Son that died, it was Jehovah God that provided the sacrifice, in that he willed for Jesus to thus die. Also, he performed the miracle by which Jesus' life could be transferred from heavenly glory to the womb of the Jewish virgin. Note how well this is stated through the inspired apostle. After stating that the Jews did not

11. Why did not Jesus receive the same mandate as Adam and Eve? and what therefore was Jesus' primary purpose in becoming man?

12 What was Jesus' secondary purpose in being born? and why did it not include relieving Adam of his penalty?

13. What, then, did Jesus' sacrifice redeem? and how did it serve for justification?

14. What was Jehovah thus showing to mankind? and why was he the Provider of the sacrifice?

succeed in gaining righteousness from God through the law covenant, Paul says:

15 "But now God's way of uprightness has been disclosed without any reference to law, though the Law and the Prophets bear witness to it. It is God's way of uprightness and comes through having faith in Jesus Christ, and it is for all who have faith, without distinction [between Jew and Gentile]. For all men sin and come short of the glory of God, but by his mercy they are *made upright* for nothing, by the deliverance secured through Christ Jesus. For God showed him publicly dying as a sacrifice of reconciliation to be taken advantage of through faith. This was to vindicate his own justice (for in his forbearance, God passed over men's former sins) —to vindicate his justice at the present time, and show that he is upright himself, and that he *makes* those who have faith in Jesus *upright* also. Then what becomes of our boasting? It is shut out. On what principle? What a man does? No, but whether a man has faith. For we hold that a man is *made upright* by faith; the observance of the Law has nothing to do with it. Does God belong to the Jews alone? Does he not belong to the heathen too? Of course he belongs to the heathen too; there is but one God, and he will *make* the circumcised [Jews] *upright* on the ground of their faith and the uncircumcised [heathen] upright because of theirs." (Rom. 3:21-30, *Goodspeed*) The expression translated "made upright" and "makes upright" (verses 24, 26, 28, 30) in the above translation from the Greek is rendered "justified" and "justifier" in other English translations, such as the *King James* and *American Standard* Versions.

"JUSTIFIED BY FAITH"

16 In the previous issue of *The Watchtower* we suggested that our readers of good-will today ought to understand this subject. They entertain the hope of surviving Armageddon and gaining life on earth in the New World, and they ought to make certain if they are now "justified by faith" or what their justification will mean to them, however it comes to them. In this time of crossing over from the unrighteous old world into the righteous new world it is important for all of us to know the Scriptural facts. The loss of Adam's justification with God meant death and loss of human perfection and of earthly life-rights for him and also for his posterity. Justification "through the redemption [or, deliverance] that is in Christ Jesus" means life and the gaining of human perfection and earthly life-rights. Thus this is a "justification of life", and this is the justification which we are here discussing.—Rom. 5:18.

15 At Romans 3:21-30, how does Paul disclose how justification is accomplished, and for what primary purpose?
16 Why should *Watchtower* readers of today understand this subject of justification?

17 No informed student will dispute the declaration that the members of the "church of God" who are in line for the "kingdom of heaven" are justified now. Paul, writing his first letter to the Corinthians, says at the opening: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness [uprightness], and sanctification, and redemption." (1 Cor. 1:2, 9, 30) Later, at chapter 6, verses 9-11, Paul says to these sanctified, called and redeemed ones: "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: 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." Seeing that unrighteous persons will never inherit God's kingdom, none such could ever be of the "church of God" unless they were first justified.

18 Someone will now object: 'Granting that all the true members of the "church of God" down through the Christian era were justified, how is it that they all died? If they had justification of life, how is it that they were not actually perfect in the flesh, like Jesus Christ their Head and Leader? And why did they not keep on living, seeing that they were free from God's condemnation of death?' The answer is, Because they were justified by having righteousness imputed to them or reckoned or accounted to them.

19 To help us to understand these questions, the apostle Paul draws on the patriarch Abraham for an illustration. The Bible speaks of Abraham as having been justified; and the question arises over him, Did he receive back there the "justification of life"? The Bible replies, No. James 2:21-24 refers to Abraham's works and deeds which were a practical evidence of his faith, and says: "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by

17. Is the "church of God" now justified? and what scripture is submitted on this point?
18. As to the fact of the church's justification, what questions are raised in objection? and what, in brief, is the answer?
19. How was Abraham justified, and what was he therefore called?

works a man is justified, and not by faith only." Why so? "For as the body without the spirit is dead, so faith without works is dead also." (Jas. 2:26) In this quotation from James the word "imputed" is translated from *logidzomai* (Greek), which is also elsewhere translated *reckon, count, account, esteem.* These words have all the same sense, so that it would be equally right to say: 'Abraham believed God, and it was reckoned, counted, or accounted unto him for righteousness, and he was esteemed as righteous.'

[20] The Bible statement that Abraham's faith or believing was put to his account as righteousness occurs much earlier than in connection with his offering up of his son Isaac. (Gen. 22:1-19) When Abraham (or Abram as he was then called) was still childless, being then about 85 years old, Jehovah God brought him forth from his tents out under a starry sky and, referring to the stars, said to Abram: "So shall thy seed be." Even years before that, God had said to Abram, "Unto thy seed will I give this land." We ask, Had Abram by now lost hope of being father to a seed (offspring)? Could he now believe that his seed would become multitudinous like the stars?

[21] As to whether the attitude Abram now struck toward God's promise credited or discredited him in God's eyes, the Bible says: "And he believed in the LORD [Jehovah]; and he counted it to him for righteousness." (Gen. 15:1-6; 12:7) Or, otherwise said: "And he trusted the Lord, who counted it to his credit." (*Amer. Trans.*) This fact the apostle Paul repeatedly harps on in his writings, saying: "What does the Scripture say? 'Abraham had faith in God, and it was credited to him as uprightness.' Now paying a workman is not considered a favor, but an obligation, but a man who has no work to offer, but has faith in him who can make the ungodly upright, has his faith credited to him as uprightness. . . . What we say is, Abraham's faith was credited to him as uprightness. . . . and he was afterward given the mark of circumcision as the stamp of God's acknowledgment of the uprightness based on faith that was his before he was circumcised. . . . He did not incredulously question God's promise, but his faith gave him power and he praised God in the full assurance that God was able to do what he had promised. That was why it was credited to him as uprightness." (Rom. 4:3-5, 9, 11, 20, 21, 22, *Amer. Trans.*) "Just as Abraham had faith in God and it was credited to him as uprightness."—Gal. 3:6, *Amer. Trans.*

[22] The above Scripture quotations provoke a question, and it is this: To what was Abraham justified? In reply some will argue that 'justification is justification'; by which they mean that the term signifies one and the same thing throughout all the Bible, and that therefore Abraham had the same "justification of life" that the "church of God" has had since the days of Christ. In support of such argument they will further say that God credited in advance to Abraham the justification which the Christians get by faith in Christ Jesus. Well, then, according to such an argument, all the men of faith before Christ, all the way back to Abel, had the Christian's justification, and that would then be the meaning of Hebrews 11:7, which says: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." However, the Scriptures do not agree with the argument that Noah and the other faithful men and women of old had the justification which is peculiar to the "church of God". Why not?

THE REASON WHY NOT

[23] The things of faith in which the Christian must believe for "justification of life" are fuller and farther in advance of what Abraham believed. Of course, Abraham had God's promise: "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18); and Abraham believed that such Seed would come. Christ Jesus, who is that Seed of Abraham, confirmed that fact, saying: "Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:56) Abraham believed that there would be a Seed to bless all the nations of the earth. But Abraham could not identify specifically who that Seed would be, whether it would be his son Isaac, or his grandson Jacob, or his great-grandchildren the twelve tribes of natural Israel. Christians, on the contrary, have that Seed definitely identified for them to believe on. It is written to them: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many [seeds]; but as of one, *And to thy seed,* which is Christ."—Gal. 3:16.

[24] Furthermore, Abraham did not appreciate that such Seed would die in vindication of Jehovah's name before the blessing to the nations would come. Abraham, when he was offering up his beloved son Isaac, did not know or realize that he was picturing God in offering up His only begotten Son, Christ Jesus, in death. The Jewish descendants of Abraham did not know or appreciate that fact either; and even when Jesus told his Jewish apostles that he must die and be raised again from the dead, they

20, 21. Under what circumstances did the statement concerning Abraham's justification first occur? and what does Paul say about Abraham's justification?
22. What question does this provoke concerning Abraham? and how do some argue thereon?
23. As to the promised Seed, how is the Christian's faith fuller and more advanced than that of Abraham?
24. What other vital facts did Abraham not have as part of his faith? and when did the faith for justification of life come?

did not then believe him. The apostle Peter rebuked Jesus and said: "Be it far from thee, Lord: this shall not be unto thee." (Matt. 16:21-23) But these vital facts are part of the faith or belief of the justified Christian. It is evident, therefore, that neither Abraham nor his Jewish descendants under the law covenant had such articles of faith. The faith that resulted in the "justification of life" came with Christ Jesus. In support of this, Paul speaks to the Jewish Christians who were once under the law covenant and says: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by FAITH IN CHRIST JESUS."—Gal. 3:23-26.

[25] Hence "justification of life" by faith was almost two thousand years later than Abraham's day, and it came only through the actual arrival of the promised Seed of Abraham, Christ Jesus. In harmony with this we must conclude that to Abraham, even with all his faith, no "justification of life" could be given in advance of or in anticipation of the bringing forth of this Seed. That was not God's arrangement for Abraham; and God does not run ahead of himself, when his purposes are fixed. How do we know that Abraham's justification by works of faith, or his imputed righteousness, was not the "justification of life" that is reckoned or credited to the Christian "church of God"? Because if it had been such, then Abraham would not have died and been buried with his fathers. He would have been given human perfection as an earthly son of God, such as Adam had in Eden; and Abraham's continual faithfulness to God would not have allowed for his dying at 175 years of age.

[26] But supposing that Abraham had been thus justified, and supposing that his descendants, the Jewish twelve tribes, had inherited Abraham's justification, what then? Would God then put the Jews under the law covenant through Moses? Why should God then put those chosen descendants of faithful Abraham, Isaac, and Jacob under the law covenant in order to demonstrate that "by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin"? Certainly God would not have done so, if Abraham's justification has been a "justification of life" bestowed in anticipation of the death of Abraham's Seed Christ Jesus. Remember that Joshua, the successor of Moses, was under the law covenant which Moses mediated; and so were the high priest Aaron, the architect Bezaleel, the prophet Samuel, the judges Barak and Gideon, the shepherd-king David, and the prophet Isaiah, all of whom were used as types or prefigurements of Christ Jesus. And yet "justification of life" was not advanced to them on that account before Christ Jesus had actually died.

[27] Furthermore, if "justification of life" had been advanced to Abraham in anticipation of Christ's death, and if it had been the same justification as that bestowed upon the church of God, why, then, was not Abraham a member of the church of God? Moreover, seeing that Abraham was faithful unto death, why does not his resurrection from the dead usher him into heaven, into the church's glorious reward in the "kingdom of heaven"? But the Scriptures exclude Abraham from heaven; and Jesus declared that the least in the kingdom of heaven should be greater than Abraham and his descendant John the Baptist. (Matt. 11:11) All the actual proof is, therefore, that Abraham did not have "justification of life" reckoned to him because of his faith. Let persons of good-will who some day expect to see Abraham on earth mark that fact well.

[28] Hence we must conclude with the Scriptures that what Abraham's faith resulted in was justification to friendship with God. His justification opened up to him the privilege to serve as a type of Jehovah God and to have God's promises made to him and to be the earthly forefather of Him who should become the Seed, Christ Jesus. "And so the Scripture came true that says, 'Abraham had faith in God, and it was credited to him as uprightness, and he was called God's friend.'" (Jas. 2:23, *Goodspeed*) The faithful Abraham is called God's "friend" at Isaiah 41:8 and 2 Chronicles 20:7.

IMPUTATION, RECKONING, CREDIT

[29] The special point to note in this connection is this: That righteousness or uprightness was imputed, reckoned, accounted or credited to Abraham by reason of his faith in God and His word. That is, Abraham was not actually made righteous in the flesh, for his body continued imperfect as before and also the death which descended from the sinner Adam finally overtook Abraham. But during his life his justification by faith gave him a privileged standing with God, a righteous standing, so that he could enjoy the privileges of a friend of God. Now what was possible for God to do with or toward Abraham was also possible for him to do toward others. What?

25. What, then, do we conclude as to Abraham's justification? and how does Abraham's death back up that conclusion?
26 If Abraham's justification had been that of life, why would Jehovah have dealt differently with the Israelites?
27. What other consequences following upon "justification of life" show that Abraham did not have the same justification as that of the Christian church?
28. Hence, to what must we conclude that Abraham was justified?
29. What is the special point that should be noted in this connection? and hence in what way was Abraham's justification typical?

Justify them by faith; reckon, impute, account or credit righteousness to others on the basis of their faith. Abraham's justification was that type of justification and hence may be said to be typical. That is, it was of the kind of justification that God would follow toward others in the future. Such is the argument upon which the apostle Paul dwells in chapter four of Romans, verses 20-25, saying:

[30] "[Abraham] did not incredulously question God's promise, but his faith gave him power and he praised God in the full assurance that God was able to do what he had promised. That was why it was credited to him as uprightness. It was not on his account alone that these words, 'it was credited to him,' were written, but also on ours, for it is to be credited also to us who have faith in him who raised from the dead our Lord Jesus, who was given up to death to make up for our offenses, and raised to life to make us upright." (*Goodspeed*) That is to say: "Who was delivered for our offences, and was raised again for our justification."—*Authorized Version.*

[31] The ones to whom the apostle is thus writing are not "all men" or "the mass of mankind", but are the "church of God". His introductory words show this: "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ." (Rom. 1:7) Upon such ones in his favor God bestows the imputation of righteousness due to their faith. Such imputation of righteousness brings them peace with him and results in a justification which could not be had prior to Christ's being raised from the dead. Therefore Paul, when he preached at Antioch in Pisidia, said to the Jews concerning Jesus: "He, whom God raised again, saw no corruption. 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 13:37-39) This is a justification to which Abraham could not attain away back there, because the necessary conditions had not then been provided. Hence, the likeness between God's treatment of Abraham and his treatment of the Christian church is not as to the degree of justification, but is as to the imputation of righteousness. The likeness is as to the use of imputation, of reckoning, accounting, or crediting. The justification which the church of God enjoys, however, ushers them into privileges of greater degree than those enjoyed by Abraham back there.

[32] Turning our minds again to that question raised in paragraph 18, namely: Why, if it now has "justification of life", does not the church of God on earth have actual perfection in the flesh, as Adam had it? The matter of imputation or crediting explains it. Actual righteousness or perfection in the flesh is not literally given to them, but it is imputed, reckoned, accounted or credited to them. And by reason of this righteousness which is credited to their account they have justification with God. Prior thereto, due to their birth in sin, they were under condemnation before God. Sin and imperfection were charged to their account and stood against them. But now God's mercy made a righteous way whereby this bad account, this debit, could be canceled, and they could have a clean bill with him and something to their credit.

[33] This may be illustrated by Paul's treatment of Onesimus, a slave who ran away from his master Philemon and met up with Paul and became a Christian. Writing to Philemon, Paul asked of him this favor concerning Onesimus: "If he hath wronged thee, or oweth thee ought, put that on mine account." That is to say: "If he has caused you any loss or owes you anything, charge it to my account." (Philem. 18; *Goodspeed*) Paul adjusted Onesimus' account with his debtee, Philemon; and thus Paul justified Onesimus with Philemon, but without actually giving any literal money to Onesimus. Paul could make such an arrangement, because what service he had rendered to Philemon was more than money could buy, worth far more than what financial damages Onesimus had caused his master Philemon.

[34] So Jehovah God credits to the members of the church of God what Adam had, or the equivalent of what Adam had, in the garden of Eden before his sin, to wit, righteousness and human perfection, with human life-rights in Paradise, including human sonship of God. Of the perfect Adam it is written: "Adam, which was the son of God." (Luke 3:38) Do you ask, How can God justly extend such credit to the church, and why does he? It is because he raised Jesus from the dead; and Jesus ascended to heaven and appeared in God's presence. Concerning this it is written, at Hebrews 9:24-26: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with the blood of others; for then must he 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."

30. With what words does Paul dwell on this point at Romans 4:20-25?
31. To whom did Paul address those words? and in what way is there a likeness between God's dealing with them and dealing with Abraham?
32. Why, then, does the church of God, if justified, not have actual perfection in the flesh?
33. How may this be illustrated by Paul's dealing with Onesimus and Philemon?
34. What does God credit to members of the church? and how can he justly do so?

[35] Christ Jesus having laid down his perfect human life and its privileges in death and then being resurrected as a spirit person, he could present the value of his human sacrifice in God's holy presence to be used there to the account of God's debtors. Men of the world may say, Who could put any stock in that arrangement? Who could believe all that? Well, we reply, that is where the element of faith comes in, and that is where the believers benefit. Of course, the angels would not draw on that credit account. It was not presented to God on their behalf; and the holy angels do not need it. Moreover, they would not want human perfection and its life-rights in Eden credited to them, because perfect man is 'made a little lower than the angels'. (Ps. 8:5) It is men in debt to God through birth in sin that need to draw on such an account.

[36] Now, then, how do those who become members of the "church of God" draw on this merciful provision made for them? On what grounds will Jehovah God absolve them from the sin and imperfection to which they are subject by inheritance at birth? How will God credit to them the value of the perfect man and his sonly privileges in Eden? It is because of their faith. If they did not believe in God and his provision through Christ, they would not apply to him for this benefit. They must have faith in order to do so; and that is God's requirement of them. Hence their justification is one by faith; and it results from having righteousness in its perfection imputed, reckoned, accounted or credited to them with God.

[37] What a gracious, merciful arrangement! Yes; and that is why the members of God's church are reminded that they are "justified by his grace". (Tit. 3:7) Without his grace or favor their being made right with God would not have been possible. It is free of cost to them, inasmuch as their faith in God does not enrich him in any way or pay in anything to him. The words of Elihu to patient Job are very fitting to them: "If thou be righteous, what givest thou him? or what receiveth he of thine hand?" (Job 35:7) "Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11:35, 36) For such reason, and also for the reason that the justification is accomplished through our being delivered from sinful debt by Jesus' presentation of his sacrifice to God, it is said to the Christian church: "Being justified freely by his favor, through that redemption which is by Christ Jesus; whom God has set forth to be a mercy-seat, by his own blood, through the faith; for an exhibition of his righteousness in passing by the sins formerly committed, during the forbearance of God."—Rom. 3:24, 25. *The Emphatic Diaglott.*

[38] Thus it was possible for the apostle Paul to say, as quoted above (paragraph 17), that some of the Christian church had been fornicators, idolaters, adulterers, thieves, covetous, drunkards, revilers, extortioners, etc., but now they were washed, sanctified, and "justified in the name of the Lord Jesus, and by the spirit of our God". (1 Cor. 6:9-11) "In the name of the Lord Jesus" means by the power and office of Redeemer which the Lord Jesus occupies. In that name the Christians believing in him had their sinful estate canceled out from the sight of God; and then their justification by faith put them on the same footing as Adam, the perfect son of God in Eden. Because of this, they had died to sin; and therefore they should no longer willingly indulge in any sin, nor do so for the perverted pleasure that the imperfect flesh has in sinning. They should no longer be the servants of sin. "How shall we, that are dead to sin, live any longer therein? For he that is dead is freed [justified] from sin." (Rom. 6:2, 7; *margin*) "For he who died has been justified from sin."—*The Emphatic Diaglott; Rotherham.*

[39] Therefore, if the Christian tries to live consistently with his justification, he will try not to yield himself to sin. Not that he can henceforth live perfectly in the flesh, because that he cannot do, he being still in the imperfect flesh; but that he has no pleasure in or sympathy with sin. When the Christian commits sin due to the inherited condition of his flesh, then he still has available for his benefit the basis for his justification with God, namely, the blood of Jesus Christ. He still may exercise faith in that sacrificed life of Jesus and its benefits. So doing, he obtains from God forgiveness of his sins, and maintains a clean, righteous standing with God. The Scripture proof for this is at 1 John 1:9, 10; 2:1, 2: "If we acknowledge our sins, he is upright and can be depended on to forgive our sins and cleanse us from everything wrong. If we say, 'We have not sinned,' we are making him a liar, and his message is not in our hearts. My dear children, I am writing you this so that you may not sin; yet if anyone does sin, we have in Jesus Christ one who is upright and will intercede for us with the Father. He is himself an atoning sacrifice for our sins, and not only for ours but also for the whole world." —*Goodspeed.*

35. Who benefits from this arrangement? and how?
36 How do members of the church draw on this provision? and hence what kind of justification is theirs called?
37. Why are they said to be "justified by his grace"?
38. In what name, and how thereby, were they justified? and what is their relation henceforth to sin?
39. Can the justified Christian live perfectly in the flesh? and of what can he avail himself as needed?

WHY ON IMPUTATION?

[40] Having had the foregoing explanation of how righteousness is imputed or credited to the church of God, some minds may still be troubled with the proper question, namely, Why is righteousness given to the church of God now on imputation? What is the sense of such an arrangement, the real objective of it? Why give them the "justification of life" on an *imputation* basis? Upon our examination of the Scriptures the answer appears.

[41] You will notice that the apostle's argument on justification, as it applies to the church of God, occurs in conjunction with such things as sanctification, glory of God, heirs of God, kingdom of God, etc. For example, Titus 3:7 reads: "That being *justified* by his grace, we should be made heirs [of God] according to the hope of eternal life." Also 1 Corinthians 6:10, 11, 19, 20: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: 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. What? know ye not that your body is the temple of the holy [spirit] which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body." Also Galatians 3:24, 26, 27, 29: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be *justified* by faith. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Also Romans 5:1, 2: "Therefore being *justified* by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

[42] Justification occurring in connection with such other things as apply to Christians, this fact shows that justification by faith is not an end in itself. It is a steppingstone to something else. Otherwise, the justification of the Christian church would stop at making them actually perfect and righteous in the flesh with the expectancy that they would live on earth forever in a terrestrial paradise or garden of Eden. But that is not the destiny for which God is dealing with the church, which is the "body of Christ". God has called Christians who are of the body of Christ unto a heavenly calling, to be joined with Christ Jesus in the kingdom of heaven. To them the apostle Paul writes: "That ye would walk worthy of God, who hath called you unto his kingdom and glory."—1 Thess. 2:12.

[43] And so, in spite of their justification by faith, Jehovah God has not restated the divine mandate to such Christians, namely, to "multiply and fill the earth". (Gen. 1:28, *Roth.*) God did not restate such divine mandate to their Head, the perfect "man Christ Jesus". That indicated that, in justifying them, he had no earthly, fleshly destiny in store for them. Bear in mind, also, that the apostle declares: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15:50) Now justification by faith such as the church has at present applies to the flesh, their human bodies; and so even if one had justification as to the flesh, even with righteousness according to the flesh imputed to one, such one on earth could not get to heaven on that basis alone, for flesh and blood cannot inherit God's kingdom. The perfect man Adam, a creature of flesh and blood, was not made for heaven. The perfect man Jesus, therefore, before he returned to heaven, laid down his human life and gave his perfect flesh as bread for the life of the world, and was raised from the dead a spirit creature. He left an example for his footstep followers. And hence those who are members of his body may not forever remain living as creatures of flesh and blood, but must likewise die faithful. Rather than remain forever on the earth, they must for ever forsake the things of the flesh, that is, this earthly human existence. They must be presented in sacrifice to God for a vindication of His name, as their Leader Christ Jesus was.

[44] Before ever such followers of Christ could be presented in acceptable sacrifice to God, they must necessarily be first justified by God's mercy through Christ Jesus. Otherwise, their natural condition, with inborn sin and imperfection and under God's just condemnation, would bar them from his accepting them as a pleasing sacrifice. From this standpoint the all-essential need of justification becomes clear, if they are to inherit the heavenly kingdom. This justification comes to them by faith. This faith or belief in God and in his provision through Christ they must show or prove by making a full consecration of themselves to God through Christ. They must trust that they will be receivable through Christ Jesus, or "accepted in the Beloved". (Eph. 1:6) Thus they 'deny themselves'. (Matt. 16:24) In order that his High Priest, Christ Jesus, may present these believers as an acceptable sacrifice, Jehovah God justifies the consecrated believers and imputes

40. On what feature of justification is question now properly raised?
41. In connection with what other things does Paul's discussion as to the church's justification occur, as shown by Scripture texts?
42. What does that fact show? and what would be the case otherwise?
43. What facts further show that the church's destiny is not earthly and that justification is only a steppingstone to something else?
44. (a) In connection with such sacrifice how does the need of justification become clear? (b) How do the believers prove their faith, and how does God deal with those accepted for sacrifice?

to them perfect righteousness. Then, accepting these as sacrificed through Christ, Jehovah God begets them by his life-giving spirit to a new life, hence to a new destiny, the heavenly destiny in the Kingdom with Christ Jesus. And by his spirit God sanctifies them to his service as his witnesses and servants.—1 Pet. 1:2-4; John 3:3, 5; Rom. 8:16-18.

45 Now we can see the economical dealing of Jehovah God in giving justification by faith to those of the "church of God" and doing so by the imputation of righteousness. Foreknowing that these Christians are to be sacrificed after they have made their consecration to him, Jehovah does not give them actual perfection in the flesh. He imputes or credits it to them because of their faith and obedience and by virtue of the value of Jesus' perfect human sacrifice. Thus these can be sacrificed as human sons, foregoing for ever their right to everlasting perfect human life on earth. Thus, too, Jehovah can now beget them by his spirit of life and set before them the hope of life immortal in the heavenly kingdom of his dear Son. He does not have to wait until the end of the thousand-year reign of his dear Son in order to have perfect human sons who would be in condition to go through this sacrificial process. The imputation or crediting of righteousness through faith in Christ Jesus provides for him the just way to accomplish all this now during the reign of sin and death of humankind.

46 All the foregoing facts open our eyes to see the distinction between the justification of the members of the "church of God" and the justification which comes to "men of good will" in the glorious world to come. Concerning which, please, see leading articles in our issue of August 15, which conclude this series of discussions.

45. How, then, is such dealing of God with his church seen to be economical?

46 What are our eyes now opened to see, and where shall we look for discussion of it?

CONCENTRATION CAMPS FAIL RELIGION'S PURPOSE

RELIGION'S purpose always is to close the mouths of God's witnesses. She has ever sought to silence Kingdom testimony And to gain her end she has always made alliances with the political powers of this world. Outstanding in her career of 'soiling her skirts with the blood of the souls of the poor innocents' was the foul murder of Christ Jesus, "the faithful and true witness." (Jer. 2:34; Rev. 3:14) That she engineered through Roman political tools. She has not changed. Ravenous, leopard-like religion is still spotted and spattered with the blood of Christians. (Jer. 13:23; Rev. 17:6) During this twentieth century religion's venom against Jehovah's witnesses has found its freest outlet in the late German Third Reich. The political tool has been the never-excommunicated Catholic, Adolf Hitler. The religious power wielding this latest "Church sword" has been the Roman Catholic Hierarchy.

Let the Catholic chorus of denials of this be quashed by just one historical fact. During Hitler's heyday a Catholic priest of Berlin gloated: "There is now one country on earth where the so-called 'Earnest Bible Students' [Jehovah's witnesses] are forbidden. That is Germany! The dissolution of the sect which, at that time, had found a strong foothold in Germany, did not come to pass under Bruning [chancellor before Hitler], although the Catholic Church in Bruning's time urged to have this done. . . . When Adolf Hitler had come to power and the German episcopate repeated their request, Hitler said: 'These so-called "Earnest Bible Students" are trouble-makers; they disturb the harmonious life amongst the Germans; I consider them quacks; I do not tolerate that the German Catholics be besmirched in such a manner by this American "Judge" Rutherford; I dissolve the "Earnest Bible Students" in Germany; their property I dedicate to the people's welfare; I will have all their literature confiscated.' Bravo!"—*The German Way*, May 29, 1938.

With deadly efficiency papal religion and her "crusading sword" and concordat partner collaborated. The conspirators soaked the soil of Europe with the blood of millions. The Nazi hordes crusaded eastward even to the banks of the Volga, and blitzed their way westward to the Channel coast. From the frozen north parts of Scandinavia to the burning sands of Africa the goose-stepping legions tramped in triumph, aided always by an efficient religious fifth column. As the years from 1933 on to the middle of World War II rolled by the vaunted invincibility of Nazidom suffered no setbacks; that is, no setbacks but one, and that on the home front. The pompous words of the Nazi fuehrer, "I dissolve the 'Earnest Bible Students' in Germany," returned unto him void. They were more easily said than fulfilled. Jehovah's witnesses in Germany did not "dissolve".

How like the mortified Haman must Hitler have felt! Haman, you recall, was that cursed Amalekite who was advanced politically above all the princes of Persia. He was next to the king himself. By government command the subjects of the empire reverenced and bowed before him. But Jehovah's witness Mordecai refused to 'Heil Haman!' As a result he and all the Jews, God's witnesses at that time, were declared to be seditious and the decree went forth that they should be dissolved. But Haman's decree likewise returned unto him void, unfulfilled; and in contemplating his promotions and victories he once wailed. "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Shortly thereafter Haman and his political party were destroyed; whereas Jehovah's witnesses of that time remained victorious upon the field to sing God's praises.—Esther 3:1-13; 5:13; 7:10; 9:5, 17-22.

In Germany the Nazi-Vatican forces fought bitterly to liquidate Jehovah's witnesses. They turned back the hands of time some five centuries to resurrect from the dark Middle Ages their favorite weapon—the Inquisition. This time it burst into full bloom in the form of the Nazi concentration camp But the weapon failed religion; it did not prosper. It did not close the mouths of God's witnesses: they continued to talk the Kingdom. It did not silence Kingdom proclamations: they spread abroad in the land. It did not break the integrity of Jehovah's people: they fought on in faithfulness. Religion's purpose, which is Satan's purpose, was turned back, voided by the unbreakable integrity of Kingdom witnesses. Indeed, why should the concentration camp prevail over them? Had not their Almighty Jehovah foretold, "No weapon that is formed against thee shall prosper"?—Isa. 54:17; Jer. 1:19.

The lifting of the veil over Hitler's fortress Europe discloses many modern "Jobs". Job of long millenniums past answered the Devil's challenge to Jehovah's honor; thousands of similar answers now arise with increasing volume from all corners of Europe. (Job 1:8-12; 2:1-10) Consider with sobriety the searching tests of integrity endured by Jehovah's witnesses in the Nazi concentration camps, note the fortitude with which they met them all, and see whether you do not agree that Fascist religionists failed utterly to break them. See how their attitude matches Job's: "Till I die I will not remove mine integrity from me." —Job 27:5.

Shortly after Catholic Hitler came into power the work of Jehovah's witnesses was banned. Undaunted by legal decree, the witnesses gave the apostolic reply: "We must obey God rather than men." (Acts 5:29, *Am. Stan. Ver.*) The Devil's reply to this was the concentration camp. Jehovah's witnesses were herded into these torture holes by the thousands. They were held isolated in special barracks. They were forbidden to speak with the other inmates, and any other prisoner talking to the Bible Students drew twenty-five lashes and solitary confinement. How the religious tormentors feared the spread of the Kingdom witness! The Bible Students were given the hardest jobs and made to work the longest hours; they were vilely abused; they were cruelly flogged and put through rigorous punitive exercises; their persecutors even sank to the sub-bestial level of making them consume their own bodily wastes at times. Since this world has now for selfish reasons chosen to see and denounce the base treatment meted out in the Nazi concentration camps, a detailed review of these repugnant things will not be necessary here. Just remember that the atrocities recently publicized have been inflicted on Jehovah's witnesses in Germany for more than ten long years.

Since V-E day the following report has filtered through from twenty-eight Bible Students in the Belsen concentration camp, dated May 19, 1945: "Of 31 brothers and 52 sisters, only 3 brothers and 25 sisters are still alive (within two months). We have full gratitude and praise towards our heavenly Father for all the grace and goodness with which he has, in this fearful camp until today, so wonderfully led, guided and fed us. Since the British camp commander has taken over it is for us a time of joy and recovery after 8 to 10 years of the most difficult, most brutal and most cruel treatment at the hands of the Gestapo and S.S. Here in Bergen-Belsen the following nationalities are represented by Jehovah's witnesses: Russian, Polish, Hungarian, Austrian, Hollandish, German, and Slovakian."

In April, 1945, a party of journalists from neutral countries visited Buchenwald concentration camp. Their reports, widely publicized in the public press of European countries and broadcast over B.B.C. and American Services over European programs, were most horrifying when dealing with Jehovah's witnesses. Concerning them the well-known Swedish journalist and B.B.C. broadcaster, Bjorn Hallstrom, speaking over the B.B.C. European service on Sunday, May 6, 1945, said, in part:

"Amongst the prisoners who had been locked up in Buchenwald ever since the camp had been in existence—that means eight whole years—there are about 300 men who had been brought there because of the Christian faith. Most of the Christian prisoners are Bible Students. The hardest work was imposed on these Christian prisoners They had to work in the quarry most of the time, and from there they were forced to pull up fully loaded wagons at the double, all the time being ill-treated with cudgels by the S.S , under whose severest guard they were kept.

"Every three months the Christian prisoners were given a form to sign. It was a declaration that the prisoner in question would desist from his 'false doctrine'. To sign this meant immediate liberty. But never did it happen that these Christians signed such a declaration. For Hitler it seemed to mean very much to get the signatures of the Christians. Every day some of the prisoners were called out and beaten with all kinds of instruments to enforce their signature.

"Today the Nazis claim that the famine in the camp was caused by transport difficulties and lack of provisions, but before the outbreak of war, when actually no lack of food existed, the Nazis had started a systematic starvation of the Christian prisoners. Most of them look skeletons now. But a Bible Student minister told me, 'Already in 1939 we were shadows. When we marched to the quarry we ate the green from off the trees and bushes.'"

This journalist was later interviewed at the Society's Branch office in London. He enlarged upon matters to those in charge there. Bible Students were forbidden rights other prisoners had, such as letter-writing and purchasing extra food. For this latter reason they ate the greenery off bushes and trees. The youngest witness in Buchenwald was 17; the oldest, 70. The witnesses refused to give the Nazi salute, and would not perform work producing armaments or ammunition or any other materials used in killing. Strict neutrality, even under threat of being shot, was their watchword. Most of the prisoners that did work in the armament factory were killed in a bombing raid. It was revealed that with the Bible Students in Buchenwald were two or more men who had been S.S. guards in the camp, but who had renounced their Nazi oath and declared their belief in Jehovah. They were forthwith imprisoned with the witnesses.

And here is an interesting fact this noted journalist revealed in the interview: Of the Christian prisoners, 450 were Jehovah's witnesses and 50 were representatives of such sects as Adventist, Salvation Army, etc. In view of the Hierarchy propaganda about their supposed opposition to Hitler and their sufferings at his hands, is it not most strange that this cult of millions was not represented in the camp? Yet one of the smallest groups generally classed "religious" was the one so overwhelmingly represented in the concentration camps of Germany! Europe now knows the truth of the Nazi-Vatican collaboration; America still gullibly gobbles up the Hierarchy propaganda dished out by a toadying, servile press.

Having heard of the Nazi treatment of Jehovah's witnesses, a Protestant minister said in 1938, when seven years of blackest persecution still stretched ahead: "These unknown witnesses of Jehovah as Christian martyrs are maintaining unshakable opposition against coercion of conscience and heathen idolatry, and this after five years of terror in Germany. The fact that about 6,000 of these Christians are withstanding courageously the Nazi terror concentration camps, etc., is worthy to be noted by everyone who stands for liberty in matters of faith and conscience. They suffer and bleed because as Jehovah's witnesses they refuse the worship of Hitler. All in all, these peculiar Christians are accounted worthy to suffer for His name's sake and numbly they have proved that they really know how to maintain their high title: 'Jehovah's witnesses.' He who permits these documents [of persecution] to speak to him in all sincerity will see the maligned Earnest Bible Students in a new light. He will not again judge them quickly in his own self-righteousness, but he will desire that his own church might have a spark of their simple faith as overcomers."

"FAITHFUL UNTO DEATH"

Some of the foregoing statements, and many others at hand, show that the Catholic dictator and modern inquisitor very much desired the signatures of Jehovah's witnesses to declarations renouncing their belief in Jehovah and the Bible truths The Hierarchy, in all its inquisitions, has set great store by this practice of grinding out confessions and renunciations from "heretics" in its torture holes. These statements seem to indicate such renouncements were the only way of escape from concentration camps for Jehovah's witnesses. But there was one other way of release. Read it from the hand of three who found it.

From an eighteen-year-old witness (September, 1942):

"Dear parents and brethren,

"When you receive this letter I shall have left this world. I am quite composed. Tomorrow morning early, at precisely five minutes past five, my life will be ended. Do not sorrow. I die as a criminal, even though I am only doing that which is right, in that I obey Jehovah. 'He who humbles himself shall be exalted'

"On Saturday I came away from Berlin. There the Catholic priest paid me another visit. He mentioned among other things that we would see each other again in heavenly glory with God. I replied, 'Oh, no!' By means of persuasion they still hope to convert me, but I have made my decision. Dear mother, I know it will be especially hard for you. Be strong and remain faithful to the Lord. We know that we shall see each other again in everlasting peace and joy.

"Dear parents, I must now close and say farewell, and thank you for all your goodness to me. May the Lord give you much peace. The Lord be praised to eternity. Amen!"

Another last-letter from a young man:

"My dear ones,

"It is now 9 o'clock of the day of my trial, but I must wait till 11:30. I am writing these lines in a solitary cell of the state military court. I have such peace, which is really hardly believable; but I have also committed all to the Lord, and so I can calmly wait for this hour and to the constant fetters. They

told you that I shall not be chained. Lies! Day and night: only to dress and undress and for cell cleaning is one unchained, and the latter one must also do with the shackles on as the time allowed is much too short. But let us leave that. Four weeks later the ratification of the verdict will come, and then off to Brandenburg, where the death sentence will be executed within about two weeks. [At Brandenburg the witnesses were not shot or hanged, but beheaded.] During these two weeks, so I have heard, one is also chained on the feet.

"12:35. It is all over now. In view of the fact that I maintained my objection, the death sentence was decreed. I listened, and then after I had spoken the words 'Be thou faithful unto death' and a few other words of our Lord, it was all over. But never mind that now. I have such peace, such tranquillity, that you can't possibly imagine. When in a few short hours I return to the loneliness and the fetters, I can only thank and again thank and beseech the Lord: 'Take me soon into thy glory and give all my loved ones of thy peace and thy understanding. Yea, to all those who call upon thy name. May thy Kingdom come to thine honor and to our lasting reunion.'

"My dearest ones, fulfill this my wish: be faithful and strong, that we may soon see each other again forever. For, see now! I still have it in my power to turn back, for there is a second and last hearing yet to come. But not a spark can kindle this thought to life, for the Lord has truly done great things for me. In answer to my prayer I have been able to experience his grace to the depths. This peace, this joy which came over me already in the courtroom, which the world can never understand, suffused and overwhelmed me as I re-entered my cell; for there lay your letter, from which flows so much confidence, understanding and care for my well-being. Do not weep. Just think, it was I who was once afraid, who worried about his earthly life, who once shed tears. It was really me, who, but a few hours ago, was sentenced to death. My painful wrists are witnesses, for to write in fetters and at the same time to hold the paper is not so easy. The struggle is now over, and the Devil will try another method; but that won't be successful either, not even if I am day and night in chains.

"But I will not boast here in my sufferings; be it far from me, for if God's hand were not over us we would fall into despair. But I only want to tell you, and all those who call upon the Lord, that the Lord gives peace, strength and joy when we trust him absolutely. All this have I been privileged to experience. I only regret that I cannot be free and stay with you all for a little while, that I might tell it more emphatically. But what I write here with flayed wrists on which the chains are clasped, in a house of abject inhumanity, must replace this. THESE LINES SHOULD, HOWEVER, CAUSE THOSE WHO LIVE THEIR LIVES IN A STATE OF INDIFFERENT SLUMBER TO AWAKEN AND BESTIR.

"When the news reaches you that my life has been extinguished may these lines, although I regret so clumsily expressed in comparison to my feelings, always remain with you as a reminder that you may never sorrow or despair, with your eyes joyfully turned toward our Redeemer and his Kingdom. This is the best that I can give you, and all beloved brethren today, the last Sunday before my execution (beheading), on which day I am unfettered.

Your B——"

Lastly, a partial quotation of a letter from husband to wife:

"Dear Hildegard,

"When I lie on my bed alone in my cell, pictures of the past and of the future float before my mind. I must endure until my hour be come. I will not look back, so that I cannot see anything that would draw me from my resolve. 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God,' said the Lord. And you too, my dear Hilde, look not behind, but think of Lot's wife.

"My dear Hildegard, up to this hour I have never had to regret that I married you. We have spent many a happy hour together. Well that our God permitted that we should be united; so let us not murmur and complain that we shall be separated in the flesh for a little while.

"Do you know, Hildegard, what causes one to stand or to fall? It is the spirit, the thoughts. As fire it can illuminate the weary body. When the spirit suffers, the body suffers too; when the spirit rejoices, the body seems also to share in this joy. Do you know that to own Jehovah is worth more than all the treasures of the world? For one who has found him has found life; and all who hate him love death. Yes, he can claim the life, because this also belongs to him, even the life of those who do not believe on him. My life, however, be consecrated to him even unto death, for after the completion of the covenant by sacrifice the resurrection will follow. I shall fight for the honor of Jehovah and the glory of his name. And I feel the fire burning within me, to consume me. Moved by his spirit I shall cover his name with ineffaceable glory. Love—its intensity is as the burning fire, a flame of Jah. I will fight for him with the courage and boldness of a roaring lion. Yes, I shall fall as the oak in the storm. Sometimes I experience an overwhelming happiness, a tremendous joy in my breast, knowing that my deliverance is near. We must cease to hang onto life, for only then can the inward peace fill us to the full. The hour has come when the Almighty calls his people to himself, and WHAT CAN BE MORE GLORIOUS THAN TO LIVE AND TO DIE FOR HIS NAME'S SAKE?

"DO NOT ALLOW YOURSELF TO BE LULLED TO SLEEP THROUGH THE CARES OF THIS LIFE. Cast all your cares upon Him. And do not become swallowed up in sorrow. Let joy be your strength, and may an abundance of peace be within you. He will help you to overcome all—He, the friend of the widows and orphans. My dear Hilde and children, I have received both your letters. The enclosed photos are very pretty. Ingried, however, seems to be so tiny.

"Last Tuesday I came before the doctor. He asked me whether I wanted to hold to my decision. I said 'Yes'. Tomorrow, Friday, my case will come on. I shall therefore give this letter up only the day after tomorrow, so that I can tell you the verdict. It will come as I am expecting. I look into the future calm and composed. I believe I have the struggle behind me. Only for you and the children I am sometimes concerned.

"21st August, Friday. My hear Hilde, today I have been sentenced to death. I beseech you to remain steadfast, and to believe that we shall meet again. I shall be glad when it is all over. Do not excite the little one; it would not be good for him, even if he could comprehend it all. How I miss my Bible! I must rack my memory— 'How am I straitened [sometimes] till it be accomplished.'

"My dear Hilde, short was our happiness; the Almighty permitted it. We do not want to murmur and to complain, but to think that we have not given our lives to ourselves. We must be grateful to have had even a short span of life, while the lower forms of life are not even conscious that they live. I am a little absent-minded, as you can see from my writing. Dear Hilde, I embrace you and my dear children, and consider myself happy to possess you and I want to keep you for ever. Even death itself will not be able to cut this band asunder which unites us. I close now and think of you all in spirit. Heartfelt greetings to all, my parents, your parents; and may my love embrace and encompass you and the children for ever and ever.

"Thinking constantly of you,

Papa"

Touching beyond words are those letters. They fairly breathe the strength and courage born only of Jehovah's holy spirit. But those are only three. Multiply them many hundredfold, if you can comprehend it, and you will begin to have some conception of what has occurred in German concentration camps. In the interview with the Swedish journalist previously mentioned the estimate was given that 1,500 integrity-keepers sealed their testimony with their lifeblood. "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake"; "beloved, think it not strange concerning the fiery trial which is to try you, ... rejoice, inasmuch as ye are partakers of Christ's sufferings"; "in the world ye shall have tribulation: but be of good cheer; I have overcome the world"; "in all these things we are more than conquerors"; "he that shall endure unto the end, the same shall be saved"; "be thou faithful unto death"; "beheaded for the witness of Jesus"; all these and oh so many other inspired words leap the gap of nineteen centuries to fit perfectly into the unselfishly spent lives of these present-day integrity-maintainers! And with God's servants as they are buffeted and bounced along the turbulent stream

of trials and tribulations, how strong and sure flows the sustaining current of "the peace of God, which passeth all understanding"!

"NEITHER MALE NOR FEMALE"

But let us move on swiftly in this stirring drama of integrity. "There is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28) This held true in Germany and the occupied countries, so far as persecution was concerned. Both 'male and female' came off "more than conquerors", and left religion vanquished on the battlefield. Two letters are at hand from sisters written at the time of their incarceration in a Nazi concentration camp. They were tried and tested, and triumphed. Their work was of "the hardest drudgery: shoveling sand, carrying stones, carting earth, excavation work, etc., severe treatment; by far insufficient nourishment: potato peelings, weeds, bunches of flowers, even wood shavings and anything else found its way into our stomachs to benumb the horrible feeling of hunger. We became as thin as skeletons. Twice such a starvation diet lasting for months! We often thought it was our end".

But thrill to their Theocratic victories! After being cut off from communication with God's organization, their "mother", for six long years, they cry out: "Can you imagine our overwhelming joy when after nearly six years we again came in contact with 'mother'?" At last *Watchtower* articles were finding their way through to them! They burn with strength and renewed zeal to fight on: "We have devoured 'Daniel 11'. How clear it has made our vision! Now we are armed. We are burning with a desire to have an active share in connection with the 'tidings out of the east and out of the north'. Oh, you loved ones! FOR YEARS EVERYTHING HAS BEEN STORED UP IN US AND LONGS TO BURST ITS BOUNDS AND FIND EXPRESSION!" This the burning desire after more than six long years of the worst the concentration camp could mete out! How complete religion's failure!

Through a miracle of the Lord they were able to hold a three-day assembly in December of 1942, with 300 of the 400 camp inmates attending. The guarded language of their letter indicated 36 were immersed. Then there was the time they celebrated the Memorial feast. Emblems were smuggled in, and "everyone was told to be in the laundry at 11 p.m. The assembling began at 10:30. Some of the sisters awakened the others and some assured proper order, so that everything might proceed noiselessly and without disturbance. Exactly at 11 p.m. we were assembled, 105 in number. We stood closely together in a circle, in the midst a footstool with a white cloth bearing the emblems. A candle lit the room, as electric light might have betrayed us. We felt like the primitive Christians in the catacombs. It was a solemn feast. We expressed anew our fervent vows to our Father to use all our strength for the vindication of his holy name". Also the sisters were able to pass to the 120 brothers in the camp enough emblems for them, and 37 of them partook in another section of the camp. To their sisters in Christ they communicated back their gratitude, and declared: "It is our fervent prayer: 'LORD, MAKE US FREE FOR THE SERVICE.' We are looking forward with great zeal for Jehovah to the time when he shall open to his people the gates of liberty, in order that we might take up the fight again and serve him."

Near the close of one of their letters these faithful sisters state: "The administration of the island seems sometimes almost to lose the mastery of the situation. They can trust nobody and have begun to place us in confidential positions. We are not a bit thrilled about it, for we have not the least ambition in this direction. When we are asked what we can do and even what we would like to do, our answer is: 'Where we are put we shall work.' Our indifference as regards the so-called 'fine posts' often irritates our 'masters'. But we remain calm, for our interests are those of the Kingdom." Quotations could be greatly multiplied from these sisters and from others in other camps to drive home the fact that they as well as the brothers endured brutal physical beatings and torture, but that through it all they held fast to their integrity to Jehovah's honor and vindication.

The work of The Theocracy moves ever onward. Yes, even in concentration camps the witness to Theocracy swept forward like a mighty tidal wave. The truth-seed was sown and watered; it sprouted and grew and blossomed and bore fruit. One day those in charge in Belgium received a communication from a concentration camp asking the Society to choose from names proposed a brother to be company servant. Thereafter monthly reports came from this concentration camp, and the company became known as Concentration Camp Company! For two months they had the following report: 29 publishers; 302 hours; 104 visits; 2 model studies; 2 immersed: all this under the very noses of the Nazi guards!

But listen to these miraculous tidings: Recently some refugees from Germany were brought to Sweden through the Red Cross. A number were witnesses. From them comes a thrilling report, dated June 9, 1945. In the concentration camp at Neuengamme, near Hamburg, a well-planned secret offensive was launched in 1943. Literature was produced, testimony cards were printed in various languages, and special "shock troops" spearheaded the drive of witnessing to the camp internees. Others then moved into the fight by making back-calls, conducting book studies, and even holding lectures, some of which were given through interpreters for the benefit of Russians and Poles. Heretofore the witnesses had been isolated in one group; now the Nazis attempted to break up this organized work by scattering them throughout all the barracks. The maneuver backfired; it only spread the witness. (Acts 8:1, 4) In this camp a regular newspaper, *News About God's Kingdom*, was published by Jehovah's witnesses. In another camp 300 accepted the truth, 227 of which were Russian youths!

THEOCRATIC VICTORY FLASHES

Onward, invincible Theocracy! While hundreds and thousands were maintaining integrity in concentration camps and defeating religion's purpose on that torturous front, other like numbers outside the Inquisition camps were pushing forward in the witness work. A few brief flashes will show the surge ahead of God's visible hosts in the European theater of Theocratic warfare.

Onward, Theocracy, in Holland! With the entry of the religious-totalitarian forces in 1940 the Kingdom work was banned. But it did not "dissolve". All during the occupation, from ban-time to early 1945, some 1,000,000 pieces of literature were printed and distributed. Such zealous activity brought down upon the Kingdom publishers' heads heavy Nazi wrath. Raids continually landed many in the dreaded concentration camps. But Jehovah's witnesses had counted the cost, and pushed on unfalteringly. They launched intensive campaigns, blitzes, to borrow a phrase, slapping stickers on telegraph poles and any public places, which carried succinct but striking exposures of the Nazi trespassers. They usually quoted an apt Scripture text, and were always signed "Jehovah's witnesses" Scores of witnesses continued pioneering through the perilous times. An official of the German occupation police, who had presumptuously taken on the task of exterminating Jehovah's witnesses in Holland, wailed before others that 'the more Jehovah's witnesses were arrested, the more audaciously they worked'.

Theocratic organization was streamlined for battle. The companies were reorganized, divided up into small study and service groups. To combat the activity of betraying "evil servants" the ten-publisher groups did not know those occupying key positions, but only their own study servant. The dreamers and hangers-on quit, and into their places moved young and zealous fighters. Why, in the first thirteen months following the ban 500 symbolized their consecration to Jehovah God! Not only their time and energy, but their substance did they bring to support God's side of the issue. Account of this reminds one of the time the Israelites gave so willingly for the temple service, and also how in the days of the apostles the witnesses pooled their resources for the common cause. (1 Chron. 29:9; Acts 4:34, 35; Prov. 3:9) About half of the 800 publishers in Holland at the start of persecution in 1940 were imprisoned; but the remaining 400 witnessed and the Lord gave the increase—an increase that by 1945 had swelled the ranks of Hollandish Kingdom publishers to 2,000!

Onward in Belgium! The reports from here run in similar vein. The Nazis invaded, the work was banned, and the conflict started. The witnesses went from house to house with the Bible; when interest was found back-calls with Kingdom literature followed. "During all the time of occupation," the report states, "we have received 'meat in due season'. Our studies have been

held without interruption. The life-giving sap of the true Vine has reached us in ways closely resembling the natural vine; that is why, during all the time of the Nazi domination, Kingdom fruits were brought forth without interruption." Most miraculous of all, however, and showing Jehovah's loving shepherding and feeding of his "sheep" and spreading a table for them in the midst of their vilest enemies (Ps. 23:5), was the report from Brussels that they had been visited by a Polish brother just recently delivered from Buchenwald who displayed copies of *The Watchtower* produced in camp despite the strict surveillance! The servant in charge in Belgium, who stated that he had "been wandering about like an animal that is tracked since September, 1940", reported the victorious increase of Kingdom announcers as follows: Just before the war, 240; in March, 1945, 686!

Onward in France! In this country the powerful Hierarchy fifth column that caused her fall at invasion time pulled strings in October, 1939, and caused at that time the prohibition of the Watchtower Society and the witness work. The invasion in May, 1940, separated and scattered Jehovah's servants. But reorganization in little groups of 8 to 12 publishers enabled the work to go ahead, much in the same way as in Holland and Belgium. With many narrow escapes they printed and distributed Bible literature. Concerning the *Watchtower* magazine the report reads: "*The Watchtower* could not be printed regularly during these years. We made copies with typewriter and each company received one copy and had to make copies for the room-meetings. Isolated readers made a chain and sent the copy along one to the other. In November of last year [1944] we began again to have it printed." Does this not remind one of the way the early Christians made copies by hand of the books of the Greek Scriptures and passed them along to the various congregations?

The persecution was very intense in France, especially in Alsace. As in Germany, there were instances of children taken from parents, and other like extreme trials. But in this land, too, religion failed in her purpose. The suffering her "Church swords" inflicted only proved the integrity of Christians under test; the continued activity of gospel-preachers prospered gloriously. Rejoice in the report of increase: "We began with 400 publishers [1940]; today we are 1,100. In 1940 we had in the whole land 1,200 associated in studies; today 5,000 in 85 organized companies. In different towns we have new companies with 100 to 200 associated where in 1940 we had 4 to 6. Companies with 30 to 60 number today 200 to 300. In Paris we had 80 in 1940; today we are 500 in 11 organized companies and meet together in 50 little room-meetings. The number immersed was 2,000. Much work has been done without being reported." Again we say, *Rejoice!*

Onward in Finland! It has not been so long since this land emerged from the blighting dominion of Nazidom. Obedient always to Hierarchy wishes, the deluded "master racers" clamped down on Theocratic interests. But look now at the marvelous victory Jehovah effected on April 29, 1945. Eighteen public meetings were held, strategically spotted throughout the country. The main one, in Helsinki, used the biggest meeting-place in the North, the Stadion, which was built for the Olympic games to be held there in 1940, had not war intervened. From this good start the witnesses turned to the sole broadcasting corporation in the country. It controls all radio stations. To the request that the speech "The Meek Inherit the Earth" be broadcast over the system the first answer was: "There is no human power which can move the big stone which bars the way for you."

Human power did not move it, but shortly thereafter the arm of the Lord removed the stone. The Finnish broadcasting company took the lecture in the end. All Finnish stations beamed the Kingdom message forth, and it radio-waved its way into the homes of the meek of the land. Also noteworthy is it that there was absolutely no charge for the broadcasting facilities! The daily newspapers advertised the public lecture. Theocratic advertisers put on a real campaign; their information marchers were headed by announcers with megaphones who attracted the notice of all to the placarded publishers and their invitation The response was magnificent. Six hundred witnesses in the Stadion were joined by 12,000 strangers of good-will. In the eighteen cities 16,314 public attended with 2,089 witnesses. Total literature distributed was 30,436 pieces. Forty symbolized their consecration; the list of pioneers was increased 40 percent. What joy and gladness after years of oppression!

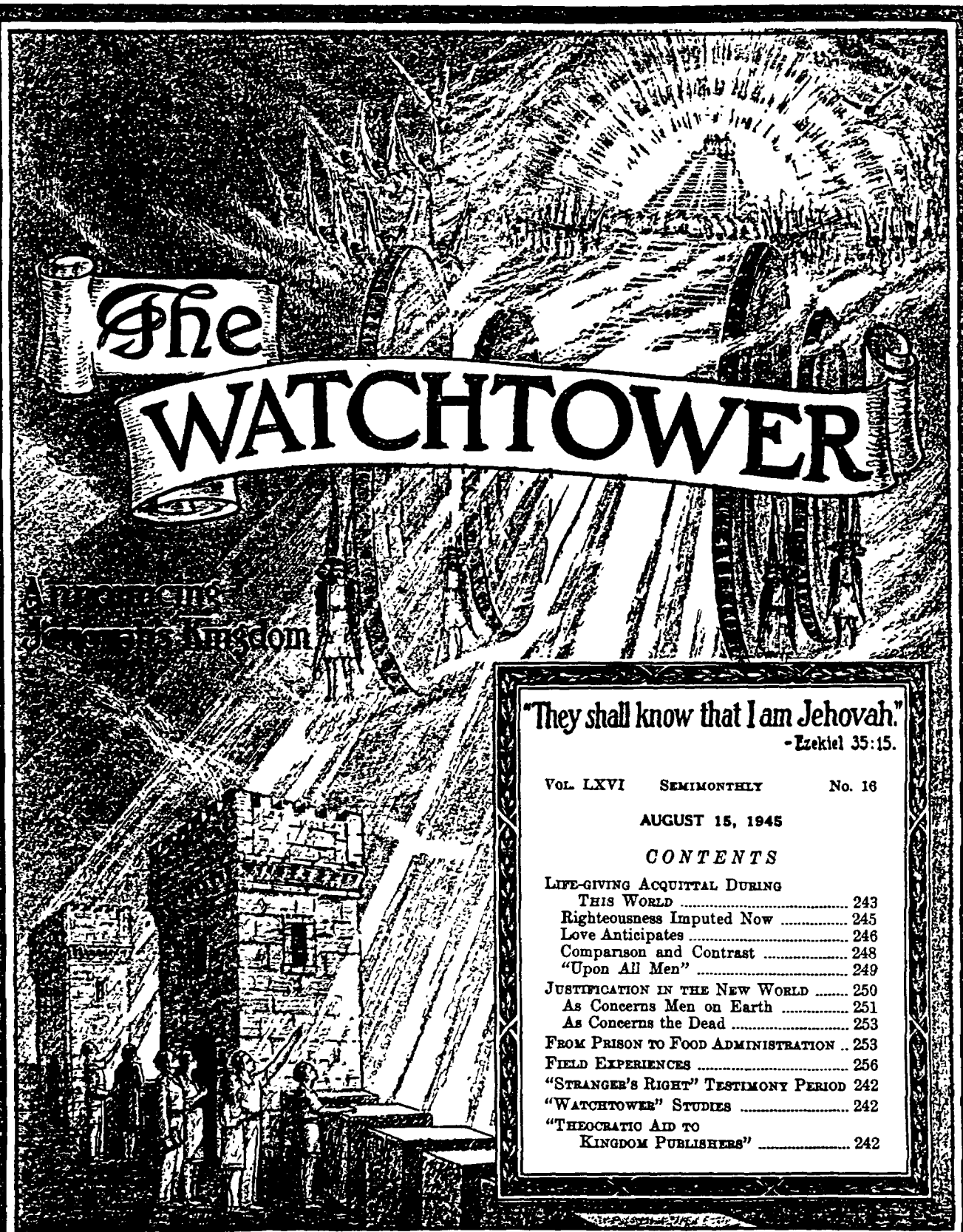
Onward, Theocracy, *everywhere!* Religion fights a losing fight! Her purpose has been turned back and smashed in her mightiest stronghold. The loyalty and faithfulness and integrity of Jehovah's witnesses towers up out of the ruins of continental Europe as an unbudgeable monument to the everlasting honor and vindication of Jehovah's name. Out from this dark land of concentration camps booms the reply to Satan's challenge: *"Yes! men can maintain integrity toward Jehovah under any Satanic tests!"* The Devilish concentration camps of the modern religious Inquisitioners have failed. Homes were broken up. Those witnesses outside the camps were hunted down like wild beasts; those within were flogged, starved, tortured, their bodies battered and broken. Many were shot; others were beheaded. Still their ranks swell in number! Even in the camps themselves other inmates believe and are immersed; assemblies are held; companies are formed; Memorial feasts are celebrated; *Watchtower* magazines are produced; and, alas for poor religion, even some of her own henchmen set as guards over the prisoners turn from their wickedness and come under Theocracy's truth-banner! Surely only the blindness of conceitedness keeps Satan from seeing that he is whipped, completely, decisively, beyond recovery.

As for Jehovah's witnesses everywhere, they rejoice and glory greatly in the Lord, never in themselves. They know the Source of strength to hold fast to integrity, the Power that directs and prospers Kingdom proclamations. Bolstered by past victories, they look to the future with strong courage and hope. He will do yet greater things for his people in vindication of his name, this great Jehovah God who 'keeps Israel and neither slumbers nor sleeps'. His watchcare is sure as his people advance against religion Future defeats of religion's purpose will come as they have in the past: "not by might, nor by power, but by my spirit, saith Jehovah of hosts."—Zech. 4:6, *Am. Stan. Ver.*

FIELD EXPERIENCE

COMPOUND POLICE DISCOMFITED (AFRICA)

"It was in May that I held a back-call book study with an attendance of 65 people in the native compound at a place called 'Lawly'. Among those that attended this study I noticed the compound police, who cross-questioned me. All their questions were answered Scripturally. On my way back home after the study I was stopped by these police with their *Induna* [army leader], who demanded to open my case to see what it contained, only two Bibles and some Watchtower publications. They took me to the compound manager on a charge of 'the establishment of the kingdom of God in this world instead of in heaven'. The manager wanted to know who authorized me to preach and where do I get it that the kingdom of God has to be established here. I pointed to Isaiah 61:1, 2 and Matthew 6:9, 10. Fortunately I had an English Bible, which I handed to him to look at. Having looked at it, he turned round and looked at my accusers, whom he asked to show in the Bible where it says the kingdom of God is to be established in heaven only. Not one of them uttered a word in answer. Now the summary judgment followed: 'I am sorry I have no power to endorse your pass; but I say to you verbally now, Teach these that have accused you, together with those in my compound, about that Kingdom to be established.'"—J. C., Johannesburg.



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

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

The WATCHTOWER

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"STRANGER'S RIGHT" TESTIMONY PERIOD

August is the month of the "Stranger's Right" Testimony Period. During this month all lovers of right and truth will be diligent to accord to the "stranger" class the right to hear the Word of God and to have help in understanding it, by bringing to them the Kingdom message. They will specialize on the combination of the book *"The Kingdom Is at Hand"* and the booklet released for this period, *The "Commander to the Peoples"*, offering this on a contribution of 25c. Many of our *Watchtower* readers may view themselves as "strangers" and yet want to join in taking part in the spread of this wonderful message. Let such be informed that it is their God-given right to have a part therein. So let all such write us for information, and we will link them up with a group of veteran publishers active in the work for companionship. As a finishing touch to your efforts during August, please submit us a report of what you do.

"WATCHTOWER" STUDIES

Week of September 16: "Life-giving Acquittal During This World," ¶ 1-17 inclusive, *The Watchtower* August 15, 1945.

Week of September 23: "Life-giving Acquittal During This World," ¶ 18-34 inclusive, *The Watchtower* August 15, 1945.

Week of September 30: "Justification in the New World," ¶ 1-18 inclusive, *The Watchtower* August 15, 1945.

"THEOCRATIC AID TO KINGDOM PUBLISHERS"

The proper purpose of gaining any knowledge at all of the truths about God's kingdom should be to pass the benefit that we ourselves gain therefrom along to others. Hence all *Watchtower* readers deserve notice of this new 384-page book, *Theocratic Aid to Kingdom Publishers.* Whether for private study and instruction, or for study in classes at Kingdom Halls, or for use as a ready-reference handbook to be carried with us as a companion when we engage in proclaiming the Kingdom message afield, all *Watchtower* readers will find good use for a copy of *Theocratic Aid to Kingdom Publishers.* Besides two introductory chapters calling attention to the reason for the book and outlining its efficient usage in classroom study, this *Aid* sets out 90 lessons, accompanied by Review questions. These instruct us on how to get information direct from the Bible and from Bible helps, how to formulate such gathered information for presenting it to audiences of one or more, under varied conditions and circumstances, how to meet and overcome the arguments of opposers, how to avoid the confusion of religions; in short, how to be a confident, well-equipped and effective publisher of God's kingdom. It is a real aid to this end, and, being Theocratic, is non-religious. The book is bound in brown cloth, with gold-stamped title and cover-embossing, and is indexed. The edition and its circulation being limited, it is supplied on a contribution of 50c a copy, mailed to you postpaid. Servants of companies or of groups should combine orders to allow for shipment to one address.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI AUGUST 15, 1945 No. 16

LIFE-GIVING ACQUITTAL DURING THIS WORLD

"Well then, just as the result of a single transgression is condemnation for all mankind, so also the result of a single deed of righteousness is a life-giving acquittal for all mankind."—Rom. 5:18, Weymouth.

JEHOVAH God has promised a new world, in which all creatures that live will be absolutely just. Men who choose to believe his promises are greatly encouraged by looking ahead to that righteous world to come. We today do not have to look so far ahead as the sacred writer did, who wrote for our benefit these words: "But we look for new heavens and a new earth according to his promises, in which justice dwelleth." (2 Pet. 3:13, *Douay Version*) The heavens are higher than the earth; and the "new heavens" will rule the righteous new world. The Creator thereof has seen to it that those ruling powers shall be just and righteous. This is the first requirement in order for perfect justice and righteousness to prevail all over this earth. None shall gain life eternal on this earth who will not measure up to God's perfect standard of righteousness. By means of the present or future human governments set up by men it would be impossible to lift humankind up to such a high standard; but by Jehovah's righteous "new heavens" it will be possible to do so. Men of good-will now on earth may take courage, therefore, and may fix their hopes upon the promised "new heavens", namely, the kingdom of Jehovah God by his King Christ Jesus.

[2] God's way of building up the "new heavens" and filling this earth with just inhabitants, all engaged in doing righteousness in its perfection, includes His gracious action known as "justification". This subject has been under discussion in the last two previous issues of *The Watchtower*, the reading of which will aid you in the quicker understanding and fuller appreciation of this article. Till now we have dwelt mainly upon the "justification of life" which is granted to the Christian "church of God", which justification is by crediting righteousness to them. Now we propose to bring this study of justification or "life-giving acquittal" to a climax by showing how human creatures not members of the church of God may gain justification with God and the eternal good it means to them.

[3] The particular writer who gives us most information upon the subject is the one known as "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God", to quote his own words at Romans 1:1. In this letter to the congregation of Christians at Rome he develops the argument to show that all the world is guilty before God, not excepting even the Jewish religionists of the world. (Rom. 3:19) All attempts of sincere Jews to develop perfect righteousness in themselves and thus justify themselves before God ended up in failure and left them still in their undone natural condition and in need of an effective atoning sacrifice for their sinful and condemned condition before God. The attempt of leading Jewish religionists to justify themselves with God and thus put in claims for his special favor was illustrated by Jesus Christ in a parable concerning a self-righteous Pharisee and a commonly despised Jewish publican or tax-gatherer. At Luke 18:9-14 we read:

[4] "To some who were confident of their own uprightness, and thought nothing of others, he used this illustration: 'Two men went up to the Temple to pray; one was a Pharisee and the other a tax-collector. The Pharisee stood up and uttered this prayer to himself: "O God, I thank you that I am not like other men, greedy, dishonest, or adulterous, like that tax-collector. I fast two days in the week; I pay tithes on everything I get." But the tax-collector stood at a distance and would not even raise his eyes to heaven, but struck his breast, and said, "O God, have mercy on a sinner like me!" I tell you, it was he who went back to his house with God's approval, and not the other. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted.'"—*Goodspeed.*

[5] Why did Jesus judge that "this man went down to his house justified rather than the other"? It was

1. What has Jehovah God promised for the near future? and how will men gain eternal life then on this earth?
2 The producing of the righteous new world includes what gracious action on God's part? and what will our further study show thereon?
3 Who writes us the most information on the subject? and what special fact concerning the Jews does his argument stress?
4. What was the parable Jesus told by way of illustration?
5. Why did Jesus judge that the tax-collector went home justified rather than the Pharisee? and why would it be unreasonable to say God would force justification upon suchlike?

because the despised tax-collector was honest and confessed he was a sinner before God. But the religious Pharisee was self-righteous and proud of his partial keeping of the lesser things of God's law. Hence he praised himself to God and minimized the fact that he was a sinner. He was a religious hypocrite. Unlike the tax-collector, he would therefore feel no need of accepting righteousness by God's merciful arrangement through the sacrifice of his Son. Rather, it was Pharisees of this type that rejected the "Lamb of God" and clamored for him to be nailed to the tree. And speaking of men who continued in such a frame of heart and mind, it would be unreasonable and unscriptural for anyone to say that God would arbitrarily, by unilateral action, force justification upon them that he might save them. Such religionists as that Pharisee accused Jesus of being in league with Beelzebub the Devil, when Jesus was doing miracles by means of the holy spirit of God; and Jesus said: "Therefore, I tell you, men will be forgiven for any sin or abusive speech, but abusive speech about the spirit cannot be forgiven. And whoever speaks against the Son of Man will be forgiven for it, but whoever speaks against the holy spirit cannot be forgiven for it, either in this world or in the world to come."—Matt. 12:31, 32, *Goodspeed.*

6 A man who speaks abusively about the plain operation of God's active force or holy spirit would not be inclined to seek the justification which comes from God accompanied by the forgiveness of sins. He would abusively call righteousness iniquity, and iniquity righteousness; good evil and evil good; light darkness and darkness light; sweet bitter and bitter sweet. (Isa. 5:20, 21) The apostle Paul was a religious Pharisee, but it was his honesty of heart that led him to seek and accept justification from God through Christ. Note his sincerity as he says: "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church [of God]; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." —Phil. 3:4-9.

6. Why would abusive speakers against the holy spirit not be forgiven? and how did Paul come to break off from Pharisaism?

7 Paul was therefore eminently qualified to speak and write on the subject of justification, also because he was made an "apostle of the Gentiles", which Gentiles never made any efforts to justify themselves by the works of the law as Paul had once tried to do. Paul never claimed that, before he laid hold upon the righteousness which comes through Christ, he had a justification reckoned or accounted to him arbitrarily by God. To the contrary, Paul says that back there he was trusting to the righteousness by the works of the law of Moses. The apostle speaks nowhere of any justification which comes automatically upon all men, living and dead, because of the death of Christ, "the Lamb of God which taketh away the sin of the world." No statement of the apostle may be Scripturally interpreted to mean a "universal justification", automatically. Because what he says at Romans 5:18 has been interpreted that way by some, it seems in place to examine the context and see how Paul leads up to the statement of Romans 5:18, and what conclusion he draws therefrom.

8 His opening up Romans, chapter 5, with the word "Therefore" throws our attention back on what he has just said, namely: "And therefore it was imputed to him [that is, to Abraham] for righteousness. Now it was not written [at Genesis 15:6] for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Rom. 4:22-25) Does anything in those words argue that an arbitrarily assigned, automatic justification comes upon any human creature? No! Of course, it was of Jehovah God's own decision and personal will to deliver up his Son as a man to atone for human offenses; but justice does not require that he arbitrarily force and thrust justification upon each and every one of mankind because of Christ's sacrifice. He of his own righteous will provided the means for justification, it being a mercy and a favor on his part. Then also of his own perfect will he can set the terms or conditions by which justification comes to those who benefit by it. To Christians who had justification with God in Paul's day he explains that it was because they believed in God Jehovah and believed that he raised up his Son Jesus Christ from the dead to appear in God's presence and offer to God the precious value of his human sacrifice. Therefore their faith or believing was imputed or credited to them for righteousness. That means that God justified them, not arbitrarily or

7. On what subject was Paul therefore qualified to speak? and why does special attention now fasten upon his words at Romans 5:18?
8. To what does the introductory word "Therefore" (Rom 5:1) call attention? and why does this not favor an arbitrary justification?

automatically, but because they met God's righteous terms for justification.

RIGHTEOUSNESS IMPUTED NOW

[9] The apostle was a member of the Christian "church of God", and was writing directly to other members of the church who were at Rome. It was for this reason that he used the pronominal expressions "we" and "our" and "us". In doing so, he was putting a limitation or fence around the things he was writing, restricting them to himself and those to whom he was writing. His whole argument is embedded in this letter addressed to all children of God who have been begotten of the spirit of God and called to the "kingdom of heaven". Keeping this in mind helps us to apply rightly the things he says.

[10] Note now how Paul excludes the world in general from the condition he describes as he says: "Therefore being justified by faith, *we* have peace with God through our Lord Jesus Christ: by whom also *we* have access by faith into this grace wherein *we* stand, and rejoice in hope of the glory of God." (Rom. 5:1, 2) The hope which Paul and his fellow justified ones had of the "glory of God" could be realized only by their going to heaven. To those Paul later writes, at chapter 8, verses 15-18: "Ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

[11] It is these that the apostle speaks of as being justified by faith now during this "present evil world" and hence before the battle of Armageddon. By reason of this justification or life-giving acquittal these have set before them the heavenly hope of the "glory of God". Hence we can see the reason why their justification by faith came to them through having righteousness imputed, reckoned, accounted, or credited to them. It is because their hope is not that of living evermore on earth in the New World of righteousness. They expect to die in faithfulness, depending upon God to raise them from the dead as immortal and incorruptible spirit creatures in the "new heavens". So they do not need that their justification now with God actually make them perfect and righteous in the flesh. One day they must cease for ever to exist as humans, by dying sacrificially with Christ, in vindication of God's name. Hence it is only needful to give them a credit of righteousness as to their flesh. Thereafter they can continue to serve God on earth the best they can in their imperfect human bodies, faithfully until death.

[12] Such credit of righteousness put to their account is by reason of Christ's perfect human sacrifice, in which they believe and which they accept on their behalf. Of course, after God's act of justifying them by faith they may sin in the flesh due to their inborn imperfections and bad traits; yet they have that credit of righteousness with God and can confess their sins to him and can have the sacrificial blood of Christ wash away such sins. That is, they can have the value of Christ's perfect human sacrifice make up for their imperfect deeds and errors and sins committed in the flesh. That credit of righteousness as to the flesh stands on God's records in their behalf as long as they are in the flesh. (1 John 1:7-10; 2:1, 2) Therefore it is not a perfect human body that they lay down in death, as Jesus did, because they do not need to do so, for they have no part in the ransom work. Christ's perfect sacrifice alone accomplishes the ransom work. (1 Tim. 2:5, 6) To prove their faithfulness to God and to maintain their integrity to him until death it is not necessary for them to be first made perfect in the flesh. Hence their "justification of life" or life-giving acquittal God accomplishes by taking of Christ's merit and crediting it to them for righteousness because of their faith. Behold, then, the wisely administered economy of Jehovah God, "the justifier of him which believeth in Jesus." —Rom. 3:26.

[13] Justification by faith serves a very necessary purpose for the "church of God". It is by this, says the apostle, that those of the church have access "into this grace wherein we now stand, and rejoice in hope of the glory of God". If the members of the church, "the body of Christ," did not exercise faith in Christ and then make a consecration to God through him, and then receive the imputation of righteousness to justify or acquit them, they could not be accepted of God to be sacrificed with Jesus. There would be nothing that they could lay down, seeing that they were already under condemnation to death and hence had no right to life. Human perfection as sons of God worthy of eternal life on earth in the new world would not have been credited to them. God's law of sacrifice is: "It shall be perfect to be accepted; there shall be no blemish therein." (Lev. 22:21) That is why they needed justification first. And unless they consecrated themselves unconditionally to God, saying, "Not my will, but thine, be done," God would not arbitrarily justify them for sacrifice with Christ. Also he would not then have his High Priest Christ

9. By using what pronouns does Paul put restriction on what he writes in the letter to the Romans?
10 At Romans 5:1, 2 how does Paul show he does not mean the world? and how is the hope there mentioned to be realized?
11. What is the reason for their justification by faith through the imputing of righteousness?
12. What if they sin after having been justified? and why is it not necessary for them to lay down perfect human bodies in death?
13. What very necessary purpose, therefore, does justification serve toward them? and why, therefore, could justification not be arbitrarily toward them?

Jesus to offer them in sacrifice to him. Hence, first, God by his grace justifies them and so makes them "accepted in the beloved".—Eph. 1:6.

[14] Jehovah acts only upon the believers' denial of themselves to follow Christ. After causing the sacrifice of their future possibilities of perfect human life in the new world which justification brought to the believers, Jehovah begets them to be his spiritual children. This begettal of them is "not of blood, nor of the will of the flesh, nor of the will of man, but of God". And by his Word of truth he sets the hope of heavenly glory before them, and assures them that the promises of such glory apply to them, if they stay faithful. As it is written to them: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1:18) Instead of being accounted as human sons of God by reason of their justification by faith, they are thenceforth spiritual sons of God. As such they are his heirs and the joint-heirs of his heavenly Son Christ Jesus. And they will inherit with Christ the actual heavenly glory, provided they suffer with him for righteousness' sake and keep their integrity toward God in the face of much tribulation, for a vindication of Jehovah's name. The scripture says to them: "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. 2:11, 12, *The Emphatic Diaglott.*

[15] We see, then, that God's act of justifying them for their faith has been the way of access or introduction into a favored position with him, namely, that of sons of God. They are no longer under the condemnation inherited from Adam, and are no longer alienated and enemies in their mind by wicked works. Now they have peace with God and rejoice in glorious heavenly hopes. (Col. 1:20, 21) However, the realization of such hopes is not to be won in an easy way, but at the cost of resistance to the extreme pressure of this world, the Devil's organization. Yet they have cause to rejoice, knowing that the reason for holding true to God under affliction from the world is that they may have part in vindicating Jehovah's name and proving worthy of his heavenly glory. They know that the troubles from the world can never destroy their peace with God, nor can the condemnations of this world injure or affect their justification with God. So, instead of seeking the path of least resistance, they have reason to glory in the rough path in which they must follow Christ Jesus. Hence, besides boasting in the hope of God's glory, they say like the apostle: "And not only so. But let us boast also in our tribulations; knowing that our tribulation worketh out endurance, and our endurance a testing [or approval, from God], and our testing hope, and our hope putteth not to shame."—Rom. 5:3-5, *Roth.*

[16] In place of growing discouraged because of their own sufferings or the sufferings of Jehovah's witnesses undergone in Japan, Germany, Italy, and other lands, the remnant of the church of God have reason to rejoice that they are "counted worthy to suffer shame for his name". (Acts 5:41) If to be on Jehovah's side of the great controversy over the domination of the universe means to suffer for his name's sake, then they are glad to be the targets of such tribulation from the world, which is on the other side of the controversy, the wrong side. Such tribulations put a test upon their integrity toward Almighty God, and call for their endurance without making any compromise with the opposers. But they know that if they endure such without letting their devotion to God be spoiled, it will work out for them God's approval. And if they have his approval, then it makes their hope burn all the more brightly. They know that putting one's hope in Almighty God and in his King Christ Jesus will never bring disappointment. Having such hope, they are without shame or fear before men, but are "ready always to give an answer to every man that asketh [them] a reason of the hope that is in [them] with meekness and fear [of God]".—1 Pet. 3:15.

[17] Such rejoicing in tribulation, and the enduring of it, all the time hoping in God, denotes that they love Him. Furthermore, such tribulation is no mark of God's disfavor and disapproval concerning them, but is a proof that he loves them. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:6, 7) From this standpoint, therefore, the apostle Paul pursues his exhortation farther, saying: "And hope will not disappoint us. For, through the holy spirit that has been given us, God's love has flooded our hearts." (Rom. 5:5, *Goodspeed*) God's spirit or active force is holy, and is hence no spirit of shame or fear of men. It is a spirit "of power, and of love, and of a sound mind". (2 Tim. 1:7) It floods the heart with love for God, and makes them appreciate more the love which God showered upon them. Hence Satan's attempts to cool off their love to God by tribulation and reproach fail.

LOVE ANTICIPATES

[18] In proof of God's love to his church, the members thereof are called upon to consider certain unusual

14 When and how, therefore, are they begotten of God? and what kind of sons are they thenceforth?

15. Into what favored position had they therefore had access? and why do they rejoice in hope of glory despite the hard way thither?

16. What do they know regarding tribulation, endurance, approval and hope?

17. How in the tribulation is mutual love shown between God and them? and how is his love shed abroad in their hearts?

18. What unusual facts does Paul then lay before the church? and whom must the expression "for us" properly exclude?

facts. Writing to such members of the "body of Christ", the apostle lays the facts before them, saying: "For when we were still helpless, at the decisive moment Christ died for us godless men. Why, a man will hardly give his life for an upright person, though perhaps for a really good man some may be brave enough to die. But God proves his love for us by the fact that Christ died *for us* when we were still sinners." (Rom. 5:6-8, *Goodspeed*) The expression "for us" cannot be stretched so broadly as to be interpreted to mean all the world, including Adam, Cain, Nimrod, and the wicked murderers to whom Jesus said: "Ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell [Gehenna; destruction as by an all-consuming fire]?"—Matt. 23:31-33.

[19] No one can truthfully say that God loved any men because they were sinners. Before the Son of God died, there was no way for any men to have "justification of life" or get "life-giving acquittal". Nevertheless, before Christ Jesus died, there was a long line of faithful men and women, from Abel down to and including John the Baptist, who exercised faith in God and were waiting upon his "justification of life". Did God love such ones even before his Son died and laid the real foundation for the forgiveness of sins? Yes, God loved such men and women of faith and devotion. He loved also the apostles and disciples who followed Jesus even before his death occurred. Those were men and women who God knew would avail themselves of the loving sacrifice of his Son after it was finished at Calvary and its merit was presented to him in heaven. When they availed themselves thereof, they were no longer sinners and ungodly.

[20] God's love is not toward those who helplessly drown themselves in sin and harden themselves in it and who abide under his condemnation and wrath. (John 3:18, 36) Those who will take advantage of his loving provision that God makes for their redemption are the ones toward whom his love turns. The apostle Paul, who once practiced the Jews' religion and persecuted the church of God, was one of such sinners and ungodly men for whom Christ Jesus died in proof of his Father's love. Christ's death was *for* Paul or with effect toward Paul because Paul accepted the ransom sacrifice of Christ when his eyes of understanding were opened to it. Paul wrote to Timothy, saying concerning himself: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace [favor] of our Lord was exceeding abundant with faith [on my part] and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern [to whom? to the irreformably wicked? No; but] to them which should hereafter believe on him to life everlasting." (1 Tim. 1:13-16) In harmony with the facts the apostle could well say to men who had taken advantage of the death of Christ Jesus: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

[21] Still speaking to those who are justified like himself, Paul says: "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement [the reconciliation]." (Rom. 5:9-11; and marginal reading) God's wrath continues on those who do not accept the atonement sacrifice of his Son Jesus Christ. But those who through faith are "now justified by his blood" are saved from God's wrath, and this salvation is through Christ. While the members of the church of God were yet enemies of his, Jehovah God provided the foundation for their reconciliation to him by the death of his Son as a sacrifice of atonement. Christ Jesus the Son, being raised to life in the spirit, ascended to heaven into God's presence to offer there the value of his human sacrifice in behalf of all believers.

[22] Paul and fellow members of the church, by believing on Jesus' sacrifice for them and accepting it, were reconciled to God or brought into peaceful relationship with him as his children. They were justified, but not for the mere purpose of enjoying life on earth. Since Christ Jesus entered through the vail into the heavenly presence of God as the forerunner of his church, he opened up for his church the way for salvation to life with him in heaven. Hence Paul and the rest of the church, after having been reconciled to God through faith in Christ's death on earth, are to be saved to heavenly life, because there is where their Head and Savior lives, interceding for them. (John 3:36; Heb. 6:19, 20; 9:3, 7-12, 24) And so their joy is not only in Jesus Christ, but also in God, because from him the atonement or reconciliation comes through Christ Jesus.

19. Whom did God love on earth before Christ died, so that his Son should die for such ones?
20. Toward whom, then, is God's love in connection with redemption? and why was Paul one of such?
21. How, then, are the justified "saved from wrath" and "saved by his life"?
22. To what, then, are they saved by Christ's life? and in whom do they now joy?

COMPARISON AND CONTRAST

[23] You may now be asking, 'There was just one sacrifice, was there not? How, then, could benefit come to so many from just one sacrifice?' Here is how the apostle explains it: "It is just like the way in which through one man [Adam] sin came into the world, and death followed sin, and so death spread to all men, because all men sinned. It is true sin was in the world before the Law was given [through Moses], and men are not charged with sin where there is no law. Still death reigned from Adam to Moses, even over those who had not sinned as Adam had, in the face of an express command. So Adam foreshadowed the one who was to come."—Rom. 5:12-14, *Goodspeed*.

[24] God's law given to the Jews through Moses some twenty-five hundred years after Adam sinned declared plainly what sin was and informed the Jews about sin. But just because down till Moses' time there was no law covenant for men to sin against, that does not mean they were not sinners or were not sinning. They were, even though the non-Jewish peoples were never under the Mosaic law covenant to know its definitions of sin. That fact is shown in that "the wages of sin is death" and they were all dying. They did not have to sin "after the similitude of Adam's transgression", namely, against God's express command, in order to be sinners. No; for they all inherited sin from Adam; and so death passed over them all. Before the Mosaic law was given Abraham lived, and hence he was not condemned by it or under its curse against covenant-breakers. And yet Abraham needed justification by faith in order to enjoy friendship with God; and then at length Abraham died, showing he also was subject to inherited sin.—Jas. 2:23; Gen. 15:6; Rom. 6:23.

[25] Adam, in being a "figure" of another that was to come, was not a figure prophetic of another sinner to come. But in being father to a whole race of sinners he foreshadowed that, if any of his offspring were to be relieved of inherited sin or acquitted, a perfect one such as Adam had been in Eden must come and must act as their Redeemer or Deliverer. 'Like must go for like.'—Deut. 19:21.

[26] Thus sin is no respecter of persons among Adam's descendants. All of them, whether Jew or Gentile, whether under Moses' law or not, died as sinners by inheritance. And God did not owe them any redemption. So, if he did acquit them and absolve them from sin and its penalty, that is, if he did justify them to life, then it must be a free gift on his part through the One whom Adam foreshadowed. Along this train of thought the apostle Paul continues writing and says: "But not as the offence, so also is the free gift. [Or, to quote a modern translation: But there is no comparison between God's gift and that offense.] For if through the offence of one [Adam] many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." (Rom. 5:15) That is to say, God's favor and the gift which his favor made in the sacrifice of his Son the "man Jesus Christ" were more than able to offset the damage which Adam's offense wrought upon his offspring. Why? Because God's gracious gift was able to do more than cancel the condemnation of death and free them from the mere charges of sin. It was also able to bring them actually up to perfection in the flesh, actual righteousness. Thus it not only canceled the debt, but also undoes the physical, mental and moral effects of Adam's offense which made all humans debtors to God.

[27] Next the apostle draws a contrast, saying: "And not as it was by one that sinned, so is the gift." Or, to quote again the modern translation: "Nor is there any comparison between the gift and the effects of that one man's sin." (*Goodspeed*) "For the judgment was by one to condemnation, but the free gift is of many offences unto justification." (Rom. 5:16) The expression "by one to condemnation" is set off in contrast with the expression "of many offences unto justification". On the one hand, God's judgment came by just one man and by one act of sin, and God's judgment brought condemnation. On the other hand, God's free gift comes when there have been many offenses committed, offenses committed by many more than one man. Besides that, God's free gift is for the opposite of condemnation; it is unto acquittal or justification. So from the purely legal standpoint there is a difference between the two ways of procedure. All this indicates that *many* are to be justified by God's grace.

[28] Now listen to the further contrast drawn by the apostle: "For if by one man's offence death reigned by one [or: if by one offence death reigned by one]; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Rom. 5:17; *margin*) Adam's conduct in Eden did not work for the justification of his children to life. Instead, by the offense that he committed he brought the train of sin upon his offspring. Thus by reason of this one man death reigned over all his offspring. Paul and the members of the "church of God" are among those who were once

23. How did sin come upon all men? and how was Adam's sin different from theirs?
24 Why did death reign over all men even before the law of Moses was given? and why does the Mosaic law represent a marked point?
25. How was Adam a figure or foreshadowing of one to come?
26. (a) How was sin no respecter of persons, and as what, therefore, must acquittal come? (b) How did the grace of God and his gift by grace abound much more unto many?
27. How does the apostle then draw a contrast between God's judgment and His free gift?
28. How did death reign by one? and who are those receiving the "abundance of grace" and the "gift of righteousness"?

under that reign of death as Adam's descendants. But Paul and all other members of the church of God are the ones that receive the abundance of God's grace in addition to the gift of righteousness through their faith, or justification of life.

[29] In consequence of all such superabundant, overflowing grace and mercy from God they eventually gain life in heaven and sit on the throne up there with Christ Jesus. They reign over those who once, like themselves, were reigned over by death. As it is written: "They lived and reigned with Christ a thousand years. . . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:4-6) As a means to that end, the "gift of righteousness" was made to the church by a credit arrangement or imputation, and this through the one "man, Jesus Christ".

"UPON ALL MEN"

[30] The next words of the apostle Paul have been isolated by some Bible students from their context and have then been made a basis for wrong conclusions unsupported by the rest of the Bible. In the following quotation of Romans 5:18 from the *King James Version* the words in *italics* show what words were inserted by the translators: "Therefore as by the offence of one *judment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life." The *Douay Version* of this verse is more literal: "Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life." Or, as the modern Catholic version reads: "Therefore as from the offense of the one man the result was unto condemnation to all men, so from the justice of the one the result is unto justification of life to all men."

[31] The *American Translation* reads: "So as one offense meant condemnation for all men, just so one righteous act means acquittal and life for all men." (*Goodspeed*) We now ask, Are those who use this text to argue for "universal justification" Scriptural? Are they right in saying that there must be a balance in numbers between the two expressions "all men"? and that therefore justification of life must come upon each and every descendant of Adam by the arbitrary, unilateral action of God? and that all of Adam's offspring are helpless about the matter and cannot resist the enforcement of God's provision? We must all admit that Adam's children had no say about being born sinners, but inherited condemnation from Adam by reason of his one offense in Eden. Does this, then, mean that justification of life must come automatically upon each and every one of Adam's offspring through the righteous act of the one man, Jesus Christ, in offering a perfect, righteous sacrifice to God?

[32] To answer Yes to such questions would be unreasonable and unscriptural. It would be saying that Christ Jesus becomes and must become the "Everlasting Father" of *all* of Adam's offspring, both the willfully wicked and the ones disposed to righteousness. (Isa. 9:6) True, at the time of Adam's offense his offspring were unborn and had no say about becoming the children of an imperfect, sinful father under God's condemnation. However, those who get justification of life through Christ's "justice" or "righteous act" are not unborn, but have had or do have conscious existence upon this earth. There is no scripture to show that all of Adam's condemned offspring will willingly become the children of Christ Jesus, accepting life through him, "the Everlasting Father." Christ Jesus will not, by an indiscriminate justification of life, make all human creatures, be they dead or alive, wicked or righteously disposed, his children. Those who receive and benefit by God's free gift of "justification of life" He will let and does let have a say. Nobody will be forced into it by any one-sided action on God's part; and Romans 5:17 just discussed shows this. It is in this sense that there is no comparison between the two processes: "There is no comparison between God's gift and that offense. . . . Nor is there any comparison between the gift and the effects of that one man's sin."—Rom. 5:15, 16, *Goodspeed.*

[33] Thus the apostle Paul himself places a limitation upon the scope of his expression "upon all men to justification of life". All along his argument has been that men, not Jews merely, but Gentiles also, and hence *all,* may avail themselves of justification by faith in God and his Christ. There is no partiality on God's part, but persons of all races, kindreds, peoples, and tongues, may take advantage of justification through the one individual, Christ Jesus. In this sense note Jesus' use of the expression "all men", at John 12:31-33: "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 facts are against arguing that "all men" here means that every human creature will eventually be drawn to Christ Jesus. After his death on the tree only a remnant of the Jews were drawn

29. How do such ones reign in life?

30 How has the verse, Romans 5.18, been dealt with by some students? and how do the Catholic versions thereof read?

31. How does the *American Translation* read? and what questions now come up for treatment as to the expression "all men"?

32 To answer Yes would mean what regarding "the Everlasting Father" and his children? and in what way is there no comparison between God's gift and the effects of Adam's sin?

33. What limitation, therefore, does Paul himself place on his expression "upon all men"? and how does Jesus' prophecy of drawing "all men" unto him agree therewith?

to Christ; and the religious leaders of the remainder showed themselves irreformable in their opposition to Christ. However, besides the remnant of Jews, men from all other races, nations, kindreds and tongues have been drawn to Jesus Christ, and willingly so.

[34] Just so, too, the expression "all flesh" in Jesus' prayer below does not mean each and every human creature has eternal life forced upon him: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over ALL FLESH, that he should give eternal life [to how many? All flesh? Listen] to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:1-3) Regardless of what nationality, race or color, human creatures are "all flesh" and of one blood; and any of such who come to know God and Christ Jesus and to believe on them and to obey them receive the "justification of life", or "life-giving acquittal". The church whom God gives unto Jesus receive it now during this world.

34 How does Jesus use of the expression "all flesh", in John 17:1-3, agree therewith?

JUSTIFICATION IN THE NEW WORLD

"BEHOLD the Lamb of God, which taketh away the sin of the world." This announcement of John the Baptist respecting Jesus, at John 1:29, lends no support to the idea of "universal justification". This present world Christ Jesus will not justify, but will destroy it for its wickedness against God. The world for which he gave his life as the Lamb of God is the new world. The sins which he takes away are of those who gain life in the new world; and upon such ones he bestows "justification of life".

[2] That such righteous world is the one meant is shown by the apostle Paul's statement at Romans 4:13 concerning Abraham and the Seed in whom all families of the earth are to be blessed. We read: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Abraham was, of course, not made the heir of this wicked old world. That fact is illustrated in that he wandered about and dwelt in tents and was not given a free foot of ground by any gift of God. (Acts 7:2-5) Abraham was a type of Jehovah God the Father; and the true Seed of Abraham is therefore the Son of God, that is, Jesus Christ. Hence the "world" of which Abraham was promised to be the heir was and is the new world of righteousness; and for the sins of those who will compose that new world Christ Jesus died as the Lamb of God. That world is blessed in him, the Seed.

[3] "Justification of life" which comes to those who gain life in the new world is not automatically bestowed, but comes by exercising faith in God's provision through his Seed Christ Jesus. To this effect Galatians 3:7-9, speaking of God under the type of Abraham, says: "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 [How? arbitrarily, automatically, unilaterally? Not that way, but] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

[4] We have seen how justification by faith comes without works of the law to earn it. But that fact cannot be argued to mean also that justification of life comes upon each and every human creature automatically. Let no one, therefore, quote Paul's words at Romans 4:6, 7, where he says: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." Such blessedness did not come upon David, and it does not come upon men whom David here describes, without confessing such iniquities and sins to God and applying to him for his means of forgiving and covering such. David's statement, which Paul quotes only partially, proves this, when David says: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. When I kept silence [from confessing], my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me [not for arbitrary justification, however]: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and [then first] thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found." (Ps. 32:1-6) Here again the willing action on the part of the sinner while God may be found is emphasized

1. What is the "sin of the world" which the Lamb of God takes away? and does that support "universal justification"?
2 How is that proved by what Paul says concerning Abraham at Romans 4:13?
3 As against any automatic justification, what does Paul say at Galatians 3:7-9?

4. Why does not Paul's quoting of David, at Romans 4:6, 7, prove an automatic justification?

before any justification can result to him from God by cleansing away his sins.

5 The sum of all the foregoing argument is, therefore, that Paul's expression at Romans 5:18, namely, "upon all men unto justification of life," means all such of Adam's offspring, whether Jew or Gentile, as accept God's terms and act upon them for life-giving acquittal. That such ones will be many, although not every human creature, the apostle declares in the next verse (Romans 5:19): "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Concerning this one by whose obedience many are to gain righteousness with justification of life, it is written: "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. 5:8, 9) This further disproves any such thing as "universal justification" applied arbitrarily and without regard to the sinner's attitude and desire. There must be faith with obedience.

6 Abraham, the forefather of Moses, had faith. God did not later introduce the law covenant to the Jews through Moses in order to do away with such faith as Abraham had. Rather, God provided the law covenant in order to safeguard the faith of the Israelites against the inroads of religion. In that way God would in due time bring the obedient unto Christ Jesus in faith. Whenever the Jews under that law covenant lost faith in God, they always ran into sin. Even the faithful Israelites could not perfectly keep the laws of God, but the law convicted them as being sinners the same as all other men. The law, with its defining of what sin is, demonstrated all the more the evil effects of Adam's sin, which infected all his offspring. But did that bar out the Jews from God's grace? Did this multiplying of sin by the law's definitions of sin's various forms lessen God's grace, favor and mercy? The apostle answers No, saying: "And the law came in besides, that the trespass [the offense] might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." (Rom. 5:20, 21, *Am. Stan. Ver.*) The sting of death, or that which induces to death, is sin; and for a long time sin has reigned by stinging all of Adam's descendants to death.—1 Cor. 15:56.

7 However, at the right time God stepped in and showed his grace or favor through Jesus Christ, to provide justification through him. Justification with God is by righteousness through Christ; and righteousness is the opposite of sin and is the antidote for it. The righteousness by Christ cancels and does away with the sin inherited from Adam. Such righteousness is unto eternal life. Thus since Christ's death and resurrection Jehovah God's grace and mercy have reigned over those who receive justification by the righteousness which is through Christ Jesus. And such reign of divine grace and mercy by the righteousness which he bestows through Christ Jesus our Lord is unto eternal life of the justified ones who continue faithful in their integrity to God the Justifier.

AS CONCERNS MEN ON EARTH

8 Today many men of good-will are being gathered to the Lord God, and their faith in him holds before them the destiny of eternal life on earth. They are otherwise spoken of as his "other sheep"; and the Good Shepherd Jesus Christ gathers them into the companionship with the remnant of the Christian "church of God" yet alive on earth. Such remnant of the church are justified by faith and by God's grace and by Christ's blood; the Scriptures are definite on that point. But what of those "men of good will", the "other sheep"? Are they justified now? The answer is No. Justification is now restricted to the church, the heirs of the heavenly kingdom. In view of the fact that those of the church are sacrificed with Christ that they may reign with him in the "new heavens" of the world to come, they are justified by the crediting or imputing of Jesus' human righteousness to them. For such reason there is no need for them to be actually perfect and sinless in their human bodies in order for them to be justified to God.

9 The Lord's "other sheep", however, are not called to the sacrifice of the human nature in order to inherit the kingdom of God. (1 Cor. 15:50) Therefore no present need exists for God to impute or credit righteousness unto them through Christ Jesus. Their hope is to become perfect human sons and daughters of God in the flesh on earth, and to live everlastingly here on earth under the "new heavens". Hence the justification by the reckoning of righteousness such as the remnant of the church have does not apply to the "other sheep". The justification which the "other sheep" seek is absolute justification in the flesh, which comes by the attainment of human perfection through Christ's reign for a thousand years. They must, of course, exercise faith in Christ's sacrifice in order to attain that. In other words, they must gratefully accept from God the benefits of the sacrifice of his Son, and then they must obey the King, their

5 What, then, is the Scriptural understanding of "upon all men to justification", at Romans 5:18? and how does the next verse bear that out?

6 (a) Was the law covenant with its works introduced to do away with faith such as Abraham had? and what did that law cause to abound? (b) Did that bar out the law covenanters from God's grace? and how did sin reign?

7. How, then, has grace reigned through righteousness unto eternal life?

8. Who else are now interested in "justification"? and why is justification of life restricted now to the church of God?

9. Why does no need exist to impute righteousness to the "other sheep" now? and what justification do they seek?

Redeemer and Ransom Sacrifice, Christ Jesus, to prove they accept what he has done for them. Hence the "other sheep" are now on the way to absolute justification, which comes at their attainment of human perfection in the new world. Suppose that, because of their faith and obedience now before Armageddon, they had justification by faith through the imputation of righteousness. Then that would mean they could not die before Armageddon, as some are now doing through old age or otherwise. It would also mean that, surviving Armageddon, they would lose such justification in the new world and would gain instead justification actually in the flesh. That is not God's arrangement for them.—Compare Galatians 3:3.

[10] Were it not for the sacrifice of Christ which is able to lift from them the disability due to inheriting sin and condemnation from Adam, the way to such absolute justification in the flesh would be for ever barred to the "other sheep". By their own works they could never rise to human perfection; but by the help of the kingdom of Christ all the willing, obedient and faithful ones will be able to do so. That is what this earthly class of good-will persons want, and not a mere imputation of righteousness now by faith.

[11] The present condition of the "other sheep" is illustrated by the condition of the "stranger" who unwittingly killed a man in the land of Israel and who fled for refuge to the nearest one of the six Levite cities of refuge. (Numbers 35) Despite the accidentalness of the killing, the "stranger" was bloodguilty and under condemnation. To elude the "avenger of blood" he must stay within the boundaries of his city of refuge continually, until the death of the high priest in Israel. Then first could the accidental slayer return to his native city or home. Likewise, today, the "other sheep" are not members of Christ's "little flock" and hence are not spiritual Israelites. But they become "strangers" within the gates of the organization of spiritual Israel. All the world today is bloodguilty; and to escape the guilt of the world and the penalty therefor at Armageddon, the "stranger" class must flee to the antitypical city of refuge, God's Theocratic organization under the High Priest Christ Jesus. There these "strangers" must abide continually by faithfully keeping their integrity toward God.

[12] Nevertheless, that does not bring about their justification before the battle of Armageddon. It does not effect in them such a justification as the spiritual Israelites, the remnant, have now. No more than the stranger's fleeing to the city of refuge justified him from his manslaughter guilt, but merely kept him out of reach of the "avenger of blood". However, inside the city of refuge the stranger had the privilege of engaging in the city's activities and to associate with the Levites and to receive instruction from them. And Israel's high priest, who offered sacrifice at Jerusalem's temple, acted as a propitiatory shield over the bloodguilty stranger; which was why the unwitting manslayer could return home at the high priest's death. Likewise, the "other sheep" class, in the Theocratic "city of refuge", may take part in the activities of the visible organization and may associate with the remnant of the antitypical Levites. And they have the High Priest Christ Jesus as a covering for them from the execution of Jehovah's righteous wrath against the world at Armageddon. They wash their "robes" in the High Priest's blood, the "blood of the Lamb", and thus make their robes of identification white, showing that they have no sympathy with sin and worldliness, and that they trust in Christ's blood for the removal of their sins that they may gain everlasting life in the new world. (Rev. 7:14) Under the Theocratic organization they are engaged in righteous works.

[13] That these "other sheep" are not justified by faith now is further shown by the sacrifices of the yearly atonement day of the nation of Israel. On that day the high priest first presented the blood of the sacrificial bullock before God's mercy seat in the Most Holy of the temple. This presentation of the bullock's blood, whose blood back there was for the sins of the tribe of Levi, pictured that Christ Jesus first brings about the atonement for the sins of the antitypical Levites, the "church of God". Next, the Jewish high priest presented the blood of the "Lord's goat" before God's mercy seat in the Most Holy. This he did in behalf of the other tribes of Israel, which tribes had an inheritance of landed property in the God-given Promised Land. This pictured that after Christ Jesus brings about atonement for the "church of God" by justification through the imputation of his righteousness, then he brings about the atonement for the willing and obedient ones of the remainder of mankind. This he does during the thousand years of his reign.—Leviticus, chapter 16.

[14] Thus their justification must come after Armageddon, and it must be by the perfecting of them in the flesh to be the children of Jehovah God, the same as the perfect Adam was in Eden. Christ's reign over them will not be a so-called "mediatorial reign". In the Bible "mediator" presupposes a covenant between God and imperfect men. For instance, Moses was the mediator of the law covenant between God

10. Why would the way to absolute justification be barred to them except for Christ's sacrifice?
11. What was the provision for the accidental manslayer in Israel? and how must the "other sheep" now take a course like his?
12 What was the stranger's position and privilege inside the city of refuge? and what like standing and privileges do the "other sheep" have today?
13. How is their not being now justified further shown by the atonement-day sacrifices and offerings?
14 When and how does their justification come? and why may they now address Jehovah as "Our Father"?

and natural Israel. Just so, Christ Jesus now mediates the new covenant between Jehovah God and spiritual Israel. (Gal. 3:19, 20; Heb. 9:14-24) When Christ reigns together with these spiritual Israelites of that new covenant, he reigns over his obedient subjects on the earth, and will do so as a "priest upon his throne", a "priest for ever after the order of Melchizedek". (Ps. 110:4; Zech. 6:13; Rev. 20:4, 6) Christ Jesus as the Greater Moses now mediates the new covenant toward his remnant of spiritual Israel, but he is not yet begetting earthly children. That is, he is not yet giving the "other sheep" the standing of sons of his, sons of "The everlasting Father". (Isa. 9:6) But these faithful ones will become such during his thousand-year reign after Armageddon; and now, by virtue of the prospect of eventually becoming Jehovah's perfect sons, they address him prospectively as "Our Father".

AS CONCERNS THE DEAD

[15] Concerning the dead in the graves, Christ Jesus said that the hour would come in which they would hear his voice, and would come forth from the tombs. Those that have done evil coming forth "unto the resurrection of judgment", they will come forth on earth as humans. (John 5:28, 29, *Am. Stan. Ver.*) An automatic justification of them in advance while they are still in the graves is not possible for them, neither is such a thing necessary for them, before they can be awakened from the sleep of death. (Note *The Watchtower,* November 1, 1904, page 334.) Such a thing is no more necessary for them in order to bring them forth than it is necessary in order for Satan the Devil to be brought forth from the abyss at the end of the thousand-year reign of Christ. Now you will note that these humans who have done evil are brought unto the "resurrection of judgment", which shows they are not yet justified. They are brought forth that they may avail themselves of the benefits of their King's ransom sacrifice and attain to justification by receiving life through him as "The everlasting Father". The death, which is due to inheritance from Adam, is to be wiped out during the millennial reign of this "everlasting Father." —Rev. 21:4.

[16] The faithful men and women of old time prior to Christ now come under consideration. It is written that they endured all manner of trials of faith, endurance and integrity, some of them being tortured at enemy hands, but not accepting deliverance by a compromise. Why not? "That they might obtain a better resurrection." (Heb. 11:35) The Scriptures indicate that they will be resurrected in human perfection toward the beginning of Christ's thousand-year reign, in order that they may be the "new earth", the righteous visible earthly organization, to represent the kingdom of heaven.—Heb. 11:39, 40.

[17] Their being brought forth in human perfection is not an automatic justification, nor an arbitrary affair, effected unilaterally by God. They are not able to get this resurrection before the church of God has been rewarded with "some better thing", the heavenly resurrection to be with Christ Jesus in the temple. (Heb. 11:39, 40) Furthermore, they underwent great provings of their faith at much privation and suffering, in order that they might obtain a resurrection better than that to be obtained by the rest of mankind. When they awake from death's sleep to life on earth under the Kingdom, they will still have the faith and integrity with which they died. And on seeing then the realization of the things to which they once looked forward according to God's promises and prophecies, they will at once vow and render allegiance to the reigning King Christ Jesus and will accept life at his hands. This will qualify them, so that the King will make them "princes in all the earth".—Ps. 45:16.

[18] At the end of Christ's millennial reign all then living on earth will be perfect, by the uplifting power of the Kingdom. But will they all be justified? That all depends upon God, who is the One that justifies. Hence, by God's permission, they will be tested by Satan the Devil, who will be loosed for just a short time before his everlasting, uninterrupted destruction takes place. Those who yield to Satan will be destroyed. Those of perfect humankind who keep their integrity toward God and his King and universal sovereignty will be the ones that Jehovah God will then justify to everlasting life as human sons of God, by his wondrous grace through Jesus Christ their King. Then right to eternal life on the Paradise earth will be theirs, on a permanent basis. Justification will be complete.

15 Are those dead in the graves that have done evil automatically justified before being brought forth? and unto what opportunity do they come forth?
16. When and how will the faithful ones of old come forth?
17 Why will this not be an automatic justification of them in a one-sided action by God?
18. How will justification of the earth's inhabitants finally be completed?

FROM PRISON TO FOOD ADMINISTRATION

A SHEPHERD boy was the first one to be named "Joseph", dutifully giving attention to his father's flocks. Jacob, his father, who dwelt in tents in the land of Canaan, sent Joseph to a distant town to ascertain the condition of the flocks which Joseph's ten half-brothers were attending. In the prophetic drama which here begins Joseph pictures another good shepherd, namely, Christ Jesus, the Son of Jehovah God, and whom Jehovah sent to

the earth to look after the interest of the flock of humanity that had strayed away from Him. But Joseph's half-brothers hated him, because his father favored him; and when they saw him coming across the fields they conspired together to kill Joseph. Not strange, then, that when Jesus came to earth and began his ministry, Satan the Devil put it into the minds of the religious leaders of Jesus' own nation to get rid of him, and therefore these too conspired together to kill Jesus. Joseph's half-brethren then conspired among themselves to dispose of Joseph instead of by death, and they sold him as a slave. He was carried south into Egypt, where he became the slave of Potiphar, an officer of the king.

In the new scene in Egypt Joseph played parts in the great prophetic drama, first in the role representing Christ Jesus, and then the role representing Christ's body-members, his faithful followers, including the remnant thereof now upon the earth. The lustful wife of Potiphar attempted to seduce Joseph, but, failing in this, she charged him with an attempt at criminal assault against her. In her we see pictured Satan's organization of religion that tries to seduce the faithful followers of Christ Jesus and to induce them to join in un-Christlike relationship with the Devil's organization, which relationship is spiritual fornication or idolatry, within the meaning of the Scriptures.—See James 4:4.

Charged with this crime, Joseph was imprisoned. His imprisonment had continued two years, with no parole in sight, when Pharaoh the king had a dream. In the emergency it was reported to the king that Joseph the prisoner could interpret his ominous dream. Joseph was brought from prison and interpreted Pharaoh's dreams satisfactorily. Greatly impressed, Pharaoh made Joseph the incumbent of the new national office, that of Food Administration, and he held the position of authority next to the king. Thus in a local sense Pharaoh and Joseph were the earthly "higher powers"; and at this point of the prophetic drama they pictured Jehovah God and Christ Jesus, the actual "Higher Powers" of all the universe.

Now a great famine came upon the inhabited earth. "And the famine was over all the face of the earth." "But in all the land of Egypt there was bread," which supply of bread was due to Joseph's having provided beforehand by buying and storing up the corn for a prosperous period of seven years. Scanning the modern setting for a correspondency to this, the dramatic fulfillment began particularly after World War I, when the religious institutions abandoned the Lord God Jehovah and openly took the side of Satan's political organization. Hence there was no divine truth among them. Onto the religious land of "Christendom" came the fulfillment of Amos 8:11: "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD [Jehovah]."

That famine for lack of illumination upon God's Word was due to the unfaithfulness of the religious organizations and it has now spread over all the earth. But with Jehovah's organization, namely, among his faithful witnesses on earth, there is an abundance of spiritual food and Jehovah God continually adds supplies of this "meat in due season". This is absolute proof from Sacred Writ that the fulfillment of the prophecy concerning Joseph and his brethren is now taking place, and the understanding of this is now made clear for the benefit of "men of good will" who will make up the "great multitude" of Armageddon survivors. Behold the Greater Joseph, the King Christ Jesus, as he feeds those persons who seek him in good-will! His faithful servants carry the spiritual food to the hungry people who become his "other sheep". (John 10:16) But in the religious organizations the people of good-will toward God find no spiritual food whatsoever. Being hungry and thirsty for righteousness, they seek Christ Jesus, the Greater Joseph, and are fed by him. He sends them the truth from his Father's table by the hand of the remnant of Christ's body-members in the earth today.

People from all over the earth came to Joseph to be fed, because his organization was the only place to find food. In this picture we see exhibited the impartiality of Jehovah God toward the "other sheep", because, at Revelation 7:9-17, it is declared that these come out from all nations, kindreds, peoples and tongues and that they stand before Jehovah's throne and cry: "Salvation to our God which sitteth upon the throne, and unto the Lamb [Christ Jesus]." As to these "other sheep" who diligently seek and serve Jehovah the account goes on to say: "They shall hunger no more, neither thirst any more; . . . For the Lamb [the Greater Joseph], which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The scene shifts back to Canaan. Jacob, because hit by the famine there, sends his sons, Joseph's ten half-brothers, down into Egypt to buy food. (Gen. 42:1-5) They are brought before Joseph, but they do not recognize him. Yes, over twenty years had elapsed since they had sold him into Egypt and they believed Joseph was dead. The food administrator holds Simeon their brother as hostage until they return. Again they go down to Egypt for food, at the instance of their father. On this occasion the free nine half-brothers took Benjamin with them, that youngest boy, the full-brother of Joseph. When they arrived with Benjamin, Simeon was released and they stood before the food administrator, but none of them suspected his identity. At the command of the administrator they were again laden with food and they started away for Canaan. Purposely Joseph's silver cup had been concealed in the sack of one; so he sent his officer and intercepted them, charging them with stealing the valued cup. Upon search the cup was found in Benjamin's sack; and what a test overtook all of Joseph's brethren! Benjamin, Joseph's full-brother, here pictured Christ's spiritual brethren, particularly the younger part of the remnant thereof who in recent years have been charged with crimes of which they were entirely innocent. God permitted such to come upon them as a test that they might prove their integrity. The false charges and arrest of such witnesses of Jehovah have also tested the "other sheep" of good-will, who, seeing Jehovah's witnesses wrongfully charged due to religion's grudges, willingly become the companions of Jehovah's witnesses and suffer with them.

Joseph, still unidentified, then rendered decision in the case, holding that Benjamin should become his slave and

that he must therefore remain with him in Egypt. That decision of Joseph brought great grief upon his ten half-brothers. Joseph's half-brother, Judah, acting as spokesman, made an impassioned speech, pleading for his young brother Benjamin and in behalf of their old father Jacob, who would greatly suffer in Benjamin's absence. Here in all sincerity the ten half-brothers showed they had undergone a change of heart toward Joseph and toward their father. Remember that Judah had been the one that had proposed the selling of Joseph into Egypt, the sale of whom, followed by his deportation, pictured the enmity that the religionists harbored against the Lord Jesus and toward his true followers.

Judah, having asked for permission to speak and doubtless acting as mouthpiece for all, recounted some pertinent facts before the unknown food administrator, the unrecognized Joseph. Judah told that a son had been taken away from their father and was supposed to be dead, and that the father had since bestowed his love upon the younger son Benjamin; and that if Benjamin did not return, his father would die of grief. He made an eloquent and touching plea that Benjamin should be returned and that he, Judah, might become the slave in Egypt in place of Benjamin. The fervor with which Judah presented the case before Joseph proved that those ten men were of good-will toward the father Jacob and also toward the father's loved son Benjamin. Not yet discerning that they stood before Joseph himself, doubtlessly supposing him actually dead, they manifested that they had great sorrow for the wrong they had done him. The great test now upon them disclosed a complete change of heart. While, no doubt, they suffered inwardly great remorse because of their treatment of Joseph years ago, they were willing to make any amends possible. In this test they bravely met the searching examination and demonstrated that they had good-will.—Gen. 44:14-34.

What did this test in the prophetic drama foretell? Plainly it identified and foretold a class of persons who at one time were antagonistic to the consecrated spiritual children of God, Christ's brethren; and who, upon becoming acquainted with the sore conditions of their own situation, show a deep contrition of heart and a real desire to do good toward all who love Jehovah God. Take a quick glance at the facts: Bitter persecution came upon Christ's brethren, Jehovah's witnesses, particularly A.D. 1918. This persecution was at the instance and instigation of the religionists, Catholic and Protestant. That stirred the hearts of many to enmity against the Lord's servants, that is, those of the original faithful remnant of that time. But later on, when such persons came to understand more clearly their own situation and the purpose of God toward them, they had a change of heart and showed themselves in a proper heart condition to be gathered by the Lord as his "other sheep" into the fold of Jehovah. Thus he shows that all the "other sheep" class must be of good-will toward the Father Jehovah, pictured by Jacob, and toward the Son Christ Jesus, pictured by Joseph, and toward the remnant, pictured by Joseph and Benjamin, before they can be gathered as "sheep" into the Lord's fold.

The faithful remnant of Jehovah's witnesses have suffered much at the hands of religious leaders, and they continue thus to suffer. God has permitted this suffering as a test upon his people. At the same time he permits those "other sheep" to see Jehovah's witnesses suffer and to share with them therein in order that their good-will toward God may be demonstrated. That is necessary in order to test the faith and obedience of all who love Jehovah and Christ Jesus. As the severity of the persecution upon Jehovah's witnesses has increased in these days, the Lord's "other sheep" have shown their willingness to become companions of those who suffer for righteousness' sake. By this means they have shown their faith in God and in Christ Jesus and a willingness to faithfully obey the Lord God Jehovah regardless of opposition.

In the prophetic drama of old the time had come for Joseph to make himself known to his brethren, and hence he caused everyone else to withdraw from his presence, except his brethren. "And there stood no man with him, while Joseph made himself known unto his brethren." (Gen. 45:1) Can we not see in this that only those of good-will toward Jehovah, and who give a hearing ear to the message of the Kingdom and hence recognize and accept Christ Jesus as the Savior of the world and turn to him, will be saved, and that all others will go down in the cataclysm of Armageddon? No doubt Joseph's brethren exhibited great fear when they recognized the brother whom they had sold into Egypt. Joseph, seeing this, said to them: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."—Vs. 5.

In so saying, Joseph showed no resentment. No priding himself by reason of the humiliation of his brethren. No shame for calling them his brethren. No hatred or ill-will because of what they had done to him. On the contrary, Joseph showed a loving consideration for their welfare, and he acknowledged that he had suffered at the hands of his misguided brethren, but it was for their good. He acknowledged God's goodness and all-powerful hand for good in all that had come to pass. At this time of disclosing his identity Joseph's young full-brother Benjamin stood with him. So Joseph revealed himself to all of them at the same time. Thus is shown that all who are on the Lord's side, whether of the heavenly class, Christ's spiritual brethren, or of the earthly class, all stand together.

In effect Joseph then disclosed that all this was directed by Jehovah as a prophetic drama, that the people might in due time be enlightened concerning His provision made for them to get life everlasting. Said Joseph: "So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not."—Gen. 45:8, 9.

Likewise Jehovah sent Christ Jesus to earth on a mission of salvation. He has made Christ Jesus "the Everlasting Father" in behalf of all subjects of the Kingdom, and has made him Lord and Head over His royal house, and rightful Ruler of the new world. (Isa. 9:6, 7) His kingdom is the hope of the world, and in Christ Jesus' name and in his kingdom shall the nations hope. There is no other hope,

because this is God's provision and it is entirely adequate and complete.—Matt. 12:21; Isa. 42:1-4.

Now we clearly discern the application of Joseph's prophetic words as these are fulfilled upon the Greater Joseph, namely: "Tell . . . of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither." To all with faith now appears the glory of Christ Jesus as reigning King since 1914. Hence the obligation is laid upon the remnant and their companion "other sheep" who hear, to "haste" and tell all, as opportunity presents, that they may learn of God's gracious provision for the eternal salvation of obedient humankind. —Gen. 45:13.

As there were yet five years of famine due, Joseph said that all of them, his father and his household, should come to Egypt and be near Joseph, the food administrator, "lest thou, and thy household, and all that thou hast, come to poverty." (Gen. 45:8-11) Now at this time of identification of the Greater-than-Joseph, there is still much more work to be done by the Lord Jesus through his earthly remnant in behalf of those who will ever live on the earth.

A.D. 1931 there was disclosed to Christ's faithful remnant an earthly class to whom food must be ministered, but not yet recognized as being the ones foreseen at Revelation 7:9-17. Joseph's sending for Jacob's entire household, including the families of his half-brothers, showed that after 1931 the remnant must continue to minister to the "other sheep" class, the famine-stricken ones. Hence from and after 1931 the remnant have appreciated that they must go throughout "Christendom" and give information to those who desire righteousness. It interests us here to note that not until May 31, 1935, at the Washington (D.C.) convention of Jehovah's witnesses, was the "great multitude" of Revelation 7:9-17 identified to the anointed brethren of the Greater Joseph. From that time onward a great and specially organized effort has been made by the remnant and their companions; and it continues with increased zeal, in behalf of the "other sheep" who are in line for the "great multitude" privileges. Thus they have brought to the attention of these the truths of God's Word. This they do while the Great Food Administrator, Christ Jesus, gathers all his "other sheep" into the fold, where they are certain to receive fullness of spiritual bread.

FIELD EXPERIENCES

AMONG THE FRENCH-SPEAKING IN LOUISIANA

"Engaging in the Lord's 'strange work', I am privileged to have studies with a 'Church of Christ' preacher. This study is in the book *'The Kingdom Is at Hand'*. As some in attendance cannot understand English, we have this study in French. The preacher asks the questions in French. We answer in French. Then he reads the scriptures in French, as he is the only one who can read French. Then the paragraph is read in English; but all comments are made in French. On our third study with them there were seven attendants. I placed three books, five booklets. After the study the preacher said the study was better than hearing a sermon from a preacher; and all attending agreed. He also promised that, next study, there would be more attending."

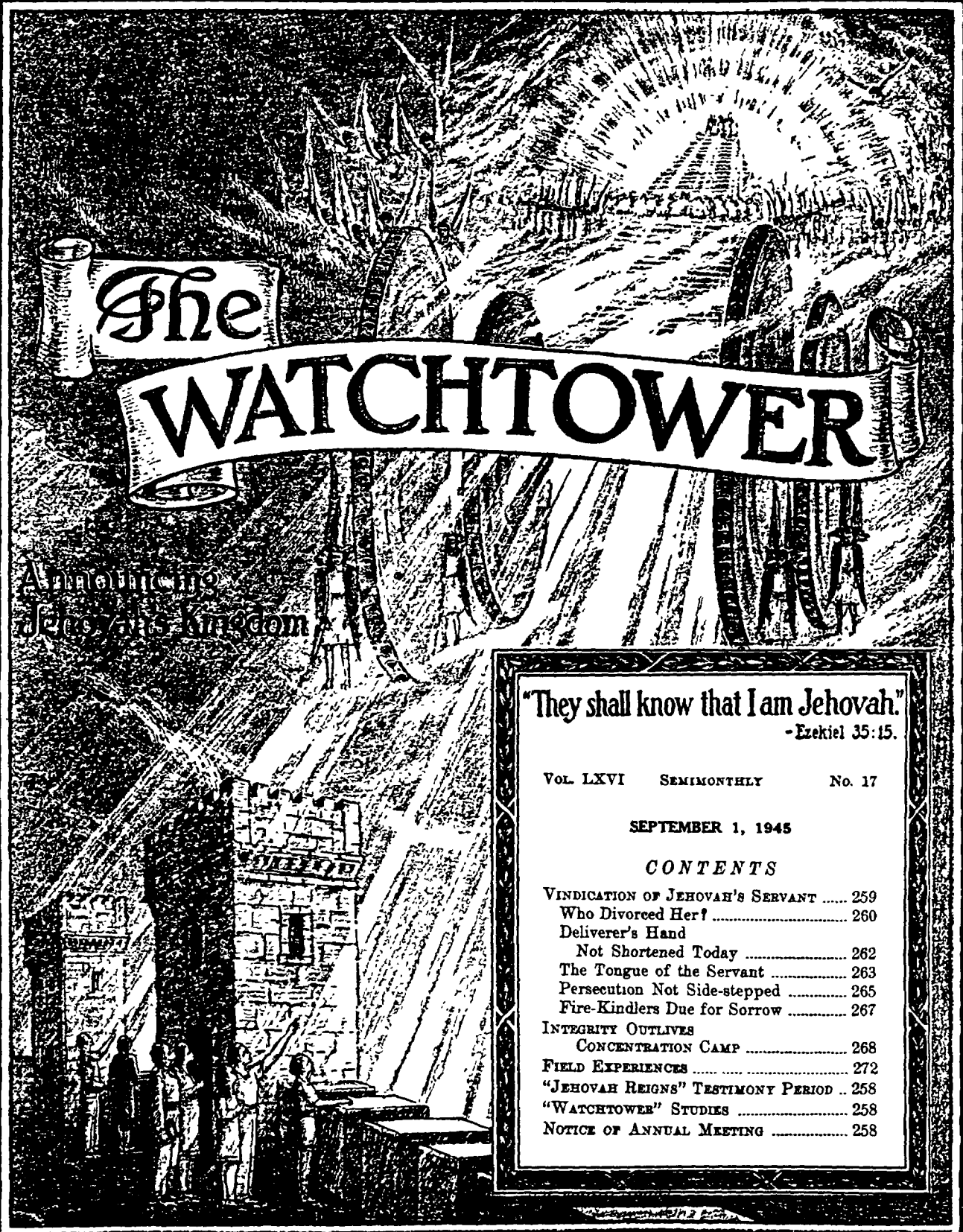
BEFORE "V-E-DAY" (ENGLAND)

"I had called on this home five times, but had no answer. I was determined that I should not miss a single home without giving a witness to it. The sixth time I called there was a woman in the window. An explanation was given as to why I had not received an answer: she was deaf. We both had a pencil and paper and proceeded with our conversation. This is what she wrote: 'I opposed you in the D—— paper a year ago because of my ignorance of the true facts; but since I read of you in the papers, of the stand that you made, I have changed my opinion. I think it is wonderful how you have stood firm and loyal.' I left her a *Theocracy* booklet and promised to call the following week. When I called she had marked the booklet well and had questions to ask; she also asked for the book *The New World*. She truly appreciated the message of comfort we carry to the people. Today I called again, and this time she said she must get *The Watchtower*. I have now arranged a book study for next week. This proved to me that we have to search hard for these lost sheep and no home should be overlooked."

"One of our young publishers enrolled as a vacation pioneer during his school holidays. As a result of the work he did he has arranged a book study at which he has an attendance of three of good-will. He is 12. The three of good-will are ladies aged respectively five, eight and nine. This came to my notice when he asked whether it was in order for him to take his sister, aged nine, to help him with his study. He said: 'The girls find *The New World* too hard, so we are going to start a *Children* study.' Who said the work of these young publishers was valueless?"

A JEW FROM BUCHENWALD CONCENTRATION CAMP

"A pioneer publisher, witnessing at Manly, N.S.W., Australia, met a German refugee Jew, who told him the following: 'I was in custody at Buchenwald Concentration Camp from September, 1938, to May, 1939. There I met the *Bibelforscher* [Jehovah's witnesses]. They constantly testified to their beliefs. In fact, nothing would stop them speaking about their God. They were very helpful to other prisoners. When the pogrom sent a mass influx of Jews to the camp on November 10, 1938, the *"Jehovah's schwein"*, as the guards termed them, went round with a bread ration to the aged and famished Jews, going without food themselves for up to four days. The *Bibelforscher* were lined up morning and evening at roll call and told they could go free men if they renounced their faith. Out of many hundreds I saw only one recant; and he suffered badly later. A *Bibelforscher* was foreman in the gang of 25 men in which I worked. He was at a loss to understand fellow prisoners' risking a smoke during working hours; but gave the concession at risk of punishment to himself for condoning it. Unlike the Jews, the *Bibelforscher* were not allowed the two brief letters a month, nor money from their friends. They were identified from other prisoners by a violet triangle over the heart.'"



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

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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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 REIGNS" TESTIMONY PERIOD

If you will read, on their appearance, the main articles in our issues of October 1 and 15, you will appreciate how appropriately the Testimony Period during October is designated "Jehovah Reigns". Those who value properly the unique privilege of now making announcement of Jehovah's reign will gladly serve as His subjects in the publicity work during the equable month of October. A larger offer of literature will mark this period of world-wide testimony, namely, two bound books and two booklets, the latest in every possible case, on a contribution of 50c. Instead of decreasing placements, we believe, your report at the month's close will show an even larger disposal of literature and a more widespread witness accomplished. Of course, many of our readers, wanting to take a hand in this October Testimony Period, will appreciate instructions and companionship. All such should feel free to write us for information and for references to the most convenient group of field publishers.

"WATCHTOWER" STUDIES

Week of October 7: "Vindication of Jehovah's Servant," ¶ 1-20 inclusive, *The Watchtower* September 1, 1945.
Week of October 14: "Vindication of Jehovah's Servant," ¶ 21-40 inclusive, *The Watchtower* September 1, 1945.

NOTICE OF ANNUAL MEETING

The annual business meeting of the Watch Tower Bible and Tract Society will be held Monday, October 1, 1945, at 10:00 a.m., in the registered office of the Society located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 10, Pennsylvania.

New members have been selected to take the place of the thousands of shareholder-voters, pursuant to the resolutions adopted by the shareholder-voters of the Society on October 2, 1944, and in harmony with the order of the court approving the articles of amendment. Notices and proxy forms will be mailed to the new members. Any member who for any reason cannot attend in person should mail his proxy to the office of the secretary and treasurer of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, on or before September 20, 1945.

Because of travel restrictions, there will be no service convention or assembly in connection with the business meeting as in 1944. Only regular business of the Society, election of officers, and the report of the president will be considered at the meeting.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI SEPTEMBER 1, 1945 No. 17

VINDICATION OF JEHOVAH'S SERVANT

"Near is my Vindicator; who will take issue with me? Let us stand up together! Who will challenge my rights? Let him draw near to me!"—Isa. 50:8, The American Translation.

JEHOVAH has stood for a lot of abuse, for about six thousand years. But he will not forever take it! The long-predicted day for vindicating himself and for vindicating his abused servant has broken over the world. The time for which there was good reason to permit such abuse as a great test upon worshipers of God has reached its limit. Now men who challenge his universal sovereignty and who defame his name must be silenced and brought down to nothing. His power and right to rule over all creatures that live in all the universe must no longer be left in dispute. His name and all the glory that it stands for must be cleared of every false charge and reproach that wagging tongues have plastered upon it. That means, too, that soon his servants on earth will no longer appear to this world to be foolishly and fanatically serving a deity who cannot help, protect and deliver them. For their unbroken integrity toward Jehovah under abuse he will exhibit them as the chosen ministers of the only true and living God. Shame shall then cover all those who follow false gods and bright-shining religious leaders.

[2] From appearances, the odds seem to be all against such an outcome. Why? Because, opposed to the relatively few servants of the Most High God on earth, there stands an imposing religious organization. It boasts of a membership of hundreds of millions, Catholic, Protestant, and Jewish. It woos the favor of this world, and the world holds it in high esteem and looks upon it as an integral part of itself and as a trusted guardian of "moral law".

[3] The world depends upon the religious organization to keep it in the good graces of God Almighty. The world hires it to pray for its worldly programs and activities, and to win God's blessings upon such. But as for those witnesses of Jehovah, who refuse to mix in with the schemes and arrangements of this world and who hold themselves aloof as dedicated entirely to the kingdom of God, well, the world finds no pleasure in them. It merely tolerates them and wonders why it has never been able to rid itself of their obnoxious presence. Do not be surprised at this. The Leader of these witnesses of Jehovah God once said to them: "If the world hate you, ye know that it hated me before it hated you. 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 [namely, Jehovah]."—John 15:18-21.

[4] The self-righteous religious organization keeps itself high in the respect of the world, because it piously goes through impressive religious ceremonies and it claims to have connections with God. It claims to be wedded to God, and therefore its likeness to a woman married to a husband is plain. Under the same figure of speech the Roman Catholic religious sect calls itself "the mother church". Moreover, the so-called "National Conference of Christians and Jews", whose lecture representatives tour the United States putting Catholic, Protestant and Jewish clergymen on the platform together, tries to create the idea that Jehovah God recognizes and has connections with the Christless Jews as well as with the Catholic and Protestant systems. Many Jews simple-mindedly claim that the pope of Vatican City, who professes to be God on earth, is their greatest friend. However, the real state of matters is disclosed when we consider that, throughout all lands, the Catholic religionists speak of the Jews as Christ-killers and carry on a subtle campaign of anti-Semitism. Now that the Roman Catholic dictators of central Europe are out of the way, such Catholic religionists are again becoming active to stir up a

1. What does the day of vindication mean both for Jehovah and for his servants?
2. Why do the odds appear to be against such an outcome for Jehovah's servants?
3. What is the world's attitude toward the religious organization and Jehovah's witnesses, respectively, and why?
4. How is the appearance put on that the religious organizations have connections with God, but how is the Roman Catholic religionists' real attitude toward the Jews disclosed?

world-sweeping wave of anti-Semitism, because now it could not be accused of having any connection with the dethroned political heads of Nazism and Fascism. Destroying such political heads does not destroy the spirit of Fascism. As long as Vatican City and its Hierarchy exist, the spirit of Fascism will continue to be a living danger to liberal democracy.

5 The actual religious condition of "Christendom" denies that she has relationship with God and possesses the spirit of his Son Jesus Christ. Her being internally divided up into hundreds of sects and cults, embroiled in all manner of political controversies and commercial rivalries, could not be the condition of an organization that God would own as his "woman". Showing that such is a carnal, worldly condition, one of God's inspired writers says: "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? . . . I could not treat you as spiritual persons; I had to treat you just as creatures of flesh and blood." (1 Cor. 3: 2-4, 1, *Goodspeed*) Divided "Christendom" has never responded to the prayer of the One she claims to follow as His "bride", namely: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given [my disciples]; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me."—John 17: 21-23.

6 Instead of being one in Christ, and also instead of being one with God through his Christ, "Christendom" is in the same position toward Jehovah God as are the Jews, whom she has persecuted for more than a thousand years. She is in a worse position, because she professes to follow Christ and to be called by his name. She is rejected of Jehovah God, as much so as the Jewish religious organization. With good reason, therefore, Jehovah's witnesses decline to have any connections with "Christendom" or to be party to her controversies, her political and religious crimes, and her confusing jangle of religions. Taking their stand with Jehovah's greatest witness, Christ Jesus, and with all other faithful witnesses of Jehovah of olden time, they courageously declare His Word against "Christendom". They warn the people that she is cast off from God. The message of these witnesses, and the stand they take as regards "Christendom", are strikingly mirrored in Isaiah's prophecy, chapter fifty, which we now consider together for our mutual profit.

5. How does "Christendom's" condition as to unity deny she has any relationship with God and has the spirit of Christ?

6. What, then, is "Christendom's" actual position with God? and what stand, therefore, do Jehovah's witnesses take?

WHO DIVORCED HER?

7 "Thus saith Jehovah, Where is the bill of your mother's divorcement, wherewith I have put her away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your transgressions was your mother put away." (Isa. 50: 1, *Am. Stan. Ver.*) By his witness, Isaiah, Jehovah God here addresses firstly the Jews. He asks why their religious organization has no union and relationship with God. He likens their organization to a woman divorced; and the Jews, as members of the organization, are spoken of as her children. In such ominous words of Jehovah we hear a prophecy of the time when the Jewish national organization, as a system, would be entirely disowned and rejected of Him, although individual Jews, by disengaging themselves from the organization, might come into harmony with Jehovah God and escape the fate of the organization.

8 That the Jewish national organization would be cast off from God was foreshadowed by the very action of Abraham, their forefather. Abraham had received God's promise that he would have a seed or offspring in whom all the families of the earth would be blessed. (Gen. 12: 1-7; 13: 14-16; 15: 4-6) Abraham's 75-year-old wife Sarah was thought to be too old to become the mother of this promised Seed. So Sarah's maidservant, an Egyptian maid named Hagar, was suggested to take Sarah's place in presenting Abraham with a child. Hagar tried to serve as wife to Abraham; but the son Ishmael which she brought forth was not the one meant by Jehovah God to be the seed through whom blessings would flow to all nations. Fourteen years later a miracle of God caused the 90-year-old Sarah to bring forth a son, Isaac, the child of God's acceptance.

9 Would Hagar and her boy Ishmael recognize God's appointment of Sarah's son Isaac? and would they serve him and look to him as God's channel of blessings? Their decision was brought out into the open when Isaac was weaned, at four or five years of age. Ishmael, then near twenty years of age, persecuted the young Isaac and became a threat to his existence. Sarah, seeing the danger to Isaac, asked Abraham for the dismissal of the slave-girl Hagar and her slave-child Ishmael. At Jehovah's instructions Abraham complied with Sarah's request and sent Hagar and Ishmael away, releasing them from his service. Henceforth they could live inde-

7. With what questions does Jehovah first address the Jewish religious organization? and what do his words foretell?

8, 9. What action of Abraham foreshadowed that God would cast off the Jewish national organization?

pendently from him and serve whomsoever they chose.—Genesis, chapters 16 and 21.

[10] Jehovah God inspired his servant, the apostle Paul, to put the meaning upon such facts and to show that they were a living prophecy. Queer though it seem to some, the Bible speaks of God as having a "woman". At Galatians, chapter four, the apostle explains that Jehovah's "woman" is a holy organization wedded to Him, as Sarah was to Abraham. Jehovah's "woman" is his universal organization made up of his devoted creatures in the heavens above. This "woman", this organization above, was the woman whom Jehovah meant in the garden of Eden, when he told that old serpent the Devil that the Serpent would bruise the heel of her Seed, but that in the end the woman's Seed would bruise the Serpent's head. (Gen. 3:15) God's "woman" or organization was not pictured by religious Jerusalem on earth in Palestine. Hence the apostle speaks of God's "woman" as the "Jerusalem which is above". She was pictured by Abraham's wife Sarah. Hence the seed of God's "woman" is the antitypical Isaac, that is to say, Christ Jesus: "which [seed] is Christ." (Gal. 3:16) Jehovah God adopts certain others to become part of the seed of his "woman". They are those who deny themselves to follow Christ Jesus as their Head and become the members of the "body of Christ". Therefore the apostle says to such ones: "Jerusalem which is above is free, which is the mother of us all."—Gal. 4:26.

[11] But as for Jerusalem which was down below on earth, she was destroyed by the Roman armies A.D. 70 and saw her adherents or children either killed by Roman swords, or taken captive for slavery, or scattered among all the Gentile nations of the earth. This earthly religious Jerusalem must necessarily picture the "woman" whom God rejected. She is the one that was foreshadowed by the slave-maid Hagar; and the children of the Jewish national organization are the ones that were pictured by the slave-son Ishmael. The Jewish national organization took the attitude of Hagar. It thought that it was producing the promised seed of Abraham in whom all families and nations should be blessed. But as Ishmael persecuted Isaac, so that Jewish organization through its official religious representatives persecuted Jesus and his followers, even to killing them, and refused to be made free from its religious bondage. Then God showed it was not the true, original organization for producing the promised Seed. He cast it and its Jewish adherents off and thenceforth dealt solely with his "Jerusalem which is above" and with her "seed", Christ Jesus the Head and the church his "body".—Gal. 4:22-31.

10. Whom does the apostle Paul identify Sarah and her son as foreshadowing?
11. What, then, did Abraham's casting out Hagar and her son foreshadow?

[12] Whose fault, then, was it that the Jewish organization and her children were divorced from God and his service? Was it merely a whimsical, arbitrary action on God's part without justified grounds? Was He in debt to the Gentile nations so that he had to sell the Jews to all the heathen nations to become their despised underlings and slaves? Did Jehovah God do the Jews an injustice by *permitting* them to be slaughtered unjustly by the millions in Europe by the Roman Catholic Nazi *fuehrer* and his political gangsters of like religious stripe? Not this magazine, but Jehovah God through his servant Isaiah answers: "Behold, for your iniquities were ye sold, and for your transgressions was your mother sent away." (Isa. 50:1, Leeser's translation) Therefore, let individual Jews who seek God's favor turn from that rejected national organization and turn to God's true "woman" and to her Seed, Christ Jesus the Messiah!—Isa. 51:1-3.

[13] By such an exhortation *The Watchtower* does not mean that such life-seeking Jews should turn to the religious organizations of "Christendom". "Christendom" has taken the same course as her Jewish prototype; and there is no more salvation and deliverance to be found in her than in the rejected Hagar organization. Therefore only with bitter disillusionment in store for them do the Jews of today look to the pope and the Roman Catholic Hierarchy as a shield against anti-Semitism. "Christendom" insists that she is in covenant relationship with the Lord God, as Israel of old was in covenant relationship with Him by the law of Moses. Taken at her own claims, then "Christendom" is found to be a covenant-breaker; and God's Word says covenant-breakers are worthy of death. (Rom. 1:31, 32) She is guilty of committing spiritual fornication with this world and its politicians and merchandisers, the same as the Hagar organization whose religious leaders finally cried out as they rejected the Messiah, Abraham's Seed: "We have no king but Cæsar." "Christendom" was founded by men who fell away from the Theocratic organization of God's people and who compromised with the religions of this world. She was never God's organization nor a part of it; and none of her children were begotten of Him.

[14] In ancient times in Israel parents sold their children to the ones to whom they were in debt; or their creditors laid claim upon the children for their service as payment of the parents' debt. (Lev. 25:39-42; 2 Ki. 4:1-7; Neh. 5:4, 5, 8; Jer. 34:10, 11; Matt. 18:24, 25) How true that is of "Christendom"! She is in bondage to this world and yields her chil-

12. What justification was there for the divorcing of the Jewish organization and its children? and what should individual Jews now do to seek Jehovah's favor?
13. Why does this not mean that life-seeking Jews should join "Christendom's" religious organizations for relationship with God?
14. How and why is "Christendom" like Israelites of old who were in debt and sold their children to their creditors?

dren to the service of its crooked politics and its commercial exploitation and its bloody militarism. Why? Is it because she ever belonged to Jehovah God and he came into debt to this world and was obliged to sell her and her children to pay worldly creditors? Has Jehovah for no moral reasons at all disowned her and put her away from his spiritual favor and protection and surrendered her up to total wars, famines, earthquakes, pestilences, interreligious disunity and persecution, and international distress and perplexity? To "Christendom's" Catholic and Protestant children or adherents Jehovah's answer comes ringing through his prophet Isaiah: "Behold, you are sold for your iniquities, and for your wicked deeds have I put your mother away [even as Hagar and Ishmael were put away]."—Isa. 50:1, *Catholic Douay Version.*

DELIVERER'S HAND NOT SHORTENED TODAY

15 Jews are still clinging clannishly to the Hagar organization. Likewise, the religious peoples of "Christendom" are still cleaving superstitiously to the clergy and their systems for salvation. But what attention do they give to Jehovah God? None; and hence the next words of Jehovah God fit them all: "Why, then, was there no man, when I came, to greet me, none, when I called, to answer? Is my hand too short to redeem, or have I no strength to save? Lo! by my rebuke I dry up the sea, I turn rivers into a desert; their fish are in distress for want of water, and die of thirst. I clothe the heavens in mourning, and sackcloth I make their covering."—Isa. 50:2, 3, *Amer. Trans.*

16 When Jehovah God said he "came", it means no coming personally, visibly, but a coming by His accredited servants and witnesses. In 1914 (A.D.) his Son Christ Jesus came into the Kingdom, with authority to rule in the midst of his enemies and to dash the nations to pieces like a potter's vessel. In 1918 Jehovah God sent this reigning King to the temple to judge the "house of God" and to bring all the nations of earth into judgment before him to seal their fate at the battle of Armageddon. Since 1918 in particular Jehovah has sent forth with the Kingdom message the remnant of the seed of his *woman,* "Jerusalem which is above." In such manner, by His approved servants, Jehovah has come to "Christendom" and Jewry. (Rev. 12:1-13, 17) But not a man of their official element, political, commercial, or religious, has come forward to greet His representatives, thus to receive Jehovah as God. As Christ said to his disciples: "He that receiveth you receiveth me, and he that receiveth me receiveth him [Jehovah] that sent me."—Matt. 10:40.

15, 16. How has Jehovah 'come' and there has been no man to greet him?

17 Similarly, Jehovah called to "Christendom" by His witnesses, who bid the people to accept Jehovah's Theocratic Government and to flee from the day of his vengeance at the battle of Armageddon. Again the official element of "Christendom" turns down Jehovah and does not answer to his call to come over onto the side of his anointed King. In place of heeding the gracious message, "Christendom" and Jewry shut their ears and turn away and look to the negotiations of the San Francisco Security Conference of the United Nations and to its proposed international organization and to the pope and his hierarchy. Why should such a thing occur on the part of world leaders and religionists when they profess to believe in Almighty God and his Word? Is it because he comes short as a Deliverer? Has his hand of power become smaller through the centuries? Has it grown weak and incapable, so that it cannot deliver peoples and lift them or pull them out of the political, commercial and religious bog into which they are steadily sinking down to destruction? No; it is not that. It is because "Christendom" and her nations have sold themselves to do wickedness and have no love of God or faith in Him.

18 By the message which He sends through his witnesses Jehovah reminds the peoples of "Christendom" that he has demonstrated his power to clear away the difficulties and to bring those who trust him through to safety. Take the case when the Egyptian chariots and horsemen were rapidly bearing down upon the fleeing Israelites and the fugitives seemed to be trapped on the shores of the Red sea. There God, whose name is Jehovah, rebuked the sea. He parted its waters to let his redeemed people cross over to safety under Moses' leadership. The charioteers and horses of Egypt he overwhelmed in the depths of the sea. Take another case forty years later. This time the torrential flood of the Jordan river blocked the passage of his chosen people into the Promised Land. There this same ever-living Jehovah God cut off the swift-descending waters from above. This made the riverbed like a desert before them, till the six hundred thousand Israelite footmen and their women and children, besides a great mixed multitude of strangers, passed over to the shores of Canaanland. (Ex. 12:37, 38) The fish that were left stranded on the riverbottom during the passage died of thirst and stank.

19 Those cases go to show that not only can no forces on earth resist the power Jehovah exercises for the salvation of his chosen people, but he has control over powers and forces that are higher than

17. How has Jehovah called, and no one answered? and is it because his hand is shortened that it cannot save?

18. To what cases does Jehovah point demonstrating his power to bring through difficulties to safety?

19. What two cases have we of where Jehovah clothed the heavens with mourning and made sackcloth their covering?

man and this earth. He has control over the heavens, that is to say, over the superhuman demons under Satan. These have hung over all humankind as a wicked heavenly power to influence earth's inhabitants into wickedness and to bring woe and tribulations upon them in order to accuse God for it and to drive men away from Jehovah God in bitterness and over to religious superstition. (Job 1 and 2; Rev. 12:12) There is one prominent case on record of where Jehovah made the devilish heavens to mourn, as with sackcloth. That was when, by the flood of Noah's day, Jehovah utterly destroyed the world that then was and put an end to its demon-inspired violence on earth. Today there is great violence on earth, and distress of nations with perplexity and with heart-failure of men for fear. Christ Jesus testified that such is due to the fact that the powers of heaven have been shaken. (Luke 21:25, 26) The Scriptures reveal to us that at the birth of God's kingdom, A.D. 1914, a "war in heaven" began and Satan the Devil and his demon angels were brought to grief. They were cast down out of the heights to the vicinity of our earth.

[20] At the battle of Armageddon Jehovah will further vindicate his almighty power by draping those demonic heavens with the mourning and sackcloth of death and destruction. Those wicked heavens will first mourn to see the earthly organization which they built up and controlled for thousands of years consumed completely by God's ire. Then their mourning for their own impending destruction will end in their own blacking out in annihilation. (2 Pet. 3:7-12; Rev. 20:11; 21:1) In the face of these facts is there not every reason for men to turn away from this world's institutions and leaders of the postwar era and to appeal to the all-powerful hand of Jehovah God for redemption and deliverance? Though the Devil's world may seem to have built up in power, there has been no diminution of Jehovah's supreme power. Only men without faith in Jehovah God will yet stand in fear of the religious organization rejected by God and will depend upon the world of which it is a part. The honest-hearted persons who really hunger and thirst after righteousness will turn from "Christendom" and will welcome Jehovah, who comes by his kingdom under Christ Jesus. They will rejoice at the call which he sends in the Kingdom message proclaimed by his witnesses to all nations of the earth. They will answer Jehovah's call, by devoting themselves to the service of his Kingdom by Christ Jesus. All such will experience the saving power of Jehovah's hand at Armageddon.

20 How will Jehovah finally drape the heavens with mourning and sackcloth? and what, therefore, will those seeking righteousness now do?

THE TONGUE OF THE SERVANT

[21] Jehovah having spoken, at Isaiah 50:1-3, in condemnation of the worldly religious organization and having testified of his own power to redeem and deliver, then his servant speaks next in the Bible record. This spokesman for Jehovah stands in clear-cut contrast with "Christendom", who refuses to greet Jehovah's kingdom and hear his call. This servant is not an individual, although he is primarily Jehovah's Chief Servant, Christ Jesus, whom Jehovah has elected and in whom his soul delights. Christ Jesus is the Head of a servant body, a group which finally in its completeness numbers 144,000. (Isa. 42:1; Rev. 7:4-8; 14:1, 3) All this body of servants serves the same God, Jehovah, as does the Head of the "body". At this end of Satan's world Jehovah's Elect Servant, Christ Jesus, comes to the temple for the judgment of such servants of God. The faithful remnant that he finds on the earth Christ Jesus appoints as the "faithful and wise servant" class under himself their Head. (Matt. 24:45-47) He entrusts to their care all his "goods", or Kingdom interests on earth. Hence he commands the "faithful and wise servant" class, saying: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24:14, 45-47) They are therefore Jehovah's witnesses, because they bear witness to the Kingdom for which his Son taught them to pray to God, saying: "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. 6:9, 10.

[22] The religious leaders of "Christendom" and of Jewry have lashed out with their tongues at the preaching of these witnesses "publicly and from house to house" and have denied that such ones are *Jehovah's* witnesses. They ask sarcastically, 'Where did these self-styled "Jehovah's witnesses" get the tongue to be genuine witnesses of the Lord God that people should hear them instead of us clergymen?' By that they mean that these witnesses did not get the name and the commission going with it from the religious clergymen. They are right about that! Those clergy are not witnesses of Jehovah but are blasphemers of His name; so how could they either educate or ordain anyone to be Jehovah's witness? Jehovah God has repudiated their religious organization. He transmits no ordination through it. He does not use it as an educational, training school for his witnesses. *He* is the Teacher of his witnesses, and so states, saying: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am

21. Who is the servant that next speaks in Isaiah 50? and what is the present office and responsibility of this servant?

22. What does the clergy's dispute with Jehovah's witnesses show as to ordaining them? and how are they ordained and equipped?

he: . . . therefore ye are my witnesses, saith Jehovah, and I am God." (Isa. 43: 10-12, *Am. Stan. Ver.*) Jehovah goes right over the heads of the clergy-ridden religious systems and he himself appoints this servant body to be His witnesses. He teaches them what to say and gives them the tongue or powers of expression to say it.

[23] Jehovah thus ordains them by Christ Jesus. Even Jesus on earth was not ordained by the religious leaders and schools. Nevertheless it was said of him by henchmen of those religious leaders: "Never man spake like this man." (John 7: 46) And when Christ Jesus taught in the temple which those religious leaders supervised, "the Jews marvelled, saying, How knoweth this man letters, having never learned?" (John 7: 15) This explains the secret by which the servant class under their Head Christ Jesus can now say: "The Lord Jehovah hath given me the tongue of them that are taught [or, the tongue of disciples], that I may know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught [or, as disciples]." (Isa. 50: 4, *Am. Stan. Ver.*, margin) Having the ability to speak intelligently concerning the things of God does not depend upon worldly schooling. Jehovah God, who conversed with the newly created Adam in Eden, is the Creator of the human tongue, and He can give to his servants a "tongue" or ability to speak his message.

[24] Those of the servant class may feel backward about speaking and think they lack the gift of effective speaking because of lack of worldly training. But let these remember Jehovah's words to the man Moses, whom He selected for his prophet. By his angel at the burning bush near Mount Horeb the Lord God appeared to Moses, after this man had been away from the highly educated courts of Pharaoh's palace forty years. "And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue. And Jehovah said unto him, Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I, Jehovah? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak. And he said, Oh, Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God."—Ex. 4: 10-16, *Am. Stan. Ver.*

[25] Satan's world was foreshadowed by ancient Egypt, and at this end of it Jehovah sends his Greater Moses, Christ Jesus, to deliver his message. He sends him to reveal Jehovah's name to his consecrated people and to declare his vengeance against the mighty organization of antitypical Pharaoh, Satan the Devil. Christ Jesus being invisibly in the spirit at the temple and not speaking directly to creatures on earth, Jehovah God has given Christ Jesus the remnant of his brethren on earth to speak the divine message for him. They serve as his spokesmen unto the people and as a mouth for him. Jehovah God is with the mouth of his servant class, that is to say, both the mouth of Christ Jesus the Head of the servant class and also the mouth of the remnant today on earth of that servant class. The words which Jehovah gives to his Greater Moses, these Christ Jesus transmits to the remnant by revealing the truth through the Bible. As he said to God: "The words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me."—John 17: 8, *Am. Stan. Ver.*

[26] Confidently, therefore, the remnant of Jehovah's witnesses go forth, not with the tongue of those learned in the wisdom of this world, nor taught in the religious creeds and traditions of those rejected religious organizations, but with the tongue of those who are disciples of Christ and taught of God. Regarding this, Jesus testified, saying: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6: 45) The Father is Jehovah, and Jehovah says to his beloved "woman" or organization Zion: "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." (Isa. 54: 13, *Am. Stan. Ver.*) Jesus, by quoting those words, confirmed this promise unto his followers, who are children of the "Jerusalem which is above". These never could be taught of Jehovah by Christ Jesus if they did not turn from the religious traditions of men and then study Jehovah's written Word the Bible and accept its revealed teachings. And so the servant class says: "My tongue shall speak of thy word: for all thy commandments are righteousness."—Ps. 119: 172.

[27] Jehovah has given his servant class the learned

23. What was the comment made concerning Jesus' tongue when on earth? and upon what does ability to speak intelligently on the things of God depend?
24 Those backward about speaking due to lack of worldly training should remember whose case and how God dealt with it?
25. What is the antitype of God's thus dealing with Moses and his brother?
26. How is the tongue of the remnant that of the learned or taught?
27 Why has this learned tongue been given them? and what do the Scriptures declare as to such tongue?

tongue or the learned power of expression, and that for a purpose, namely, for the good use of testifying to him as the Creator. Note how his Word teaches that they should use the tongue: "There is that speaketh like the piercings of a sword: but 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." (Prov. 12:18, 19) "The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit." (Prov. 15:2, 4) "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment."(Ps. 37:30) Blessed is the servant class of whom it is true: "The preparations of the heart in man, and the answer of the tongue, is from the LORD." (Prov. 16:1) With the heart these servants of God believe his Word, and thereafter with the mouth and tongue they make confession of his name and kingdom unto salvation.—Rom. 10:10.

[28] The faithful servants must use their tongue or power of expression in the same wise, wholesome, truthful manner as their Head Christ Jesus did when on earth. Those who are weary of the service of sin and of this world he addressed, saying: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30) How weary all the honest-hearted are of religion's burdens and hypocrisies, and weary of serving Satan's world! All the expensive costs of religion and its clergy and all its traditions and rites and ceremonies have brought no rest to them nor peace to the world nor peace to the people's hearts. Now is the opportune time for the servant class to use their instructed tongues to succor such ones, to sustain them, and to speak a word in season to them. The "word" with which to do so is the revealed Word of God, the Bible. Being themselves instructed by Jehovah through his Word, they know how to do this work. They must therefore be vocal, outspoken, as his witnesses. They must be His preachers of the Kingdom gospel, for by his kingdom only will the people find rest and an everlasting peace.

[29] To carry on in this work, and to be able to meet the changing conditions, and to deal with the challenging situations that arise, the servant class need instruction daily from Jehovah God. Fully aware of their need, Jehovah faithfully gives instruction to them. He has given to them the "hearing of faith", and they hear and heed his Word in faith. (Gal. 3:2) They rejoice to have his Word fall upon their ear. It awakens them to action, spurring them on daily in His service. Their ordination from God they hear from his Word. The religious clergy disputes this ordination and argues that they are not sufficiently learned for the work of the gospel ministry, but Jehovah's servants say: "Each morning he wakens, he wakens my ear to hear as disciples do." (Isa. 50:4, *Amer. Trans.*) By keeping their ear tuned to His Word to hear regularly, they increase in learning.

[30] Jehovah commands his servants to speak to the worldly religious organization which he has repudiated: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (Isa. 6:9, 10; John 12:37-41) The religious organization is beyond healing, and Jehovah's Word does not waken "Christendom's" ear to hear with faith and obedience. Jehovah's witnesses are not like such religionists. The hearing of God's Word is their delight, even though it brings a responsibility. It calls for their obedience. It calls for all hearers to forsake this world and its religion and to align themselves with Jehovah's Theocratic organization, which is not of this world. It calls for them to proclaim the Word heard to others. It commands: "Be ye doers of the word, and not hearers only, deceiving your own selves."—Jas. 1:22.

PERSECUTION NOT SIDE-STEPPED

[31] The religionists of "Christendom" rebel against the requirements of God's Word and turn away from its counsel. Jehovah's servants, as foretold by Isaiah's prophecy, do not imitate the religionists, but imitate their Leader and Head, concerning whom in particular it was prophesied: "The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." (Isa. 50:5, 6, *Am. Stan. Ver.*) Jesus on earth knew that for him to preach the straight Word of truth which he heard from his Father it would mean such persecution and maltreatment for him from the religious clergy and their blinded dupes. Nevertheless, Jesus did not shrink back from such an experience and did not rebel against doing his Father's will by preaching his Word and exposing the falsities of religion. He knew that such persecution upon him for bearing witness to Jehovah and his truth was from the Devil's side and was permitted merely for a test

28 To whom must the remnant speak with their learned tongue? and with what "word"?
29 How does Jehovah 'waken their ears', and how often, and why?
30. What does Jehovah command them with respect to the worldly religious organization? and how are his witnesses unlike that organization as to hearing?
31. When Jehovah opened Jesus' ear to hear, what course did Jesus take, despite the certainty of persecution? and why?

of his integrity toward God and his allegiance to God's universal domination. He knew that by moving forward obediently in God's service and faithfully enduring such opposition and persecution to the very death he would thereby be privileged to vindicate Jehovah's name and universal domination. Hence Jesus did not rebel against Jehovah's universal domination, but submitted to it for the honor of Jehovah's name, praying: "Not my will, but thine, be done."

32 Spitting upon a person was an expression of contempt and it heaped shame upon the one spit on. (Num. 12:14; Deut. 25:9) When God's appointed time came for his Son to die, Jesus submitted without protest to this shameful treatment and also to being buffeted and scourged and to having a wreath of thorns put upon his head, before being spiked to a tree at Calvary. (Matt. 26:67, 68; 27:27-31; Mark 10:33, 34; 14:65; 15:15-20; Luke 18:32, 33; John 19:1-5) All such outward disgrace and abuse Jesus endured with a faithful spirit toward his Sovereign, Jehovah God. This was not in order to provide a ransom sacrifice for humankind, but in order to show up the Devil as a liar and to prove Jehovah to be true and thus to vindicate his Father before all the universe. The redemption of humankind was accomplished by his death and resurrection. The religionists' persecution of Jesus did not represent Jehovah's attitude toward him at all and did not signify that Jesus was a fraud and forsaken of God. To prove that fact Jehovah raised up his faithful Elect Servant Christ Jesus to spirit life immortal in the highest heavens. By this action, which has been testified to before angels and men, Jehovah vindicated his Chief Servant. He cleared him of all the unjustified, malicious charges laid against him by Satan's world.

33 The "faithful and wise servant" class today on earth know that to be obedient doers of God's Word means for them to suffer like treatment at the hands of this world and its religionists. Jesus has forewarned them that it would be so. (Matt. 10:24, 25) They are no more immune or exempt from such mistreatment than was he. They too, like him, must preserve their integrity toward God under keen trials and provings in order to share with Christ in vindicating Jehovah as Universal Sovereign, the One whose will it is always proper to obey, even at cost of great suffering and reproach. Hence, although knowing that to undertake to be obedient proclaimers of his Word means shame, antagonism, violent treatment, and misrepresentation by all the religious sects and cults, Jehovah's witnesses have not rebelled against discharging their duties and responsibilities as His witnesses. Forward they have marched, proclaiming the divine Word "publicly, and from house to house". All "Christendom" knows that these persistent witnesses of Jehovah have suffered reproaches, beatings, lynching and mobbings, despoiling of their property, jailings and concentration camps, and beheadings, shootings, and other violent deaths.

34 Do they now feel they have had enough? No. Jehovah's witnesses are still determined to go on. They are going on, to the very ends of the earth. Why? Because this is the course of obedience and of faithfulness even unto death. They know that the Supreme One, whom they devotedly serve, will always back them up in this course. His not yet having vindicated them beyond cavil and dispute in the eyes of the world does not grieve and weaken them. That they yet have a ways to go before they are vindicated at the battle of Armageddon by Jehovah's victory there, does not make them faint or slack the hand in his service. "For," say they as did their Captain and Exemplar Christ Jesus, "the Lord Jehovah will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame." (Isa. 50:7, *Am. Stan. Ver.*) They have not been confounded by what sufferings and world-wide disrepute have come upon them. They know that more such things, or worse things, await them in the postwar period, when the beastly "abomination of desolation" ascends up out of the abyss to dominate the earth in unholy defiance of Jehovah's Theocratic Government by his Son Jesus Christ. But they know that the Almighty God helped them in the past and has helped them hitherto, and will not fail them in the climax of sufferings ahead. Their sole desire and purpose is to hold fast their integrity to Him and fulfill their ordination from him to be His witnesses, and in that way to share in the vindication of His name.

35 For that reason they do not rebel against the addition of further service that is laid upon them, to succor and sustain the weary people of good-will with His life-giving Word in the oncoming postwar years. They do not draw backward from the enlargement of their service. They look on it as an increased privilege, even with the self-expenditure, the hardship and the persecutions that such means. "Looking unto Jesus the author and finisher of our faith," they are strong, because they see that he endured such things in the extreme degree. And so, as they "consider him that endured such contradiction of sinners against himself", they are kept from fainting and growing weary in their minds. (Heb. 12:2, 3) They admire

32. (a) How was Isaiah's prophecy concerning the persecution fulfilled upon Jesus? and why did he endure it? (b) How did Jehovah God then vindicate his Chief Servant?
33. Why has the "faithful and wise servant" class on earth not rebelled against being doers of God's Word? and what facts prove it?
34. Why have they not been confounded by their sufferings thus far? and why are they determined to go on in faithfulness?
35. Why do they not rebel against the addition of further service? and why have they set their face like a flint?

how, notwithstanding the contradictions, the persecutions, and the cruel death that awaited their Leader at the religious stronghold of Jerusalem, yet, "when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem." (Luke 9:51) So Jehovah's servants today set their faces hard like flint to cut through the hostility of the opposers and to forge ahead with the witness work. They know the outcome will be glorious, and not one of shame and confused embarrassment. Not concerned at the glowering faces of the religious and political foes, they make bold to deliver God's Word without dismay or compromise. They do not quail before the multitude and pomposity of their enemies. If they did, then Jehovah would confound them before such enemies, because fear of man entangles a person in a snare.—Jer. 1:8, 17; Prov. 29:25.

[36] Our readers need not be told that the religious frauds and their worldly friends condemn Jehovah's servants with all the judicial, pulpitarian, newspaper and radio facilities at their disposal. But the servants are concerned only with what Jehovah thinks of them. Conscious that He is at their side as their heavenly Vindicator, they challenge the combined opposition and say: "He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me. Behold, the Lord Jehovah will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up." (Isa. 50:8, 9, *Am. Stan. Ver.*) Having their Vindicator with them to back them up, they are willing for the controversy over universal sovereignty to go on, with themselves on Jehovah's side, regardless of whether the whole world is on the opposite side contending as mighty, violent adversaries against them. Jehovah, who is with us, is mightier than all that can be against us.

[37] Gorgeous religious toggery such as adorns the popes, cardinals, archbishops, bishops, priests and knights and legionnaires does not determine who is on the right side and who will survive the coming settlement of the controversy. It is the serving and being a witness for the God of truth and right that determines one's being on the right side. At the settlement of the bitter controversy by the final battle at Armageddon Jehovah will fight and prove that fact. In that battle all those richly decked condemners and persecutors of his faithful servants will be removed from the limelight, just as old, worn-out garments are removed and cast aside. In comparison with Jehovah's power they will be so weak as if they could be consumed by a garment-eating moth. But the apparently weak servants of Jehovah will be gloriously vindicated for ever by his preservation of them!

36 Why do they not fear to challenge the combined opposition crowd?
37. How will the condemners 'wax old as garments and be moth-eaten'? and how will Jehovah justify his servants?

FIRE-KINDLERS DUE FOR SORROW

[38] Since A.D. 1918 Jehovah has been speaking by his "faithful and wise servant" class under Christ Jesus. The controversy between them and "Christendom" increases. The judgment of the nations is on, and the dividing of the "sheep" from the "goats" is in progress. The necessity for decision is being forced upon the peoples. Through his "servant" organization Jehovah's good counsel and solemn warning sound out to the perplexed people, saying: "Who is among you that feareth Jehovah, that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God. Behold, all ye that kindle a fire, that gird yourselves about with firebrands; walk ye in the flame of your fire, and among the brands that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow."—Isa. 50:10, 11, *Am. Stan. Ver.;* also *LXX* and *Lowth.*

[39] In this time of gross darkness upon the earth and its peoples the "goats" turn for light to others than to Jehovah. They build the fires of hatred and persecution against Jehovah's witnesses and shoot out fiery darts against them, darts which only a shield of faith in Jehovah can stop cold. They build the great beaconfire of a world organization for peace and security to act as the guiding light of this world. Forth from this burning leap many firebrands and sparks, namely, political, religious and social leaders, who sparkle and who brighten up the eyes of the bedarkened people and capture their imagination. Deceptive lights these are! Already the Nazis and Fascists who kindled the fires of a world revolution to make all people slaves to a religious organization and its political dictators for a thousand years are meeting with bitter disillusionment; and their rabble-rousing firebrands and sparks, such as *fuehrer, duce,* and *caudillo,* do not sparkle so famously any more, but all are doomed to die out in the increasing world blackness. The dupes of politics and religion will continue to walk on in the blaze of other man-made fires and to be captivated by the bright-shining worldly-wise lights that leap forth from the burning. But let all such peoples know that this spells their doom from the powerful hand of Jehovah God. They shall lie down in a sorrowful death at the battle of Armageddon; for then this world shall end.

[40] Ho, then, to the *sheep* class! Do you choose to fear Jehovah God instead of those bright-shining

38. Why is the necessity for decision being forced upon the peoples? and through his servants what counsel and warning does Jehovah give them?
39. (a) How have many kindled a fire and girded themselves about with firebrands? (b) What end will those have who continue to do so?
40. What admonition is therefore given to the "other sheep" class that has walked in darkness but would fear Jehovah?

religious, political, economic lights of this world? If so, then obey the voice of Jehovah's Elect Servant, Christ Jesus, as he speaks now through his "faithful and wise servant" class on earth. Have you walked in the darkness of the wickedness of this world and had no light from its religious systems and their political and social allies? By now you must realize that the artificial fires built by worldly leaders who promise to build a finer world cannot remove the world darkness or keep it from thickening. Put, then, your trust in the name of Jehovah and rely on him as God Almighty. Do so now, in honor to His name. Then you will be blessed when the vindication of the name of your God and the vindication of his Servant Jesus Christ and his fellow servants occur. Then you will walk in everlasting life in the light of His kingdom, which is the light of the New World of righteousness. —Rev. 21: 23, 24.

INTEGRITY OUTLIVES CONCENTRATION CAMP

WITNESSES of integrity have lived since nearly six thousand years ago. They have ever been the targets of the Devil's "fiery darts". (Eph. 6:16) But against the "shield of faith" of Jehovah's witnesses the darts have only blunted themselves and have left undamaged the Godly integrity they sought to pierce. The first witness, Abel, was murdered by an envious religionist; but his integrity remained unbroken, and "by it he being dead yet speaketh". So the apostle Paul declared four thousand years later, and down to this day the maintained integrity of Abel yet speaks in answer to and in flat contradiction of Satan's challenge. (Heb. 11:4) With the passing of years and centuries and millenniums that first answer of integrity has been caught up by hundreds and thousands of other throats and by our day has swelled to a tremendous chorus that drowns out the protesting cry of the challenger of God.

Since his ouster from heaven the Devil has specially hardened his heart against Jehovah's witnesses, and in desperation has done his worst to still their voices of integrity. But how dismally has he failed! To prove this we could turn to no better place than what was once Nazi Germany. Probably at no other time or place, excepting Jesus' special case, has the test on integrity been more searching. To bring death to Godly integrity the old Serpent brought to life the Nazi concentration camp. For a dozen dark years it glutted itself on floggings, torture, starvation, bloodshed, and violent death. Now it has run its infamous course; it has reaped as it sowed. It brought death, not to Godly integrity, but upon its own head The faithfulness and integrity toward God of Jehovah's witnesses has outlived the concentration camp.

The truthfulness of the foregoing will be shown by focusing attention on one camp General but skimpy news of concentration camp breakups has trickled through from the pens of worldly correspondents. How could their reports be otherwise, since they are not on the scene when the deathblow is struck? And even if in their belated reports they penned a true picture of what they observed concerning Jehovah's witnesses in those camps, what public press would dare incur the wrath of papal religionists by publishing them? But Jehovah's witnesses do not fear to publish the truth, neither do they fear any religious repercussions that truth may touch off. Furthermore, they have the facts at hand, which is the first essential. Two hundred and thirty of Jehovah's witnesses spent from five to nine years at the Sachsenhausen concentration camp, and they lived through the last stormy days of that camp's existence. They have submitted a lengthy report of its death throes. For news value alone it constitutes what newspaper parlance labels a "scoop", but it is passed on to *Watchtower* readers for the loftier purpose of showing that the integrity of Jehovah's witnesses will always outlive concentration camps or any other onslaughts this demon-ruled old world can muster against it.

"When Jehovah brought back those that returned to Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the nations, Jehovah hath done great things for them. Jehovah hath done great things for us, whereof we are glad." With these inspiring words of Psalm 126:1-3 (*Am. Stan. Ver.*) the witnesses open their report, and, while acknowledging that its application is to the divine deliverance from bondage to Satan's organization following World War I, they strongly aver that it fitly expresses the heart-feelings of themselves as they emerged from the Sachsenhausen concentration camp. And none who read their report can deny that "Jehovah hath done great things for them". Listen to the dramatic story it tells.

Preparations were made to evacuate the Sachsenhausen camp, in view of the unstoppable Russian offensive. Then the Russian drive halted of its own accord, and tension relaxed, so far as immediate flight was concerned. But unrest increased. Prisoners from other camps were assembled at Sachsenhausen, so that when the time to flee did come all could move in one large body. Dirty, lousy, undernourished, looking like skeletons and completely apathetic, the miserable transferees poured into the camp. Blocks built to accommodate 150 to 170 were packed with 800 to 900. Many were forced to eat standing, and two and three had to sleep in one small bunk, the bunks being as many as four high. Windows were kept closed and darkened, and the lack of ventilation was made more unbearable by the terrible odor of the daily dish of Sachsenhausen, turnips, and the perspiration from so many laboring bodies Toilet facilities did not begin to be adequate. Then it was that the course of war dictated that the Sachsenhausen camp must take flight.

Jehovah's witnesses imprisoned there were prepared. As early as January, 1945, they had laid plans that would enable them to stick together. April 21 was set as evacuation day. But the night before, wild disorder and chaos reigned. The SS guards had robbed the Jews, and now men and women prisoners robbed those robbers. They themselves

were in turn robbed by other marauding prisoners; and so it continued. The demonized block leaders and guards sought desperately to quell the rioters, and many that night were whipped to death and some were shot. The dawning light revealed much confusion still, but previous planning and preparation had prevented the scattering of the witnesses. They had spent the evening and early morning hours in the tailor shop, safe from violence and harm.

With the coming of morning the camp exodus started. The guarded prisoners left in columns of 600, and according to nationalities. First went the Czechs, next the Poles, then other nationalities, and finally the Germans. In some of these columns there were some of Jehovah's witnesses, and all but two were able to extricate themselves from these groups and join the main body of witnesses at the tailor shop. The witnesses had been ordered to remain till the last; they were to leave only on special order. And while they waited amidst the confusion of moving out in columns from 25,000 to 30,000 prisoners, what did Jehovah's witnesses do? Let their report answer direct:

"In the meantime, we tried to bring sick brethren from other sections to the tailor shop. We did not leave a thing there. We planned on taking everything along with us. Some had *Watchtowers*, some had Bibles, and some other literature. And then we had our first Kingdom assembly, something we had not had for many years! The quietness and peace of our meeting was interrupted only by the shooting of those prisoners who were caught plundering. Otherwise, our assembly was very blessed and strengthened all of us in view of our coming delivery.

"Then the signal came, 'All Jehovah's witnesses, ready to go!' So we packed everything together. We put a sick sister on a wagon and slowly we marched each column in groups of five out through the door. For the first time we walked through the door which we entered from five to nine years ago, the place which we never believed we would leave alive. So the Devil and his henchmen thought and so reminded us frequently. But the Lord had a different thought on the matter. Sachsenhausen was now behind us. The joy that entered our hearts can never be expressed in words."

Even in flight Jehovah's witnesses were isolated from the others. Why? Was it for the same reason that had kept them separated from the other prisoners during the years spent within the concentration camp, the fear that they would testify to others concerning God's kingdom? No, the personal selfishness of the SS guards dictated this latest policy of isolation. In flight the SS guards were taking along some stolen booty; they put it in a wagon in the column of 230 witnesses; they knew the witnesses would not violate God's commandment against stealing just as well as they knew none of the other prisoners would be curbed by it. The report makes the interesting comment: "Our isolation in the past caused no difficulty, because no one wished to join the Bible students, because they were ill-treated; but now everything was changed, because they saw the Lord was with us. We had much difficulty in hindering those foreign elements' joining us."

Next in the report unfolds the lurid tale of flight. One hour out on the road, and they could look back and see and hear the thunderous explosions of the Russian bombardment of Sachsenhausen and Oranienburg. They were hard-pressed by the Russians, and this caused excitement bordering on panic to seize the SS guards. Any prisoners that fell exhausted were brutally shot. In a short distance 300 bodies had "stopped lead" and lay on the road. Before the east-to-west flight ended at the American lines thousands littered the long line of march. But Jehovah was with his people of integrity. Listen:

"From our troop of about 230 brothers and sisters none, not even the weakest, was lying on the road; in spite of the fact that we had some brothers from 65 to 72 years of age. They were all standing faithfully. You could again see the Theocratic spirit and arrangement and how the Lord's angel protected us. How wonderfully on this day the promises were fulfilled by Jehovah from Isaiah 40:29-31: 'He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength.'"

The first day and night they walked 51 kilometers without anything to eat, except some meager leftovers. For the first two days and nights there was much marching but little eating and resting. Weakness made many see black. The straggling columns reached the heavily bombarded city of Neu Ruppin, where a rest was scheduled. But where to rest? The people of the vicinity were afraid to let the prisoners use even their barns for stopovers. Why? Because the prisoners generally plundered unchecked anything and everything at hand. But note how Jehovah worked for his witnesses. One of the witnesses had lived in the neighborhood, when arrested nine years before. He knew some sisters who lived outside the city and near the little town of Bechlin. They, too, had been whisked off to a concentration camp, but they had a house and barn which was still in the possession of the consecrated. To that place trudged the witnesses. Here let the report take over the narration:

"Here we had an experience that cannot be described. Surely those dear friends did not hope to ever see that brother again. Now he was again before them after nine years. With tears in their eyes, they cried, 'O Lord, our God, he is alive!' The joyful emotion was simply heart-rending. When they were told that we were over 200 Jehovah's witnesses to stay there overnight, they said they were willing to put 100 in their barn and that the rest would be in some neighboring barns. At first it was quite difficult, but after the people heard that we were all in the column of Jehovah's witnesses all fear was gone, and regardless of what the SS could do the Lord gave us a blessing. These events amazed our group leaders.

"In two barns there were over 100 brethren in each. They prepared to rest, happy to have a roof over their heads and to lay down their tired, worn-out bodies. In spite of the exhaustion of the brethren they still gave a witness and opened the hearts of many of the people there, who became more and more friendly. The next morning they prepared some victuals and cooked some stuff for us, and the Lord is sure to reward them according to his promise in Matthew 25:31-40. The little town of Bechlin had certainly never seen so many of Jehovah's witnesses singing the praises of Jehovah, and surely this gave a more

excellent witness than the brother who was there nine years before."

INTEGRITY MAINTAINED BY GOSPEL-PREACHING

At this point a new note enters the report, and that is, Kingdom witnessing! It never departs thereafter. The witnesses had been flung into the Sachsenhausen concentration camp for the express purpose of cracking their integrity. For nine years they endured the worst the camp could mete out, but they did not sign the declaration renouncing faith in Jehovah God that was repeatedly put before them. Now that camp was fleeing for its life, dying on its feet; but the integrity of Jehovah's witnesses was still strong and living, and making itself felt daily in gospel-preaching. As a result, the people trusted the trekking witnesses. They not only housed them, but also fed them. The people of good-will along the line of march appreciated the Scriptural rule, "The labourer is worthy of his hire." (Luke 10:7) Not only at stopovers did the witnesses preach, but even as the columns plodded along some of them would stop at houses along the way and witness to the people, and in return were showered with food and provisions. Then they rushed to catch up with the moving columns. Just listen to these field-witnessing experiences:

"In the little village of Rägelin [the stop after Bechlin] I came to a house where there were twelve army men, and I gave them a witness concerning the kingdom of God and our experiences in the concentration camp. They all listened very attentively, and then said, 'You shouldn't speak so loud, because in the next room there are some of the guards called SS.' I said that we would talk all the louder and that they also had to know that we are now in the time of the fulfillment of the announcement made on October 7, 1934, in which we proclaimed that Jehovah is against the Nazi regime. We did not stop talking then and we will not do any 'soft-pedaling' now. The result was that those German army men did everything to help us, and we left with rich provisions for our holy brethren with great rejoicing.

"In another case there were some soldiers and they collected money for us and one of the sergeants gave 20 marks and encouraged us, saying, 'Keep your heads up, boys, it is only a short while and you will be delivered.'

"From some farmers we received bread and milk, flour, potatoes, and even some buttered bread. In many cases the hearts of the people were so opened up to us after we gave them a testimony concerning the Kingdom: one farmer divided his last bread with us. Everywhere we realized that it was a great fulfillment of Jehovah's prophecy as foretold at Amos 8:11: 'Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.'"

But a famine for bread as well as for spiritual food dogged the heels of the other prisoners, despite their tactics of pillaging and plundering. What a contrast their methods of getting food disclose, as evidenced on the march from Bechlin to Rägelin! The account graphically describes:

"Troops could be seen and troop movements [of German forces] showed that we were close to the front. On both sides of the road we saw the dead bodies of prisoners. Then we saw homes destroyed by the aviators, and saw airplanes burning, and saw dead horses, and over the cadaver we saw the Russian and Ukrainian prisoners going out of their groups like wild beasts and with knives and fingers tore out pieces of meat from the dead horses, and some ate it cooked and some ate it raw. Their hands and faces were covered with blood. The same goes for the sacks of potatoes. They tried to rob them, and then the guards would shoot them, and often you could see the dead bodies over the sacks of potatoes."

On April 26, the sixth day out from Sachsenhausen, a four-day stop was made at a large *Buchenwald* (beech forest). The camp still numbered over 24,000, despite the large loss of life the past hectic days. Great confusion marked the main camp, such as when the thirst-driven prisoners broke wildly for a small muddy brook and were driven back with clubs and rifle shots. As was their custom, Jehovah's witnesses camped off to themselves. They dug a small well that yielded clear water, enough to get by on. Order and organization reigned among the witnesses. "Every man in his place round about the camp," was the Scriptural principle followed. While some dug the well and performed other service, other witnesses were builders. The report reads:

"Other brethren built some cottages of foliage, and many of them developed a really fabulous ability and it looked just like the feast of tabernacles of the Jews in Israel We could not help thinking about the words of our camp leader Kolb, whom we saw just before we entered Behlow [the beech forest]. He said: 'Now go there and build your tabernacle like the children of Israel and see if you get some manna from heaven.' By this he meant that we would get nothing from them to eat. Nevertheless, the Lord had made provision for his people for everything necessary, manna spiritually as well as physically."

On April 29 they break camp. The next few days pass as did the others: Jehovah's witnesses starting the day with prayer and Kingdom songs, then witnessing to the people along the way and in return being blessed with food, the main body of prisoners plundering and many being shot. The report describes the horrible hunger that stalked through the camp at large, grass, herbs, bark and cooked roots being eaten and from 100 to 110 dying daily. But the Lord sustained his witnesses, who maintained integrity by preaching from house to house. The report proves it, saying: "Our sisters were again assigned to a barn in the little village Crivitz [the brothers camped in a forest]. They took occasion to give a witness from house to house concerning God's kingdom and they were received with open hearts. In the evening they came to our forest camp full of joy to give us the report. They had also received plenty of potatoes, flour, and bread for us, so that we could start to cook." Throughout the journey the witnesses had a common "larder"; all things were used to the benefit of all. How different from the rest of the camp, where everything was controlled by selfishness!

The stirring account out of Germany now reaches its climax. This one-time mighty Sachsenhausen concentration camp dies in a final violent and horrible death-spasm The trudging columns reached the forest of Schwerin. The Americans were only six or seven kilometers ahead, the

Russians hard on their heels. The Nazi "heroes" trembled; they called their prisoners "comrades". The tempo of battle raging on all sides increased The leading camp officials fled, and many of the SS guards left behind later slipped silently away and were swallowed up by the night's blackness. Let the report give the final death throes of the Sachsenhausen concentration camp:

"In the evening greater activity of aviation air attacks started in from both sides, and the cannonade became more and more lively. It clattered and crashed and you could hear the rattling of the machine guns. It promised to be a vivid night. Through the leading major of the camp we had received the news that the Russian armies were marching on. We had to make a decision. The only way through to the American section was about six kilometers. In the forest camp there started a great confusion. The night was dark and everybody ran to and fro, and we heard the rattling of guns that came closer and closer. Even among the brothers and sisters there was a certain unrest.

"In a common prayer we expressed our confidence and trust in Jehovah. Then we lay down again to rest, waiting the coming morning, in spite of the chaos around us. The angel of the Lord kept watch over us and protected us from all evil. These actions proved to be the right way, as we realized the next day. The order to begin marching that we had received from the Nazi major on the preceding night was given with the purpose in mind of having many of the prisoners shot in the darkness. Many prisoners returned and told that they had been shot at by SS, and when day came we saw many of the prisoners on the road killed and wounded.

"About 11 o'clock on the morning of the first of May we started for Schwerin, the first time under our own direction without SS. The highways were indescribable. Endless rows of cars and all kinds of vehicles, people walking toward the Americans. We advanced only meter by meter, and in six hours we reached our resting place, about ten kilometers from our starting place. Vehicles of the army, cars, fleeing old men and women, soldiers, men and women and children, all fleeing from the Russians toward the Americans. The highways and the fields along the road were littered with all kinds of guns, ammunition and all kinds of equipment, paper, books, cars and wagons of every kind, destroyed automobiles, corpses of persons —a terrible mess. On the faces of the restless men were mirrored the desperation, the misery and horrors of the terrible experience and the bitter deception of the last days. So we witnessed here the end of a Godless-world conception of crazy and demonized men—a brilliant soap bubble, after being held aloft for twelve years, exploded into nothingness.

"As we heard later on, our departure [from the forest] was also watched over at the right time, because two hours after the departure from the camp the SS men surrounded the forest like a chain and shot everybody left in the forest [remember that those who left earlier, at the major's sly command, were also shot]. All together there were about 360 to 400 prisoners shot. They were collected by the Americans and the whole population of Schwerin was forced to review the dead bodies there on exhibit. They should be forced to see the ruthless, murderous result of their chosen mass-murder government; and so to leave them with horror and shame.

"What would have happened if we had remained only two hours longer in that forest? We would have been among the dead. 'How great is thy goodness, O Lord, and the children of men take refuge under the shadow of thy wings.'"

Thereafter the witnesses' report detailed the entry into the American lines. They had much praise for the quiet and dignified conduct of the American troops. Their report closes:

"For the first time after many years the Lord's people felt themselves free from their oppressors and hangmen who had for such a long time blasphemed and slandered the name of Jehovah God and Christ Jesus. With joyful hearts we sang the song 'Give Praise to Jehovah'. This spirit of hearty thankfulness was well expressed in a Resolution which was unanimously accepted and which follows now:

"'RESOLUTION MADE IN A FOREST NEAR SCHWERIN IN MECKLENBURG BY 230 OF JEHOVAH'S WITNESSES FROM 10 DIFFERENT NATIONS

"'We, Jehovah's witnesses here, send our hearty greetings to the faithful united people of Jehovah and their companions all over the world with Psalm 124. May it be known to you that our God, whose name is Jehovah, has made true his word toward his people and especially in the countries of the 'king of the north'. A long, hard time of trial is behind us and we have been brought forth from the fiery furnace without a scent of the fire upon us, as mentioned in Daniel 3:27. On the contrary, we are full of power and strength in Jehovah and we wait wholeheartedly for new orders from the King and to take care of the interests of The Theocracy. Our decision of willingness of service is expressed at Isaiah 6:8 and Jeremiah 20:9-11.

"'It was the intention of the enemy to lead God's faithful people in this country to disloyalty by employing devilish force and violence; many thousands of ways of Middle Ages, Jesuitic, Inquisitional methods, physical and spiritual, many ways of flattery and deception by the demoniacs, haters of The Theocracy; but they all were frustrated by the great and merciful help of the Lord. All the manifold experiences, which would require volumes to write down, are well described in the words of the apostle Paul at 2 Corinthians 6:4-10 and 11:25, 27. Satan and his demonized tools have again been marked as liars. (John 8:44) The great question at issue has again been answered in favor of and to the glory of Jehovah God.—Job 1:9-11.

"'To our and your joy, we should like to inform you that Jehovah God has given us a rich blessing because 36 persons of good-will joined with us in leaving the Sachsenhausen camp. Out of their own free will they declared, "We want to go with you, because we have seen that the Lord is with you." Here the prophecy of Zechariah 8:23 was fulfilled. Because of the hasty exodus many of our friends of The Theocracy were not able to join us, but no doubt Jehovah will direct that they will find their way to us again in due time.

"'We, Jehovah's witnesses, declare again our unswerving devotion to Jehovah and our whole devotion to The Theocracy.

" 'We have only one desire after the long chain of innumerable proofs of the Lord's most marvelous protection and salvation out of thousands of troubles, struggles for life, and afflictions during the stay in the "lions' den". Out of deepest thankfulness to Jehovah and his King Christ Jesus, willingly and with joyful hearts we will serve Him throughout eternity. This would be our most precious reward.

" 'We close our resolution with Psalm 48 and with a joyful expectation to meet again.

YOUR CO-FIGHTERS FOR JEHOVAH'S HOLY NAME.' "

"Deepest thankfulness to Jehovah and his King Christ Jesus" not only is felt by those 230 faithful overcomers, but is offered up in a hush of humility and unutterable gratitude by Jehovah's witnesses everywhere to the great Higher Powers making this victory possible. While the Sachsenhausen concentration camp lived ruthlessly, the witnesses there held fast their integrity; while it was running for its life, they clung to integrity and preached; after its violent death, their Godly integrity lived on! Their inspiring Resolution shows them still "strong in the Lord, and in the power of his might", awaiting further orders from the King. The devilish camp that sought to kill their integrity is now itself dead, and its purpose returns void to the religious serpents who hatched it. Never did it at any time make the 230 witnesses fall short in obediently 'presenting their bodies a living sacrifice'. Their integrity lives and speaks out in a powerful rebuke to the false challenger, Satan, and joins the thunderous chorus of integrity answers first started by Abel nearly six thousand years ago. Their God-given triumph over religion and Satan imparts strengthening joy to Jehovah's witnesses earth-wide. So, *Forward, Jehovah's witnesses, everywhere!* With full confidence in Jehovah of hosts, know that by His grace Godly integrity will outlive all Satanic opposition.

FIELD EXPERIENCES

IN WINTRY ONTARIO (CANADA)

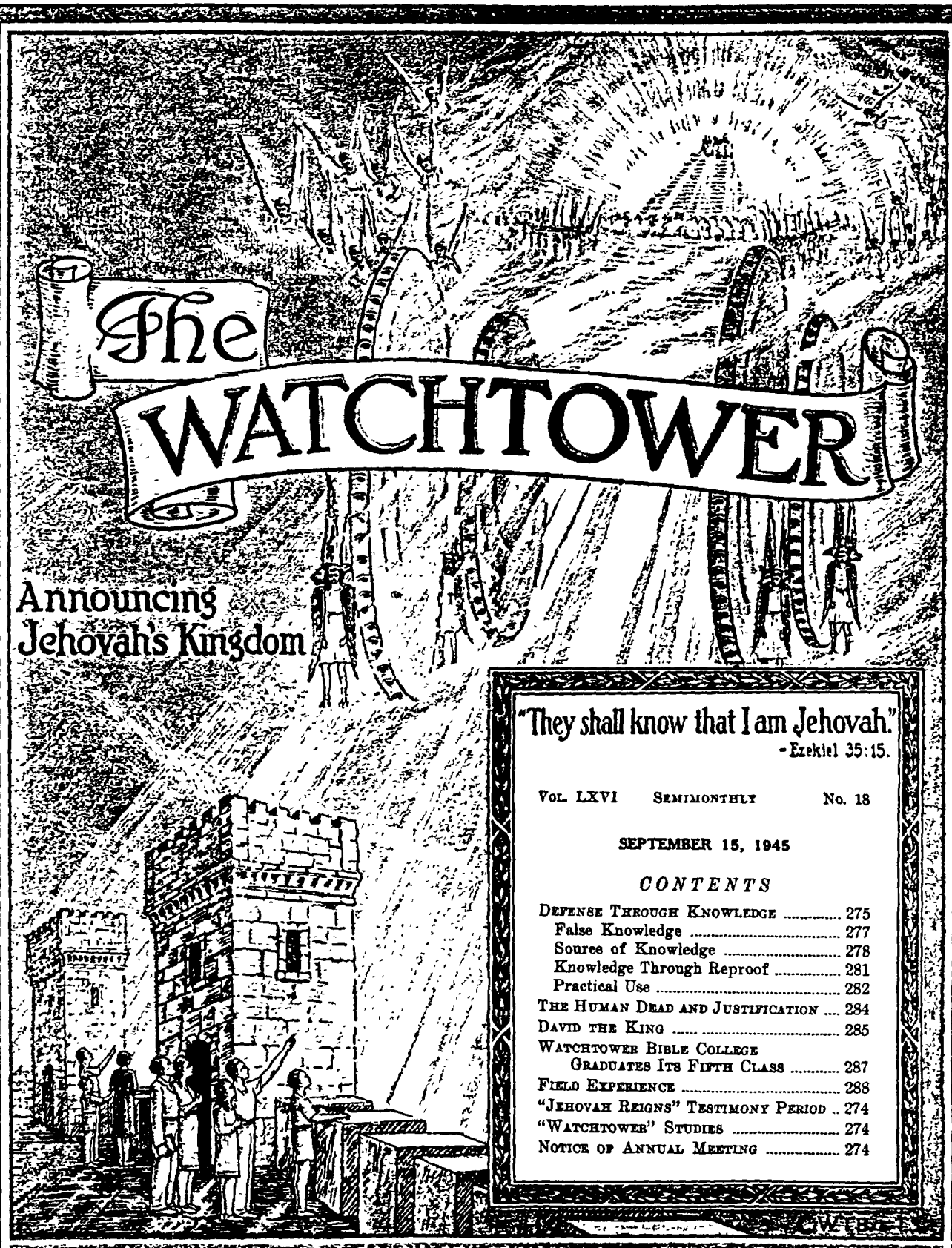
"I was standing on the street corner last Friday evening in 12-below-zero weather, when a young girl 17 years old asked me how much were those papers. I explained they were placed on a contribution of 10c. So she took one. I talked with her a few moments and found out she was boarding in the Y.W.C.A., as her home is not here. She said she would read it and let me know how she liked it. Saturday afternoon she came to me again and said she would like another one. I had the same issue (as I explained to her) but produced the *Truth* book, and she took that with a smile and said: 'If it is like the magazine I will certainly enjoy it.' I arranged to go down on Monday to have a study with her at 7 p.m. She was waiting for me, but said she would have to look on my Bible, as she did not have one. I placed the No. 10 Bible with her and also a magazine subscription for one year. She came to our book study the next night and met all the friends and expressed her wish to take part in this work. Wednesday night she came out on two book studies with me, and Friday night in the street-corner work. She is already giving testimony to Jehovah to all with whom she comes in contact, and says she does not care if they do put her out on the street, those religionists in the Y.W.C.A.; that she will never quit this work. This all happened in one week."

FROM SPECIAL PUBLISHERS IN MELBOURNE, AUSTRALIA

"It is with joy that we report that another book study of ours has become a regular publisher reporting each week and attending company studies. We are also having an interesting time with a returned soldier of the last war, who handed his name in at the United Announcers' convention. He waited up three nights for us to call on him, and when we arrived he was overjoyed. Imagine our surprise when he took us inside, and everything was found ready for a study, even to his having a copy of *'The Truth Shall Make You Free'*. He had borrowed this from his sister and had marked all the pages right to the end of the book. He told us he realized *now* was the time to do something about it, and inquired about baptism. We have another study with a married couple who are taking their first step to attend the *Watchtower* studies. They have progressed wonderfully, particularly since they were thrown out of their lodgings on account of having the studies there. We hope to have three more 'sheep' tied in with the company studies soon. That will be four new Kingdom announcers, if it be God's will."

FROM A SPECIAL PIONEER PUBLISHER IN BRAZIL

"While witnessing the other day I approached a maternity hospital, and, noting that everybody was quite busy, I hesitated a bit wondering whether to witness anyway or pass on waiting for another opportunity more favorable. However, I decided to witness; so presented the message to a nurse in the office. After a little tact, she consented to read the testimony card. After she had read it, she stated that her time was extremely limited, to which I agreed, pointing out to her, however, the importance of what I was presenting. She then very graciously called several nurses into the office; but no one seemed to be interested. Finally, a nurse made the comment that her life was taken up helping bring children into the world. 'Why,' I spoke up, 'you have a noble work to do; not only maternity duties here in the hospital, but also transmitting valuable information to the mothers of these babies who will become children in the near future, and, what is more, possibly children of the King.' I held up the book *Filhos* 'This book gives necessary instruction on how to bring up a child.' Opening the book on page 206 I read aloud the third paragraph, on when to begin to teach the children. 'I'll take that book,' she spoke up. Then another wanted one, and then a third. We were interrupted when the pleasant voice of the head nurse just entering said: *'Filhos,* what a wonderful book! I have *Inimigos, Riquezas, Salvaçao* and *Jeova; Religiao* also. You are one of Jehovah's witnesses, are you not? Come and visit us at our home sometime, will you not?' Will I not! And I almost passed this up because everybody was busy."



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

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"JEHOVAH REIGNS" TESTIMONY PERIOD

If you will read, on their appearance, the main articles in our issues of October 1 and 15, you will appreciate how appropriately the Testimony Period during October is designated "Jehovah Reigns". Those who value properly the unique privilege of now making announcement of Jehovah's reign will gladly serve as His subjects in the publicity work during the equable month of October. A larger offer of literature will mark this period of world-wide testimony, namely, two bound books and two booklets, the latest in every possible case, on a contribution of 50c. Instead of decreasing placements, we believe, your report at the month's close will show an even larger disposal of literature and a more widespread witness accomplished. Of course, many of our readers, wanting to take a hand in this October Testimony Period, will appreciate instructions and companionship. All such should feel free to write us for information and for references to the most convenient group of field publishers.

"WATCHTOWER" STUDIES

Week of October 21: "Defense Through Knowledge," ¶ 1-18 inclusive, *The Watchtower* September 15, 1945.
Week of October 28: "Defense Through Knowledge," ¶ 19-40 inclusive, *The Watchtower* September 15, 1945.

NOTICE OF ANNUAL MEETING

The annual business meeting of the Watch Tower Bible and Tract Society will be held Monday, October 1, 1945, at 10:00 a.m., in the registered office of the Society located in the Wabash Building, 410 Liberty Avenue, Pittsburgh 10, Pennsylvania.

New members have been selected to take the place of the thousands of shareholder-voters, pursuant to the resolutions adopted by the shareholder-voters of the Society on October 2, 1944, and in harmony with the order of the court approving the articles of amendment. Notices and proxy forms will be mailed to the new members. Any member who for any reason cannot attend in person should mail his proxy to the office of the secretary and treasurer of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, on or before September 20, 1945.

Because of travel restrictions, there will be no service convention or assembly in connection with the business meeting as in 1944. Only regular business of the Society, election of officers, and the report of the president will be considered at the meeting.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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DEFENSE THROUGH KNOWLEDGE

"For wisdom is a defence, money is a defence, and the advantage of the knowledge of wisdom is, she reviveth her possessors."—Eccl. 7:12, Young.

JEHOVAH supplies the only practical defense for the crucial days ahead. None knows better than He the present international condition and what yet faces the nations and peoples in the future. With his foreknowledge thereof, he sees ahead what the nations cannot see or refuse to see by not heeding his warning. His foreseeing the course the nations would take caused him to tell long in advance the outbreak of total war in 1914 and its terrible aftermath of 'distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth'. (Luke 21:10, 11, 25, 26) It is certain that Jehovah God does not have an international situation on his hands which he did not expect or was not prepared to meet and with which he does not know how to deal.

[2] Having prescience of just how the nations would act under the present turbulent circumstances and on what course of action they will embark for the future, Jehovah for a certainty knows the outcome. We are not mistaken on that fact, for He has foretold this outcome, for our warning. He is perfectly aware of what he will do when the expected climax comes in future world affairs. Who, then, understands better than he what is the best safeguard against the grim certainties of the future? Being such a provident God, and being so considerate of all humankind, Jehovah could be expected to furnish the effective defense for us against permanent harm from the things he knows are due to come upon the earth and its nations. Jehovah has done so, by making knowledge available. Let us see, then, how knowledge from Him is a sure defense.

[3] By whom shall we seek to gain this knowledge? Not by the highly respected religious clergymen, the world statesmen and their international conferences, the social planners and economic wizards of the world. While these have a reputation for great knowledge, it is still proper to question whether they, either singly or all of them put together, have the proper knowledge. True knowledge is not inseparably connected with high positions in this present world. Nineteen centuries ago the greatest crime in the criminal calendar was committed due to official ignorance. Testimony to this effect we hear in the words of an eyewitness, who said: "Ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. . . . And now, brethren, I know that in ignorance ye did it, as did also your rulers. But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled." (Acts 3:14-18, *Am. Stan. Ver.*) Another writer, who saw the Victim of the crime, says: "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. 2:7, 8) The common people blindly followed their blind leaders and shared in the blasphemous crime with the political and religious leaders. What a defense KNOWLEDGE would have been to them against being carried away in a disastrous course of action!

[4] Mindful of Christ's warning that, "if the blind lead the blind, both shall fall into the ditch," it is wise for us to make certain one thing: Are the bright-shining world leaders themselves blind to the real facts and to the real issue of this twentieth century? If they are, then they are incapable of leading the people in the safe path of knowledge. So, look at how they visualize the future and how they suggest and plan meeting it. According to all their proposals and recommendations, the greatest threat to mankind in future generations is the repeating of global war, and the direst need of men is security against it. While the prospects of victory of the Allied Nations were looming up in Europe, the representatives of

1, 2. (a) Why does not Jehovah have on hand an international situation he is not prepared to meet? (b) Why could he be expected to provide a defense for us? and what is it?

3. Why should we not seek to gain such knowledge by means of those in high positions of this world? and what great historic example, warning against this, do we have?

4. (a) What one thing, then, should we be wise in making certain before following worldly leaders? (b) How did the Dumbarton Oaks Proposals and thereafter the recommendations of the American Catholic bishops visualize the future?

the "Big Four" nations assembled at Dumbarton Oaks, Washington, D.C., from August 21 to October 7, 1944, to frame certain proposals in behalf of an international organization for bringing in an "everlasting peace". After publication of such proposals the then American secretary of state invited comment thereon from the religious organizations of the land. Accordingly, prominent members of the Roman Catholic Hierarchy, being met together in Washington, D.C., issue a statement. It was signed by seven Catholic archbishops and three bishops and was given nation-wide publicity and has since become propaganda material. After making their recommendations and talking weightily about "moral law", the hierarchs concluded their statement with this, which we quote:

> We have it within our power to introduce a new era, the era for which peoples have been longing through the centuries, the era in which nations will live together in justice and charity. It is a Christian hope we want to realize, the hope of a world at peace, a world of sovereign states cooperating in assuring all men the full enjoyment of their rights, a world of free men and free nations with their freedom secured under law. War may come, but if our hope is realized it will be a war of punishment meted out to outlaw nations. Through all the sufferings and sacrifices of this war we have remembered and we recall today the words of our Chief Executive, written at its beginning: "We shall win this war and in victory we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations."

Such statement of the hierarchs was circulated in pamphlet form under the title "The Path to Lasting Peace".

5 On May 8 this year peace was declared in Europe, and the next day the Vatican chief of those hierarchs prayed openly, by radio for the ears of all the world to hear, for peace in Europe. He quoted the prophecy of Ezekiel 36:26-28, which applies, not to the nations of this world, but to Jehovah's consecrated people, His spiritual Israel. But ignoring that fact, Pius XII applied it to the worldly nations when he concluded with these words:

> May the Lord God deign to create this new spirit, His spirit, in peoples, and particularly in the hearts of those to whom he has entrusted the responsibility of establishing the future peace. Then and only then will the reborn world avoid the return of the thunderous scourge of war and there will reign a true, stable and universal brotherhood, and that peace guaranteed by Christ even on earth to those who are willing to believe and trust in His law of love. [New York *Times*, May 10, 1945]

6 In spite of the sanctimonious tone of both the above Hierarchical statements, both statements betray a woeful ignorance, a dangerous lack of knowledge. Where can the bishops show from the Bible that the God whom they claim to represent has put it now within man's power to introduce the era for which people have always longed, in which nations will live together in justice and charity? The "Christian hope" which the bishops say they want to realize, how can it be the hope of the apostle Peter, who told of how God would wipe out this present world and create a new righteous world, saying: "We look for new heavens and a new earth according to his promises, in which justice dwelleth"? (2 Pet. 3:13, *Douay Version*) Those bishops say they hope to see established an international order "in which the spirit of Christ shall rule". But how do they know that it will not prove to be in actuality the antichristian "abomination of desolation" which Christ foretold would arise at this time of human history? —Matt. 24:15.

7 Furthermore, where does the prayer of Pius XII show that he takes knowledge of Psalm 45:8-10, which ascribes to Jehovah God the everlasting removal of wars? which psalm says: "The God of Jacob is our protector. Come and behold ye the works of the Lord [Jehovah]: what wonders he hath done upon earth, making wars to cease even to the end of the earth. He shall destroy the bow, and break the weapons: and the shield he shall burn in the fire." (*Douay*) The pope's words about a "reborn world" of true, stable, universal brotherhood and with a "peace guaranteed by Christ even on earth" are catchy. But where do they agree with the words of Christ Jesus when he foretold that this world would end in a time of tribulation such as humankind has never known? (Matt. 24:14-22) In no ways do they agree, but the words of this self-styled "vicar of Christ" are helping to lay the international groundwork for the fulfillment of the prophecy, at 1 Thessalonians 5:3, which reads: "For when they shall say, peace and security; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape."—*Douay*.

8 The above statements of both pope and bishops were widely acclaimed by politicians, Protestant preachers, and magazine and newspaper editors and writers. All this reveals the general ignorance all over "Christendom", in ranks high and low, of what really imperils the nations and peoples. The great peril to all nations is not the outbreak anew of global war between the nations of earth. It is the outbreak of the universal war of Armageddon, between God's organization and the Devil's organization, with all nations of the earth on the Devil's side and against

5. Next day after peace in Europe, how did the Vatican's head in a radio broadcast visualize the future?

6. What do both those Hierarchical statements betray? and what proper questions do we ask on the bishops' statement?

7. What proper questions do we ask on the pope's statement? and for what is the pope helping to lay the foundation?

8. (a) What reveals the general ignorance all over "Christendom"? and what now is the real peril to all nations? (b) What is our defense against being swept along to destruction?

God's kingdom. The world events since A.D. 1914 agree with sacred prophecy that we have reached the windup of this world organization. The world catastrophe of Armageddon is whither the nations are now marching, even under banners and slogans of peace. There Jehovah God by Christ Jesus the King of His new world will destroy all the backers and upholders of this old world and its institutions. Then, after such destruction, they will establish, without human hands, the promised new world, wherein righteousness dwells with peace forevermore. Only knowledge from God's Word, the Bible, is a defense against being swept along with the politicians, financiers, and religious clergy in their willful march to destruction at Armageddon.

[9] The people of today have a right to know that the condition of religious "Christendom" is the modern counterpart of that of ancient Israel, and that Israel's fate is due upon "Christendom" at Armageddon. Concerning the causes for this Jehovah's prophet said: "The harp, and the lyre, and the timbrel, and the pipe, and wine are in your feasts: and the work of the Lord [Jehovah] you regard not, nor do you consider the works of his hands. Therefore is my [professed] people led away captive." Why? "Because they had not knowledge, and their nobles have perished with famine, and their multitude were dried up with thirst. Therefore hath hell [the grave] enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it." (Isa. 5:12-14, *Douay*) The same lack of defense through the knowledge of God's purposes is shown to be calamitous in God's further words, saying: "Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children." (Hos. 4:1, 6, *Am. Stan. Ver.*) Such prophetic words show forcefully that the peoples cannot look to the Catholic clergy and the Protestant clergy as their priesthood to teach them concerning God and to keep them in line for eternal salvation in the New World of righteousness.

FALSE KNOWLEDGE

[10] Religiously inclined people are deceiving themselves when they think that their sacrificial offerings of money to priests and preachers, and the "sacrifice of the mass", and the religious ritual and ceremonies which the clergymen carry on, actually count with God and will screen them from Armageddon. The straight-thinking, inspired wise man said: "To do righteousness and justice is more acceptable to Jehovah than sacrifice." (Prov. 21:3, *Am. Stan. Ver.*) Some readers may think that the foregoing comments backed up by quotations from prophecy are slaying words against the idolized clergymen. But that it is now high time to be outspoken, let them consider other words of prophecy wherein God declares what he desires of true worshipers of His: "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." (Hos. 6:5, 6, *Am. Stan. Ver.*) Christ Jesus himself once quoted those words to the religionists of his day, to emphasize that God has not changed in what he desires and requires. God's requirement of knowledge, especially on the part of those who profess to serve as His priesthood, is again stated, at Malachi 2:7, 8: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of hosts. But ye are turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi, saith Jehovah of hosts."—*Am. Stan. Ver.*

[11] The covenant of Levi was concerning the priesthood, and first began with Moses' brother Aaron, the grandson of Levi. According to titles conferred upon him, the pope of Vatican City and all his hierarchy cannot escape being hit by those words of Jehovah's prophet Malachi, because in 1150 (A.D.) these words were written to the pope by Bernard, Abbott of Clairvaux: "Who art thou?—The High Priest, the Supreme Bishop. Thou art the Prince of Bishops, thou art the Heir of the Apostles. Thou art Abel in primacy, Noah in government, Abraham in the patriarchal rank, in order Melchizedek, IN DIGNITY AARON, in authority Moses," etc. From the pope on downward, the clergymen have, by religious creeds, traditions and mummery, kept the people ignorant of the law of Jehovah God and out of harmony with it; and to such clergymen whose lips have not kept knowledge Jesus' words apply: "Alas for you experts in the Law! For you have taken the key to the door of knowledge, but you have not entered it yourselves, and you have kept out those who tried to enter." (Luke 11:52, *Goodspeed*) Certainly the people who seek true security and protection cannot look to such clergy and their political allies for defense against Armageddon. What the people need is the right

9 What have all people a right to know concerning "Christendom" and her fate? and what prophecies show the causes for this?
10. How are the people deceiving themselves in connection with the operations of the clergy? and what does God's Word show to be his requirements of such?
11. How do those words of Malachi strike at the pope and all the other clergy? and what do the people need to fortify them against deception?

knowledge which will expose such religious and political leaders to them and thus immunize them against the deceptive display of knowledge which those world leaders put on.

[12] The people should know that religion is the enemy of Jehovah God, although the religious organizations will not admit that. But from the way all these intermeddle in worldly political, social and commercial affairs, and from the friendly relationship which they all keep up with this old world for respectful appearances, it is plain that such religious organizations do not know what James 4:4 means in saying: "Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God." (*Douay*) Hence it is a defense to the people to know that such spiritual adultery and fornication with this world were foretold at Revelation, chapter 17, where the entire religious organization of this world is pictured as "the great harlot", whose name is Babylon the mother of fornications and who has indulged in spiritual fornication with the political rulers and profiteers and commercial men of this world. (Apoc. 17:1-5, *Douay*) Furthermore, Jehovah's prophecy, at Isaiah 23:15-18, forewarned that this religious harlot would be neglected during World War I by the Allied Nations, just as the religious-commercial city of Tyre had been neglected and forgotten long centuries previous. The prophecy shows that, after this religious "harlot" recovered from World War I, she would again try to put on her most winsome appearance and to broadcast the sweetest-sounding propaganda in order to win the political ears of all "Christendom", including all the democratic, liberal countries, such as America.

[13] "Take a harp, go about the city, thou harlot that hast been forgotten: sing well, sing many a song, that thou mayest be remembered." (Isa. 23:16, *Douay*) Since the downfall of Nazi and Fascist political dictators, the harlot religious organization is heard singing the most soulful and enticing songs about democracy, moral law, the spirit of forgiveness, the four freedoms, natural rights of man, sovereignty of the nations, the Atlantic Charter, democratic world organization with resources to coerce outlaw nations by military measures, etc., etc. See how the political, social, judicial and literary leaders of the democratic world are falling for the pleasant-sounding mouth of this "strange woman" and are praising her religious beauty and are agreeing that what the postwar world needs is more of her harlotry, disguised innocently as "more religion". What, now, shall the people that love righteousness do? What is their protection against going along with the captivating religious "strange woman" and falling into the deep pit into which she is leading the nations at Armageddon? Take defense!

[14] The defense of the lovers of righteousness is knowledge of God's Word, which informs us: "My son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell [the grave]. Lest thou shouldest ponder the path of her life, her ways are moveable [changeable, between Nazi-Fascism and democracy], that thou canst not know them." (Prov. 5:1-6) "The mouth of a strange woman [*Douay*] is a deep pit: he that is abhorred of the Lord [Jehovah] shall fall therein." (Prov. 22:14) The worldly rulers make Jehovah God abhor them by traveling along arm in arm with the "strange woman" of organized religion. Anyone anxious to escape being abhorred by the Lord God and falling into destruction at Armageddon will forsake religion, and will seek knowledge and be guided by it. That is the God-given defense against pious-mouthed religious hypocrites: "An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered." (Prov. 11:9) The worldly religious and political leaders are educated in theology, political science and diplomacy, international law, etc. What they say to the people may sound like knowledge, yet it is false knowledge.

[15] Those who would grasp life in the New World of righteousness are warned against such so-called "knowledge", which is a part of this world. As the apostle Paul said to a young man whom he was instructing: "Timothy, guard what has been intrusted to you. Keep away from the worldly, empty phrases and contradictions of what they falsely call knowledge, through professing which some people have made a failure of the faith."—1 Tim. 6:20, 21, *Goodspeed*.

SOURCE OF KNOWLEDGE

[16] *Knowledge*, as the word is used in sacred Scripture, means, therefore, information or testimony received from a truthful source. It means not merely the information itself, but also the knowing of it or having it as a part of our mental storehouse and equipment. From the foregoing paragraphs it is manifest that this twentieth-century world with its "brain age" is not the fountain of life-giving knowl-

12. For defense, what should the people know about religion and its organization? and what deceptive course did prophecy foretell religion would take after World War I?
13. What is the 'forgotten harlot' now doing, and with what success?
14. What is the defense against her as stated in God's Word? and how shall we escape being abhorred by the Lord God?
15. What warning do the Scriptures give concerning the false knowledge?
16. What is the meaning of "knowledge"? and how do we begin to gain it?

edge. The wise man, who advises us that the knowledge of wisdom is a defense, tells us: "The fear of Jehovah is the beginning [or, the chief part] of knowledge; but the foolish despise wisdom and instruction." (Prov. 1:7, *Am. Stan. Ver.*) Man cannot begin to get knowledge if he does not fear Jehovah God. And why not? Because Jehovah is that Truthful Source from which knowledge descends. Concerning godly fear as a requirement for knowledge it is written: "The fear of Jehovah is clean, enduring for ever." (Ps. 19:9, *Am. Stan. Ver.*) That means there will always be the fear of Jehovah, because he is the immortal Supreme One, the only true and living God. Those who would live forever must fear him.

[17] Being clean, the fear of Jehovah has therefore no connection with the superstitious fear and reverence paid to highly titled and gorgeously dressed clergymen and other prominent personages of this old world. The fear of such creatures interferes with the fear of the Creator and finally crowds it out. Hence fear of man leads men into a snare, as captives of those who are against man's best interests. (Prov. 29:25) It causes men to become servants of such highly esteemed ones of this world and to take part in carrying out all the selfish, unclean things which they think up. The fear of Jehovah safeguards us against such misguided, falsely informed world rulers. The knowledge that has the advantage over money as a protective power does not come from or through such unclean men who try to put other men in fear and awe and reverence of them. It comes from the Creator, who knows all things and from whom none of the rulers defiled with this world can hide their improper deeds. "He that teacheth man knowledge, shall not he know?"—Ps. 94:10.

[18] Since God teaches man knowledge, no clergyman or other educated man or scientist can add anything to God's fund of knowledge. It is foolish for religious priests and monks to tack on human traditions to the written Word of God. It is disrespectful to God for them to say that the knowledge of God as contained in the pages of The Bible is incomplete without these man-made traditions and precepts. Such traditions simply prove to be lies. "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:5, 6) To gain true knowledge, one must lay aside these traditions of men as being a hindrance rather than a contribution to the knowledge of God. In proof that such religious traditions are not only not necessary but presumptuous, Jehovah's prophet asks: "Who hath directed the spirit of the LORD [Jehovah], or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" (Isa. 40:13, 14) Those religious precepts and traditions are not a part of the written Word of God, because He did not inspire them and they are no part of the knowledge which He gives.

[19] The thoughtful, reasonable person who scans the marvelous works of God in creation feels possessed of a fear of their Creator, without knowing that the Creator's name is Jehovah. But the nations called "heathen" also survey the wonders of nature and do not fear Jehovah God, but worship the manifestations and forces of nature as gods and thus worship demons, including the "prince of the demons", Satan the Devil. Therefore, to begin to take on knowledge, the human creature must have an intelligent fear of Jehovah. A mere contemplation of the creative works of God is not enough for us to gain the enlightened knowledge that protects us against man's great adversary, who misinterprets even the meaning of the wonderful works of God's creation. It is true that Psalm 19:1, 2 declares: "The heavens are telling the glory of God, and the sky shows forth the work of his hands. Day unto day pours forth speech, and night unto night declares knowledge." (*Amer. Trans.*) But the language that such inanimate works of creation speak, and the knowledge that they convey to us, are not sufficient. Their language does not inform us on who God is, what his name is, what his purposes toward distressed mankind are, how his kingdom in the hands of his only begotten Son Christ Jesus will vindicate his name and confirm his universal sovereignty. Even an honest study of our own human bodies and how they were born may impress us deeply that the "evolution theory" is a false science and that there is an intelligent Designer and Maker. But that impression does not of itself impart to us the knowledge concerning the mystery of the "body of Christ", of which Jesus is the Head and the church is his body, nor concerning how Jehovah will yet use His Christ.

[20] It is clear, therefore, that besides such works of Jehovah God we need knowledge from Him by his express revelation, either by spoken word or by written word. Such revealed knowledge he has given us by his written Word, namely, The Bible. It is complete in our day. It is by that recorded Word of God that we acquire the enlightening information and testimony concerning our Creator, Jehovah.

[21] Those who reject the Bible cannot know God,

17. It being clean, with what does the fear of Jehovah have no connection? and from where, then, does knowledge come?
18. Why are the precepts and traditions of men presumptuous? and why must we lay them aside to gain knowledge?
19. Why is not the contemplation of the works of creation and of our own human bodies enough to give us the defensive knowledge?
20. What knowledge, therefore, do we need? and where is it available?
21. Why is so-called "higher criticism" not knowledge? and what is the divine advice for our defense against it?

neither can those who rank human traditions as being of equal authority with the Bible, or who consider a human religious priesthood as more vital and important than it, or who study it from the standpoint of "higher criticism", so called. "Higher Criticism" is not knowledge. It is simply a religious scheme of Satan the Devil to hide knowledge and confuse men's mind and keep men in darkness. It puts the "critic" in the conceited position of being superior in intelligence to the Creator of the Bible and having more and better information than the Bible's Author, so as to be able to criticize it and pass upon its accuracy, genuineness and dependability. "Higher critics" are scoffers at God and are foolish; and the divine advice for our defense against such is: "A scoffer seeketh wisdom, and findeth it not [because not having fear of God]; but knowledge is easy unto him that hath understanding [of his relationship to God]. Go from the presence of a foolish man, for thou shalt not perceive in him the lips of knowledge." —Prov. 14:6, 7, *Am. Stan. Ver.*, margin.

[22] Rather than try to find flaws and seeming contradictions in the Bible so as to discredit it in our own eyes, we should approach it as Christ Jesus and his apostles did, namely, as being the written Word of God. We should lift up our voice in prayer to its Author to help us to discern its truths and to understand its depths of learning. We should accept it as the Book containing his Word and commandments. Then, with a love for learning, we should dig into it and search through it, not to uncover doubtful things and stumblingblocks, but to discover precious truths and disclosures of vital information and instruction. These are the directions which God's own Word gives to us, saying: "My son, if thou wilt receive my words, and lay up my commandments with thee; so as to incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God. For Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding: he layeth up sound wisdom for the upright; he is a shield to them that walk in integrity; that he may guard the paths of justice, and preserve the way of his saints."—Prov. 2:1-8, *Am. Stan. Ver.*

[23] The gaining of such truthful information is a defense to one who would abide in God's safekeeping. It is written: "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." (Ps. 91:4) To enjoy this defense we must judge everything according to the standard of the Word of God, having faith that God's Word is true and right. In order to have faith we must be familiar with that Word; and if we have faith we will use the Bible to protect ourselves. This is what the apostle means when saying: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:16) Faith is no wooden shield which the wicked one's darts can stick in and set on fire and burn up, leaving one defenseless; but with faith we can ward off the Devil's poisoned arrows which are meant to poison the mind and heart against God by an inward-burning doubt, suspicion and faultfinding. Do not therefore neglect or ignore the testimony of the Bible. Its testimony is sure and reliable: "Thy word is truth," said Jesus, who came down from God and knew him personally.—John 17:17.

[24] God is the source of the Bible's testimony; and that it has saving power, one of the deepest students of the Bible said to a young man: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:15-17) Knowing the Holy Scriptures is the foundation for wisdom which leads to salvation, because the Scriptures teach the fear of Jehovah. Wisdom is in using the knowledge we have according to God's Word. "Every prudent man worketh with knowledge [using it as his guide]; but a fool flaunteth his folly." —Prov. 13:16, *Am. Stan. Ver.*

[25] Our having knowledge of God through his inspired Book is indispensable for salvation. This fact is stressed by these words of Jesus to Jehovah God: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. Sanctify them through thy truth: thy word is truth." (John 17:2, 3, 17) Eternal life is a gift of God through Christ Jesus. To be able to accept that gift we must become acquainted with God and be able to acknowledge him and to know what favors he extends to us. Christ Jesus is God's channel or agent by which he offers everlasting life to fallen humankind. Christ Jesus is thus used because he is Jehovah's righteous Chief Servant. The necessity of knowing Christ Jesus is therefore inseparable from that of knowing Jehovah God.

22. How should we approach the Bible? and what directions does God's own Word give us as to our search for knowledge?
23. How may we enjoy the defense of the truth?
24. Why are the Scriptures the foundation for wisdom? and what is wisdom?
25. Why is knowledge of God and of his Christ through his Word indispensable to human salvation?

[26] To emphasize the necessity of knowing Christ Jesus in order for condemned human creatures to be justified to eternal life, Jehovah's prophecy long ago declared concerning his Servant Christ Jesus: "He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many [or, make many righteous]; and he shall bear their iniquities." (Isa. 53:11, *Am. Stan. Ver.*) That is, by knowing Jehovah's righteous servant Christ Jesus and how he suffered affliction in order to prove worthy to bear away our iniquities; and then by exercising faith in such knowledge of Christ Jesus, he becomes God's means of justifying the believers to eternal life. Not all will accept and gain such knowledge of him and have faith in it, but as many as do so will receive "justification of life". —Rom. 5:18.

[27] When a self-sufficient, self-reliant, self-righteous man turns down the instruction contained in the Bible concerning God and his Christ, such man is acting against his life interests. His willful ignorance opens him up to the wily approaches of those who seek his hurt. It dooms him to destruction. "He shall die for lack of instruction; and in the greatness of his folly he shall go astray." (Prov. 5:23, *Am. Stan. Ver.*) But the honest person that has really gotten acquainted with the Creator and has experienced his good dealings wants to know more about him, to serve him better. He says: "Thou hast dealt well with thy servant, O Jehovah, according unto thy word. Teach me good judgment and knowledge; for I have believed in thy commandments." (Ps. 119:65, 66, *Am. Stan. Ver.*) Since God is the central source of information and knowledge, then the man that pleases him is the one that grows mentally and does not at last suffer from the vanities of this world. "For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give [it] to him that is good before God. This also is vanity and vexation of spirit [for the sinner]." (Eccl. 2:26) Because the religionists are not good in God's sight, they are "ever learning, and never able to come to the knowledge of the truth". They make the mistake of looking to the religious clergy for guidance and instruction, because the clergy are those "having a form of godliness, but denying the power thereof".—2 Tim. 3:1-7.

KNOWLEDGE THROUGH REPROOF

[28] Some of the foregoing paragraphs may be hard things for some persons to take. But not all the instruction that Jehovah God gives is at first pleasant to take. If, however, it is meekly received and acted upon, it brings grateful results. This is because some of God's instruction comes in the form of reproofs and corrections, and wisely so. Such reproofs and corrections are very timely and necessary to keep His servants at doing the right thing and walking in the safe way amid this misguided world. The Bible reveals that all of Jehovah's witnesses in the past, aside from Christ Jesus himself, made mistakes and needed correction. On this account Jehovah God reproved them by his word, either written or expressed verbally by his prophets. Likewise in modern times Jehovah's witnesses have made mistakes in view of their own imperfections and their being surrounded by a religious world. By the reproofs of his Word God has mercifully enlightened them and brought them to their senses. The "evil servant" class has taken offense at such reproofs and corrective measures; but the meek and prudent servants of Jehovah have submitted to them gratefully and have learned thereby. Thus the proverb is proved: "Whoso loveth instruction [or correction] loveth knowledge: but he that hateth reproof is brutish [stupid]."—Prov. 12:1.

[29] Receiving the reproof in the right way, the "faithful and wise servant" class do not become spiritually poor, but are honored of God with further privileges of serving him: "Poverty and shame shall be to him that refuseth instruction [correction]: but he that regardeth reproof shall be honoured." —Prov. 13:18.

[30] Because those who scoff at Jehovah and at his organization do not enjoy taking instruction by way of reproof, they shy away from God's Word and from his faithful witnesses, and thus turn aside to the unwise world. But whoso desires to learn is not afraid to face reproof and to take it with benefit to himself. "A scorner loveth not one that reproveth him: neither will he go unto the wise. The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness [and thus talks foolishly and ignorantly]." (Prov. 15:12, 14) Jehovah does not hesitate to correct his people, because he is faithful to them and he knows it will benefit them. He inspired the proverb, knowing that it is true, namely: "Smite a scoffer, and the simple [by observing this] will learn prudence; and reprove one that hath understanding [of his imperfect, sinful condition before God], and he will understand knowledge." (Prov. 19:25, *Am. Stan. Ver.*)

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26. How is the need of knowing Christ Jesus in order to be justified to life foretold by Isaiah? and what do his words mean?
27. (a) For what does the foolish die, and what does one acquainted with God seek? (b) As to growing mentally, what is the difference between one that pleases God and the sinner?
28. Why is not all true instruction at first pleasant to take? and how have lovers of knowledge received it, and how the stupid ones?
29. Why, therefore, have the "faithful and wise servant" class not become spiritually poor?
30. (a) What is the course of the scoffer and of the learner as to instructive reproof? (b) Why does Jehovah not hesitate to correct his people, according to the proverbs?

"When the scoffer is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge." (Prov. 21:11, *Am. Stan. Ver.*) For such reason the apostle Paul instructed one of the governing body of the "church of God" to put a public reproof upon an openly committed wrong in order to benefit the observing Christians. He said: "Them that sin reprove in the sight of all, that the rest also may be in fear."—1 Tim. 5:20, *Am. Stan. Ver.*

[31] Hence, when anyone is reproved through Jehovah's Theocratic organization by its representatives, we do the reproved one a mistaken kindness if we try to show him sympathy by helping him to justify himself and make him feel he has been injured by reproof. Contrariwise, we ourselves should search to see the justice of the reproof and help the one reproved to see that point. Then we ourselves should try to learn from such observation how to make straight paths for our own feet, walking in the fear of Jehovah lest we displease him. It is the course of wisdom not to rebel against correction from the Holy One Jehovah through his Theocratic organization. The proverb shows who is the wise and righteous man by saying: "Give instruction to a wise man, and he will be yet wiser: teach a righteous man, and he will increase in learning. The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding." (Prov. 9:9, 10, *Am. Stan. Ver.*) The appreciation of one's proper relationship to the Holy One Jehovah is understanding, and it leads one to the wholesome fear of Him.

[32] "Christendom" has no such knowledge and understanding, and she rebels against the reproofs which God sends against her through the message of His witnesses. For her willful ignorance she will be destroyed at the battle of Armageddon. Those who want to avoid her fate will not resist the information and the reproofs which she refuses. Without first knowing what is the will of God, they would be hastening down the same path of sin in which she hurries toward Armageddon, and would show themselves foolish. The end would not be a good one. Hence knowledge is their defense, to be without which it is not good for us. God's Word says: "Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet [without stopping first to ascertain God's will], sinneth. The foolishness of man subverteth his way; and his heart fretteth against the LORD." (Prov. 19:2, 3; *Am. Stan. Ver.*) If our business fails because of our own foolishness and we fret against Jehovah God and blame him therefor, it will do us no good. We could have protected ourselves against such a result by seeking beforehand information on God's will.

31. Why not help a reproved one to justify himself? and why not rebel against correction through God's organization?
32. For what will "Christendom", therefore, be destroyed at Armageddon? and why is it not good now to be without knowledge?

PRACTICAL USE

[33] Without proper instruction man's feet are hasty to run into sin, and it is therefore not good for souls to be without knowledge. Only with knowledge can we perceive the general ignorance in which many righteously disposed persons in the world find themselves, and we appreciate that it is not good for them in view of what is coming. The wicked do not do anything about it, to help these into the light of truth, but rather they scheme to keep them in mental darkness. Though the wicked recognize it not, those poor people, regardless of race, nationality, or color, and religious connections, have a right to come to a knowledge of the truth. If we desire to do what is righteous, we will recognize the people's absolute lack of defense against what is impending over the world at Armageddon, and we will be diligent to give such endangered ones what is due them, by informing them of the danger and pointing out the way of escape. "The righteous taketh knowledge of the cause of the poor; the wicked hath not understanding to know it."—Prov. 29:7, *Am. Stan. Ver.*

[34] How could we show respect for the right or the cause of the poor except by giving to them the knowledge of Jehovah and his kingdom by Christ Jesus? This is of greater value than money, and it is a greater defense. The worldly-wise are vainly heaping up treasures of wealth and of selfish things for these "last days". At Armageddon they will throw their silver and gold and material wealth into the streets, but neither their silver nor their gold will be able to deliver them in the day of Jehovah's anger and to buy a way for their lives to be spared. (Ezek. 7:19; Zeph. 1:18) Whereas money may be a temporary defense now, our knowing Jehovah and his purpose is a permanent defense against disaster at Armageddon. Thus it has the advantage of money and is more excellent than it. "For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it."—Eccl. 7:12.

[35] God therefore favors us with the information and testimony concerning himself and his Theocratic Government in order that we may make practical use of it, for the benefit of others as well as of ourselves. Knowledge is not for our own defense merely, but is given us that we may also impart it to others who have as much right to receive it as we had. The knowledge we have we must use aright, not just to

33. In what condition do we find the righteously disposed people in the world to be? and what is the righteous thing to do about it?
34. How do we show respect for the cause of the poor? and why not give them money?
35. Why, therefore, is knowledge given to us? and how does the wise tongue use it aright?

show off with it and to engage in controversies and to provoke wrath in others, but to speak tactfully in love, seeking the welfare of others thereby. "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) It is the truth spoken in love that edifies and constructs; and it is the loving method that the Scriptures recommend for those who endeavor to be educators of others in God's Word of truth. (Eph. 4:15) The wise do not seek controversies. Yet, if to give out the knowledge of the Lord to others means to rouse up persecution and opposition from this world and its institutions, then we suffer it, but do not slack our hand in our educational work.

[36] What a precious privilege it is to be bearers of the Lord's knowledge to others! Just to think how priceless is the instruction with which we are entrusted makes us appreciate the more how rare and honored a privilege it is for us to transmit it to others. Glittering gold, purified silver, and sparkling jewels, are not comparable with it. The enrichment we experience by receiving it is described by one wiser than Solomon, namely, Christ Jesus, who says to us: "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared unto it. I wisdom have made prudence my dwelling, and find out knowledge and discretion." (Prov. 8:10-12, *Am. Stan. Ver.*) Such spiritual treasure is rare and costly and beyond compare, and not everywhere to be found. So are those from whose lips fall such preciousness. "There is gold, and abundance of rubies: but the lips of knowledge are a precious jewel." (Prov. 20:15, *A.S.V.*) Those possessed of such lips of knowledge are as rare as a precious, much-sought-after jewel. Their lips are pure lips, graced with the pure message of God's glorious purpose by his kingdom.

[37] Those who have such lips, which show forth God's praises, have Him as their Friend. They are rich, more so than if they gained all this world, because they have God's friendship and the friendship of his King Christ Jesus. They have the knowledge of both the Father and the Son which gives life, and they are commissioned by the Father through his Son to impart such life-giving knowledge to the meek ones of the earth. For being enriched with this service they can give thanks, as the apostle Paul did, saying: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge." Or, put in other phrase: "I am always thanking God about you, for the blessing God has given you through Christ Jesus. For you have grown rich in everything through union with him—in power of expression and in capacity for knowledge."—1 Cor. 1:4, 5; *Goodspeed.*

[38] The utterance of the truth to others stirs up our own minds and thus impresses the truth more deeply and clear-cut upon ourselves. Thus we increase our own capacity for knowledge. By utterance or by use of the power of expression we enjoy the rich privilege of spreading knowledge to the poor, whose right to hear it we respect. Such knowledge is cheering, being likened to light falling upon eyes that have known only darkness before: "the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6) Those who have this light shining into their hearts from on high must, out of pure hearts, reflect that light upon others.

[39] The knowledge concerning the presence of Jehovah's King and the establishment of his kingdom of truth and life is also likened to the fragrance of incense burned at a triumphal procession. How fragrant indeed is the knowledge of Jehovah God and his kingdom by Christ Jesus! How thankful we all should be to possess this knowledge that we might follow along after our triumphant Leader Christ Jesus in disseminating the knowledge of God to those who want life in harmony with him! "Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor [the perfume] of his knowledge in every place. For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life."—2 Cor. 2:14-16, *Am. Stan. Ver.*

[40] Those who are destined to perish think that the savor of our message is death-dealing. Shall we be influenced by their opinion? No; but, knowing that the knowledge of God is a defense against death by execution in the day of his wrath at Armageddon, let us cast up this defense more strongly. Let us do so in behalf of as many people as possible by repeatedly, persistently and intensively making known everywhere the knowledge of Him, cost us what it may in hardships. In that manner we shall prove ourselves true servants of God: "in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, . . . in pureness, in knowledge."—2 Cor. 6:4-6, *Am. Stan. Ver.*

36 How does such knowledge and the privilege of speaking it forth compare with the mineral treasures of this earth?

37 Why are those with such lips of knowledge so rich? and for what does the apostle show they should thank God?

38. How do we by utterance increase our capacity for knowledge? and to what thing of cheer is such knowledge compared?

39. To what else does the apostle liken such knowledge? and for what privilege in that connection can we be thankful?

40. Knowing that knowledge of God is a defense, what shall we do and thus prove ourselves his true servants?

THE HUMAN DEAD AND JUSTIFICATION

IN THE August 15 issue of *The Watchtower* it was said, on page 253, ¶ 15, that for the dead people in the grave for whom there is a future opportunity to gain eternal life on earth in the New World of righteousness no automatic justification in advance is possible. Nor is it required for them in order that they may be brought forth from the graves. This statement was made in connection with a discussion of Romans 5:18, which reads: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

From a certain quarter it has been suggested that such a justification of the dead to life should be possible, seeing that the Bible says that God calls the things which be not as though they were; and that therefore he could call the dead people just, although they were yet non-existent in death and were not actually just. However, a Scriptural study of the matter will show the fallacy of such a suggestion.

The question involves Abraham, whose name means "father of a multitude". It is in connection with the patriarch by this name that the Bible says that God called things which were not as though they were. Here is the scripture thereon, at Romans 4:16, 17, namely: "The faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom [Abraham] believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."

At the time that Jehovah God called Abram by the name of "Abraham", Abram was no father of a multitude nor a father of many nations. He was ninety-nine years old, and had no son by his aged wife Sarah. They were both as good as dead, as far as it concerns the bringing forth of children. (See Hebrews 11:11, 12 and Romans 4:18-21.) But God, by his spirit or active force, made their reproductive powers alive again, as though they had been restored to the days of their youth. By this miracle they became parents to their only son Isaac. Abraham's descendants through this son Isaac became a multitude like the stars and sands in number, but that was centuries later in coming true. So, then, in calling that patriarch by the new name "Abraham" (meaning "father of a multitude") and in then making the name come true, Jehovah God was assuredly giving life to the dead and was calling things as being something that they were not as yet.

Nevertheless, this procedure does not warrant us in applying Romans 4:17 (quoted above) to the dead people in the graves in support of their being automatically justified in order to make them worthy to be called forth out of death. Do not overlook the fact that what God called Abraham actually became true of Abraham. God quickened or enlivened both Abraham's and Sarah's physical powers in order that it should come to pass. Why did God do so? and did he do so arbitrarily? No; it was because Abraham was believing and was faithful to God that Jehovah God did so. There is nothing parallel to those circumstances in connection with the human dead in the graves. If God were to arbitrarily call the human dead justified to life, although they were not, it would mean that he thereby predestinated all the thus justified dead to be obtainers of everlasting life and that none of them would fail to obtain it. But the Scriptures show that such will not be the case. Not all the human dead in the graves will be "accounted worthy to obtain that world, and the resurrection from the dead". (Luke 20:35; Rev. 20:12-15) Always remember that Abram's change of name to "Abraham" was based on his faith in God; whereas none of the human dead that have "done evil" have exercised faith in God like Abraham's faith.

It is written: "As the body without the spirit is dead, so faith without works is dead also. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, *Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.* Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:26, 21-24) As against Abraham's faith and works, the Bible states that the dead are incapable of faith and incapable of works, because "the dead know not any thing, . . . for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest". (Eccl. 9:5, 10) Such a state of the dead in the graves does not operate to their being justified before being brought forth from the tombs. Such a state of the dead is no basis for God to deal with them as he did with Abraham by calling them as being something that they were not as yet.

The works that are required are works of faith. It is true that God's imputing of righteousness to men without the works of the Mosaic law is described by the psalmist, at Psalm 32:1, 2, which reads: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." (Rom. 4:6-8) But the psalmist's next words show that such imputation of righteousness or such justification did not come to him automatically. As long as he failed to take the right action in the matter, his transgression and sin rested upon him, and heavily so. As he says: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah." (Ps. 32:3, 4) The mercy of God in imputing no iniquity to him and thus canceling out his sin did not come to the psalmist until after he had confessed to God and appealed for divine mercy. In proof of this he says: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found."—Ps. 32:5, 6.

However, as for the dead who are in the silence of the grave, they cannot make confession of sin nor appeal for mercy preliminary to gaining justification. "For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth. The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children." (Isa. 38:18, 19, *Douay Version*) The Roman Catholic doctrine of "purgatory", which provides for the dead

to be justified by the substitutionary works on the part of their living friends, is absolutely contrary to the Holy Scriptures.

Take, now, the case of the peoples of the world: they are Scripturally pronounced to be "dead in trespasses and sins", because they have not been justified before God, even since Christ Jesus died. Only by reason of faith in Christ and obedience toward God have the Christians come out of that dead condition and been justified by faith. To such Christians of faith it is written: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world." (Eph. 2:1, 2) The other humans who are actually laid away in the graves are in a complete sense "dead in trespasses and sins". Now, why should anyone deduce from Romans 5:18 or any other Bible text that all the dead in the graves have justification thrust upon them automatically by Christ's death and by the arbitrary, unilateral act of God, whereas sinners and trespassers who are not yet in the graves cannot gain justification except by exercising faith? If faith is required of those who are pronounced "dead in trespasses and sins" (hence not justified) this side of the grave, then reasonably faith must likewise be required of those already in the graves, if they are to be justified. We know that the Jews, acting without faith, could not gain justification with God by their works. How, then, could the dead gain justification, having neither works nor faith? It is therefore unreasonable and unscriptural to refer to God's procedure in calling things that were not yet true of Abraham as though they were, and then to say that in such a manner Romans 5:18 is fulfilled toward the dead and that thus justification to life has automatically reached the dead people in the graves.

Finally, the Scripture truth which definitely proves that all the human dead in the graves are not automatically justified or not automatically accounted as just is stated by the apostle Paul and by Christ Jesus. Paul states. "There shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) If all the human dead were automatically justified while in the graves, how could there be "unjust" ones to resurrect? But that a prior justification is not necessary in order for them to rise from the graves, and that there will be unjustified ones to resurrect, Jesus verifies, saying: "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 [or, judgment]." (John 5:28, 29; *Am. Stan. Ver.*) These, therefore, that come forth unto the resurrection of judgment come forth unto a period of trial and testing, to be followed by the rendering of the divine judgment through Christ Jesus the King of the New World of righteousness.

If their works then while on trial are in obedience to the King and hence in harmony with righteousness, the King's power will gradually lift them to human perfection and to actual righteousness in the flesh. Then, when Satan is loosed at the close of the thousand-year reign of Jesus Christ they will be able to resist him with integrity, in perfect righteousness. If they so do, then Jehovah God, who is the ultimate Justifier, will pronounce them just and right, and that means that he will grant to them through Christ Jesus their Redeemer the right to everlasting life on earth as the human sons and daughters of God. Thus their "justification of life" will be complete, and it will be a free gift of God, all due to the righteous act of Christ Jesus in accomplishing the redemption of obedient creatures on earth.

The entire discussion above, therefore, agrees with the Scriptural explanation of Romans 5:18, as submitted to our readers in the August 15 issue of *The Watchtower*, to wit, that the expression "upon all men unto justification of life" means upon all such men as exercise faith and come into harmony with God's provision through Christ for justification, regardless of whether they be Jews or Gentiles. Rather than being automatically justified by the arbitrary, one-sided action of God, men must "SEEK to be justified by Christ".—Galatians 2:17.

DAVID THE KING

WITH the death of King Saul, it was no more a case of David the outlaw. Now it was to be David the king. "And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah." (2 Sam. 2:1-4) After a bloody war between the house of Saul and the house of David, "all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah."—2 Sam. 3:1; 5:1-5; 1 Chron. 11:1-9.

David's reign was one of many wars. Toward the end thereof he said to his son Solomon: "My son, as for me, it was in my mind to build an house unto the name of the LORD my God: but the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight." (1 Chron. 22:7, 8) This does not mean to say that David's wars were without divine approval. On the contrary, this Theocratic king made his military moves only after ascertaining Jehovah's will in matters, and his campaigns were blessed to the extent of bringing within the control of the typical Theocracy all the territory ordained for it by the great Theocrat, Jehovah God. Note, for instance, the two engagements immediately following his enthronement:

Hearing of the establishment of David as king over all Israel, the Philistines determined to smash him before he became organized and strengthened. David moved his army into rugged, easily defended country, and "enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand". Jehovah broke forth against the enemy like a mighty flood of waters. But they returned yet again, and David enquired again of the Lord, and gained another victory by following the battle instructions of Jehovah of hosts.—2 Sam. 5:17-25.

So it was throughout the wars of David. He inquired of the Lord, the Lord gave the instructions, and victory followed. The Philistines, Moabites, Ammonites, Edomites, Syrians, all fell under the onslaughts of the first king of the typical Theocracy. It mattered not whether the heathen nations came singly or in confederacies; the result was always the same: victory for King David. (2 Sam. 8:1-15; 10:6-19; 1 Chron. 20:1-8) David made no secret of his success as a warrior, but in songs of praise acknowledged Jehovah as the Giver of victory: "Jehovah is my rock, and my fortress, and my deliverer, even mine; God, my rock, in him will I take refuge; my shield, and the horn of my salvation, my high tower, and my refuge; my saviour, thou savest me from violence. I will call upon Jehovah, who is worthy to be praised: so shall I be saved from mine enemies." Also, "Blessed be Jehovah my rock, who teacheth my hands to war, and my fingers to fight."—2 Sam. 22:2-4; Ps. 144:1; *Am. Stan. Ver.*

One of David's victories brought to him mourning. It was a civil war, fomented by one of his own sons, Absalom. After worming himself into the good graces of large numbers of Israelites by hypocrisies and flatteries, this son made a treasonable bid for the throne. So great was his initial success that David had to flee Jerusalem and beyond the Jordan, but when the king's forces finally locked in battle with the hosts under Absalom, that one's grab for power ended in defeat for his army and death for himself. David mourned greatly for his comely son.—2 Sam. 15:1-14; 16:11; 18:1-15, 32, 33.

There is one other conspiracy to grab the throne during David's reign. This was headed by Adonijah, who aspired to be set upon the throne at a time when David was old. He was aided in his plot by the general of David's army, Joab, and by the priest Abiathar. The plotters were frustrated. Had not Jehovah promised David that his son Solomon should reign in his stead? On hearing of Adonijah's scheme David acted quickly. He instructed Zadok the priest and Nathan the prophet to take Solomon to Gihon and there anoint him as king of Israel. So it was done; and upon the blowing of the trumpet at the time of anointing the people shouted joyously, "God save king Solomon." Adonijah and his co-conspirators heard the earth-ringing cries, learned the cause thereof, and scattered in terror.—1 Ki. 1:5-49.

But one should not conclude that David was zealous for God's cause only in battle. He was much concerned with the proper observance of worship of Jehovah, as outlined in the law of Moses. Since the time of the capture of the ark of God by the Philistines in the days of high priest Eli, and its seven months of captivity, the ark had remained in Kirjath-jearim. (1 Sam. 7:2) David took steps to have it brought up to Jerusalem. Disaster marked the first effort, due to improper handling of the sacred ark, and it got no farther than the house of Obed-edom, where it remained for three months. (1 Chron. 13:1-14) Later understanding his error and realizing that only Levites should be entrusted with the charge of carrying the ark of the covenant, he thereafter caused the holy object to be properly conveyed to Jerusalem, amid great singing and rejoicing. —1 Chron. 15:1-5, 12-15, 25-28.

He was not content to allow the ark to abide only in a tabernacle, but desired to build a glorious house as a more fitting abiding place for it. He refrained from so doing only by the intervention of Jehovah himself, through the prophet Nathan. (1 Chron. 17:1-15) The divine will was that the house or temple should be built by Solomon, whose reign was characterized by peace. Nevertheless, David did have a share in the glorious work. He said: "Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great; for the palace is not for man, but for Jehovah God. Now I have prepared with all my might for the house of my God the gold for the things of gold, and the silver for the things of silver, and the brass for the things of brass, the iron for the things of iron, and wood for the things of wood; onyx stones, and stones to be set, stones for inlaid work, and of divers colors, and all manner of precious stones, and marble stones in abundance."—1 Chron. 29:1, 2, *Am. Stan. Ver.*

David's part in the temple-building did not end with the assembling of building materials. Through him Jehovah God supplied patterns, or what would today be called "blueprints". (1 Chron. 28:11-19) All man-power needs, including skilled laborers, were provided for. (1 Chron. 22:15-19; 28:21) Thus all that King Solomon had to do was see to it that the work was carried out, and that in accord with the patterns shown him by his father David. He only needed to supervise. All the people of Israel, from King David down, had given willingly of their possessions for the temple work. (1 Chron. 29:3-19) But even in this King David's depth of understanding caused him to give the credit to whom it was due: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own."—1 Chron. 29:14-16; Ps. 24:1.

David was not without sin; he was an imperfect human creature. Two of his transgressions stand out in the Biblical record. "Satan stood up against Israel, and provoked David to number Israel." After the king had done this, he realized his error, and repented. He was given a choice of one of three things to come as punishment: three years' famine; three months to be destroyed before his foes; or three days' pestilence from the Lord. David did not hesitate: "Let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man." (1 Chron. 21:1-14) The other instance of transgres-

sion was concerning Uriah and his wife, Bath-sheba. God's prophet, Nathan, said: "By this deed thou hast given great occasion to the enemies of the LORD to blaspheme." To this day religionists, enemies of the Lord, heap abuse upon King David for his fleshly weakness on that occasion. But the great Judge Jehovah fixed the penalty and executed it, and the matter was settled back there by the one to whom David was accountable. King David was no privileged character; he was not beyond the reach of the divine law.—2 Sam. 12:11-19; 16:22.

David was used by the Lord to write many psalms. Some of them he wrote during the time that he was harassed and hunted as an outlaw by jealous King Saul. All of his writing reflects on his part a remarkable understanding of his relationship to the Most High God, Jehovah, and displays always a spirit of utmost humility. How unlike rulers of today was this first king of Jehovah's typical Theocracy! But for the same reason, how well did he typify the meek and lowly Christ Jesus, the King now enthroned in the heavenly and eternal Theocracy! Jesus as a perfect man on earth was, by natural descent, from King David, and was spoken of both as "David" and as the "Son of David". That name means "beloved", and it befitted the One of whom Jehovah said: "This is my beloved Son, in whom I am well pleased." Some of David's inspired psalms pointed forward particularly to Christ Jesus when He was on earth. (Pss. 22; 40; 2 Sam. 23:2) That David, the son of Jesse, did picture Christ Jesus is shown at Isaiah 11:1-5. As humble King David subdued in battle all God's enemies in the typical Theocracy, so at Armageddon's fight the Greater David, Christ Jesus, will clear out all anti-Theocratic forces and will extend and cause to be recognized throughout the universe, including this earthly ball, Jehovah's dominion.

WATCHTOWER BIBLE COLLEGE GRADUATES ITS FIFTH CLASS

DEFENSE through knowledge is the essence of the training given at the Watchtower Bible College of Gilead to those who qualify to attend this 21-week course. Recently the fifth class of such ministers to be equipped with this special knowledge finished their course, and graduation day, Monday, July 30, 1945, proved to be a momentous one.

On Sunday, the day before, as a sort of prelude to the great and final day, an immersion service was held in the outdoor stone-walled pool to the north of Gilead. Prayerfully, nine sisters and seven brothers were lowered into the water to symbolize the burial of their own will, and then were raised up therefrom to henceforth undertake the faithful performing of Jehovah God's will. These sixteen men and women were newly interested ones, living in the local territory, who had been helped and nurtured to a knowledge of the truth by this and former classes of Gilead graduates as well as by the Farm family. They were "strangers" who had not been denied their right.—Mal. 3:5.

No announcement concerning graduation had been made ahead of time in any of the Society's publications, but by eight o'clock Monday morning 500 happy people were patiently waiting outside the closed doors of Gilead. Shortly thereafter over 800 packed themselves into the small auditorium, and an additional 500 who came after 8:30 expecting to get in were disappointed and had to listen outside to the program through a loud-speaker. To the astonishment of all, over 1,380 friends, relatives and former students had here assembled! They had come from all over the eastern United States and Canada to see and hear a simple, yet most impressive, program, and it proved to be a day that will live long in their memory.

Promptly at nine o'clock the program began with a song of praise to Jehovah, followed by a united prayer and petition for His guidance and blessing. Brother Knorr first introduced the several members of the faculty and the Farm servant, who each in turn spoke to the student body. Thereafter followed the reading of many telegrams and congratulatory messages from former Gilead graduates who were at the time in various parts of North America and South America. Although they were not able to be present in body their minds and hearts were turned toward Gilead on this another great day. One of the directors of the Watch Tower Bible & Tract Society then gave the student body a warm word of counsel. He assured them that inasmuch as they were soon to be scattered over the face of the inhabited earth to take up their assignments, still their problems and interests were those of the Society and they could be sure that the Society would be ever ready to help and assist them as needed.

The main feature of the whole program, of course, was the address by the Society's president, N. H. Knorr. His subject was "Defense Through Knowledge". "Jehovah supplies the only practical defense for the crucial days ahead," were his opening words. Continuing he said: "*Knowledge*, as the word is used in sacred Scripture, means information or testimony received from a truthful source. . . . It is manifest that this twentieth-century world with its 'brain age' is not the fountain of life-giving knowledge. . . . Man cannot begin to get knowledge if he does not fear Jehovah God. And why not? Because Jehovah is that Truthful Source from which knowledge descends."

Brother Knorr pointed out that 'merely observing the visible creation gives us a fear of the Creator, even without knowing His name. But the heathen, seeing that creation and having that fear, worship the creation itself instead of the Creator. So *intelligent* fear is needed for the beginning of knowledge. The silent language of creation is not enough to give the enlightened knowledge necessary as a protection against the Devil. The spoken or written word is necessary, and this Jehovah has provided through the pages of the Bible.

'All people of good-will, regardless of race, nationality, color, or religion, have the right to this knowledge for their defense against impending disaster. Money is only a temporary defense to be cast aside as worthless in a time of crisis, while the knowledge of Jehovah is the only permanent defense against the wrath of Armageddon. This knowledge,

then, is not for our defense alone, but must be imparted to others for their defense also. So our work before us is to cast up as strong a defense as possible by repeatedly, persistently, and intensively making known everywhere the knowledge of Jehovah, cost what it may in hardships.'

He then continued to show how knowledge was used as a defense by Jehovah's witnesses in Germany. Their knowledge of God's Word stood as their defense and carried them through many years of the most indescribable and horrifying conditions ever created by insane men and devils.

At the conclusion of this illuminating talk the graduating students felt that the getting of a diploma did not mean so much after all. They had come to Gilead to gain that knowledge so much needed for defense in the coming crisis, and this was now in their possession. That was the important thing. It was, nevertheless, an added thrill when, out of the 101 graduates, 94 received a diploma testifying to the fact that they had completed the course with merit.

The hearts of these graduates were filled with thanksgiving and praise for the privileges that had been theirs, and they desired to make some outward expression of such. One of them, therefore, offered the following Resolution, which was unanimously adopted.

"RESOLUTION

"WHEREAS, Jehovah, the Universal Sovereign, has enthroned his beloved Son, Christ Jesus, as the King of the New World and sent him forth as Commander to the peoples to lead men of good-will into the way of life everlasting in these last days of Satan's domination of the earth; and

"WHEREAS, in 1914, the Kingdom of the New World was for ever established in heaven, resulting in the casting down of Satan to the earth, where the issue of universal domination will be settled for all time by the destruction of Satan and all his organization, invisible and visible, including the 'abomination of desolation' which now seeks to perpetuate the enslavement of the people and denies the right of the 'stranger' to freely worship Jehovah God in spirit and in truth; and

"WHEREAS the facts reveal that the Society, as the 'faithful and wise servant', for twenty-five years has preached 'this gospel of the kingdom' and now, the time having come to finish the assigned work, its privileges have been greatly enlarged, making necessary the training of special publishers, for which purpose the Watchtower Bible College of Gilead was founded, and from whose portals many graduates have gone to foreign lands where the people who sit in darkness may have the opportunity to walk in the light of truth; and

"WHEREAS we, the fifth class of Gilead, realizing our privileges of service to The Theocracy have been likewise greatly enlarged, and being mindful of the call to 'go and disciple all nations' despite frantic opposition from Satan's organization, do desire to express before Jehovah God, His Royal Son, Christ Jesus, and assembled witnesses our mental disposition toward such responsibilities; therefore be it

"RESOLVED, on this thirtieth day of July, 1945, that we will, by a more efficient fulfillment of our consecration, lay hold of all our faculties, make the most of the greater opportunities that have been placed before us through the clearer knowledge of the truth that now shines so brilliantly from the Palace of the Theocrat, and press forward with joy to the end that the 'word of faith' may go to the ends of the earth, that men of faith, by following the 'Commander to the peoples', may maintain their integrity, and thus have some part in the vindication of the great and eternal name of JEHOVAH."

A closing prayer addressed to the great King of Eternity, and expressing in a small way the heart-felt gratitude and joy of each one in attendance, brought the assembly to a conclusion. Thus another contingent of witnesses have gone through the Watchtower Bible College of Gilead to join the growing band of those who will heap up a strong defense even to the ends of the earth through their knowledge of Jehovah.

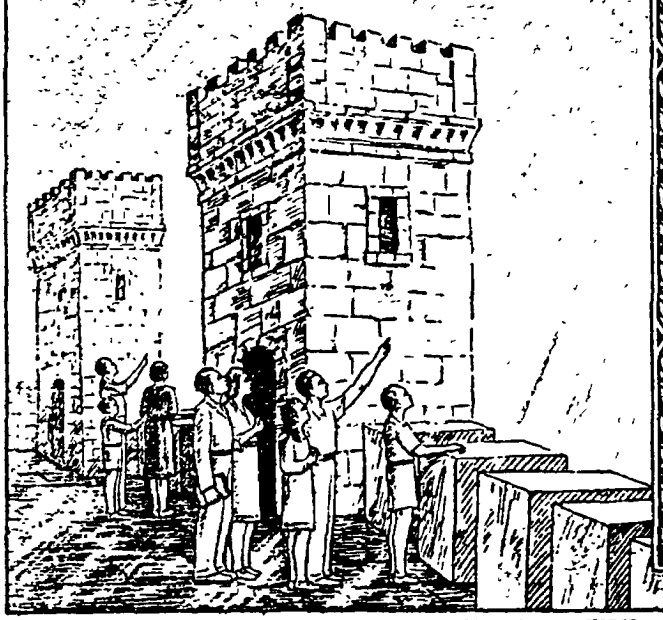
FIELD EXPERIENCE

AFTER LONG, HARD WORK (ENGLAND)

"The story of the progress of these five people is not one of quick response to the truth and soon out on the work, but one of long, persistent hard work. All of them have had book studies lasting from one to two years; which has meant going week after week in rain, wind or sunshine, and some of them live over ten miles away. But to see the joy of these people now that they have made the truth their own and begun to give it out, one feels it has been worth while. One man with whom I have been taking a study for nearly two years did not seem to grasp where the dead are. So instead of having the study one night, I decided to go over the scriptures on where are the dead. For an hour I showed him the scriptures until he said he quite understood it. After the study he referred to some friends that had died and said: 'But now they are in heaven and I shall see them when I get there.' You can imagine how I felt; my whole evening appeared to have been wasted. I almost felt I should drop his study; but I did not. That was nearly a year ago. Now this man has entered into the work with zeal and his first week on the work got a book study to take himself. When this man recently told me that all he lived for now was the truth and the studies we have together and that he had lost all other interests and wanted only to serve the Lord, I felt that Jehovah had been very gracious to me and rewarded me well. We have been able to group together four of our book study interests. These too have been having book studies for a long time, but now that we have got them together they are full of joy, not only of the truth but to find others who have a similar interest in it as themselves; and it is a delight to see them studying together. Another blessing is our daughter. She seems to have made a big step forward this month. Although only 4½ years, she is quite keen on presenting the booklets at the doors. This last weekend she worked 9 hours and placed 11 booklets. She is also keen on the meetings and the street work."

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.

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"JEHOVAH REIGNS" TESTIMONY PERIOD

If you will read, on their appearance, the main articles in our issues of October 1 and 15, you will appreciate how appropriately the Testimony Period during October is designated "Jehovah Reigns". Those who value properly the unique privilege of now making announcement of Jehovah's reign will gladly serve as His subjects in the publicity work during the equable month of October. A larger offer of literature will mark this period of world-wide testimony, namely, two bound books and two booklets, the latest in every possible case, on a contribution of 50c. Instead of decreasing placements, we believe, your report at the month's close will show an even larger disposal of literature and a more widespread witness accomplished. Of course, many of our readers, wanting to take a hand in this October Testimony Period, will appreciate instructions and companionship. All such should feel free to write us for information and for references to the most convenient group of field publishers.

"WATCHTOWER" STUDIES

Week of November 4: "The 'New Song'," ¶ 1-22 inclusive, *The Watchtower* October 1, 1945.

Week of November 11: "The 'New Song'," ¶ 23-44 inclusive, *The Watchtower* October 1, 1945.

"THEOCRATIC AID TO KINGDOM PUBLISHERS"

The proper purpose of gaining any knowledge at all of the truths about God's kingdom should be to pass the benefit that we ourselves gain therefrom along to others. Hence all *Watchtower* readers deserve notice of this new 384-page book, *Theocratic Aid to Kingdom Publishers*. Whether for private study and instruction, or for study in classes at Kingdom Halls, or for use as a ready-reference handbook to be carried with us as a companion when we engage in proclaiming the Kingdom message afield, all *Watchtower* readers will find good use for a copy of *Theocratic Aid to Kingdom Publishers*. Besides two introductory chapters calling attention to the reason for the book and outlining its efficient usage in classroom study, this *Aid* sets out 90 lessons, accompanied by Review questions. These instruct us on how to get information direct from the Bible and from Bible helps, how to formulate such gathered information for presenting it to audiences of one or more, under varied conditions and circumstances, how to meet and overcome the arguments of opposers, how to avoid the confusion of religions; in short, how to be a confident, well-equipped and effective publisher of God's kingdom. It is a real aid to this end, and, being Theocratic, is non-religious. The book is bound in brown cloth, with gold-stamped title and cover-embossing, and is indexed. The edition and its circulation being limited, it is supplied on a contribution of 50c a copy, mailed to you postpaid. Servants of companies or of groups should combine orders to allow for shipment to one address.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI OCTOBER 1, 1945 No. 19

THE "NEW SONG"

"Oh sing unto Jehovah a new song: sing unto Jehovah, all the earth."—Ps. 96:1, Am. Stan. Ver.

JEHOVAH deserves a new song! This is His day, the day so often mentioned in Sacred Writ as "the day of the Lord" or "the day of Jehovah". The world facts since A.D. 1914 prove that His day is here. What he has already done on this day is worthy of being sung in joyful tunes, for his deeds are a reason for heartfelt singing. His deeds are something distinctively new in the chronicles of humankind. Therefore they supply a new theme for song. Unless this "new song" were sung far and wide over the earth, men would not know what magnificent things the great Jehovah God has done. Men would not know that these things are but the prelude to things of the greatest importance to both God and man.

[2] The "new song" *is* being sung. It is no cheap, man-made song, nor is it heard in the popular religious circles of the world, for it is not religious. The song is being sung at Jehovah's own command. He supplies the truths and the facts which go to make up the inspiring theme that is now delighting the hearts of more and more "men of good-will". Happy are those persons who do not let religious prejudice close their ears to the song, but who listen and then catch up the song and join in the swelling chorus out of good-will toward Jehovah God and his glorious kingdom.

[3] To selfish men the winning of the global war and the setting up of a global organization for international co-operation may seem marvelous and of outstanding importance. But the fact that the Creator of the universe has taken his sovereign power and now reigns with respect to our earth is of far-surpassing importance. He has established his Theocratic Government, his Kingdom, and the earth has come under it. This fact is of greater interest than a new experiment by men in the art of international collaboration for self-preservation. God-rule is more important than man-rule. Man-rule has occasioned, and will yet occasion, only sorrow, disappointment and oppression to humankind. God-rule will bring joy, freedom from all bondage, and the fullest desires of the righteous human heart, and will wipe away the tears from every human eye.

[4] Hence that which provides the theme for the new song is the inauguration of the benevolent rule of the Almighty God Jehovah toward our earth and its inhabitants. It is the establishment of the everlasting kingdom of Jehovah God toward our earth that calls for the singing of the new song. It is therefore since A.D. 1914 that the new song can be sung and must be sung, for it was in that epochal year Jehovah's kingdom by his beloved Son was established.

[5] Fittingly, then, the Ninety-sixth Psalm comes under our study, the first verse of which reads: "Oh sing unto Jehovah a new song: sing unto Jehovah, all the earth." (*Am. Stan. Ver.*) Something stirring, something great and unusual, must have taken place in order for a call to a song, a new song, to be due. Such a thing did take place. The very reasons which made the psalmist back there in his day call for a new song show us the corresponding reasons which should make us sing the grander "new song" today throughout the length and the breadth of the earth. Hence the Ninety-sixth Psalm, in both its words and its background, is but a prophecy which finds its fulfillment in this marvelous day. Although without a regular title, this psalm is, in the Hebrew, almost a word-for-word repeating of the words of King David recorded at 1 Chronicles 16: 23-33. So, without any guessing, we look back to the occasion of David's words, and there we find the typical background against which to examine the fulfillment of the Ninety-sixth Psalm since A.D. 1914.

TYPICAL BACKGROUND

[6] King David had the best of reasons to sing a new song unto his God, Jehovah. The time was about the sixth year of David's having placed his throne in the city of Jerusalem as king over all the twelve tribes of Israel. The tabernacle which the prophet Moses had built for the worship of Jehovah was not at

1. Why does Jehovah deserve a "new song"? and why is it new?
2. Why is the song sung? and who are the ones made happy?
3. What is more important today than man's attempts at self-rule, and why?
4. Since when must the new song be sung, and why?
5. Why, then, does Psalm Ninety-six come under our study? and how do we find the background for this psalm?
6, 7. What was the ark of the covenant? and how was it that the ark was not in its tabernacle prior to David's writing the new psalm?

Jerusalem, but at a high place called "Gibeon". (1 Chron. 16:39; 2 Chron. 1:3) The most sacred part of the worship of Jehovah was the golden ark of the covenant, but just then it was not in the Most Holy or innermost compartment of the tabernacle. It was in the home of a Levite named Obed-edom, a short distance outside Jerusalem. For three months it was left within the house of Obed-edom, and previous thereto it had been for a time at the home of another Levite, Abinadab. (1 Chron. 13:6-14; 2 Sam. 6:1-11; 1 Sam. 6:21; 7:1, 2) For more than seventy years it had been a blessing in the home of Abinadab. It had found lodgment in his home after the wicked demon-worshiping Philistines captured the ark from the Israelites in battle, but found it to be a plague in their midst and sent it back to the Israelites.

7 All the while that the sacred ark of the covenant was sojourning in the homes of the two Levites, Abinadab and Obed-edom, the ark was, of course, covered over from the common gaze of the people. Seventy of the inhabitants of Beth-shemesh had been smitten with death because of profanely looking at the ark when the Philistines sent it back uncovered. (1 Sam. 6:19, *Am. Trans.*) Why was this? Because the ark was a symbol of the throne of Jehovah God, and hence a symbol of the presence of Jehovah as King and Universal Sovereign. The ark was surmounted by a golden lid. On the lid were carved out of one piece two golden cherubim with outspread wings overshadowing the lid or mercy-seat. Jehovah was said to dwell between these cherubim, because there between them he was accustomed to manifest his presence; as it is written: "Thou that dwellest between the cherubims, shine forth."—Ps. 80:1.

8 Jehovah's servant, David, was not like the kings and rulers of "Christendom". These are interested only in themselves having the place and power of ruling. The kingdom and rulership of the Universal Sovereign, Jehovah God, does not interest them. David, of course, sat upon the throne of the kingdom of Israel, at the capital city, the city of Zion, the citadel of Jerusalem. But David knew that he was not the real ruler and king of Israel, and that he was not the real lawgiver for the nation. David realized that Jehovah, the God whom he worshiped, was the true and actual Ruler and King; and that the kingdom of Israel's twelve tribes was therefore a Theocratic government. We now know that it was a typical Theocracy, that is, a government under the direct supervision and administration of God, a government in which God was represented by his anointed king on Mount Zion, in this case King David. David was therefore said to sit upon the throne of Jehovah; and hence David's son and successor, Solomon, was declared to sit "on the throne of Jehovah as king instead of David his father". (1 Chron. 29:23, *Am. Stan. Ver.*) Knowing these facts respecting the kingdom, David said to God: "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 over all."—1 Chron. 29:11, *Am. Stan. Ver.*

9 Being an unswerving worshiper of Jehovah God, and also recognizing the universal sovereignty of Him, David was not satisfied for the ark of Jehovah's covenant to be shoved into a corner. David did not think it right that he should enjoy all the glory alone upon Mount Zion. The ark was the place at which questions should be asked. Consultation should be had there with the Lord God, concerning the important matters of the kingdom of Israel, out of respect for His sovereignty over Israel. Therefore David felt that Mount Zion, where he himself reigned on the throne of Jehovah, should be the place to have the ark of Jehovah with its cherubim stationed in a royal tent. So David said to the Israelites his subjects: "Let us bring again the ark of our God to us: for we enquired not at it in the days of Saul." (1 Chron. 13:3) The due time came; and in harmony with the laws of God's covenant with Israel, and in full keeping with the beauty, glory, majesty and strength represented by the ark of the covenant, it was carried in a triumphal procession up into the city of David, which is Zion. It was "set in the midst of the tent that David had pitched for it" near to his palace.

10 With this elevating of the holy ark upon the royal hill and inside the capital city where Jehovah's anointed king reigned, the reign of Jehovah God was declared to be begun, in a typical sense, of course. For this reason David composed a new psalm, from which the Ninety-sixth Psalm is taken. This psalm of David reached its apex of joy in saying: "Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth." (1 Chron. 16:1-31) Unquestionably, therefore, this occasion was directed of the Almighty God to prefigure the establishment of Jehovah's Theocratic Government, the kingdom of God. Why so? Because there, in a type, Jehovah God was reigning on Mount Zion, with his anointed king beside him ruling in the name and the fear of Jehovah. The typical picture was complete in its details. That was why the reign of Jehovah was joyfully proclaimed. In Psalm Ninety-six those facts were said to call for the singing of a new song unto Jehovah on the part of all the earth. Let us now consider this psalm.

8. As to rulership, why was David different from "Christendom's" kings and rulers? and what facts made his rule a typical Theocracy?

9 Why was David not satisfied with the location of the ark? and where did he have it brought?

10. With this locating of the ark on Zion, what was declared begun? and why?

PSALM NINETY-SIX

[11] "Oh *sing* unto Jehovah a new song: *sing* unto Jehovah, all the earth. *Sing* unto Jehovah, bless his name; show forth his salvation from day to day." (Ps. 96: 1, 2, *Am. Stan. Ver.*) *Sing! Sing! Sing!* cries the psalmist, making the command most emphatic by this threefold expression. Jehovah's anointed king, David, was the composer of the psalm, and therefore in this day the threefold command is issued by the great Son of David, Christ Jesus the King. The time that the command goes forth is the year 1914. Therefore the command applies at present although we are more than thirty years removed from 1914. Just as did David, so the King Christ Jesus on beginning his reign called for a song to his God Jehovah, but did not call for a song to his own praise. It was because Jehovah is responsible for the Kingdom, he is the Universal Ruler, and he has in fact become King, and Christ Jesus is his beloved consort in the Kingdom. Christ Jesus is his Anointed One whom He puts on the throne on Mount Zion, that is to say, on his capital organization of all the universe.

[12] The Bible does not leave us in doubt and uncertainty as to the year when Jehovah thus asserted his universal sovereignty and enthroned his King on Zion. It was A.D. 1914, the year of the beginning of World War I; for in that year the "seven times" of the Gentiles came to an end. Those "times", of 2,520 years, began on typical Zion in 607 B.C., at the first destruction of Jerusalem, when the temple of Jerusalem was destroyed and the golden ark of the covenant disappeared, no man knows where. Since there is no variableness with God nor shadow of turning, those Gentile times must end A.D. 1914; which they did.—See the book *"The Kingdom Is at Hand"*, chapter 12; and *"The Truth Shall Make You Free"*, chapter 18.

[13] You ask, Has not Jehovah God been King of the universe all along? Why must there be a special expression and assertion of his universal sovereignty in 1914? It is for his name's sake. It is for the vindication of his universal domination, and all this with special reference to our earth. Here on this earth men and devils ignore, belie, belittle and defy the universal domination of Jehovah God and seek to run the planet for themselves. This was not the state of affairs when man was first created and put in the garden of Eden.

[14] At that time the world in which man lived was a Theocratic world. It was a righteous world, and all things making up that world were in their right relationship to God the Supreme One. In that world Jehovah alone was the God that was worshiped; and his will alone was done on earth as it is done in heaven, without question or dispute. Man was created in the image of God the Creator; which means that man was a shadow or representation of his heavenly Commander Jehovah God toward the lower animal creation. That is to say, as Jehovah God exercised the universal sovereignty toward all creation, including our earth, just so man was both made and commanded to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth". (Gen. 1: 26, 28) The proper fear of man was placed upon these lower animal creatures, and they did man no harm.—Compare Genesis 9: 1, 2.

[15] Man served the Universal Sovereign, Jehovah, and had communion with Him. Thus man worshiped the Supreme Power, and to Him man was responsible. "God made man upright" (Eccl. 7: 29, *Am. Stan. Ver.*); and the perfect man and his wifely helpmeet walked in the fear of Jehovah God and cared for His earthly creation and observed His commandment not to eat of the "tree of the knowledge of good and evil". That made it a righteous earth, and this earth was the footstool of the Universal Sovereign, whose throne is the heavens. "Thus saith Jehovah, Heaven is my throne, and the earth is my footstool." (Isa. 66: 1, *Am. Stan. Ver.*) Jehovah was man's King and man worshiped him at his footstool without need of any sacred tabernacle or ark of the covenant. Jehovah was man's Law-giver and was hence the Interpreter of his own law to man and was the Supreme Judge. As long as man perfectly kept Jehovah's law and was obedient to him as his human son, the great Supreme Judge pronounced man right and righteous. This meant that man was justified with God. No condemnation rested upon man, and he enjoyed life as a son of God in perfect happiness in the earthly Paradise. By continuing in this righteous, obedient condition this human son of God would receive from his great Judge and Life-giver the right to everlasting life and would be justified to life eternal.

[16] Jehovah's concerns and interests are universal, and are not confined to just this earthly globe. At the creation of this earth "the morning stars sang together, and all the sons of God shouted for joy". (Job 38: 7) Jehovah God, the Universal Sovereign, took one of such morning stars and made both earth and man to be the immediate concern and charge of that morning star, to represent Jehovah God as respects the earthly creation. That morning star was named *Heylel* or *Lucifer*, which means "bright-

11. Why is the command to sing threefold? and why should the singing be unto Jehovah?
12. How do we determine when Jehovah asserted his sovereignty and enthroned his King?
13. Why was there a special expression of Jehovah's sovereignty in 1914?
14. What kind of world was it in which the first man lived? and how was this fact shown?
15. In what way was it a righteous earth then?
16. How was a righteous heavens constituted over man? and what made up the original world of righteousness?

shining one"; and he was called the "son of the dawn". Heylel or Lucifer was in position to lead man in the path of the just and to make it a path of light. Under the morning star Lucifer Jehovah God placed many of the heavenly sons of God that had watched earth's and man's creation with joy, and this heavenly band formed an organization under Lucifer to co-operate with him in his oversight of human affairs. Being higher than man and invisible to man, Lucifer and his fellow sons of God were like a heavenly canopy over mankind. Thus this angelic organization made up a heavens, a righteous heavens, whose special charge under Jehovah God was the earth and man upon it. Righteous humankind constituted the earth as God's visible representatives; and Lucifer and his angelic organization of sons of God constituted the heavens as God's invisible representatives. Together, this righteous "earth" and righteous "heavens" constituted the original world of righteousness in which mankind lived. At the same time this righteous world was a part of Jehovah's universal organization, and it recognized Jehovah's universal sovereignty. Hence it was a Theocratic world, and Jehovah reigned there.

[17] As long as Jehovah God thus reigned, there was peace on earth. Paradise flourished, and all the things therein rejoiced. Man was happy, free, and prosperous. All well and good for so long a time, and then the question of Jehovah's universal sovereignty was raised. Lucifer, growing heady with this grant of power over the world of which man was a part, coveted the world for his own. He purposed to steal it for himself and to set himself up as a totalitarian ruler, completely independent of God. If he captured this world for himself, it could be the stepping-stone to conquer other worlds, and he would ascend in his heavenly rank and be a universal ruler like Jehovah God. So, first, in his heart Lucifer rebelled against God, and next he struck at the weakest part of that world of righteousness, namely, at humankind, to turn it into rebellion against God. Lucifer's conduct made him Satan, which means Jehovah's opposer or adversary. Still trying to represent himself as an angel of light, Satan set himself up as a judge of Jehovah God. He created the impression in the mind of Adam's wife that God had told them a lie to keep them from getting their eyes opened and from becoming gods like Him and able to judge for themselves right and wrong, good and evil. By making out God as a liar and eating the fruit he forbade, they could become a moral law to themselves, to legislate or rule what is good and evil. Freedom, independence would be theirs! Ah, it would be a better and finer world, created by man's own hands!

17. How was the question of Jehovah's universal sovereignty raised? and how was it first suggested to humankind?

[18] The woman Eve yielded to the deception. Her husband Adam did not reprove her, but willfully followed her in breaking God's law. They became rebels and sinners against God and were as those who commit witchcraft. "For rebellion is as the sin of witchcraft." (1 Sam. 15:23) They became worshipers of the great rebel Satan the Devil, whose lying word they had followed instead of following the pure and true word of Jehovah God. With both the heavens and the earth in rebellion against the Universal Sovereign, that world became an unrighteous, rebellious world, subject to Satan the Devil. The Bible shows that Satan was not long in turning many sons of God of his organization into rebels against God. Thus the Lord God no longer reigned as regards this earth. The Theocracy passed away from the earth. Man and woman were cast off from being subjects of the Universal Sovereign and were turned out of Eden, the garden of life. With man no longer in the garden to dress it and to keep it as he had been appointed and accustomed to do, we can imagine that the garden took on a mournful appearance. The fields did not seem to be joyful, nor did the trees of the wood seem to rejoice, nor the hills to be glad together, for the one who was made in the image and likeness of God was no longer among them. Nature seemed sad.

DEVELOPING THE SONG THEME

[19] Back there in Eden, on that day of judging the rebellious earth as well as the Satanic heavens, Jehovah God gave the beginning of the theme of the new song, to be sung by His "woman". Jehovah's *woman?* Yes, his holy universal organization of faithful creatures. When Satan and Adam and Eve rebelled against Jehovah's universal sovereignty, Jehovah dismissed them from his universal organization. None of these rebels were any longer God's children by his "woman", and hence were sentenced to death. Aiming his words at the serpent-like Satan, Jehovah God pronounced sentence upon that old Serpent, saying: "Because thou hast done this, thou art cursed . . . and I will put enmity between thee and the woman [Jehovah's 'woman'], and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:14, 15.

[20] The producing of that victorious Seed from God's holy universal organization would be no sorrow. It would be a cause for singing, because that Seed of God's "woman" is his beloved only begotten Son, the Christ, the uncompromising enemy of that old Serpent, Satan the Devil, and all of his brood.

18. How did that world become unrighteous? and with what effect upon the garden of Eden?
19. How did Jehovah then give the beginning of the theme of the new song?
20. Why would the production of the woman's seed be no sorrow? and what did Jehovah's promise concerning it mean in its broad sense?

Jehovah's promise concerning his woman's Seed meant that God would destroy the old devilish heavens and also the earthly organization subject to such heavens; and that God would bring in a victorious new righteous heavens and would build up a new righteous earthly organization. God's promise meant the creation of a new world by means of His Seed. It meant the regeneration of the world of righteousness. (Matt. 19:28) It meant that the reign of Jehovah God toward this earth would be restored or resumed. His Theocratic government would be set up anew over this earth. His universal sovereignty would be made known and enforced once again toward this earthly footstool and would be gladly recognized and complied with by all humans that live. The bringing of such things to actuality would indeed be cause for a new song whose strains should fill all the earth at that time.

[21] Through the millenniums of time Jehovah God caused further prophecies to be made concerning this wonderful turning point in human history, and all such prophecies were to serve as part of the theme of the joyous "new song". It is the national anthem of God's "holy nation", the kingdom of heaven. (1 Pet. 2:9) Amid jubilant song and music Jehovah's ark of the covenant was brought up into the tent which King David pitched for it near his palace on Mount Zion, and this was just a pictorial drama staged by Jehovah's typical Theocracy to foreshadow the bringing in of his true Theocratic Government accompanied by the singing of the "new song" on earth.

THE SINGERS

[22] Jehovah's threefold command to "sing", as recorded in Psalm Ninety-six, is directed to certain ones. "Sing unto Jehovah, all the earth." The expression "all the earth" does not mean the political, financial, religious "earth", which is the creation of Satan, "the god of this world." (2 Cor. 4:4) The very fact that the divine command to sing is not being fulfilled by such earth is proof that the worldly earth is not the one addressed; for all the members of the United Nations are singing their national anthems, together now with a new verse about the United Nations Organization for peace and security. Call to mind that when King David, under Jehovah's leadership, caused the ark to be brought up onto Mount Zion, he appointed the wholly consecrated Levites to serve as singers and musicians. The names of the leaders in song and instrumental music are given at 1 Chronicles 15:16-24. Among the three leading musicians appointed was Asaph, whose name appears so frequently in the titles of the Psalms. And at 1 Chronicles 16:7 we read concerning that day of exalting Jehovah's ark on Mount Zion: "Then on that day David delivered first this psalm, to thank the LORD, into the hand of Asaph and his brethren." (*Auth. Ver.*) Or: "Then on that day David for the first time entrusted to Asaph and his kinsmen the giving of thanks to the LORD." (*Amer. Trans.*) After that statement follows the psalm of David which contains in it the words of Psalm Ninety-six.

[23] Concerning the ark in its tent on Mount Zion and which symbolized the throne of the reigning King Jehovah, it is written: "So [David] left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required." (1 Chron. 16:37) This Asaph is the Levite to whom David delivered the new psalm, to celebrate the reign of Jehovah God in his typical Theocracy over Israel. Without question, therefore, "all the earth" which is emphatically commanded to sing the "new song" to Jehovah as King since A.D. 1914 means persons upon this globe who are wholly devoted to Him and his Theocratic Government. In David's day the "earth" was the territory of the typical Theocratic government. All the inhabitants thereof were under the leadership of Asaph and the other Levite musicians in the land of Israel. In our day, when Jehovah God has laid authority upon his anointed King, Christ Jesus, "all the earth" means first all the antitypical Levites, the remnant of his footstep followers, who are in line for the kingdom of heaven. They are the remnant yet on earth of the 144,000, who are seen with Christ Jesus on Zion, the capital organization, and before the throne of the reigning King Jehovah.

[24] Concerning them it is written by the apostle John: "I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a NEW SONG before the throne [of the Father, Jehovah], and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." The new song also refers to the Lamb Christ Jesus: "And they sing a NEW SONG, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people and nation, and madest them to be unto our God a king-

21. How were additions made to the theme of the new song? and how was the occasion for singing it foreshadowed?

22. (a) What could the "earth" that is commanded to sing not be, and why? (b) In connection with the ark's transfer, whom did David appoint to be singers and musicians?

23. What, then, does the "earth" that is to "sing" mean?

24. How does the apostle John describe the singers of the new song? and to whom also does the song refer?

dom and priests; and they reign upon the earth." —Rev. 14:1-3; 5:8-10, *Am. Stan. Ver.*

[25] The remnant yet on earth of the 144,000 are therefore commanded to sing the "new song". The prophecy as to this command concerning them must have fulfillment. Otherwise, the very stones of the ground would sing out! However, other persons of good-will are invited to catch up the joyous song and to swell the new Kingdom refrain. In olden time, when David brought up the ark to its place on Mount Zion, all the other tribes of Israel besides the Levites joined in singing and shouting, men and women alike, under their musical leadership. As it is written: "So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet." (2 Sam. 6:15) Hence the expression "all the earth" would include these present-day people of good-will who become companions of the antitypical Levites, the remnant of the 144,000. And the facts of the day bear out that conclusion. The song which such good-will persons hear from the remnant they are taking up. With all their vocal powers and other powers of expression they are joining in singing it forth by joyful publicity service to Jehovah God.

[26] Unitedly, therefore, in one harmonious chorus, of men and women, of boys and girls, the remnant and their good-will companions are fulfilling the divine command to sing the "new song". Thus "all the earth" which acknowledges Jehovah's Theocracy sings. Its inhabitants sing of how he assumed his great power A.D. 1914 and began to reign in expression of his universal domination. They sing of how Jehovah then put his capital organization of Zion in operation by enthroning its heavenly King Christ Jesus, and extending the scepter of his power out of Zion and toward the earth, and so bidding him to reign in the midst of his enemies. (Ps. 110:2) They sing of how the anointed King at once went into action as Jehovah's royal Consort and Executive; how he immediately began "war in heaven"; how he fought successfully against that old Serpent Satan and all his demon seed and cast them out of heaven and down to the earth, to be reserved here a "short time" before the head of the Serpent is crushed at the battle of Armageddon. They sing forth that God's kingdom is here, at the doors, according to all the visible signs in evidence on earth since 1914; and that such kingdom by Christ Jesus will come against all of Satan's abased organization and will wipe it from the face of the universe for ever, at Armageddon. What a new song!

[27] "Sing unto the LORD, bless his name; shew forth his salvation from day to day." (Ps. 96:2) Or, more literally translated from the Hebrew: "Sing to Jehovah, bless ye his name, proclaim the glad-tidings from day to day of his victory." (*Rotherham Psalms*) Under such command from on high, how can the Theocratic remnant and their good-will companions be silent any day? Sunday, or Saturday, or any other day of the week, they cannot be quiet from publishing to others the glad-tidings concerning Jehovah's past victories and coming victories over the Devil's organization. The message about the deliverance and salvation of all those who take their stand for His kingdom is good news. It is gospel. It must be proclaimed daily by Jehovah's united announcers on earth.

[28] All those feeling the urgency of the divine command and also appreciating their privileges are doing what Jehovah's King, Christ Jesus, commands "all the earth" to do. Their sweet voices laden with the most wondrous message of all time are a delight for all lovers of righteousness and life to hear. They are not singing to the great heroes of the day, who are being acclaimed in the newspapers and religious pulpits and in national and international political assemblies. They are singing to Jehovah, who has revealed his name to them. They bless his name, which the religionists curse. They joyfully accept the name which He has indicated for them in his Word, namely, "my witnesses," that is to say, Jehovah's witnesses. In keeping with this name upon them they daily strive to honor His name. They bless it by speaking well of his name, telling what it means, and keeping their integrity toward Jehovah in order to have a part in vindicating his holy name. They rejoice that he will make a name for himself by his victory at the battle of Armageddon.

[29] "Declare his glory among the nations, his marvellous works among all the peoples." (Ps. 96:3, *Am. Stan. Ver.*) In the face of this royal command by the Greater David, Christ Jesus, the proclamation of the good news of Jehovah's glory and wondrous works is not to be confined to inside the visible organization of His people on earth. It must be told among all the nations and peoples, that these may choose whether to glorify and worship the only true and living God or to worship the popular heroes and celebrities of the day.

[30] Why is obedience to this command proper? The inspired answer is: "For the LORD is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the LORD made the heavens." (Ps. 96:4, 5) Or, to translate the Hebrew text more literally: "For great

25. Who on earth are therefore commanded to sing? and how was it foreshadowed that others besides them would join in the singing?
26. How is "all the earth" now singing? and of what new things do they sing?
27. According to Psalm 96:2, why may not Jehovah's witnesses be quiet or silent any day?
28. To whom are they singing? and how are they blessing his name?
29. To whom must his glory and marvelous works be declared? and why?
30. Why, according to Psalm 96:4, is obedience to this command proper?

is Jehovah, and to be highly praised, fear-inspiring is he above all messengers divine; for all the gods of the peoples are nothings, but Jehovah made the heavens." (*Roth. Pss.*) This being so, how can anyone who claims to be a Christian either seek to draw the praise of men to himself or indulge in praising other men for their worldly achievements? Jehovah is the One to be highly praised above all creatures. He is the Supreme One, and hence is above all the mighty ones (Hebrew: *elohim*, angels, as at Psalm 8:5). He is to be feared above all such divine messengers. One of such mighty angels or messengers said, when the apostle John fell at his feet to worship: "See thou do it not: for I am thy fellowservant, . . . worship God." (Rev. 22:8, 9) Jehovah God and his Chief Messenger, Christ Jesus, are the Higher Powers; and all men should be subject to them in fear. —Rom. 13:1-5.

[31] The pope of Vatican City canonizes certain religious heroes and heroines and thus enrolls them in the religious calendar for worship by Roman Catholics. The creature-worshipers among all the peoples of whatever religion erect statues and memorials to honor prominent personages. Nevertheless, Jehovah's King Christ Jesus declares that all such mighty ones or *gods* of the peoples outside of the Theocratic organization are mere idols, nothingnesses. The images which they set up for worship are in themselves nothing more than the perishable materials of which they are made, and they turn aside the people's worship from Jehovah God to Satan and to all the demons of which Satan is the prince.

[32] This is the day for the peoples and nations to know that Jehovah is the true and living God, because "the LORD [Jehovah] made the heavens". He is the Creator, not only of man, but also of things far higher than man. He has framed not only the sun, moon, and the stars and planets which are visible to our sight, but since 1914 he has framed "new heavens" by making Christ Jesus the reigning King of the New World of righteousness and by casting Satan the Devil down to the earth. The peoples and nations must now be informed that God's promise has begun fulfillment concerning which the apostle Peter penned these words: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13) The 144,000, including the faithful remnant of them yet on earth, are to be associated in with Christ Jesus in those "new heavens". These "new heavens" show forth no man's glory, but only Jehovah's glory; and the establishment of these new heavens of God's creation is one of the wondrous works of Jehovah God since A.D. 1914 which must be declared among all peoples. —Isa. 65:17.

[33] In contrast with all the gaudy, artificial ornament with which religious creature-worshipers try to surround their idolatrous images and memorials, the King Christ Jesus says concerning Jehovah God: "Honour and majesty are before him: strength and beauty are in his sanctuary." (Ps. 96:6) In the typical nation of Israel the sanctuary or temple was built at God's command and according to the pattern which he provided for the builders. Inside, the sanctuary with all its furnishings was a gorgeous place, symbolic of greater realities in the heavens where Jehovah has his majestic throne. (Heb. 9:23, 24) Besides such material glory, a supernatural glory filled the Most Holy of the sanctuary, because God caused a wondrous light to dwell between the golden cherubim that surmounted the sacred ark of the covenant. To enter into the presence of that glory light without authorization or appointment meant death to the intruder. "For I will appear in the cloud upon the mercy seat," said Jehovah to the prophet Moses. (Lev. 16:2) The glory, the dignity, the ornamental beauty and the appearance of strength seen in the courts of earthly kings and popes are not to be compared with the actual honor, majesty, beauty and strength which adorn the heavenly courts of the Universal Sovereign, the Almighty God. That of the human courts is quickly to pass away, at the battle of Armageddon; that of Jehovah's holy courts is never-fading.

[34] Therefore the psalmist cries out: "Ascribe unto Jehovah, ye kindreds of the peoples, ascribe unto Jehovah glory and strength. Ascribe unto Jehovah the glory due unto his name: bring an offering, and come into his courts. Oh worship Jehovah in holy array: tremble before him, all the earth." (Ps. 96:7-9, *Am. Stan. Ver.*) By such words the foremost issue, that of universal domination or sovereignty, is squarely put before us. In the oncoming postwar period of the nations, to whom will human creatures ascribe glory and praise and the power of salvation? Whom will they worship? To whom will they offer their allegiance and submission and consecrations? In the highest interests of the people the inspired psalmist calls upon the kindreds and families of the peoples to give to Jehovah God the glory. Give him the glory due for taking hold of his universal sovereignty and setting up his Theocratic Government toward the earth, preparatory to creating an entirely new world of righteousness. Jehovah's witnesses, that is, the remnant, and also their good-will

31. To whom do the religionists erect images? and what does the King Christ Jesus declare their gods to be?

32. Who, then, made the heavens? and what wondrous works must therefore be declared among the peoples?

33. How is Psalm 96:6 true, both as to typical Israel and in the reality today?

34. How does Psalm 96 then put the foremost issue squarely before us? and how do Jehovah's witnesses meet it in beautiful holiness?

companions who come out from all nations, kindreds, people and tongues, will obey and ascribe glory to Jehovah and glorify his name. (Rev. 7:9-12) Regardless of what "Christendom" and all the United Nations do, they will bring their wholehearted offerings of service to Jehovah and his kingdom. They will not worship any international creation of men, but will worship Jehovah God, identifying themselves as being consecrated and holy to Him. In such beautiful holiness they will always say: "We ought to obey God rather than men."—Acts 5:29.

[35] Taking such a course, those who take their stand for Jehovah as God and Universal Sovereign will not be tormented and agonized by the woes now coming upon the earth. The Hebrew word which means to twist oneself, to writhe as in pain, to be in birth-pangs, is the word the psalmist uses in addressing the "earth" at Psalm 96:9. For this reason he appears to be directing his speech to the visible, earthly part of Satan's organization. He foretells their inescapable experience at the time that Jehovah puts his Theocratic Government in operation toward men on earth. "Be in birth-throes at his presence, all the earth," is the way Rotherham's *Psalms* renders Psalm 96:9. Due to the world war of 1914 and the recent global war, and due to the accompanying famines, earthquakes, pestilences, and distress of nations, the "earth" of Satan's organization has writhed in pain. Jesus foretold more sorrows for this "earth" and its nations and kingdoms, saying: "But all these things are a beginning of birth-pangs." (Matt. 24:8, *Roth.*) At Armageddon, however, when the leaders of this "earth" are saying, "Peace and security!" will come the climax of death-dealing pain: "then suddenly upon them cometh destruction, just as the birth-throe unto her that is with child, and in nowise shall they escape." —1 Thess. 5:3, *Roth.*

REIGNING FOR THE NEW WORLD

[36] Whereas sorrow, like sudden piercing birth-pangs, makes this "earth" writhe because of the violent end of Satan's world organization in this day of Jehovah, the opposite is the blessed portion of those who make Jehovah and his Theocracy their choice. The royal psalmist, who pictures Christ Jesus the King, supplies us the main theme of the joyful "new song" and tells us how we must sing it. He says: "Say among the nations, Jehovah reigneth: the world also is established that it cannot be moved: he will judge the peoples with equity." (Ps. 96:10, *Am. Stan. Ver.*) Yes, the keynote of the new song is the paramount issue of Jehovah's universal sovereignty. It is the ringing truth that "Jehovah hath become king!" (*Roth. Pss.*) In 1914 he interrupted the rule of Satan as "the god of this world". He took to himself his great power as Lord God Almighty as he began reigning by means of his newly created capital organization Zion. This Jehovah did by enthroning Christ Jesus, who is the Head and Chief Member of that capital organization, "the Lord of lords and King of kings." It is by this acting King that Jehovah God reigns while his enemies are yet alive and are most active and highly organized. By having Satan and his demonic heavens cast down to the vicinity of this earth, Jehovah has made all enemies the footstool of his anointed King Christ Jesus; and Christ Jesus is commanded to wield the scepter of his power in the midst of such enemies till he finally dashes them to pieces like a potter's vessel at Armageddon.

[37] Therefore it is commanded upon Jehovah's witnesses to announce among the worldly nations Jehovah's reign begun. This good news is "this gospel" which Christ Jesus predicted would be proclaimed by his followers at the close of World War I, saying: "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) This, as well as Psalm Ninety-six, is their divine authorization to act as ministers of the gospel or gospel-preachers. The worldly nations interfere with their carrying out of this divine authorization as Jehovah's witnesses only at peril to themselves from His hands.

[38] The gospel-preachers are ordained to make known among all nations that "the world also is established that it cannot be moved. He judges the peoples in equity." (Ps. 96:10, *Amer. Trans.*) The world that is immovably established is, of course, the new world composed of new heavens and a new earth. The "new heavens", or Zion, which is Jehovah's capital organization under Christ Jesus, is the foundation of the new world. Hence it is the foundation for the "new earth". Bible prophecy makes the evidence positive that in 1918 Jehovah laid his King Christ Jesus as the Foundation Stone in the heavenly Zion. This King is a "sure foundation", and whatsoever is founded upon him will never be moved or cause disappointment and shame and confusion. (Isa. 28:16) It is true that, in the Hebrew text, the word translated *world* is the word *tehvéhl,* which means "the productive" or "that which yields", causing its products to flow forth. Hence *tehvéhl* is understood to refer to the earth, in a poetical sense. But out of thirty-six times' occurrence, *tehvéhl* is rendered only once "habitable part" (of the earth), and

35 According to the Hebrew of Psalm 96:9, what may the expression "Fear before him, all the earth" mean? and how is this being fulfilled?

36. In what expression does Psalm 96 10 supply us the keynote of the new song? and how was this theme made possible to sing?

37. How did Jesus refer to this announcement? and what does all this constitute for the announcers?

38 How is the world established immovably? and how is the Hebrew word for "world" used elsewhere throughout the Bible?

all other times "world" (in the *Authorized Version*); as, for example, at Psalm 90:2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the *world* [*tehvéhl*], even from everlasting to everlasting, thou art God."

[39] The use of the word *tehvéhl* at Psalm 96:10 as applying to that which is established immovably does not mean that the corresponding English word *world* means just the visible or earthly part of God's new world of righteousness. *Tehvéhl*, as here used, means an earth organized under and hence made productive by the new heavens. If a new earth is to be stabilized beyond being moved, then it presupposes and requires a stable, immovable new heavens. Hence the word *tehvéhl* embraces the entire new world and is here properly translated "world", meaning the new world.

[40] What contributes to the stability of the world is righteousness, the righteousness of its Ruler. As it is written: "A king that sitteth in the throne of judgment scattereth away all evil with his eyes." "The king by judgment establisheth the land: . . . The king that faithfully judgeth the poor, his throne shall be established for ever." (Prov. 20:8; 29:4, 14) Such a one is Jehovah's anointed King Christ Jesus; and by him the judgment of the nations is now on, as foretold at Matthew 25:31-46. He judges the peoples righteously, and with equity, according to their reception of the "new song" or "this gospel of the kingdom". Those who hear and help Jehovah's witnesses in singing the new song the King Christ Jesus judges to be his "other sheep". He puts them on his right side as inheritors of life in the new world. Those who shut their ears and make a wry face at the "new song" of Jehovah's reign and who fail to help his witnesses in singing it to all nations, such ones the King drives to his left side, as "goats", for whom destruction with Satan is reserved.

EVERYTHING NEW REJOICING

[41] Exalted in spirit by the glorious prospect, far distant in his day but undergoing fulfillment in our day, the psalmist bubbles over with joy, saying: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the LORD [Jehovah]: for he cometh, for he cometh to judge the earth [*éretz* (Hebrew)]: he shall judge the world [*tehvéhl*] with righteousness, and the people with his truth." (Ps. 96:11-13) Therefore the religionists who look upon the end of this world as something bringing the destruction of all the things they hold dear do not have the spirit of this psalm. They positively cannot sing this "new song". They are not doing so, but are seeking to hinder it. Not to them, therefore, is the exhortation addressed to rejoice and be joyful and to roar with gladness.

[42] The Bible says the holy angels of heaven rejoice, particularly those who accompany the King of the new heavens as he comes in his glory to judge the nations of earth. Hence the apostle John writes: "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren [Satan] is cast down, which accused them before our God day and night. . . . Therefore rejoice, ye heavens, and ye that dwell in them." (Rev. 12:10-12) Therefore the rejoicing of God's faithful remnant, who are called to the kingdom of heaven, is irrepressible. Yes, too, his "other sheep", the people of good-will on earth, are glad. Understanding what is now taking place, all these are by faith living as it were in an earth that is apart from this wicked world and in which everything is jubilating. In bass tones the sea is roaring out its deep appreciation of Jehovah's reign begun, to rid its waters of all commercial craft and vessels of war. (Isa. 33:21-23) The broad fields are smiling, being decked with soft verdure and spangled with flowers. The trees are luxuriant with various shades of foliage and are richly laden with fruitage. All visible nature takes on a glad appearance, as a prophetic indication of what our physical earth will actually be like during the New World of righteousness. This is nature's way of singing the new song. And if Jehovah's consecrated and commissioned witnesses should fail to sing it, all nature itself would sing out in its own way of giving glory to the Creator.

[43] But why all this? It is because Jehovah comes; that is, he directs his universal sovereignty once more toward this terrestrial globe. He establishes his Theocratic Government to bring earth within the realm of his universal organization. This is a blessed occasion, for it means that righteous judgment at last comes to the lovers of truth and right. Jehovah's judgment begins at the house of God, with the remnant who are in line for the new heavens of the New World. (1 Pet. 4:17) By his King at the temple Jehovah judges the remnant to be faithful and appoints them to be his "faithful and wise servant" to preach this Kingdom gospel to all nations. By the truth which he sends out through this "servant" class he judges the peoples. He separates out the righteously disposed people of good-will as those counted

39. What, then, is the full scope of the Hebrew word "tehvéhl"?
40. What contributes to the stability of the world? and how is the divine judging of the people in equity going on?
41. In what language does the psalmist then express his joy? and why is his exhortation not addressed to the religionists?
42. (a) Who in heaven and who on earth are rejoicing? (b) How, figuratively speaking, is all nature also rejoicing?
43. What reason does Psalm 96 assign for all this rejoicing? and how is such reason in effect now?

worthy to be hid in the day of executing his judgment against all of Satan's wicked organization. Judgment, therefore, by the righteous, faithful Judge Jehovah means the vindication of His servants and their deliverance from all affliction and oppression by the Devil's organization.

"Jehovah's anointed King, who represents Him upon the bench of judgment, bids "all the earth" to lift up its voice and to sing the new song to Jehovah. The answer to this call or command we shall study in the next succeeding issue of *The Watchtower*.

44 What does Jehovah's King command? and where do we study the answer?

LIFE-STORES FOR MEN OF GOOD-WILL

IN THE August 15, 1945, issue of *The Watchtower* was given the account of the reuniting on friendly terms of Joseph and his eleven brothers at his palace in Egypt. Joseph's ten half-brothers were seen to be the ancient prototypes of the Lord's "other sheep" of today, the "men of good will"; while Joseph's young full brother, Benjamin, was seen to represent those who are brethren of Christ spiritually, being members of his body, and particularly those of such as have been added to Christ's "body" since his coming to the temple A.D. 1918. Now forward to the rest of the prophetic story.

The news soon spread throughout the land of Egypt that "Joseph's brethren are come"; and this good news reached Pharaoh, and it pleased him. As Pharaoh now appears upon the stage of prophetic drama, in his role of king of Egypt, he represents the great "King of Eternity", Jehovah God. "And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours."—Gen. 45:17-20.

In like manner Jehovah God was pleased with the work of Christ Jesus, who is the Greater Joseph. At the temple, to which he came in 1918, he had disclosed his identity and his true relationship to the remnant of "his body" and to the "other sheep", their companions. This particular disclosure came in May, 1935, as the events show, from which time forward the effort to bring the Kingdom message to the Lord's "other sheep" was intensified Hence Pharaoh's instructions to Joseph picture Jehovah's confirming through Christ of his gracious invitation to the people of good-will by saying to them: 'Come, and drink of the water of life freely.'—Rev. 22:17.

Joseph, picturing Christ Jesus in particular, then instructed Benjamin and his ten half-brothers to extend the gracious invitation to others of the family relationship, and these were all invited to journey to Egypt. In the modern counterpart it is Christ Jesus, the Greater-than-Joseph, who causes the truth to be held forth and who is gathering unto the fold the "other sheep" who will make up the "great multitude" of Armageddon survivors. They are the ones he meant when saying: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:16.

The Benjamin class, the new and younger part of the remnant, share in this work, in this, that they bear the message of the gracious invitation to the scattered "other sheep"; and when these latter ones hear the message it is also their privilege and duty to say, as Joseph instructed: "Come . . . tarry not." Why not tarry? Because the great death-dealing spiritual famine is on in "Christendom" and will continue until the battle of Armageddon breaks over "Christendom" and all the rest of Satan's organization and destroys all such. This is further proof that the "other sheep", who make up the "great multitude", must participate in the work of bearing testimony about God's kingdom before other persons of the world, that the latter may flee to the place of safety, where they may be fed by the Greater Joseph, Christ Jesus.—Rev. 7:16.

The subsequent dealings of Joseph with the Egyptians disclose the great responsibilities and requirements that are now laid upon those who compose the "other sheep" of the present time. To be truly "men of good will" they must be fully and wholly consecrated to the Lord and must render themselves in full obedience to his commandments and must joyfully engage in his service. Those who are of the "other sheep" already gathered to the fold must, together with the remnant, joyfully take up the message of life, which God has provided. Then they must bear that message before the people of the famine-stricken world, to the end that those who are now in the world and who do so desire may learn the way of life and flee to the place of refuge. There are many others, like scattered sheep, that the Lord will yet gather into the fold before Armageddon.

As the famine continued sore upon Egypt and the countries round about, so now the spiritual famine continues sore upon the world. "And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine." (Gen. 47:13) The famine had been upon Egypt for two years when Jacob and his household reached Egypt Assuming that some of the Egyptians had given heed to Joseph's interpretation of Pharaoh's dream foretelling the seven-year famine, and assuming that they had therefore taken heed to his advice to conserve food and had conserved considerable of such, such provided stock of grain would, at the end of the two years, doubtless be used up, and the Egyptians would then have to apply to the government for food. This they were compelled to do in order to live. Likewise now those of the "other sheep", who are in the world, are obliged to come to Jehovah's visible organization, the Theocratic organization of His witnesses under Christ Jesus, and then to learn the way to life by obtaining and feeding upon the life-stores which the Lord has prepared

and stored up for such. This they must do before the battle of Armageddon climaxes the great famine.

In view of that ancient case of food conservation and administration, one cannot help marking the striking contrast in the action of Joseph the food administrator and the action of the "Democratic New Deal" schemers of the present government administration. Those modern worldly-wise men, instead of conserving the food supply when there was plenty, curtailed the food supply by restricting crops that should have been planted and harvested, and by ruthlessly destroying animals; and this they did in order to increase the price of food. And nothing effective was ever done about the "black market" which was further reducing food supplies and keeping prices exorbitant. The fallacy of their conduct is now being experienced by the American people. Joseph was not interested in pegging up higher and higher the price of food, but was interested in taking care of the people. When the famine increased upon the land Joseph did not raise the price of food and permit anyone to profiteer and conduct a gangster "black market" at the expense of the people.

American "new dealers", once headed by one whom the Press once designated as "Franklin Deficit", proceed with their bureaucratic theories and they all together participate in speculation and continuously juggle with the food supply and continue to fix the price thereof at the cost and to the distress of the people. It seems strange that the masses of the people are so very listless and foolish as to refuse to hear or to give heed to what God's Word says and, on the contrary, continue to listen to the world-schemes brought forth by selfish men, which schemes can never bring them any relief. In this distress upon the people the commercial religionists harangue the Catholics, Protestants and Jews and others who will listen to them and tell such that the food scarcity, the dust storms that devastate their lands, the burning heat that destroys their crops, and the pests that add to such destruction, have all come upon the people as a judgment from God because the people have been negligent in the support of the religious organizations. The charging of Jehovah God with responsibility for these calamities that have befallen the peoples in addition to global war is a malicious lie and a defamation of His holy name.

The Scriptures declare that the Devil, kicked out of heaven since A.D. 1914, is the one that brings these present-day woes upon the people, and he is doing this for the very purpose of defaming God's name and turning the people away from him. (Rev. 12:12) This is further and strong proof that the religious clergy, who for sectarian purposes resort to such harangue of the people and charging of God with bringing the calamities upon them, are agents of the Devil and do not represent God, for whom they profess to speak. Great therefore is the privilege and the responsibility laid upon those who have received the truth, to make known that life-giving and life-sustaining spiritual food to other hungry souls desiring to know the way to life. The truth is the only thing that will bring consolation and help to the people.

The ancient Egyptians had many cattle, money, and lands, and they enjoyed economic freedom. Either before or during the famine Joseph did not set up a starvation-dole system that would bring all to poverty, but he sold the life-sustaining grain to the Egyptians, first for their money; which money Joseph brought into Pharaoh's treasury. He did not permit private and greedy money-changers to profit by the distress of the people. When their money was gone, then he sold corn to the Egyptians for their cattle and herds. Then Joseph bought all their lands and paid for them in corn or food. Finally the people said to him: "Buy us . . . for bread." And this Joseph did. (Gen. 47:14-20) Pharaoh the king thereby became the rightful owner of everything in Egypt, and the people became the "servants unto Pharaoh". This was according to the wish of the people, who asked for it, "that we may live, and not die."

Life is the gift of God through Jesus Christ. Hence Joseph's transactions with the people do not mean that man can *buy* his life from God. It does mean that, in order for the great flock of "other sheep" to survive Armageddon and to get life from God through Christ Jesus, these must fully comply with God's terms, which terms are that men shall fully, unreservedly and completely consecrate themselves to God and his faithful service, and shall acknowledge and serve his King, Christ Jesus. There is nothing that they may withhold. Yet, nothing that they can give can compensate for the free gift of life and all its attending blessings, because all that men have, to begin with, belongs to the Lord. "The earth is the LORD'S, and the fulness thereof." (Ps. 24:1) So they must show their full willingness to become the servants of God and Christ Jesus, and must serve day and night, that is, all the time. (Rev. 7:15) Christ Jesus, as the great official Agent of the "King of Eternity", has bought the entire human race; and life will be given to those only who comply with the terms Jehovah has provided. To such ones life is a free gift through Christ Jesus.

For the people's further welfare Joseph is reported as bringing them together in the cities: "And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof." (Gen. 47:21) In a similar way Christ Jesus now brings the "other sheep" together, under the Theocratic organization of Jehovah, pictured by a city; and there they find refuge, and nowhere else. This corresponds exactly with the cities of refuge which Jehovah provided for the people in the land of Israel according to His law through Moses. (Deut. 19:1-6) But as for the priests of Egypt, their land was not sold to Joseph. "Only the land of the priests bought he not, for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands." (Gen. 47:22) That was not an act of discrimination against the people and in favor of the clergy, as some critics would try to make it appear.

Even before the famine the priests of Egypt received government support; and this provision continued unaltered during the period of the famine. The priests were under no necessity to sell their land. It was a previous arrangement that they should receive their food from the king. Those priests or princes of Egypt, together with Joseph, were servants of the king; and in the drama they appear to picture Jehovah's "servant" class, under his great Elect Servant, Christ Jesus the Head, and also including the remnant of his body on the earth today. These are joint-

heirs with Christ Jesus and belong to the "meek" who "inherit the earth" with Christ Jesus. (Matt. 5:5; Rom. 8:16, 17) They are therefore in a different position from that of those of his "other sheep", although all must and do receive life from Jehovah God and by Christ Jesus.

It has always been and always will be that men must work. "If [a man] would not work, neither should he eat." (2 Thess. 3:10) The idler is an abomination in the sight of God, and is classed as a waster. (Prov. 19:15; 31:27; Ezek. 16:49) In behalf of the "other sheep" and their future life, the Lord provides that they must not be idle, but must serve him continuously. (Rev. 7:15) Joseph did not arrange for a dole to be set up and that the people receive a dole from the government and continue idle. (Gen. 47:23) On the contrary, the people must be diligent and work, and must not become a public charge in idleness. Hence Joseph provided work for them. He gave them seed, and they were commanded and must sow the seed given to them, sowing it upon the land and trusting to God for the increase.

In that connection a liberal arrangement was made for the people. Joseph said: "It shall come to pass, in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones." (Gen. 47:24) Since the land was not then their own, that was a very generous arrangement for them. A like requirement is laid upon the Lord's "other sheep", as prophetically shown at Zechariah 14:16-18. Such requirement upon them is just, reasonable, and "not grievous". (1 John 5:3) According to the will of Jehovah God, Christ Jesus puts them all on an equal footing before God and requires all of them to render faithful service to God, and that not beyond measure. This arrangement the people of Egypt appreciated. "And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants." (Gen. 47:25) The "other sheep" surviving Armageddon will likewise recognize the arrangement which the King Christ Jesus makes for them according to the will of God, and they will be glad therefor.

God, in his foreknowledge from the beginning of what would come to pass in our day, made the above prophetic picture to aid his "other sheep", who at this time of great stress are being gathered to the Good Shepherd, Christ Jesus. This prophetic picture sets before those of good-will a pattern showing them what course they must take in order to receive the protection and salvation that Jehovah God has provided for those that love and serve him.

JOAB, AMBITIOUS MILITARIST

THE pages of profane history are dominated by men of war. With the passing of each day new leaves are added to that book, and in these day-by-day additions it is noted that once again military men are the history-makers. New names are entered into the records by the chroniclers of events, and with each name goes certain facts and assertions that stamp its bearer as either a defender of right and freedom or an ambitious tyrant lusting after power and world dominion. Human-like, the record is unavoidably colored by the national and personal leanings and prejudices of the historian, as can be readily seen in the differences in histories prepared in different countries and by different groups. But the true and unbiased history of times long past, as well as forecasts of things yet future, is found in God's infallible Word, the Bible. And even in its holy record men of war are often found to play prominent parts therein; and accompanying facts also stamp them as good or bad. The one now claiming attention is Joab, the general of the Israelite army in the time of David.

He was a nephew of David, being the son of David's sister Zeruiah. His first entry into the Divine Record is as a militarist. His uncle had been enthroned by the men of Judah, but Israel had followed after one of the sons of Saul, Ishbosheth. Abner was the captain of the latter's forces, and flung a challenge at Joab and his men. The upshot of it all was a pitched battle of some magnitude, ending in victory for Joab and his men. In the course of battle, however, seed was sown for a future clash of the two men: Abner slew Asahel, the brother of Joab. Later Abner made peace with David. Notwithstanding this, revengeful Joab took Abner aside as though to speak with him in confidence and peace, and "smote him there under the fifth rib, that he died, for the blood of Asahel his brother". (2 Sam. 2:12-32; 3:8-27) Thus Joab not only slaked his thirst for vengeance, but also removed one who might have been a rival for the generalship of the armies of Israel. King David disapproved, and declared guiltlessness for himself and his kingdom as to the blood of Abner, saying, "Let it rest on the head of Joab." —2 Sam. 3:28, 29, 34, 37-39.

Joab's ambition was later realized at the time of the taking of the stronghold on Mount Zion from the Jebusites. To spur his fighters to the mighty deeds required if the heathen were to be dislodged from their seemingly impregnable position, David said: "Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain." (2 Sam. 5:6-8) There is much dispute as to the meaning of these verses. Many scholars hold that the Jebusites, cocksure in their powerful fort, insulted and taunted David by manning its battlements with the lame and blind. As to the word "gutter", it is variously rendered as a "watercourse" (*Am. Stan. Ver.; Young's*), "aqueduct" (*Roth.*), and "water shaft" (*Amer. Trans.*). Some contend this was some kind of defensive work, others that it was a channel, subterranean or otherwise, by which an entrance into the stronghold could be gained. In this connection, please see *"The Kingdom Is at Hand"*, page 135, paragraph 1, and *The Watchtower* April 1, 1945, page 103, paragraph 6. Regardless of the actual local circumstances, the fact is that the objective was an extremely difficult one. Joab undertook the hazardous mission and executed it successfully. He thus became "chief and captain" of David's armies.—1 Chron. 11:6.

That Joab was bold and resolute in fight none will gainsay. But neither can any truthfully deny that he was ambitious and crafty, cruel and merciless, jealous and revenge-

ful, without check or control. Even the decrees of King David did not always hold him in restraint. He did not feel bound by the Theocratic order. His personal desires and ambitions dictated his course. All this stands out conspicuously, and with little relief, in his conduct as "captain of the host" in the successive waves of warfare that swept over the land of Canaan during David's reign.

The struggle against Ammon shows the resourcefulness of Joab, "the general of the king's army." (1 Chron. 27:34) Hanun, new king of Ammon, had treated with great indignity some of David's messengers, and the ire of the Israelite king was aroused. When the men of Ammon realized this, they hired mercenaries from Syria. David got wind of the assembling of troops against him, and dispatched his armies under Joab to meet the threat. The Israelite general soon found himself the object of a pincers movement by the enemy. "The children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: and the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good."—2 Sam. 10:8-12.

Joab waged war on two fronts, and it seemed good to the Lord to give the victory on both. The Syrians fled wildly, then regathered and brought up reinforcements Their second attempt was more disastrous than the first, and they made a separate peace with Israel. The war with Ammon dragged on into the following year, when, at the season considered favorable for military operations, Joab pressed the campaign to final victory. The general summoned his king for the final victory push, that credit might becomingly go to the visible head of the nation.—2 Sam. 10:13-19; 11:1; 12:26-31.

As this great campaign showed Joab's capabilities as a general, others show his lust for power, and the depths to which he would stoop to gain it. His killing of Abner in cold blood has been mentioned, and the reason given as one of revenge for the death of his brother Asahel. It is very likely that he was also moved against Abner by reasonings more crafty than emotional. Abner might well have been a candidate for general of the army, which post Joab did not hold at that time. There is yet another occasion where Joab through disarming cunning effected the murder of a rival for power. In fact, Joab had been relieved of his command as general, and this other one elevated to that position. The brief account of events is as follows:

David's son Absalom had conspired against the throne of his father. The revolt he led prospered even to the extent of forcing David to flee Jerusalem, and Absalom's establishing of himself there as king. Subsequently, however, the usurper's forces were sorely defeated in a major engagement, and the entire affair was climaxed by Joab's slaying of Absalom. This was a flagrant violation of King David's command, and there is some question whether Joab's cold-blooded slaying of the utterly helpless Absalom was not motivated by more than indignant wrath against a conspirator. Some believe that 2 Samuel 17:25 indicates Joab may have been willing to join the revolutionists, but was rejected by Absalom in favor of Amasa as "captain of the host"; hence it may be that Joab was wreaking some personal vengeance against the rebel, Absalom. However, 1 Kings 2:28 seems to discount this view somewhat. Be that as it may, Joab's disregard for the king's command relative to the young man Absalom doubtless was instrumental in that ambitious general's loss of his command.—2 Sam. 18:5, 14; 19:13.

Strangely, though possibly it was a move designed to unite Israel, David put in Joab's place the head of the rebel forces, Amasa. Thus the stage was set for the chafing Joab's second murder of a rival. That opportunist seized upon a time of emergency and internal strife to liquidate his successor. Sheba, a Benjamite, incited a rebellion against David. In the pursuit of this traitor Joab came across Amasa, and "Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died". (2 Sam. 20:9, 10) Though Amasa was Joab's cousin, Joab foully murdered him to advance his own personal career. "Now Joab was over all the host of Israel."—2 Sam. 20:23.

Throughout his life Joab showed headstrongness and self-will in his relations with King David, and his personal ambition always had first demand upon his loyalty. At the end of his uncle's reign Joab was found guilty of open treason. He joined forces with David's son Adonijah, who sought to steal the throne from young Solomon, the one whom Jehovah had indicated was to rule in David's stead. In trying to supplant this rightful heir, therefore, Joab was rebelling not only against King David but also against Jehovah's will. The ambitious general doubtless reasoned that with the vain Adonijah ruling he could be the real power behind the throne. But the plot was foiled by the quick move of David in anointing Solomon king before the conspiracy could bear fruit. On hearing of this coup by David the frustrated plotters scattered.—1 Ki. 1:5, 7, 32-49.

Joab's end soon followed. Reminding his son Solomon of Joab's insubordination and slaughter of Abner and Amasa, David charged: "Let not his hoar head go down to the grave in peace." (1 Ki. 2:5, 6) So it was. To escape retributive justice Joab fled to the tabernacle and caught hold of the horns of the altar. Upon his refusal to obey the king's command to come forth, even as he held to the altar "Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness". (1 Ki. 2:28-34) In his ambitious lust for power he set aside all scruples and principle, flouted the Theocratic order, and shed innocent blood to forward his career as a militarist. His wicked deeds justly returned upon his own head in final settlement.

FIELD EXPERIENCES

"KINGDOM NEWS" THE ENTERING WEDGE (ILLINOIS)

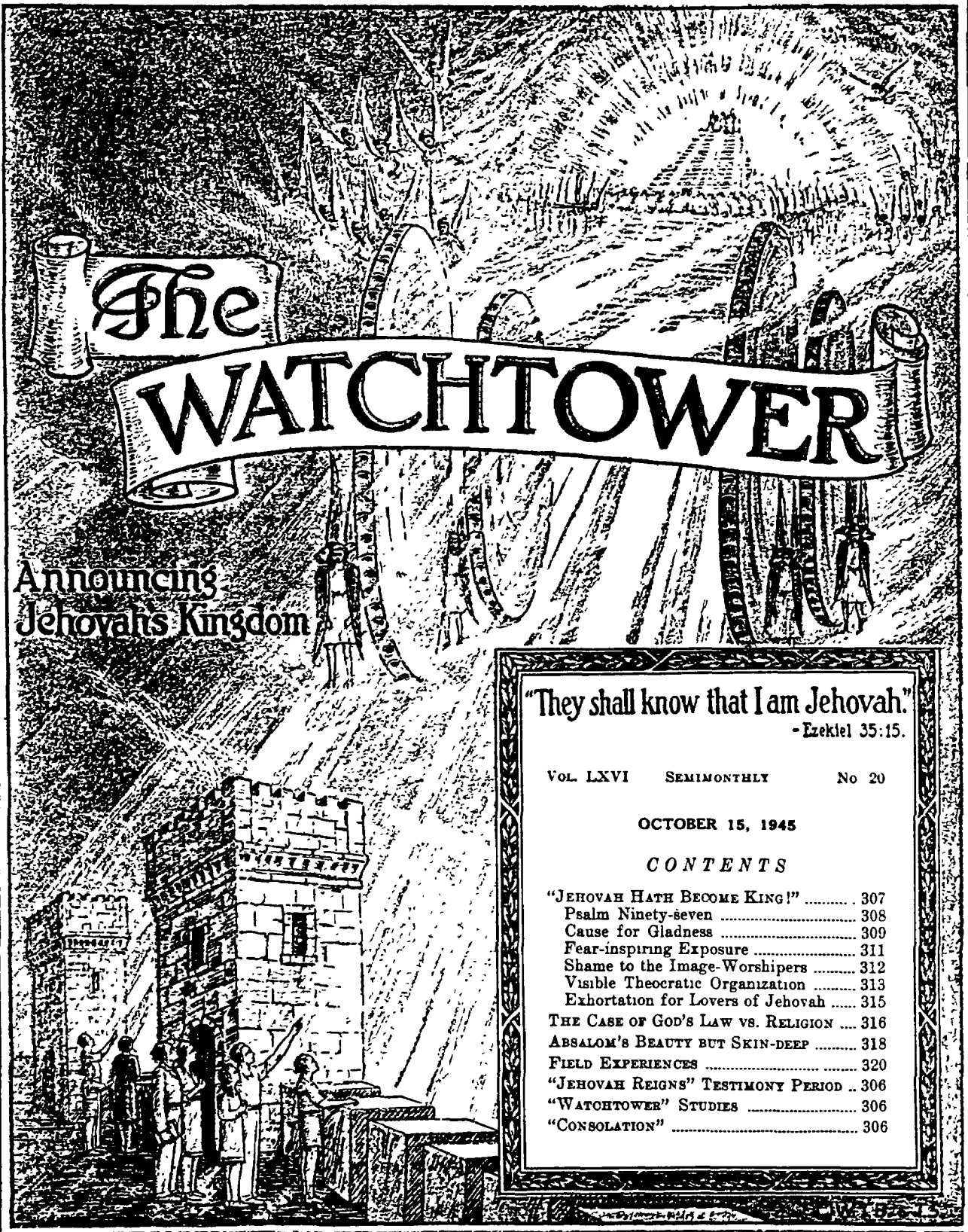
"Before starting work here our decision was that we follow more carefully the instructions sent out by the organization. We reread how the *Kingdom News* should be distributed, and proceeded to put them out about a week ahead of our call with the phonograph and the books. I am sure that at least twenty-five percent of the folks made some remark about the paper. On my first call no one answered the door, although I was very sure there was someone there. On picking up the not-at-homes I was going to this home. However, before I could turn in at this house, the lady was at the door calling to me. She had the *Kingdom News* in her hand and wanted to know if I was the man who left it at her house and if I had the book which was announced on the book folder. (I had enclosed a book folder announcing *'The Truth Shall Make You Free'*.) I placed that and the new book *'The Kingdom Is at Hand'*. She brought out all the books she had, and she had nine, but not any of the latest books. She told me her husband likes to read them also, and I am looking forward to my next visit with them. At another of the not-at-homes I called on a Sunday morning. She wanted to know if I had any Catholic literature. Receiving a negative reply, she appeared disappointed. I then proceeded to tell her this is for all sincere people and we are sure there are some in every organization who are trying to follow the Master. Before I left I had placed two booklets and the latest book. I made arrangements to call on the next Tuesday night and bring a Catholic Bible with me. I did this and had a very pleasant and profitable evening. I showed her how Peter did not permit Cornelius to worship him; also that Jesus said: 'Call no man your father.' I placed a Bible, *'The Truth Shall Make You Free,'* a *Watchtower* subscription and the booklet *Uncovered*, and I expect to call again next Tuesday night. It appears both she and her husband are ready and will accept the truth. At the edge of the business section my wife placed a book with the owner, who said she would not leave her church, which is the Catholic. I was working the block opposite this a day or so later. A man called from the tavern, asking me to come over, as he wanted to talk with me. I went, and sat on a stool by the bar. He told me the tavern owner had showed him the book she had obtained, and he wanted to know more about it. He had read some of it and it sounded good to him. A man seated in the tavern asked me to play the phonograph, as he had heard it and liked the message on it. The man who called me has two boys in the war zones and is very much disturbed. The reason the tavern owner showed him the book was she felt it would give him comfort. I look forward to my back-call with him today."

"WHILE WITNESSING IN A RITZY APARTMENT HOUSE

in El Vedado section of Havana, a feeling of being followed possessed me. Undisturbed, however, I continued my witnessing from door to door until I reached the top floor. Finally, my eyes glanced clear down the hall and saw a man in uniform, standing in a menacing position. With a loud, harsh tone he ordered me to go along with him. I told him I could not go without knowing where he was taking me. 'To the police station,' he bellowed. 'You cannot continue bringing that seditious propaganda to the people of this community.' Silently I followed him out. On our way a military officer approached, seeming to be an acquaintance of the policeman. He briefly made mention of my 'propaganda' to him. The soldier eyed me curiously. I then addressed the policeman: 'This is not propaganda. It is the will of Almighty God that this message of his kingdom be preached to every creature; and there is no authority on earth that can stop it.' I handed him the *Kingdom News* and asked him to read it for his own benefit. He took it, somewhat still annoyed. Then he demanded: 'Tell me, who are the true followers of Christ —*los curas* [the priests]?' Answer: 'No. The true followers of Christ are not ambitious for worldly gain nor are they hypocrites. They do not commit injustice nor delight in wickedness. Jehovah's witnesses are the true Christians. The name they carry denotes their mission. They witness to the name and supremacy of the Almighty God, Jehovah.' There was a radical change in the policeman's facial expression. 'I like what you say. Tell me, how did you gain such knowledge? You also express yourself very well' Then, with new life, he began to express his sincere views about the 'whore' and her whoredoms; and then shortly he said: 'Señorita, *los edificios* are all yours. Continue the good work. There [pointing to one of the apartment windows] lives *el dueño*. I don't think he's going to like it, but go. He needs it. And next door to him lives *el cónsul de* ———. He too needs it. I am going around the block, so that they will not bother me with their bad reports. Go to it!' With that he left, and the soldier with him. I dare say that the owner of the building and the consul both took literature from me. Upon my leaving the premises the policeman had not returned, giving me full opportunity to fulfill my commission without hindrance."

FOLLOWING UP A GOOD-WILL REFERENCE FROM HQ

"We arrived at our new assignment to Hyde county, N.C., very anxious to find a good-will person, whose name had been supplied on a back-call slip from the Society which stated she desired to get into the service. She received us with outstretched arms and a big Kingdom smile. She immediately gave us permission to park our trailers in her back yard. The following night we started a book study in *'The Kingdom Is at Hand'*. There was great interest shown by her and her 14-year-old son. At her request we have had some kind of study almost every night since we arrived, either a book study, *Watchtower* study, recorded lecture, or just answering questions. Fearing to overfeed this sheep, we planned to skip one night. That evening she came out to our trailer and asked us to go over the *Watchtower* article with her, as she did not understand it. We did so, and she was well pleased. As a result of her zeal she had aroused sufficient interest with her sister to have a study at her home. At the first study there were 13 of new interest in attendance. She has withdrawn from all church organizations and requested her name to be removed from the Ladies Aid Society. She has expressed her desire to be immersed. She is already witnessing to her friends, and we plan to invite her to go with us from door to door soon. Working in this isolated territory, we endure some hardships. But the joys and blessings from Jehovah far exceed and overcome these."



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

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

The WATCHTOWER

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OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"JEHOVAH REIGNS" TESTIMONY PERIOD

If you will read now the main articles appearing in our issues of October 1 and 15, you will appreciate how appropriately the Testimony Period during October is designated "Jehovah Reigns". Those who value properly the unique privilege of now making announcement of Jehovah's reign will gladly serve as His subjects in the publicity work during the equable month of October. A larger offer of literature will mark this period of world-wide testimony, namely, two bound books and two booklets, the latest in every possible case, on a contribution of 50c. Instead of decreasing placements, we believe, your report at the month's close will show an even larger disposal of literature and a more widespread witness accomplished. Of course, many of our readers, wanting to take a hand in this October Testimony Period, will appreciate instructions and companionship. All such should feel free to write us for information and for references to the most convenient group of field publishers.

"WATCHTOWER" STUDIES

Week of November 18: "Jehovah Hath Become King!" ¶ 1-21 inclusive, *The Watchtower* October 15, 1945.

Week of November 25: "Jehovah Hath Become King!" ¶ 22-41 inclusive, *The Watchtower* October 15, 1945.

"CONSOLATION"

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI OCTOBER 15, 1945 No. 20

"JEHOVAH HATH BECOME KING!"

"We give thanks unto thee, O Lord God, the Almighty, Who is, and Who was; because thou hast taken thy great power, and hast become king."—Rev. 11:17, Rotherham.

JEHOVAH has become king since A.D. 1914. Can you take that statement? Can you too be thankful and rejoice because Jehovah God has at last taken up his reign? It was long ago foretold, by his own Word, that at some time he would become King with reference to this earth. You did not think, did you? that wickedness and oppression of humankind were going to continue on earth forever, without letup. The permission of wickedness in any part of God's universe is only for a limited time, until the supreme issue of His universal sovereignty is settled. The beginning of Jehovah's reign means that the end of the free activity of wickedness is now in sight.

[2] Never in all the passage of time from everlasting to everlasting has there been a period like ours. This is because Jehovah has begun reigning by the instrumentality of a new creation. Such creation was never before in existence, and now he makes it his capital organization of the universe. His sacred Word calls that capital organization "Zion"; and the chief one in it is his first-begotten Son. By exalting his only begotten Son to be the principal member of the capital organization Jehovah has exalted him far above all angels and all other created heavenly powers. Jehovah has now brought his first-born Son to the beginning of a new world which will cause righteousness to spring up everywhere on earth. Jehovah's reign, therefore, brings in that New World of righteousness.

[3] At his appointed time Jehovah empowered his dear Son to reign with him as his Consort for the vindication of the divine cause of righteousness. That appointed time was A.D. 1914, in the autumn of which year the "times of the Gentiles" came to an end. At that expiration of the Gentile times Jehovah's Theocratic Government was due to arise and assert itself. When those Gentile times or "times of the nations" began, in the autumn of the year 607 B.C., the typical Theocracy which Jehovah had established over his chosen people of Israel in Palestine was overthrown. Gentile domination over all the earth then went into effect. In a reverse way, when the 2,520 years of the Gentile times ran out, A.D. 1914, Jehovah's Theocracy asserted itself again toward this earth. This time it was not the typical Theocracy in Israel, but the new and everlasting Theocracy of Jehovah by means of his capital organization Zion. There Jehovah's beloved Son, Christ Jesus, came, and Jehovah gave him the authority of the Kingdom, to reign as Jehovah's Consort and Chief Executive in The Theocracy. (Ezek. 21:27) Hence it may rightly be announced now that "Jehovah hath become king!" The not distant outcome of this event will be Jehovah God's visitation upon all Gentile nations of what they visited upon ancient Jerusalem, namely, destruction. They will never tread Jehovah's Theocracy under foot, but it will tread them down in destruction.—Isa. 26:4-6; Mal. 4:1-3; Mic. 7:8-10.

[4] In this time, when politicians, financiers, and religious clergymen are campaigning for the setting up of the United Nations Organization for world peace, security and collaboration, *The Watchtower* makes no apology for promoting the publicity campaign to announce that "Jehovah hath become king" and "Jehovah reigns". *The Watchtower,* as the publicity organ of Jehovah's witnesses, is Theocratic and is under divine commandment to publish to the ends of the earth Jehovah's reign begun. In our October 1 issue this magazine treated Psalm Ninety-six as having its application now since 1914. It especially emphasized verse ten, which expresses Jehovah's commandment: "Say among the nations—*'Jehovah hath become king:* surely he hath adjusted the world, it shall not be shaken, he will minister judgment unto the peoples with equity.'" (*Rotherham Psalms*) This unique announcement of Jehovah's reign is part of the theme of the "new song" which Psalm Ninety-six calls for to be sung now to Jehovah. Psalm Ninety-seven, which follows, is without any title in the

1 Since when has Jehovah become king? and what does this mean regarding wickedness?

2. Why in all the passage of time has there never been a period like ours?

3 What are the time-facts which prove that "Jehovah hath become king"? and what does this mean for the Gentiles?

4. Why does *The Watchtower* make no apology for the publicity campaign announcing this? and what do we now take under detailed consideration?

Hebrew text, and, in some old Hebrew manuscripts, Psalm Ninety-seven is written as a part of Psalm Ninety-six. Hence the answer to the call in the Ninety-sixth Psalm to sing the "new song" seems to be the Ninety-seventh Psalm. It appears to be the full theme of the new song which Jehovah's witnesses must sing throughout the coming postwar epoch. So we now take it under detailed consideration.

PSALM NINETY-SEVEN

5 The usual renderings of Psalm 97, verse 1, are weak and do not properly express the present meaning and setting of the announcement when they say: "Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad." (*Am. Stan. Ver.*) "The LORD reigns; let the earth rejoice! Let the many coast-lands be glad!" (*Amer. Trans.*) "The Lord hath reigned, let the earth rejoice: let many islands be glad." (*Douay;* and *Young*) Hence Bible commentators have interpreted this verse as referring to Jehovah's reigning from the time of creation and as having always exercised his universal sovereignty.

6 It would be nothing unusual to announce Jehovah's reigning over the universe as having been in operation from creation onward. But in the Hebrew text of the Psalm the expression used regarding His reign means not a continuous reigning from time past, but means that his reign has begun and that he has become King! "*Jehovah hath become king*—let the earth exult, let the multitude of coastlands rejoice." (Ps. 97:1, *Roth. Pss.*) The identical Hebrew expression is used concerning others to denote their becoming king; as, for example, "Adonijah *hath become king!*" (1 Ki. 1:18, *Roth.*); "Now Jehoshaphat son of Asa *began to reign* over Judah" (1 Ki. 22:41, *Roth.*); "Hezekiah *began to reign* when he was five and twenty years old." (2 Chron. 29:1) So, too, the announcement at Psalm 96:10 and at Psalm 97:1 refers to Jehovah's assumption of power as King over the whole earthly globe.

7 Since the rebellion of man in Eden, Jehovah has not reigned over all this earth. This fact is shown in the historic words of 1 Chronicles 29:23 (*Am. Stan. Ver.*), that "Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him". Hence Jehovah God, by his anointed king, Solomon, reigned only over the land of Israel; and when that typical Theocratic government was overturned by the Gentile nations in 607 B.C., at which time Jerusalem and its temple were destroyed and the king and his surviving people were carried away captive to Babylon, then Jehovah God ceased to reign in Israel. He was therefore reigning toward no part of the earth, the Gentile nations being allowed to hold the domination of all parts of the earth. But their period of uninterrupted domination was defined by Jehovah God to be for seven symbolic "times", or 2,520 years actually; and hence their "times" ran out A.D. 1914. Jehovah's ousting of them by his Co-regent Christ Jesus must now be under way, for "JEHOVAH HATH BECOME KING!"

8 During the years 29-33 (A.D.), when Christ Jesus announced to the Jews in Palestine "The kingdom of heaven is at hand", he did not mean that Jehovah had then become king and was beginning to reign. Although Christ Jesus at that time received the right to become the Consort and Co-regent with Jehovah in the coming Theocratic Government, yet neither he nor Jehovah God then began to reign. Jesus refused to let the people make him king by force (John 6:15); and his proclamation that the kingdom of heaven is at hand and that "the kingdom of God is among you" meant merely that he, as God's anointed King, was in the midst of them. To his enemy, Pontius Pilate, Jesus said: "Thou sayest that I am a king," and, "My kingdom is not of this world." (Matt. 4:17; Luke 17:21, *margin;* John 18:37, 36) He instructed his disciples to pray for God's kingdom to come, and informed them that the Kingdom was yet a long way off and its coming would be signalized by remarkable visible signs or physical facts on earth. Those signs began to come true in 1914, exactly 2,520 years to the day from the time that Jerusalem was destroyed by the Gentile king, Nebuchadnezzar, namely, July 27. On that day, in 1914, Germany rejected the British proposal for a conference. This broke down all barriers for World War I to begin. Next day, July 28, Austria-Hungary declared war on Serbia; and on August 1, Germany declared war on Russia. Other declarations of war quickly followed as total nation rose against nation, and total kingdom rose against kingdom. By the ending of the Gentile times in October, nine European and Far-Eastern nations were embroiled in war, and on October 30 the tenth nation, Turkey, went into the war.

9 Over what were the nations angry with one another? Over the domination of the earth, and that without regard for Jehovah God. No clearer proof could there be than this, that the "times of the Gentiles" had ended, exactly on time, and that the uninterrupted rule of Satan's kingdom had ended, and that Christ Jesus was now present in God's kingdom with power to act against all the enemies of Jehovah's Theocracy. As the years marched onward from 1914 the details of the sign began to appear more and more clearly to show to Jehovah's wit-

5. What are the usual renderings of Psalm 97:1, and why are these weak in expression?
6. What is the real meaning of the Hebrew word regarding Jehovah's reigning as shown by the usage of the word elsewhere?
7. Since when had Jehovah ceased to reign? and for how long?
8. (a) What did Jesus' proclamation "The kingdom of heaven is at hand" mean as to Jehovah's reign? (b) When did the signs of the ending of the Gentile times begin? and in what order?
9. Over what were the nations angry? and what facts concerning rulership did their expressed anger prove?

nesses that the coming of Christ Jesus into the Kingdom had taken place. Yes, he was present in the established Kingdom to rule in the midst of his enemies until he finally destroys them at the coming battle of Armageddon.—Matt. 24: 1-22.

[10] The kingdoms of this world, even though they muzzle the snarling dogs of war during the postwar organization of the world, will never become a part of Jehovah's kingdom by Christ Jesus. Jehovah's kingdom is the kingdom of the New World of righteousness. It will be no new patch upon the old garment of this threadbare international organization of politicians, commerce, and religion. Jehovah will make all things new. He will not adopt, reform, and take over any of the corrupt old things. Before the throne of God in the heavens the holy angels are sounding out the message of the hour, as shown to us in advance at Revelation 11: 15-18: "The seventh messenger sounded; and there came to be loud voices in heaven, saying—The kingdom of the world [the new world] hath become [the kingdom] of our Lord and of his Christ, and he shall reign unto the ages of ages. And the twenty-four elders who before God do sit upon their thrones fell down upon their faces, and rendered homage unto God, saying—We give thanks unto thee, O Lord God, the Almighty, Who is, and Who was; because thou hast taken thy great power, and HAST BECOME KING. And the nations were angered; and thine anger came."—*Roth.; Moffatt.*

[11] It is therefore no time to be silent about these facts. As regards Jehovah's witnesses, that is to say, the remnant of the heirs of the kingdom of heaven and also their earthly companions of good-will, for these to be silent about such all-important facts in fear of the angry nations of this world would mean to have unclean lips before God, his Kingdom-message being the only clean message. It would mean obeying man rather than God, and would spell rebellion against the reigning Sovereign of the universe, Jehovah God. The course of obedience as concerns Jehovah's witnesses lies in no way but to sing out the "new song" unto Jehovah. This they are faithfully doing, since 1919. Nothing like it is being heard elsewhere on the earth, not even in religious circles, Catholic, Protestant, Jewish, or heathen. How different the "new song" in the mouths of Jehovah's witnesses is from the religious-political song of the clergy of "Christendom" shows up clearly as we progress further in our study of Psalm Ninety-seven.

CAUSE FOR GLADNESS

[12] "Jehovah hath become king—let the earth exult, let the multitude of coastlands rejoice." So begins the "new song". Christ Jesus predicted that at the beginning of Jehovah's reign there should be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the *earth:* for the powers of heaven shall be shaken". (Luke 21: 25, 26) Such *earth* of Satan's visible organization could never be the earth that is called upon to exult over Jehovah's becoming king. In the day of the royal psalmist who composed this song under inspiration the earth that exulted at having Jehovah reign over it by his anointed king at Jerusalem was the little land of Israel, the land of Jehovah's typical Theocracy. All lands outside were Gentile lands under Satan the Devil, "the god of this world." Accordingly in this day of Jehovah, which begins with his taking power as King, the earth that is called upon to rejoice and exult is the visible earthly organization of his consecrated people, particularly the remnant of those who are Israelites after the spirit, "the Israel of God." The Israelites after the flesh are being repatriated in the land of Palestine, but everybody knows that such Jews are not exulting over Jehovah's having become King. They are putting their confidence in the United Nations Organization and its "trusteeship" section. But the spiritual Israelites, who have chosen to be known as "Jehovah's witnesses", are rejoicing at Jehovah's reign begun and are not ashamed to let their exultation be known by singing the "new song" unto Him in the hearing of all the nations of the earth.

[13] Since these are not selfishly keeping their joy and exultation to themselves, but are preaching God's kingdom by Christ Jesus to all the nations for a witness, therefore the "coastlands" are helped to rejoice. How could such coastlands rejoice unless the earthly organization of the remnant of spiritual Israelites let the reason for their own joy be known along all the coasts of the continents and isles of the sea? The "multitude of coastlands" that are bidden to be glad with the remnant must therefore represent the numberless throng of persons having good-will toward God and his Theocracy. These come out from all nations, kindreds, people, and tongues. They are not spiritual Israelites called to union with Christ Jesus in the kingdom of heaven. So they are pictured by the Gentile strangers within the gates of Israel worshiping the same God as the Israelites did, Jehovah. After describing the company of spiritual Israelites as sealed for the heavenly kingdom, the apostle John describes his vision of this great crowd of good-will strangers, saying, at Revelation 7: 9, 10: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds,

10 Why will not the nations, even by postwar methods, become the kingdom or a part of the kingdom of our Lord God Almighty?

11. Why are Jehovah's witnesses not now silent about these facts?

12 What is the earth that is exhorted to exult and that does so?

13 Who are the "multitude of coastlands" that are bidden to rejoice? and how are they bidden?

and people, and tongues, stood before the throne [of God], and before the Lamb [God's dear Son], clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation [be ascribed] to our God which sitteth upon the throne, and unto the Lamb [Christ Jesus]." And then, showing that this multitude sincerely rejoice and are glad over Jehovah's beginning to reign, it is written, at verse seventeen: "And God shall wipe away all tears from their eyes."

14 The religionists of "Christendom" may think that Jehovah's witnesses are foolish freaks and deceiving themselves. It is just because the religionists cannot see with their natural eyes in the skies that Jehovah has taken the throne of universal sovereignty and has put Christ Jesus at his side to extend his scepter out of Zion and to rule amidst his enemies. But the doubting religionists are the foolish ones, because no man has ever seen Jehovah God and no man can ever see him and live. Hence it would be impossible for human creatures to behold literally these mighty events taking place in the heavens. And it would be foolish for human creatures to demand to see such events with their actual eyes in order to believe that they have taken place. "Blessed are they that have not seen [with natural eyes], and yet have believed." (John 20:29) So, in order to believe, it requires Jehovah God to reveal such marvelous heavenly events to his witnesses by making clear to them the meaning of his written Word and showing to them the fulfillment of the prophecies which foretold the beginning of Jehovah's reign by his Son. Hence belief in the establishment of Jehovah's Theocratic Government by Christ in 1914 is built upon a firm and unshakable foundation. It is no deceptive dream. Testifying to the fact that Jehovah's witnesses would not see with natural vision His enthronement in The Theocracy in 1914, Psalm 97:2 next says: "Clouds and darkness are round about him: righteousness and justice are the foundation of his throne."—*Am. Stan. Ver.; Roth. Pss.; Amer. Trans.*

15 Faith in God's Word and in his fulfilled prophecies can pierce those clouds and darkness to see the great enthroned Theocrat with his anointed King at his side. So, too, the modern device of radar when installed in airplanes, ships and ground airport stations can detect approaching aircraft or surface vessels in the black darkness of night or in fog, far beyond the capabilities of human sight, and automatically aims weapons of war to hit enemy targets although miles away. The clouds and darkness are meant to hide God's purposes from the unbelievers and opposers. Instead of meaning that he loves the darkness of iniquity and does the works of darkness, the clouds and darkness about him are a manifestation of Jehovah's awesome power and glory, creating a due fear in the hearts of men.

16 When Jehovah God by his holy angel descended upon Mount Sinai in Arabia to give the law and commandments of his covenant to the Israelites by Moses, he manifested his power and glory by thunders, trumpet sounds, lightnings, fire, clouds, and thick darkness. (Ex. 19:16-19) Said Moses to the Israelites: "Ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." "And ye said, Behold, the LORD our God hath shewed us his glory and his greatness."—Deut. 4:11-13; 5:4, 22-26.

17 Likewise, when King Solomon dedicated the newly built temple at Jerusalem and the priests had placed the sacred ark of the covenant inside the Most Holy of the temple. Then, as recounted at 2 Chronicles 5:13, 14; 6:1, "the house was filled with a cloud, even the house of the LORD; so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God. Then said Solomon, The LORD hath said that he would dwell in the thick darkness." Thereupon Solomon offered a prayer and earnest entreaty to Jehovah. "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house." (2 Chron. 7:1, 2) According to Eliphaz the Temanite, some religionists will say: "What does God know? Can he judge through deep darkness? Thick clouds conceal him so that he cannot see, and he walks upon the vault of the heavens." (Job 22:1, 13, 14, *Amer. Trans.*) But to the contrary of denoting God's not knowing, the clouds and darkness round about him denote that he is inscrutable to man and that his wisdom is beyond being penetrated by man. He lifts the darkness concerning his secret purposes only to those who draw nigh to him in faith and with fear. —Ps. 25:9, 14.

18 In these days of devilish deceptions to make men unconcerned and undesirous of the reign of Jehovah God, the politicians and the religionists chew many

14. As to seeing Jehovah begin to reign and enthrone his Son, why are the religionists, and not Jehovah's witnesses, the foolish ones?
15. Why are the clouds and darkness round about him? and of what are they a manifestation?
16. How was this manifested at Mount Sinai?
17. (a) How was it also manifested at the temple Solomon built? (b) Do clouds and darkness prevent God's knowing? or otherwise?
18. How are lovers of righteousness in danger of being deceived? and of what does the new song give such ones a sure promise?

words about "social justice", and they draw up and arrange to enforce a statute for an international court of justice. How they do flatter themselves that they can bring in a world organization of righteousness! At the same time they forget the great Judge of all and do not believe that he will put in force a government that will bring in absolute justice and righteousness. In fact, they do not want such absoluteness of justice to be applied to this earth, including themselves, lest there should be no way to justify themselves and keep on with their selfish schemes. For the safe guidance of lovers of equal justice and of more than a superficial righteousness, the new song unto Jehovah says: "Righteousness and justice are the foundation of his throne." (Ps. 97:2, *A.S.V.*) That fact gives sure promise of a just and righteous rule over mankind. God's incorruptible throne will never justify the wicked for bribes and rewards, but will uphold the right and enforce the right out of pure love of it and in vindication of God's righteousness. The effect of that will be a durable peace on earth: "and the work of righteousness shall be peace; and the effect of righteousness [shall be] quietness and assurance for ever."—Isa. 32:1, 17.

[19] But before such enduring peace and quietness settle down upon the earth, the throne of righteousness and justice has a score to settle with the disturbers of the peace of the earth. Such ones are those who are opposed to the kingdom of Jehovah's "Prince of Peace". They want to take to themselves the glory of enforcing a man-made peace over the globe. They make war upon Jehovah's witnesses who sing the "new song" and who tell of the Kingdom which alone will bring "peace on earth to men of good will". The builders of the postwar organization assume the role of peacemakers and religiously pray God that they might be blessed as such. But the inspired prophecy is plain, that they will think they have healed the world situation and they will be "saying, Peace, peace; when there is no peace". (Jer. 6:14) When they are crying "Peace and safety!" then sudden destruction shall overtake them and permit none of them nor of the deceived ones to escape.—1 Thess. 5:3.

[20] Hence Psalm 97:3 says concerning Jehovah on his throne of justice and righteousness: "A fire goeth before him, and burneth up his enemies round about." This proves that he begins reigning while his enemies in heaven and earth are still alive and actively disputing the universal domination of Jehovah. Conscious of his own inalienable right, Jehovah sets up his Theocratic Government and puts his capital organization Zion in power under Christ Jesus while the adversary Satan and all his demons are still active up in the heavens and committing wickedness in high places. But as liquid fire and flame-throwers are used in modern warfare to dislodge the enemy from entrenched positions and to burn him out, so Jehovah by his Warrior-King Christ Jesus ordered "war in heaven" to begin. He turned the fire of his wrath against Satan and his wicked angels and forced them down from their heavenly position to the vicinity of our earth. (Rev. 12:1-12) Now all Jehovah's enemies are bottled up at the earth, and the battle of Armageddon comes on apace.

[21] There all God's enemies, human and demonic, will feel the force of his words to his people: "Jehovah thy God is a devouring fire, a jealous God." (Deut. 4:24, *A.S.V.*) The political governments of men may not realize why they are being maneuvered irresistibly into a united assembly of nations opposed to Jehovah's Theocratic Government, but the Lord Jehovah declares they have to wait but a little longer to learn the consequences of their course of action. "Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8) Jehovah is jealous for his universal sovereignty. At the battle of Armageddon he will settle the issue and vindicate his right to universal sovereignty by wiping out all his united organized enemies, visible and invisible, as completely as if by destruction in fire. Over the ashes of the old world his righteous new world will enter.

FEAR-INSPIRING EXPOSURE

[22] By extending the effect-producing power of his universal sovereignty toward our earthly sphere, Jehovah God becomes present at our earth. His being bodily present here, away from his throne in the highest heavens, is not necessary. The further evidences that betoken his invisible presence here amidst his enemies are next narrated in the new song: "His lightnings lightened the world: the earth saw, and trembled. The mountains melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the peoples have seen his glory." —Ps. 97:4-6, *Am. Stan. Ver.*

[23] Contending for his universal sovereignty, Jehovah God asks (and let the scientists of this so-called "atomic age" note his questions): "Can you lift your voice up to the clouds, that a flood of waters may cover you? Can you send forth the lightnings that they

19. But before such peace and quietness settle down, with whom does Jehovah have a score to settle, and how?
20 What does Psalm 97:3 show regarding Jehovah's enemies? and toward which ones did this begin fulfilling?
21. How are all Jehovah's enemies being maneuvered to feel the full force of his fire? and where?
22 How does Jehovah become present at the earth?
23. How have "his lightnings lightened the world"?

may go and say to you, 'Here we are'?" (Job 38:34, 35, *Amer. Trans.*) Literal lightnings brighten up the physical earth during the darkness of storm. Jehovah's lightnings which lighten the world are the flashings of truth, which shoot forth from him and which show up the long-held religious errors and which disclose the wicked deeds of darkness. The old world is still with us. Demons and men would like to renovate it into a "better and finer world". Catholics and Protestants say they must Christianize it and make it Christ's kingdom. But the lightnings of Jehovah's truth concerning his Theocratic Government and the issue of universal domination flash upon this old world. His lightnings subject this world to exposure as being Satan the Devil's world, filled with the errors of religion and completely opposed to Jehovah's kingdom by Christ Jesus.

[24] World rulers, particularly the religious clergy, would like to prevent the lightning flashes by suppressing and destroying Jehovah's witnesses who let the light shine. But the religious clergy, backed by the political and commercial powers and the demons, can no more prevent this exposure by the light of revealed and proclaimed truth than they can neutralize the electrically charged clouds and stop the lightnings at their source. Hence as the great Theocratic Ruler's lightnings continue to crash through the darkness of this world, revealing it as a doomed, hopeless organization, all that Satan's earthly organization can do is to shake with rage at Jehovah's witnesses and also to tremble in fear at the import of their bold message. Refusing to conform itself to the light of God's flashing truths, this symbolic "earth" continues to writhe and twist as if in birth-pangs, suffering from the sorrows which began in 1914 and which will reach their worst at her death at Armageddon. Happy are all those who see in these lightning flashes of Kingdom truth the evidences that accompany the beginning of Jehovah's reign, and who then walk in such light and turn to his kingdom for salvation.

[25] Men's postwar organization and reconstruction efforts will not be able to cover up this old world and make it appear to be God's promised new world. It stands exposed as the wicked world of God's archfoe Satan and as beyond converting or stabilizing. Nothing can give the postwar international structure permanent stability. The "Big Five" of the United Nations Organization by virtue of their territorial, political, financial, and military greatness and power may rear themselves up like huge mountains in an unbroken chain to provide an unbreakable backbone for the postwar "earth"; but their strength of stability will be that of wax before a blazing fire. The postwar "earth" will not worship Jehovah as Universal Sovereign, but will defy his lordship. Nevertheless, Jehovah is "the Lord of the whole earth"; that is, he is Lord of all this terrestrial globe. At the battle of Armageddon he will vindicate his lordship and his right to rule all the earth by melting down the mountainlike backbone of the postwar organization of men in the fire of his jealousy against all the enemy organization. Their loftiness will be brought low. They will not be able to hold together at the presence of this rightful "Lord of all the earth". Religion is sure to fail to be a binding tie and a stiffening source of strength to the nations.

[26] Jehovah has declared that all the inhabitants of the earth shall yet be obliged to see his glory and to know that He alone is God. His prophet Habakkuk spoke of this "day of Jehovah", saying: "Are not these things from the LORD of hosts, that peoples exhaust themselves for the fire, and nations wear themselves out for nought? But the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea." (Hab. 2:13, 14, *Amer. Trans.*) The peoples wear down their strength to back up the nations in their vain effort to run the earth satisfactorily. Thus the peoples back up the worn-out nations in their dispute against the righteousness of Jehovah in claiming the right to govern the earth as His own creation. But all peoples will be forced to see the glory of Jehovah's vindication at the fiery battle of Armageddon. The very heavens, God's creation, proclaim the rightness of Jehovah's claim and title to sovereignty over the universe, including our earth. But Christ Jesus, Jehovah's King in the "new heavens", declares the justness of Jehovah's universal domination. Here below among men, also, the faithful followers of Christ who are called to a place with him in the "new heavens" are serving as Jehovah's witnesses and are thus proclaiming and declaring to all the nations the righteousness of Jehovah as "the Lord of the whole earth". Whereas the peoples on earth refuse to receive the testimony of the "heavens", Armageddon's stern realities will make them see Jehovah's glory.

SHAME TO THE IMAGE-WORSHIPERS

[27] Therefore no personal question should strike us harder now than this: Whom shall I serve and worship? Merely assuming pious-looking poses, singing hymns, and reciting printed prayer-forms in a religious building is not the worship of God. To worship God means to serve him, to obey him and to work in the interests of his name and sovereignty. There will be no everlasting life for any creatures except for

24 At such lightnings, what has "the earth" done?
25 How will the "mountains" melt at the presence of the "Lord of the whole earth"?
26 How do the "heavens" declare Jehovah's righteousness and all the peoples see His glory, as foretold at Psalm 97:6?
27. What does it mean to worship God? and what are the images that men worship?

those who worship Him in spirit and in truth. The rank and file of religious "Christendom" as well as of "heathendom" are worshiping images, the creations of men's hands. These images are not confined to Catholic religious edifices and heathen temples and shrines. The images that are idolized include also the systems, the organizations, and the leagues that men build up of a political, commercial, social, and religious kind. Such things stand as symbols of concentrated power, rulerships, money-making agencies, and organized clergy and ecclesiasticism.

[28] The various religious denominations, sects, and cults, by which men go through different forms of worshiping according to creeds, are man-made images. To the peoples such religious organizations stand for God and his means of salvation. Likewise, the postwar international organization for peace and security, to which politicians, clergymen and peoples ascribe the powers which belong only to Jehovah God, is an "image". It is death-dealing foolishness now to follow the popular trend toward worshiping these symbolic images. They are nothings when it comes to bringing eternal salvation and a better world and lasting peace. Their worshipers are doomed to ultimate disappointment, shame, and bitter chagrin. Their boastings about the things they idolize will die out. The Word of the true and living God, who does not seek worship by means of any images whatsoever, says: "Let all them be put to shame that serve graven images, that boast themselves of idols: worship him, all ye gods." (Ps. 97:7, *Am. Stan. Ver.*) Or, according to another version: "Put to shame are all they who were serving an image, who were boasting themselves in nothings: all messengers divine, bow ye down to him." (*Roth. Pss.*) By our answer to the question, Whom shall we serve and worship? we must now determine whether we shall harvest eventual shame for ourselves with failure to gain salvation, or shall reap everlasting life in a satisfying relationship with the true God.

[29] Now that Jehovah God has put his capital organization in power, even the angels of heaven are faced with the need to decide as to whom they will worship. Those mighty angels who would abide within Jehovah's universal organization must subject themselves to His capital organization under Christ Jesus and must obey Jehovah's commandment: "Worship him, all ye gods." Or: "All messengers divine, bow ye down to him." The apostle Paul quotes from this verse (Ps. 97:7) according to the Greek *Septuagint Version* (*LXX*) and shows that this command applies to the angels or heavenly messengers. He also shows that this command applies to the time when Jehovah brings his only begotten Son, Christ Jesus, to the throne in 1914, preparatory to the beginning of the New World of righteousness. Quoting the words above, the apostle Paul says, at Hebrews 1:6: "And when he again bringeth in the firstborn into the world he saith, *And let all the angels of God worship him.*" (*A.S.V.*) "But of the time when he is to bring his firstborn Son back to the world he says, '*And let all God's angels bow before him.*"—*Amer. Trans.*

[30] When God's only begotten, firstborn Son was made a man on earth, Jehovah God saw good to "make him but little less than messengers divine", or less than godly angels, *elohim*. (Ps. 8:5, *Roth. Pss.*) Now, at Christ's coming to reign as king in Jehovah's capital organization Zion, to bring in a righteous new world, Jehovah makes him infinitely higher than the godly angels or messengers and accordingly commands them to worship him. This does not mean that Christ Jesus is Jehovah, a "Jehovah-Christ", as certain religionists say; but it simply fulfills what Jesus said on earth: "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." (John 5:22, 23) Since Jehovah God now reigns as King by means of his capital organization Zion, then whosoever would worship Him must also worship and bow down to Jehovah's Chief One in that capital organization, namely, Christ Jesus, his Co-regent on the throne of The Theocracy. The holy angels gladly obeyed the divine command and they proved their worship of Jehovah's new King and their subjection to him by joining in his "war in heaven" against Satan and his wicked angels. Thereafter, when Christ Jesus came to the temple of God in 1918, to begin judgment at the house of God, many of such angels came along as his loyal, obedient servants. (Rev. 12:7-12; Matt. 25:31; Isa. 6:1-8; Matt. 24:31, 32) At Armageddon they will fight under him to the utter destruction of Satan's entire organization.

VISIBLE THEOCRATIC ORGANIZATION

[31] Satan's visible organization, the present symbolic *earth*, now suffers the pains of the ending of this present evil world and also feels plagued by the declaration of God's judgments against this world. To her this is the worst of times. Satan the Devil has come down, having great wrath because of being ousted from heaven and also because of knowing he has but a short time until the showdown fight at Armageddon; and so he brings great woes upon his earthly organization, to regiment everybody to his side of the controversy. But to those who have turned their backs upon the idolatrous images of the

28 Why is it death-dealing foolishness now to worship such images?
29 To whom does the command apply, "Worship him, all ye gods"? and when?
30 Why do such "gods" obey such command? and how?
31 On earth, to whom is it the worst of times? and to whom is it the best of times?

day and taken their stand for Jehovah's Theocratic Government it is the very best of times. Their joy and exultation is described next in the new song: "Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD." (Ps. 97:8) About three thousand years ago, when Jehovah's holy ark of the covenant was brought up to its tent on Mount Zion at Jerusalem, the one on earth who rejoiced the most greatly was David himself, the king on Mount Zion. According to the record of that occasion, "David danced before the LORD with all his might; and David was girded with a linen ephod. . . . leaping and dancing before the LORD." (2 Sam. 6:14-16) And then King David gave to his chief musician a newly composed psalm, a "new song", to be sung with accompaniment to Jehovah, Zion's true King. (1 Chron. 16:7) What was true of that typical Zion then finds its true counterpart now. How?

[32] When the Gentile times ended and the thrilling announcement went forth through the heavens, "Jehovah hath become king," the one to rejoice most was Zion's Chief Corner Stone, Christ Jesus. He rejoiced that Jehovah's Theocracy had now come, and with it the time for the vindication of Jehovah's name and sovereignty. He rejoiced to be brought forth by Jehovah to be the royal Consort of Jehovah in The Theocracy, and the Chief One in the newly established capital organization Zion. "The king shall joy in thy strength, O Jehovah; and in thy salvation how greatly shall he rejoice! . . . Thou settest a crown of fine gold on his head." (Ps. 21:1-3, *Am. Stan. Ver.*) "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45:7) When Zion's Royal Chief came to the temple in 1918 and raised to life those followers of his that had been faithful unto death, he made them joint-heirs with him in the capital organization; and thus Zion rejoiced still more.

[33] Shortly, by God's Word and by the fulfilling Bible prophecies, the glorious news of Jehovah's Theocracy begun broke through to the children of Zion on earth, those who were faithful followers of Christ Jesus and who were called to be his joint-heirs in Zion. Great was their rejoicing and exultation, particularly since A.D. 1918, to learn that Jehovah has become King and that his Theocratic Government has begun. They rejoiced like the "daughters of Judah", that is to say, like the cities of the tribe of Judah which acknowledged Zion or Jerusalem as their capital city and as the city of the Supreme King, Jehovah God. These "daughters of Judah" were all of the royal tribe, from whom the "Lion of the tribe of Juda" was taken. (Matt. 5:35; Rev. 5:5) Hence they represented the local companies on earth of the remnant of Christ's joint-heirs.

[34] As in the case of the typical "daughters of Judah", which had many a "stranger that is within thy gates", so these companies of the anointed remnant have now many antitypical "strangers" or consecrated persons of good-will within their gates. These too rejoiced with Zion and with the "daughters of Judah" on hearing that Jehovah's reign as Universal Sovereign had begun toward the earth. They rejoiced on learning of His judgment which brought the Gentile times to their end in 1914; and also of his judgment which was executed since then in ousting Satan and all his demon hosts from heaven. Zion, and the "daughters of Judah", and all these "strangers" rejoiced exceedingly because His righteous judgment has begun at the house of God since his King came to the temple in 1918; and because Jehovah's righteous judgments have cleared out the religious doctrines and practitioners from among his visible organization on earth. They rejoice that his righteous judgments have delivered his organized people from under the political-religious rod of the worldly powers and made them bold and free to serve the great Theocrat, Jehovah. Year in and year out since 1919 they have followed his judgments or righteous decisions to bring his visible organization more and more in line with the Theocratic rule, that it might be ruled from Jehovah God on top downward through Christ Jesus, and not from the congregations of the visible organization upward.

[35] So with joy last year, October 2, 1944, Jehovah's consecrated witnesses assembled in business meeting at Pittsburgh, Pa., in compliance with the old charter of the Watch Tower Bible and Tract Society. About 500 shareholders of the Society were personally present there, besides many other shareholders being present by proxy; and, amid applause from others of Jehovah's witnesses as spectators, they passed with practical unanimity six resolutions proposing Theocratic changes in the Society's charter. These proposed amendments to the charter put Jehovah's name in it and took the membership privilege in the Society off a money basis. They brought the charter and the operation of the Society as far in line with Theocratic rule as is now possible by Pennsylvania State law. By the grace of the great Theocrat, these Charter amendments were decreed by special court to be approved and due to be recorded as part of the Society's original charter. Twelve days later they were recorded and thus became legal Charter provisions, on February 27, 1945. In harmony with this amended charter, the first annual business meeting

32. How was it that "Zion heard and was glad"?
33. How was it that "the daughters of Judah rejoiced"?
34. Who on earth have rejoiced with these "daughters of Judah"? and because of what judgments?
35. At what recent changes and developments concerning the Watch Tower Bible and Tract Society do they rejoice? and why?

thereunder was held in Pittsburgh on Monday, October 1, 1945. Thus this legal servant-body of Jehovah's witnesses moved forward in action in true Theocratic order. At this all the children of Zion and all their good-will companions rejoice exceedingly. It is to them another noteworthy proof that "Jehovah hath become king" and that The Theocracy rules, with righteous judgments!

[36] At all the multiplied proofs of Jehovah's Theocratic Government in action toward this earthly sphere, Jehovah's rejoicing witnesses say, in the psalmist's words: "For thou, Jehovah, art most high above all the earth: thou art exalted far above all gods." Ah, yes, "thou, Jehovah, art Most High over all the earth, greatly hast thou exalted thyself above all messengers divine [*elohim*, angels]."—Ps. 97:9, *Am. Stan. Ver.* and *Roth. Pss.*

EXHORTATION FOR LOVERS OF JEHOVAH

[37] Do we discern that Jehovah's everlasting reign has definitely begun? and do we love Him and His kingdom? Then there is but one course of action for us now and during all the postwar period of international global rule. That course of righteousness is marked out in the new song thus: "O ye that love Jehovah, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Be glad in Jehovah, ye righteous; and give thanks to his holy memorial name."—Ps. 97:10-12, *Am. Stan. Ver.*

[38] Those who love Jehovah, who is God, cannot love what he hates. If they loved this world and the political, commercial, religious things in it, the love of Jehovah the Father could not be in them. (1 John 2:15, 16) No matter how righteous and religious the appearance that the worldly-wise postwar builders try to give the world, it will not entice God's lovers to turn their affections away from him to it. Instead of being the political expression of God's will, they know that the postwar international organization which arrogates to itself the holy place of God's Theocracy over earth is an abomination of desolation; and they cannot love the evil thing any more than God does. They call upon all persons of good-will to flee from it to Jehovah's kingdom by Christ Jesus.—Matt. 24:15-20.

[39] It would be very ungrateful if his consecrated people did not love Jehovah, seeing how he has preserved their souls or lives down to this date and promises to do so clear through the catastrophe of Armageddon. He has preserved them by delivering them from the religious-political enemies in 1919, but, more recently, by delivering them from the rabid and violent hordes of totalitarian Fascism, Vaticanism, and Nazism, which burst forth like a flood in 1939 and menaced the existence of Jehovah's witnesses. As long as these continue to love him, and prove it by keeping his commandments rather than man's commandments, he will continue to be their never-failing Preserver, their victorious Deliverer from the power of the wicked.

[40] So the outlook for Jehovah's lovers is a bright and glad one. As surely as they try with upright hearts to conform to the righteous standards of his Theocratic kingdom, he will strew light and gladness all along their pathway. They will walk in the path of light and gladness. Such things he has sown for them, and such must spring forth to fruitage all along their course of faithfulness. That signifies not merely that light will flash forth upon the pages of His Word, together with the gladness that such brings. It means also that he will give the light of deliverance from the enemy's power, together with the gladness that such deliverance brings. "Unto the upright there ariseth light in the darkness." (Ps. 112:4) Hence we may say: "Rejoice not against me, O mine enemy: when I fall [into your power], I shall arise; when I sit in darkness, Jehovah will be a light unto me. . . . he will bring me forth to the light, and I shall behold his righteousness [his vindication]." (Mic. 7:8, 9, *Am. Stan. Ver.*) Therefore, at Armageddon, the brilliant light of everlasting deliverance and gladness will crown all of Jehovah's lovers.

[41] To be on the side of righteousness, we must find our gladness in Jehovah. We must rejoice in serving his Theocracy under Zion's King Christ Jesus. Nothing could, of itself, bring greater gladness and rejoicing than the fact that Jehovah has begun to reign and that his Theocratic Government will vindicate his name by fighting out to a righteous victory the issue of universal domination. Oh, then, may we keep on giving thanks to his "holy memorial", his name Jehovah, by continuing to praise his name! So doing, we shall have a joyous part in singing the "new song" unto Jehovah.

36. In the psalmist's words what do they say at such proofs of Theocracy?
37, 38. What must lovers of Jehovah hate? and what may they not love as to the postwar period?
39 How has Jehovah preserved the soul of his saints? and delivered them from the wicked's hands?
40. How has light been sown for the righteous? and how is it reaped?
41. How do the upright reap gladness? and give thanks at the "remembrance of his holiness"?

How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light.
—Psalm 36: 7-9.

THE CASE OF GOD'S LAW VS. RELIGION

ADAM, the perfect man, had no written law in the garden of Eden. If every creature were perfect and obedient to Jehovah God there would be no need for a written law prescribing what is right and commanding the people to refrain from what is wrong. Perfect creatures are moved by unselfishness to do that which is right. The human race was imperfect only from the time of the expulsion of Adam and his wife from Eden.

Some 2,500 years after Adam's violation of God's spoken law, and by which time the Israelites were delivered from slavery in Egypt, humankind was much depraved because of its fall into sin and the continued influence exercised upon mankind by Satan the Devil. Laws are therefore necessary for imperfect men to have as a sure guide, that they may go the right way. The laws are made and written for just such; as the apostle Paul says: "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 [sodomites], 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) Paul was there speaking about the law given in writing to the Israelites at the hand of the prophet Moses.

Love, which is the perfect expression of unselfishness, is the complete fulfillment of the law, therefore making the enforcement of such law unnecessary. (Rom. 13:10) The very essence of the law is written in the heart of every creature that is in full harmony with God and delights to do his will. At the time the Israelites under Moses were assembled at Mount Sinai in the third month after leaving Egypt, the Devil had almost all the people on earth in his service; and therefore all were in the way of destruction. The Israelites God would now safeguard from that destructive influence. The law which he gave to them was not for God's benefit, of course, but entirely for the benefit of man. If a man walks with the Devil he is certain to die; but if he maintains his integrity toward God he will live. Therefore God gave his law through Moses to the Israelites, and it applied to all who wanted to do right, whether Israelites or strangers sojourning among them.

The first in order and the first in importance of His commandments of that fundamental law is this: "And God spake all these words, saying, 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." The second commandment in order is: "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 unto thousands of them that love me and keep my commandments."—Ex. 20:1-6, *Am. Stan. Ver.*

The law of God never changes, because God never changes. (Mal. 3:6) The lifting of a law in his due time is never contrary to righteousness. (Eph. 2:14-16) His law points out the way to everlasting life. No creature will ever be given life everlasting who willfully, that is, intentionally, violates God's law. If man chooses another for his god, Jehovah will not grant to that man life. For a man to violate the fundamental law of God means that that man puts himself on the side of the Devil, who first violated God's law and who therefore leads the man to destruction. For the benefit of man, then, God provided in his law that man should have no other god before Him, because God alone is the source of life.

Within a short time after the giving of the law to Israel, and while Moses was away in the mountain, the Israelites violated the Ten Commandments. They made a golden calf as an image for worship. In punishment for their sin God caused 3,000 of the Israelites to be killed in one day. He did so by plaguing the people, because they made the golden calf. (Ex. 32:28-35) Such worshiping by the Israelites before the golden calf was the practice of religion, and they were therefore yielding to the influence of the Devil. For God to permit the people, whom he had set aside for himself, to indulge in religion would, to be sure, mean that he would permit them to align themselves with his enemy the Devil; for religion is of the Devil. The making of an image of anything in heaven, such as an image of the Lord himself, and the bowing down or worshiping before that image, is a violation of God's fundamental law. To safeguard men from the Devil they are commanded to worship the Lord God and refrain from worshiping before images. The use of any kind of image in connection with worshiping the Lord is a sin, because it violates the principle stated in the Second Commandment.

God gave his law to the Israelites, therefore, to safeguard them from the influence and power of the Devil, who, by operating chiefly through religion, endeavors to turn all people away from Almighty God. About four hundred and thirty years prior to this Jehovah God gave his word of promise to Abraham, the forefather of the Israelites, stating that He would raise up a seed to Abraham and that in that seed the opportunity for blessings should come to all the peoples of the earth. (Gal. 3:8-17) Abraham typified or pictured God himself; and Abraham's son or natural seed, Isaac, pictured Christ Jesus, God's beloved Son. Now God's law to the Israelites looked forward to the coming of that promised Seed, Christ Jesus, the Redeemer of mankind. Hence he gave the law because of sin, to safeguard his chosen people of Israel that they might be in a proper condition to receive his promised Seed Christ Jesus when he did come.

The situation was this: Adam had sinned, and, by inheritance from him, all mankind came under the effect of that sin and condemnation. In due time all men must perish by reason thereof, unless they be saved by and through God's provision for them. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:12, 18) "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

Jehovah God is the Giver of life, and his provision is to give life through his beloved Son, Christ Jesus. God's gift of life is to those who have and exercise faith in God and in Christ Jesus, the promised Seed, and who therefore faithfully resist the Devil. God had selected the Israelites from among all the peoples of earth and would now give them an opportunity to maintain their integrity toward him by showing their faith in him and their obedience to his law. In order to safeguard them he put his law about them as a hedge or fence to keep them from serving the Devil. With the coming of Christ Jesus as the Seed those who had then maintained their integrity toward God by obeying his law to the best of their ability, and who possessed and exercised faith in Christ Jesus, would be in line to be saved and to receive the gift of life. Thus concerning God's law to Israel it is written: "It was added [to the Abrahamic covenant] because of transgressions [to which the Israelites were prone], till the seed should come to whom the promise was made; . . . Wherefore the law was our schoolmaster to bring us [God's law-instructed people] unto Christ, that we might be justified by faith." (Gal. 3:19, 24) Lawkeeping would help them to Christ, but not so transgression, for transgression of God's law is sin. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3:4) From all such testimony it therefore appears that God commanded the Israelites to serve him as the only God and that it was solely for their benefit, that they might be safeguarded from the religious assaults of Satan the Devil.

The Israelites were about to begin a forty years' journey through the wilderness land, Canaan-bound. They would eventually come in contact with other nations and peoples practicing religion or demonism. From such religion they must be safeguarded, and they must remain faithful and true to the Almighty God and thereby hold fast their integrity toward him. All who thus did would be permitted to enter the land of promise, and the violators of that law would die and not be permitted in the land of promise. The Israelites, under Jehovah's direction, would thereafter be making living pictures of God's purpose toward all who would faithfully serve him. Hence the experiences through which Israel passed foreshadowed greater things to come at the end of the world, where we are at present. Moses then led the Israelites on that long journey, during which time he wrote the five books of the Bible, which God dictated to him, that is, the books from Genesis to Deuteronomy inclusive. Thereafter in the course of Israel's history other inspired servants of God wrote down the things that came to pass upon the Israelites and which God caused them to write, not just as historical facts, but to record shadows of far greater things to come to pass thereafter.—1 Cor. 10:11; Heb. 10:1.

Visualize now that army of more than 600,000 men, from twenty years of age upward, besides women and children, marching through the desert on their way to the land of promise, taking with them their food and their animals, a people which God had separated from other peoples of earth. They were marching in obedience to God's commandment. How many of those men would maintain their integrity toward God and reach the land of promise? What was the great sin that was certain to beset them so easily, and that was all around them from the very time they began their journey? The answer clearly shown by all their experiences, as recorded for us in the Scriptures, is this: Religion and formalism, invented by Satan the Devil, and which humankind were induced to practice to turn them away from the Almighty God. Religion has ever been the Devil's chief instrument by which he has beguiled the people and blinded them to the truth. For Israel religion was a besetting sin, and it has been the besetting sin for those who have professed to follow Christ's footsteps.

Many years after that journey of Israel in the wilderness began the apostle Paul, himself of Hebrew stock, wrote the epistle to the Hebrews, and therein he lists a number of faithful men, from Abel to John the Baptist, who had maintained their integrity unto God. Therein he shows that it was their staying clear of religion and their never swerving from devotion and faithfulness to the commandments of Almighty God that had gained for them God's approval. Then, as an admonition to all those who have agreed to do God's will and to follow in the footsteps of Jesus, he writes that they should have in mind those faithful witnesses who went before them and that they should follow a similar course. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and *the sin which doth so easily beset* us, and let us run with patience the race that is set before us."—Heb. 12:1.

Man's besetting sin, from the time of Eden till now, has been and is lack of faith, or religion. It has been the means by which Satan has deceived man, and he has kept it around man and turned him away from God. It was the instrument that the Devil used to cause the Israelites to fall away from God. It is so easy to fall under the seductive influence of religion and thereby lose faith in God's Word and thereby violate God's law; and the Devil has seen to it that religion has ever been kept before man to cause him to fall.

The making of images, beads, crosses, and other things of that kind, and the using of them in what is supposed to be worship of God, is a direct violation of God's law and shows that those who thus practice are unwittingly falling to the Devil. The saluting of emblems or men or other like objects, or bowing down to them, is an attributing of protection and salvation to creatures or things, and that is a religious formalism and is in open violation of God's law No creature can divide his affections or devotion between God and anything. Jehovah God is the creature's only protector and is the Life-giver, and he is therefore a "jealous God", or a God zealous for righteousness. He will not permit his name or his Word to be sullied by any part of the Devil's operations or schemes, and therefore he will not give life to those who indulge in things invented and used by the Devil to defame Jehovah's name. The law of God which provides that men shall have no other god before him and shall make no image of anything in heaven or in earth and bow down to it is solely for the purpose of safeguarding men from the Devil's wickedness, "the sin which doth so easily beset" all creatures.

In reference to the apostle's words, "Let us lay aside every weight, and the sin which doth so easily beset us," as addressed to God's covenant people, it is clearly seen that no person can faithfully and truly serve God and let anything divide his affections between God and any creature

or creation; that he cannot practice religion, and at the same time serve God faithfully; that he must lay aside these weights, and do as the apostle Paul did and said: "This *one* thing I do"; and that is, to follow in the footsteps of Jesus and obey God's commandments. (Phil. 3:13) Religion is plainly in opposition to the commandments of Almighty God.

God's law is plain; and stubbornness on the part of anyone toward obeying that law is idolatry. (1 Sam. 15:23) Every religious practice under the sun means that the practitioners are indulging in idolatry. The use of images in worshiping is idolatry; and all idolatry is abominable in the sight of God. As God permitted Job to be subjected to great trials, so he permitted the Devil to tempt the Israelites, and to tempt Christians since, that they might prove their choice between God and the Devil. Knowing that the Israelites back there would come in contact with those who practiced the various forms of religion, God therefore gave them this specific commandment: "Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God." "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God." "And I will destroy your high places [if ye build them], and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you." (Lev. 19:4; 26:1, 30) "All the gods of the people are idols."—1 Chron. 16:26.

Jehovah God's law to the Christians, as stated to them through His apostles, is: "Wherefore, my dearly beloved, flee from idolatry." (1 Cor. 10:14) "Little children, keep yourselves from idols." (1 John 5:21) Religion, therefore, is clearly exposed as one of man's great enemies, which the chief enemy, Satan the Devil, has invented to lead men into destruction. The choice is therefore left to us of either religion or God's law.

ABSALOM'S BEAUTY BUT SKIN-DEEP

CHRIST JESUS leveled seathing words at the religionists when he was on earth, saying: "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." (Matt. 23:27) The scribes and Pharisees loved to appear sweet and pious before the people, but their appearances were deceiving. They furthered the deception and 'served their own belly by good words and fair speeches to deceive the hearts of the simple'. (Rom. 16:18) Actually, those pious frauds were against true piety and rebelled against having "the son of David" reign over them. The hypocritical clergy of today and their allies occupy a similar position. The course of such compares with that of Absalom, who lived during the eleventh century before Christ.

Of him it is written: "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." (2 Sam 14·25) But so far as the case of Absalom is concerned, the well-worn saying certainly holds true, namely, "Beauty is but skin-deep." Apparently the praise and attention drawn by his comeliness went to his head, and Absalom's growing self-esteem and self-admiration led him to think more highly of himself than he ought. (Rom. 12:3) Lucifer made the same fatal error: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." (Ezek. 28:17) Both Lucifer and Absalom ended up as rebels.

Absalom was the third son of David, and the only son born to him by Maacah, the daughter of Talmai, king of Geshur. (2 Sam. 3:3) By this Geshurite princess it seems that David also had a beautiful daughter, named Tamar. She is involved in the first incident related concerning Absalom. Her rare beauty had so captivated the heart of her half-brother Amnon that he was literally pining away for her. Not wishing to ask King David for her, yet unwilling to deny himself, by subtlety he maneuvered things so that he was alone with her and proceeded to force her, despite her protests. Then his love turned to hate, and he bade the hapless girl be gone. When Absalom heard of the vileness of Amnon, he was filled with a cold and implacable hatred for his half-brother. He did not flare up, but spoke neither good nor bad to Amnon. He bided his time. He struck two full years later. At a sheep-shearing entertainment, when Amnon was under the influence of wine, the previously instructed servants of Absalom smote the violator of Tamar.—2 Sam. 13:1-29.

Absalom fled to the place of his grandfather, in Geshur. There he remained for three years. It seems that David had a particularly strong parental love for this third son, and during this time of separation longed exceedingly to go to Absalom. Joab, David's nephew and army general, sensed this, and by means of an artifice prevailed upon David to recall the outcast. "And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face." Two years thus pass, then: "Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me." These words from Absalom to Joab, who was to convey the message to the king. A full reconciliation followed.—2 Sam. 14:24, 28, 32, 33; 13:37, 38.

It was Jehovah God who elevated David to kingship in Israel, and it was Jehovah's decree that David should be succeeded in the throne by Solomon. (1 Sam. 16:12, 13; 1 Chron. 22:8, 9) But vain Absalom was not content with this Theocratic purpose. He wanted to be ruled neither by David nor by that son of David. He aspired to rule. And he followed out a subtle scheme to that end, too. Note the sly tactics used: "Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.

Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel."—2 Sam. 15:2-6.

Thus did Absalom sow discord among the Israelite brethren. He encouraged pettiness and peevishness, sowed the seeds of suspicion and discontent, and cultivated grudges. He threw reflections upon the justice of David's administration, and cast himself in the role of a righter of wrongs. In short, he criticized and patiently picked away at God's faithful servant David, and by sly contrast elevated himself in the minds of many Israelites. The groundwork thus laid, the traitorous son launched the second phase of the uprising. Absalom asked permission of the king to go to Hebron, ostensibly to pay a vow to the Lord. This was but a ruse. It was a political mission to bring to fruit the conspiracy. The *Authorized Version* says that all this "came to pass after forty years". The marginal reading says, "Forty years from David's anointing, as recorded in 1 Sam. 16:1. Or, four years from Absalom's return [to Jerusalem from Geshur]." Many scholars believe this text corrupted, that the "forty" should be "four", as it is in the Syriac and Arabic versions and in Josephus' writings. Some modern translations render it "four" (*Moffatt; Amer. Trans.*). —2 Sam. 15:7-12.

At any rate, the conspiracy mushroomed at Hebron and finally broke over the land of Israel in its third phase, the military push. So strong were the rebel forces that King David was required to evacuate his capital city and flee beyond Jordan, there to collect and organize his surprised hosts. (It was at this time, also, that David composed the third Psalm.) "And Absalom, and all the people the men of Israel, came to Jerusalem." (2 Sam. 16:15) Nevertheless, the kingdom-usurper did not feel overconfident in his early success. He took counsel with Ahithophel, who was previously associated with David in a confidential relationship. He advised Absalom to go in unto David's concubines, as this would assure Israel that the break between father and son was final and that there would be no reconciliation. Furthermore, it seems that such actions in themselves were considered as nearly equal to taking the kingdom. (2 Sam. 16:20-22; 1 Ki. 2:22) Ahithophel also counseled that Absalom press his advantage in the field of battle without delay, but Hushai gave counsel to the contrary He advised waiting, and gathering an army of overwhelming strength. His counsel was intended to mislead, and gain time for David. Jehovah saw to it that Hushai's counsel was followed.—2 Sam. 17:1-14.

With Amasa installed as captain of the rebel hosts, Absalom crossed over Jordan after King David. David reviewed his armies, organized them, set the commands over hundreds and thousands, and divided the whole into three big divisions. In charge of these large bodies he placed Joab, Abishai and Ittai, and instructed: "Deal gently for my sake with the young man, even with Absalom." Shortly thereafter the battle began: "Then the people took the field against Israel; and the battle was in the forest of Ephraim. The people of Israel were defeated there by the servants of David; and the slaughter on that day was great—twenty thousand men. Also the battle was there spread out over the whole landscape; and the forest devoured more people that day than the sword." (2 Sam. 18:6-8, *Amer. Trans.*) From this it is clear that the terrain was not favorable for any disengaging maneuvers. It was rugged and heavily wooded country, and certainly not conducive to flight. Though the Chaldee, Syriac, and Arabic renderings state that the fleeing ones were devoured by the wild beasts of the woods, it is more generally supposed that the heavy forest growth so impeded the flight of the routed forces of Absalom that they fell easy prey to David's men.

At least, the latter view fits the case of the young man Absalom. "Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away." Doubtless that luxuriant crop of hair that so befittingly crowned the beautiful Absalom played a very active part in entangling him in the lower boughs of the oak. (2 Sam. 14:26; 18:9) The end was not far off. Joab heard of Absalom's plight and hastened to the scene. "He took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him." (2 Sam 18:14, 15) His ignominious death was capped by his body's being tossed into a pit and stones heaped up as a marker. He was survived by none of his three sons.—2 Sam. 14:27, 18:17, 18.

There are those today who claim to be in line for the heavenly throne with Christ Jesus, but who will get no farther than did Absalom. They think only of themselves their ambitions, their appearance and supposed piety. By their outward show and religious formalisms they impress some as beautiful, and they further exalt themselves by discrediting Jehovah's faithful witnesses. They even go so far as to turn others aside with them in their rejection of the rule of the Greater David, Christ Jesus. The superficial "beauty" of such is vain. (Proverbs 31:30) Neither do they nor did their forerunner Absalom possess the deep-rooted beauty of full devotion that characterizes Jehovah's servants. David praised this beauty, saying: "Worship the LORD in the beauty of holiness."—Pss. 29:2; 110:3; Isa. 52:7.

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. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55:6-9, *A.S.V.*

FIELD EXPERIENCES

SANDWICHED IN BETWEEN BUSINESS (SCOTLAND)

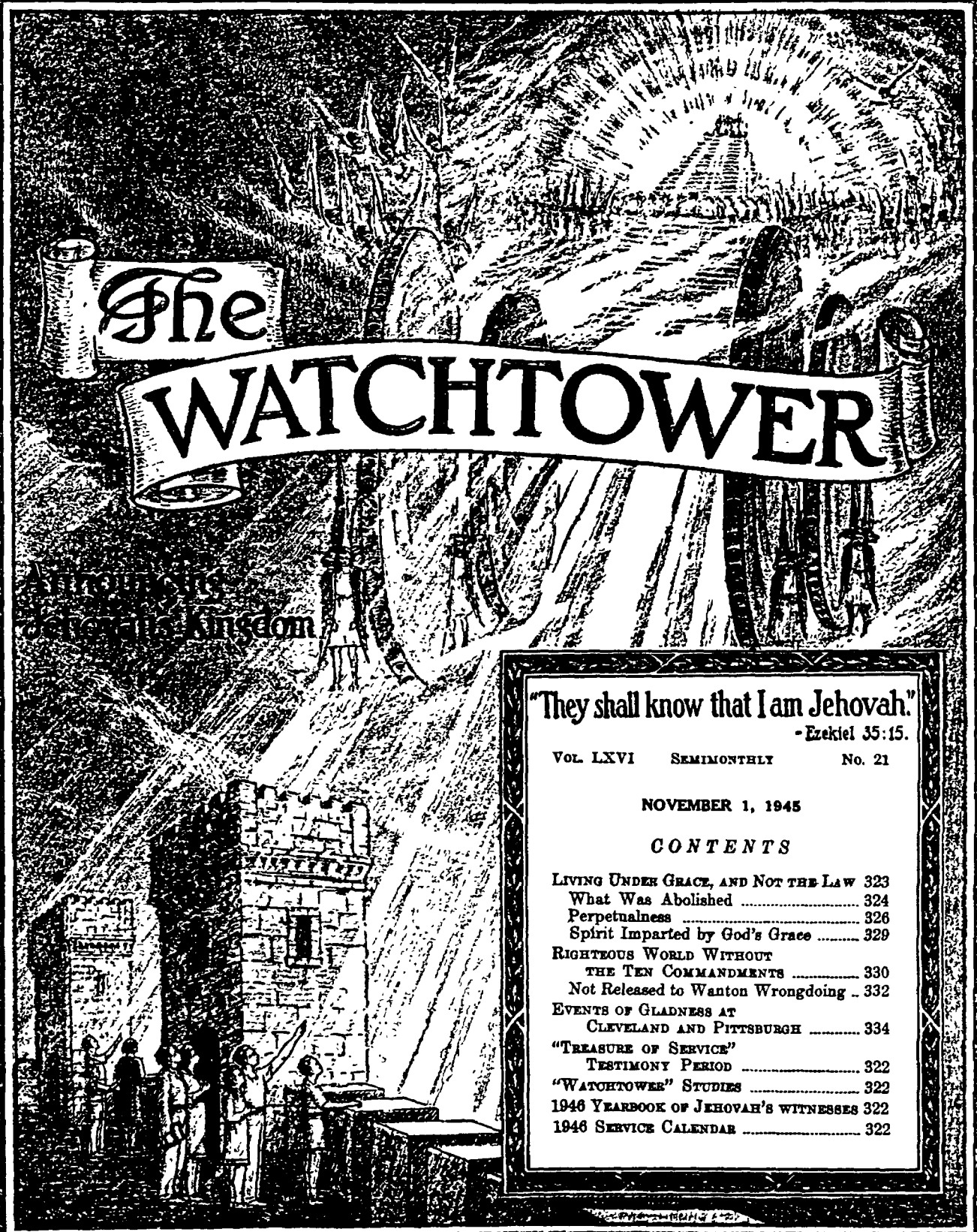
"As a buyer with a large firm, last Thursday I decided to go and buy in a district where we had a book study running. I called in at this house in the course of the morning. The daughter was home on leave from the Forces. As she attends the Catholic church I started to explain about the Catholic doctrines. After nearly an hour, the girl admitted that the teachings did not harmonize with the Lord's Word. I told her that the study would be continuing on the following Tuesday and that I would have to leave, as I was using 'Caesar's time'. I proceeded from there to a shop that advertised furniture in the window. However, when I arrived, I found nothing in the window. So I went into the shop and asked why there were no adverts. The lady said she was cleaning the window and nothing would be put in that day. She asked what kind of furniture I required. I told her. So she looked up her book and gave me two addresses where I might be able to pick up something. I went to the farthest one first. The young lady told me she was sorry, but the two pieces of furniture she had had now gone. I asked if she had anything else. No; but then she went in and asked her mother if she would sell the organ. The mother replied no. I stepped in to see the organ and asked if the daughter would play a tune. After she had played, I remarked that if I could play the organ like that I would not sell it for any price. The mother said she liked it for her son to play hymns on. I asked whether they were a religious family. Yes! I then remarked that I was inclined to believe we were at the end of the world. The mother immediately agreed. I started to mention one or two things about the 'Gentile times' and then asked what was the name of the God they worshiped. In a tactful way I requested a Bible, which they brought, and showed them that my God is Jehovah and that it was from Him alone that salvation proceeded. They kept me there for more than three hours. I arranged a study in the home for the following Monday night. However, the next day my manager at the shop received a telephone call, asking if I would call at that house. After tea I went there with my phonograph and some books. I played a record and started a book study right away. (Staying late, I had to run for the last bus.) I promised to call for them on Sunday and take them to the *Watchtower* study. While book study was being conducted, the son asked whether Jehovah's witnesses smoked. Before I could reply the mother spoke: 'George, let us be witnesses for Jehovah first, and he will reveal what has to be done.' I called and took them to *Watchtower* study, which they enjoyed very much, and they are now looking forward to the service meeting and to a share in the Kingdom work."

NOT IN WEST INDIES, BUT IN INDIANA

"Some of us may not have the privilege of going to the Watchtower Bible College of Gilead and on to foreign lands to do the work of an evangelist, but during the past few weeks some from other lands have come to us, or into our territory, and we have tasted of the joy that has been the lot of some of our brethren who have been so privileged. The government brought several thousand from Jamaica, the Bahamas and Barbados, to help harvest the crops, and we have met three groups of Jamaicans. We were warmly welcomed by each group, and they listened with rapt attention as the phonograph gave them the interesting message. Many of them recognized the literature, and with beaming faces exclaimed delightedly: 'Oh, Jehovah's witnesses!' (Imagine our joy in being received so heartily and enthusiastically!) Many of them knew the location of the Society's Branch office in Kingston and they said 'much public work' is being done there by transcriptions, etc. One said his uncle and aunt were Jehovah's witnesses and had inquired if he had gotten in touch with any of them here. Another said they had a number of witnesses in his district. We made several back-calls on the groups before they left and our own joy was as great as theirs as they eagerly anticipated the conclusion of many points: often they would finish the Scripture quotation which we would start. They all made sure of getting question booklets with their combinations of literature. We placed with them 61 books, 8 Bibles, 99 booklets, and 14 magazines, and were thrilled with joy in the experience. As we learned they were leaving, we called again on each group and urged them to reach the witnesses in Jamaica and proceed with the study of their books. One of them asked if our new president would be as good as Judge Rutherford. We assured him it was the Lord's work and it had gone forward with continued evidence of His blessing and direction. We also told him we had recently heard the president in Buffalo and in Pittsburgh, and his talks were powerfully and ably presented, and those who heard him were thrilled, cheered and strengthened as they realized the Lord was using him mightily to the praise of his name. At one of the places I was given the one and only seat, a box, while they sat on their bunks or stood about. Some of them had some of the books in their homes and were so glad to get more. Once I stepped back to their door after I had gone to the car, and my heart stepped up a beat or two at the sight before me: each one of them completely absorbed in magazine, book or booklet. In view of the situation in Jamaica, we were wondering if they were able to take their books along with them and continue to enjoy them in their homeland. We *hope so!*"

A PAVEMENT WITNESSING EXPERIENCE (ENGLAND)

"While pavement witnessing on Saturday an army sergeant came up to me and said he would like to read the booklet we were offering, namely, *Satisfied*. After a word or two he told me he had two friends who were Jehovah's witnesses and at the moment they were both serving prison sentences. He said he too would have been with them had he known what he knows now five years ago. He gave me a shilling for the booklet; so I told him I would like to give him some extra booklets, including *Freedom in the New World*. I went to fetch these from my bag and he came with me. When I opened the bag he caught a glimpse of the *Children* book and immediately said, 'Oh! Have you a copy of *Children* to spare? I so enjoyed reading it before and would like to do so again. I have given my own copy away.' I told him I had, but as he had read *Children* I showed him a copy of the *New World* book and asked if he wouldn't like that. He then said, 'Would it be possible for me to have them both?' I told him he could. The final result was two books and question booklets and two booklets *Satisfied* and *Freedom*. The sergeant has promised to attend what meetings he can."



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"TREASURE OF SERVICE" TESTIMONY PERIOD

Each *Watchtower* reader can make December a month of enjoying a glorious "treasure of service" for himself. All it needs is to take part with Jehovah's witnesses in the "Treasure of Service" Testimony Period, which has been assigned to cover the entire last month of this calendar year. Not every human is privileged by the Lord God to participate in this service of bearing testimony to his Kingdom, and that is why you can appreciate it to be such a treasure to serve now as an announcer of that righteous Government. Such service will be rendered during December by using the 25c combination of *"The Kingdom Is at Hand"* and the latest booklet, *The "Commander to the Peoples"*, in door-to-door witnessing. This direct work will, of course, be supplemented by the follow-up treasuresome service, that of back-calls and opening up book studies. Who will avail himself of this blessed service treasure? We trust that your report of work at the month's close will register an "I" for you.

"WATCHTOWER" STUDIES

Week of December 2: "Living Under Grace, and Not the Law," ¶ 1-17 inclusive, *The Watchtower* November 1, 1945.

Week of December 9: "Living Under Grace, and Not the Law," ¶ 18-36 inclusive, *The Watchtower* November 1, 1945.

Week of December 16:
"Righteous World Without the Ten Commandments," ¶ 1-18 inclusive, *The Watchtower* November 1, 1945.

1946 YEARBOOK OF JEHOVAH'S WITNESSES

The 1946 *Yearbook* really records an epoch, namely, the work of the Lord's witnesses world-wide during the year that marked the end of the most ferocious of global wars, with all the release of news that this afforded, and the resumption of activities in the many war-ravaged lands by God's consecrated people now released from the oppressions and restraints of totalitarian rule and all-embracing war-regimentation. The report of the work for the 1945 service year on continental Europe, in the Orient, in fact, for the eastern and western hemispheres as a whole, is by the Watch Tower Society president, and his introduction to the report will thrill you and get you in the mood for the reports to follow from all lands from which information has come through. The *Yearbook* also offers the president's comment on the 1946 yeartext, accompanied by a daily text and comment from published *Watchtower* sources for each day of the year. The posting of 50c a copy, mailed postpaid, for the 1946 *Yearbook of Jehovah's witnesses* is made necessary by the limited distribution and printing. All groups should pool their individual orders and send in the same as a unit, to economize time and expense in shipment.

1946 SERVICE CALENDAR

What a theme the Lord has provided through his organization for the calendar year of 1946! It is, "Be glad, ye nations, with his people."—Romans 15:10, *Rotherham.* This text is commented

(*Continued on page 336*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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LIVING UNDER GRACE, AND NOT THE LAW

"For ye are not under the law, but under grace."—Rom. 6:14.

JEHOVAH is the "God of all grace" and at the same time the God of law and order. It is good for us human creatures that it is so. While He upholds his perfect law, he is also wise enough to work out a righteous way to show grace or undeserved favor. He can bestow grace upon us erring humans without violating the exact justice of his law. His grace leads to no lawlessness and it does not cast any reflection upon his law, but rather confirms it. Thus it creates a proper respect for his law rather than encouraging lawlessness.

[2] His law is Theocratic, because it is law given by the only true and living God and it is issued and enforced by him for the government of his creatures. Necessarily, then, his law is supreme. No laws that any of his creatures might make and publish by His permission could have any worth or validity except they are in harmony with his Theocratic law. Since he has the right and power as the Supreme Lawgiver, Jehovah God has the right and power to recall or withdraw or abrogate any of his laws. This could not be so because any of his laws are unwise, imperfect, unrighteous and unprofitable, but would be because they are made only toward certain creatures and are meant for only a time, till their purpose is fufilled. But those who are released from under such laws are not then left to do just as they please. Their further rightdoing is safeguarded.

[3] Certain religious interpreters of the Bible may deny the last foregoing statements, but their denial is wrong, as we shall see. One of the foremost students of Theocratic law, the apostle Paul, wrote to the Christians at Rome: "Ye are not under the law, but under grace." (Rom. 6:14) To the Hebrew Christians in general he wrote: "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." (Heb. 7:18, 19) Or, put in simpler modern English: "A previous command is set aside on account of its weakness and uselessness (for the Law made nothing perfect), and there is introduced a better Hope, by means of which we can draw near to God."—*Moffatt.*

[4] To identify whose law it was that was set aside or abolished, this same law student, Paul, wrote to uncircumcised Gentile Christians at Ephesus, saying: "So remember that you were once physically heathen, and called uncircumcised by those who called themselves circumcised, though only physically, by human hands. At that time you had no connection with Christ, you were aliens to the commonwealth of Israel, and strangers to the agreements about God's promise; with no hope and no God in all the world. But now through your union with Christ Jesus you who were once far away have through the blood of Christ been brought near. For he is himself our peace. He has united the two divisions, and broken down the barrier that kept us apart, and through his human nature put an end to the feud between us [Jews and Gentiles], and ABOLISHED THE LAW with its rules and regulations, in order to make peace and create out of the two parties one new man by uniting them with himself, and to kill the feud [or the enmity] between them with his cross and in one body reconcile them both to God with it." (Eph. 2:11-16, *Goodspeed; Moffatt*) This proves it was Jehovah's law that was annulled or abolished.

[5] Paul testifies further that it was Jehovah's own law that was moved out of the way by means of his own Son Christ Jesus. He says to uncircumcised Gentile Christians at Colosse: "You, being dead by the trespasses, even by the uncircumcision of your flesh, he made alive together with [Christ Jesus], having freely pardoned all our offences; having blotted out what was written by hand in ordinances which was against us, and has removed it from the midst, having nailed it to the cross; having stripped the governments and authorities, he made a public exhibition of them, triumphing over them by it. Let no one,

1. Why does God's grace to us create proper respect for his law rather than encourage lawlessness?
2. What kind of law is His? and why can and does he recall, withdraw or abrogate any of his laws?
3. What texts of the apostle Paul support the foregoing statements beyond denial?
4 What did the apostle Paul write to the Ephesians to prove whose law it was that was thus set aside or abolished?
5 Why did Paul write the Colossians on the same subject? and why do orthodox Jews still keep such law partially?

therefore, rule [or judge] you in food, or in drink, or in respect of a festival, or of a new-moon, or of sabbaths, which are shadows of the future things; but the body [the substance, the reality] is Christ's." (Col. 2: 13-17, *The Emphatic Diaglott*) No mere man blotted out, annulled, or abolished the particular law of God here concerned. Not seeing that point, to this day men such as the orthodox Jews insist on keeping it and being governed by it, *in part*.

6 The Theocratic law that was nailed to the tree of Christ's death was the Mosaic law. It is called "the law of Moses", not because Moses originated it; for Moses did not do so. But it was because he was the go-between in handing over this law from God to the nation of Israel. He was the instrument which Jehovah God used in writing out by hand the law and commandments, ordinances, and statutes, which God dictated to him. "Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." (Ex. 34: 27, 28, *Am. Stan. Ver.*) "For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1: 17) "Through this man [Jesus] 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.

7 No human code of laws and statutes was ever given under the marvelous circumstances such as marked the "law of Moses"; not even the law of the Charter of the United Nations Organization and its Statute of the International Court of Justice as drawn up by the delegates of the fifty nations at San Francisco, Calif. In fitting symbol of the supremacy of Theocratic law, the "law of Moses" was given from the top of Mount Sinai in Arabia. The entire nation to whom it was given was assembled near the base of the mountain and observed the inauguration proceedings. The eyewitness record of this occasion is: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD [Jehovah] descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."—Ex. 19: 16-19; 20: 18, 19.

8 Besides what Moses and the people could see, there were invisible persons present there to deliver that Theocratic law. For this reason it was said that the Jews "received the law by the disposition of angels". (Acts 7: 53) "And it was ordained by angels in the hand of a mediator." (Gal. 3: 19) "The word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward." (Heb. 2: 2) Under the conditions it is not to be wondered at that, when Moses came down from Mount Sinai with the two tables of the Ten Commandments, his face shone with a glory. It reflected the glory of those with whom he was dealing. Until Moses returned to the mountaintop to God's presence, he veiled his face from the frightened Israelites. "And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him." (Ex. 34: 29-35) The law thus given by Jehovah through Moses was the law code of the covenant or contract which Jehovah there inaugurated with the nation of Israel. Hence the arrangement is commonly called "the law covenant". Also, the simple expression "the law" is used in the Bible to refer to God's side of the law covenant with Israel.

WHAT WAS ABOLISHED

9 The "law" being Theocratic and being given under such glorious, awe-inspiring conditions, it would seem to be perpetual, everlasting, beyond recall, eternal like the Lawgiver. So it causes many to be amazed when informed that such law was abolished and brought to an end by Jehovah, and that no creatures on earth, not even the Jews, are any longer under it. Certain religionists, in fear that such abolition of all the law covenant must produce bad moral effects, put up a peculiar argument. They claim that two laws were given to the Jews, (1) God's law, written by Him; and (2) Moses' law, written by him. They claim the one was the moral law and the other was the ceremonial law; and that it was the ceremonial law that was abolished, but not the moral law as contained in the Ten Commandments. Hence such religionists consider themselves bound to keep the Fourth Commandment by observ-

6. What is such abolished law generally called? and why?
7. Under what circumstances was the "law of Moses" given? and why?
8. Why did Moses' face shine? and what is the expression "the law" sometimes used to mean?
9. Why does the abolition of such law amaze some religionists? and how do they argue in favor of keeping the weekly sabbath?

ing a weekly sabbath day on the seventh day, from sundown of Friday to sundown of Saturday.

[10] They vigorously contend that all true Christians must keep a weekly sabbath the same as the Jews did of old. They claim that in saying to Christians, "Ye are not under the law, but under grace," Paul meant the ceremonial law, not the Ten Commandments including the sabbath commandment. They appeal to the doings of Jesus and his close disciples on the Jewish sabbath day as a proof that Christians are subject to both the sabbath commandment and the rest of the Ten Commandments. Plainly, they think there is no greater force and inducement to righteous living than the Ten Commandments. Hence they are afraid of what the abolition of the Ten Commandments as an integral part of the law covenant might cause to the morals and godly living of Christians. However, their fears are not the first fears of this kind to be expressed. The apostle Paul in his own day needed to quiet such fears on the part of converted Jews who were sticklers for Moses' law. Paul showed that their fears and misgivings were not properly founded. Almighty God's arrangement of grace and mercy is more powerful for righteousness than the Ten Commandments and the other laws of his law covenant with Israel. Shall we see?

[11] Those who argue against the law covenant's having been abolished, including the Ten Commandments, quote Jesus' words: "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: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:17-19) Do these words say that the "law" will not be abolished before the heaven and earth (Satan's invisible and visible organization) pass away in destruction at the battle of Armageddon to be succeeded by the new heavens and new earth which God has promised? No! Neither was Jesus saying that heaven and earth will pass away at the end of the world only after everybody alive on earth is keeping the Ten Commandments down to every jot and tittle.

[12] Oh, you will say, surely by the term "law" Jesus meant the Ten Commandments, because in his sermon on the mount he referred to the Sixth Commandment against killing and the Seventh Commandment against adultery, two references. (Matt. 5:21, 27) Yes, but did you examine the complete sermon on the mount and notice that Jesus made more references to other parts of Moses' law than to the Decalogue or Ten Commandments? He called attention to the matter of bringing gifts for the altar, to granting an immoral wife a divorce certificate, to forswearing oneself, to "an eye for an eye, and a tooth for a tooth", and to loving one's neighbor as oneself. In proof compare Matthew 5:23, 24, 31, 33, 38, 43 and Deuteronomy 16:16, 17; 24:1; Numbers 30:2; Exodus 21:23-25; Deuteronomy 19:21; and Leviticus 19:18.

[13] This proves that by the term "law" Jesus meant not merely the Ten Commandments but all the rest of the "law of Moses"; and that the Ten Commandments did not occupy a position detached from the law covenant. Instead of declaring, therefore, that the law covenant, including the Decalogue, was eternal as the literal heavens and earth, what was Jesus saying? This: that the law was typical and that its types and shadows of good things to come would all find a fulfillment in antitypical realities. They would be fulfilled down to the last jot and tittle before the full end would come upon the Devil's world by the destruction of its demonic "heavens" and its political, commercial and religious "earth". Long before such wicked heavens and earth passed away, the types and shadows of the "law" would begin fulfilling, and that would mean that the law had been abolished with its types, in order to make way for the bringing in of the antitypes or realities by Christ Jesus. We are now at the end of the world and can see that the fulfillment of the law began nineteen centuries ago. At that time the law was abolished by being nailed to the tree on which Christ Jesus died as the antitypical "Lamb of God, which taketh away the sin of the world".—John 1:29

[14] It was the *second* year of his preaching ministry when Jesus delivered the sermon on the mount. Hence he spoke while the "law" was binding upon the Jews. Jesus came, not to destroy the law, but to bring about its fulfillment, starting off the antitypical realities. The scribes, the Pharisees and the Sadducees, by means of traditions that transgressed God's commandments and made them of no effect, were the ones that were destroying the law and teaching men to break the commandments. Yet those men pretended to be the greatest observers of the law and to be righteous thereby. They claimed to be the "children of the kingdom", that is, to be in line for Messiah's kingdom. In view of their lawbreaking, hypocritical course, Jesus warned his hearers: "Except your righteousness shall exceed the right-

10. How do they explain, "Ye are not under the law, but under grace"? and why are their fears improper?
11. What words do some objectors quote from Jesus' sermon on the mount? and why do heaven and earth's passing away not argue against the law's abolition?
12. In Jesus' sermon, to what did the expression "the law" refer? and why?
13. What, then, did Jesus' words at Matthew 5:17, 18 mean? and how do we see that fact today?
14. As respects the law, why did Jesus come? and why was the righteousness of scribes and Pharisees not enough to enter the Kingdom?

eousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20) Such righteousness must be, not by keeping the law, but by a faith in Christ. As the apostle Paul said, who was once, "as touching the law, a Pharisee; . . . touching the righteousness which is in the law, blameless": "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:5-9.

15 Hence, while the law covenant was still in force over Israel, Jesus kept and taught the law and sought its fulfillment. To be little or "least in the kingdom of heaven" as a teacher of lawbreaking means not to be in the Kingdom at all. No Jew should think that while the law was thus in force the way into the kingdom of heaven was by breaking and teaching others to break the law covenant. The law foreshadowed the Christian realities that were to come, and so, unless a person was in harmony with that law, he could not enter the heavenly kingdom. Hence, if he broke the law in the smallest regard and taught others to do the same, he would not be in the Kingdom at all, because he would be practicing and teaching lawlessness toward God. Thus seen, Jesus' words to those Jews under the law in no wise meant that those of the "kingdom of heaven" class are still under the "law" since Jesus' death on the tree. Neither is their greatness nor their littleness to be measured by their degree of keeping *that* law, Pharisee-fashion.—Acts 15:5.

PERPETUALNESS

16 The religionists who claim that the "law" was in two parts say that the ceremonial law only was abolished but that the moral law set out in the Ten Commandments was to be perpetual and for ever. They refer us to Exodus 31:16, 17. These verses refer to the Fourth of the Ten Commandments and say: "The children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a *perpetual* covenant. It is a sign between me and the children of Israel *for ever:* for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed."

17 However, the use of the terms *perpetual* and *for ever* as regards the weekly sabbath cannot be interpreted to mean that the Fourth Commandment as well as the other nine were to continue to apply forever and hence must apply to Christ's disciples. Those Ten Commandments had not always been in existence toward men, not even toward the Jews. Moses, the mediator of the law covenant with Israel, says so plainly. In Deuteronomy 5:6-21 Moses recites the Ten Commandments and then, in verse 22, he adds: "These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." But just before reciting the Ten Commandments Moses said to the Israelites: "The LORD [Jehovah] our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The LORD talked with you face to face in the mount out of the midst of the fire," and spoke the Ten Commandments. (Deut. 5:1-5) Yes, the Ten Commandments had a beginning, not with their forefathers, Abraham, Isaac, Jacob, and Jacob's twelve sons, but with the Israelites who were alive and present at Mount Horeb (or Sinai) when Moses mediated the law covenant with them. Hence the fact that the Ten Commandments have been abolished should arouse no fear and dismay in us.

18 Read, now, those Ten Commandments. Then you will realize that they had their beginning with Moses and his fellow Israelites. They did not exist toward Abraham and their other forefathers. The First Commandment says: "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." (Ex. 20:2, 3, *Am. Stan. Ver.*) That commandment did not apply to Abraham, Isaac, Jacob, and the twelve sons of Jacob, because Jehovah God never did bring them out of a house of bondage in Egypt. Note, too, that the Commandment is negatively stated: "Thou shalt have NO other gods before me." God did not thus speak negatively to Abraham. God spoke positively to Abraham, as it is recorded at Genesis 17:1, 2: "When Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." (*A.S.V.*) This covenant was not the law covenant, but the Abrahamic covenant concerning the Seed in whom all families of the earth are to be blessed.

19 As regards the Israelites under Moses, Jehovah God rightly commanded them not to worship other gods than Him. Why? Because Jehovah had rescued them from slavery and death in Egypt. They

15. How is the lawbreaking teacher called the "least in the kingdom of heaven"? and are Christians therefore still under that law?

16. As against abolition, what do sabbath-keeping religionists argue about the Ten Commandments? and with what scripture?

17. Had those Ten Commandments always been in existence? and how do Moses' words show the answer?

18. Why did not the First Commandment apply to Abraham, Isaac, Jacob, and Jacob's twelve sons?

19. Why did Jehovah have a right to command the Israelites under Moses to worship no god but Him?

belonged to him as his redeemed people, and he had a right to command them to worship no other than Him alone.—Deut. 7:6-11.

[20] The Second Commandment is also negatively stated: "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 unto thousands of them that love me and keep my commandments." (Ex. 20:4-6, *A.S.V.*) No such commandment was given to Adam in the garden of Eden against worshiping fish, birds, and animals or images of them. Instead, God gave to man the positive command: "Be fruitful, and multiply, and replenish the earth, and subdue it: and HAVE DOMINION OVER the fish of the sea, and OVER the fowl of the air, and OVER every living thing that moveth upon the earth." (Gen. 1:28, 26) It was when man lost dominion over the lower animal creation that he worshiped them and made images of them.

[21] The Third Commandment is also negatively worded: "Thou shalt NOT take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain." (Ex. 20:7, *A.S.V.*) This commandment is enlarged upon, at Leviticus 19:12: "Ye shall NOT swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD [Jehovah]." God had made a special revelation concerning his name to the Israelites under Moses, namely, that his name *Jehovah* means the God of purpose, the God of the covenant, the purpose-keeping or covenant-keeping God. (Ex. 3:13-18; 6:2, 3) Hence for them to enter into a covenant with Jehovah and thus become a people for His name would be a serious responsibility. If they did not keep their covenant with him, they would be dishonoring his name and taking it hypocritically and in vain. Therefore they would become guilty of a great offense against God. Bringing reproach upon God's name by false swearing and by covenant-breaking is a sin. It is contrary to what Jesus taught his disciples to pray to Jehovah God: "Hallowed be thy name."—Matt. 6:9; Rom. 2:23, 24.

[22] The Fourth Commandment is also negatively put: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt NOT do any work, thou, NOR thy son, NOR thy daughter, thy man-servant, NOR thy maid-servant, NOR thy cattle, NOR thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it." (Ex. 20:8-11, *A.S.V.*) In this Commandment there is nothing positive stated about celebrating the sabbath day by studying God's Word either in private or in public assembly, or by listening to sermons, or by going through various acts of worship on the seventh day.

[23] The Fifth Commandment is without negative: "Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." (Ex. 20:12, *A.S.V.*) The apostle Paul says this is the "first commandment with promise". (Eph. 6:2) This commandment did not apply to the forefathers of the Jews, forasmuch as Jehovah God actually gave them no land. Abraham's father and mother were dead when he entered Canaan. Also God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child". (Acts 7:5) Abraham's grandson Jacob, and Jacob's twelve sons also closed their days, not in the Promised Land, but in an alien land not theirs, Egypt.—Genesis 50.

[24] The remaining five commandments of the Decalogue are all put negatively: (6) "Thou shalt NOT kill." (7) "Thou shalt NOT commit adultery." (8) "Thou shalt NOT steal." (9) "Thou shalt NOT bear false witness against thy neighbour." (10) "Thou shalt NOT covet thy neighbour's house, thou shalt NOT covet thy neighbour's wife, NOR his manservant, NOR his maidservant, NOR his OX, NOR his ass, NOR any thing that is thy neighbour's." (Ex. 20:13-17) They are not positive commands to love one's neighbor or others, but are commands against selfishness. They showed that such actions and forms of selfishness are sin, and thus they imparted the knowledge of sin to those to whom the Ten Commandments were given. Now, then, the giving of these laws to Israel did not prove or mean that they were a just and righteous nation. "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2:13) Rather than show up the nation as righteous and just because of the righteousness and justice of their laws, such laws showed them up to the exact contrary. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no

20. How is the Second Commandment stated? and why did it not apply to Adam in Eden?

21. How is the Third Commandment stated? and why and how did it apply to the Israelites?

22. How is the Fourth Commandment stated? and what is not stated positively in connection with it?

23. How is the Fifth Commandment stated? and why did it not apply to Abraham down to his great-grandsons?

24. How are the remaining five commandments put? and how did they show up the Jewish nation?

flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. 3:19, 20.

[25] The Ten Commandments being stated in such a negative way, it was plain that they were delivered to a people that had sin in their members. They were enforced upon a people that was inclined to the unrighteous things forbidden by those Commandments. Hence men who try to put Christians under the Ten Commandments and the rest of Moses' law are trying to be teachers of the law without understanding the relationship of Christians to righteousness. So Paul remarks, saying of them: "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully [or applies it to whom the law fits, namely, to the Jews under it; why?]; 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; according to the glorious gospel of the blessed God, which was committed to my trust." (1 Tim. 1:7-11) Hence such negative laws against unrighteous persons of that kind were not delivered to Christians nor applied to them. Christians are justified by having Christ's righteousness imputed to them, and they also have the glorious gospel of the blessed God committed to their trust. However, this is by no means saying that the Ten Commandments were not good and excellent for their day. "The law of Jehovah is perfect, restoring the soul."—Ps. 19:7, *A.S.V.*

[26] The law covenant cannot be taken apart, so that a part of it could be abolished, such as the ceremonial part, and a part of it remain, such as the so-called "moral" part. James 2:10, 11 makes this point clear, saying: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." So then, applying this point to the question of the perpetualness of the Ten Commandments and all the rest of the Mosaic law, what do we see? This: that if the Fourth Commandment concerning the sabbath day was "for a perpetual covenant" with Israel and for a sign "for ever", then all Ten Commandments and all the Mosaic law, in fact, were for a perpetual covenant to endure as long as the Fourth Commandment. Conversely, if the rest of the covenant was abolished, then the Fourth Commandment went out with it also.

[27] Just how long, then, do the words *perpetual* and *for ever,* as used in Exodus 31:16, 17 quoted above, mean? Not to eternity, so as to be beyond abolishment. The same words in the Hebrew meaning *perpetual* (*ohláhm*) and *for ever* (*l'ohláhm*) are used with regard to the Jewish priesthood, the priesthood that descended from Moses' brother Aaron. For example, Exodus 40:12-16: "Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an *everlasting* [*ohláhm*] priesthood throughout their generations." Also as to the handling of the meal offering, the law said, at Leviticus 6:14-23: "This is the law of the meat offering: . . . All the males among the children of Aaron shall eat of it. It shall be a statute *for ever* [*ohláhm*] in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy. . . . the priest of [Aaron's] sons that is anointed in his stead shall offer it: it is a statute for ever [*ohláhm*] unto the LORD." (Num. 25:13; Lev. 24:8, 9; and Lev. 25:46, *l'ohláhm*) Such laws concerning priesthood had a physical or carnal basis; that is, they required that the priests and their high priest must be descendants of Aaron according to the flesh.

[28] From the Bible's use of the words *perpetual, everlasting,* and *for ever* in connection with the Aaronic priesthood and their official duties one would imagine that these would exist and continue in force to all eternity. Yet today the Aaronic or Levitical priesthood has disappeared and functions no more. Moreover, the apostle Paul explains that Jehovah God, who first established the Aaronic or Levitical priesthood, abolished it and no longer recognized it after Christ's death and resurrection. Christ Jesus was made God's High Priest, not according to a "carnal commandment" or a law that recognized the flesh of Aaron the Levite, but according to a new law of God and by the sworn oath of God. His priesthood is therefore superior to Aaron's. It is after the order or rank of Melchizedek, the priest-king of Salem. So Paul explains, as follows:

[29] "Now if anything final had been really accom-

25. Because of being what kind of people was the law given to the Jewish nation? and why not to Christians?
26. Why cannot the law covenant be taken apart and partly abolished? and how perpetual would the Fourth Commandment therefore be?
27. In connection with what else are the Hebrew words for "perpetual" and "for ever" used?
28. Because of using such words concerning priesthood, was the Aaronic or Levitical priesthood to continue always? and why is Christ's priesthood superior?
29. What showed that a change of the law concerning priesthood must take place?

plished through the Levitical priesthood, for even the giving of the Law was based upon it, what further need would there have been of appointing a different priest of the priesthood of Melchizedek, instead of choosing one of the priesthood of Aaron? For when there is a change in the priesthood, *a change necessarily takes place in the Law as well.*

[30] "For [our Lord Jesus] of whom all this was said was related to a tribe no member of which ever officiated at the altar. For it is perfectly clear that our Lord sprang from the tribe of Judah, with reference to which Moses said nothing at all about priests. The point is still more clear in view of the fact that the appointment of the new priest resembles that of Melchizedek, for he is appointed not for possessing any legal physical qualifications [the law of a carnal command], but by virtue of a life that cannot end. For the psalm [Psalm 110, verse 4] bears witness, *'You are a priest forever, of the priesthood of Melchizedek!'* So an earlier regulation is abrogated because it was poor and ineffective (for there was nothing final about the Law), and a better hope begins to dawn, through which we may approach God. And in proportion as Jesus was not appointed priest without God's making oath to it, the agreement [the new covenant] which he guarantees is better than the old one, for God took no oath in appointing the old priests, but he made oath to his appointment, when he said to [Jesus], *'The Lord has sworn it and he will not change: You are a priest forever!'* The old [Aaronic] priests too had to be numerous, because death prevented their continuing in office. But He [Jesus] continues forever, and so his priesthood is untransferable."—Heb. 7:11-24, *Goodspeed.*

[31] The "law of a carnal commandment" which made Aaron and his sons Levitical priests was not sinful; it merely recognized the flesh of Aaron's family. It was not against the Jews nor contrary to them. Not at all; for this law provided for typical sacrifices for their sins and their typical restoration to God's favor. This law was not weak, unprofitable, poor, ineffective, and useless in itself; but the weakness, unprofitableness, and ineffectiveness about it lay with the weak, imperfect, sin-stricken, dying priests of the line of Aaron the Levite. Hence, when Christ offered up and presented to God his human sacrifice as God's High Priest, that former law and its Aaronic priesthood were abolished. That means that the old law covenant, of which the priesthood-law was a part, was abolished. Hence it means that the Ten Commandments were abolished too as an integral part of that old law covenant. The use of the Hebrew word *ohláhm,* translated *perpetual, everlasting,* and *for ever,* in connection with the Fourth Commandment, respecting the weekly sabbath, does not argue against its abolition any more than against the abolition of the Levitical priesthood. *Ohláhm* (from *ahlám,* to wrap up, hide, or conceal) simply means *indefinite* or *uncertain time,* whether eternity or a limited space of time whose limit is concealed from man and unknown beforehand to man. What makes the priesthood of Christ eternal is his having immortal life.

30. Why was a new priesthood-arrangement necessary for Jesus? and why is he alone, instead of numerous priests, sufficient?

31. (a) Why was not the "law of a carnal commandment" against the Jews? but wherein was it weak and unprofitable? (b) Why, then, does *perpetual* as regards the Fourth Commandment not argue against its abolishment?

SPIRIT IMPARTED BY GOD'S GRACE

[32] Let us not think, however, that the law covenant with its Ten Commandments was set aside without anything to take its place in the lives and conduct of Jehovah's consecrated people. By acting as God's High Priest in offering up his human sacrifice for sins, Jesus Christ became also the Mediator of a new covenant, a "better covenant" as compared with the old Mosaic law covenant. That old covenant with its Ten Commandments written on stone tablets did not make the Jewish nation perfect or righteous. However, under the new covenant the Christians are made righteous or justified through the Mediator Christ Jesus. His sacrifice upon which this new covenant is based really cancels or takes away sins in God's sight. (Heb. 9:15-17; 8:6-13) If the Jews had kept the old covenant, they would have become Jehovah's "peculiar treasure", his "kingdom of priests, and an holy nation". (Ex. 19:6) Now the new covenant is His new contract or agreement whereby he takes out from the Gentile nations as well as the Jewish nation a "people for his name".—Acts 15:14.

[33] In paragraph 7 our attention was called to the glory with which the old law covenant was inaugurated by Moses its mediator. But such glory did not guarantee that the covenant with its Ten Commandments engraved on stone tablets would not pass away at some then-unknown, indefinite time. The very glory attending that covenant was a passing glory. But the new covenant has a better Mediator, a better sacrifice, and a power for righteousness which is stronger than the Ten Commandments engraved in letters of stone. It has a glory that never fades. Its power for righteousness is God's spirit. That active force makes alive, whereas the handwriting of the old law covenant showed up the Israelites as covenant-breakers, sinners, and assigned them to death. The consecrated Christians who are under this new covenant are made its ministers or servants. They receive their qualifications for this service, not from

32. With Christians what takes the place of the old law covenant? and how and for what purpose?

33, 34. How is the glory of the new covenant greater than that of the old law covenant? and who are its ministers?

some religious theological seminary, but from Jehovah God and by Christ Jesus. Indisputably showing that the law covenant with stone-engraved Ten Commandments written by God's finger was abolished and was replaced by the new covenant with its life-giving spirit, Paul writes:

[34] "My qualifications come from God, and he has further qualified me to be the minister of a new covenant—a covenant not of written law but of spirit; for the written law kills but the spirit makes alive. Now if the administration of death which was engraved in letters of stone was invested with glory—so much so, that the children of Israel could not gaze at the face of Moses on account of the dazzling glory that was fading from his face; surely the administration of the spirit must be invested with still greater glory. If there was glory in the administration that condemned, then the administration that acquits [the ministration of righteousness] abounds far more in glory (indeed, in view of the transcendent glory, what was glorious has thus no glory at all); if what faded had its glory, then what lasts will be invested with far greater glory."

[35] Then Paul shows that the power for righteousness under the new covenant is not the abolished Ten Commandments but is God's spirit which transforms them to a godly likeness. Paul says: "('The Lord' means the Spirit, and wherever the spirit of the Lord is, there is open freedom.) But we all mirror the glory of the Lord with face unveiled, and so we are being transformed into the same likeness as himself, passing from one glory to another—for this comes of the Lord the Spirit."—2 Cor. 3: 5-18, *Moffatt; The Emphatic Diaglott.*

[36] From that standpoint we can appreciate the force of Paul's further statement: "But if ye be led of the spirit, ye are not under the law." (Gal. 5: 18) The Christians are the ones being led by the spirit or active force of God in harmony with his holy Word. This fact proves that they are not under the old law covenant with its Ten Commandments, but are under the new covenant. Under it they are being transformed by the spirit which God's grace imparts in connection with that new covenant. For more on this vital matter our readers are referred to the next succeeding article.

35 How does Paul then describe the Christian power for righteousness under the new covenant?

36. By what are the Christians led? and why are they therefore not under the law?

RIGHTEOUS WORLD WITHOUT THE TEN COMMANDMENTS

CAN you visualize a new world without the Ten Commandments? The very thought of such a thing would horrify many self-righteous religionists, as if it meant that all morality would be thrown to the winds. Still, you ask, how would it be a righteous world without the Ten Commandments to keep it straight? How could it be any better than "this present evil world"? Of course, this world does not observe the Ten Commandments; in fact, the world in general was never under the Ten Commandments. But the mere *absence* of the Decalogue, as those Commandments are called, is not responsible for the world's wickedness. The mere presence and popular knowledge of the Decalogue would not keep the world from being sinful. Just recall that the Ten Commandments were a part of the law code which God gave to the Jews by Moses. The mere declaration and publication of that law code to the Jews did not make them righteous or keep them from sin and wickedness against God. The hearing of God's commandments declared from Mount Sinai did not remove the Jews from the sinful level of the rest of the world and transform them into a righteous nation. "For not the hearers of the law are just before God, but the doers of the law shall be justified."—Rom. 2: 13.

[2] The Jews had been nine hundred years under that law code when Jehovah God said by his prophet Ezekiel: "I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them mine ordinances, which *if a man do* [and not merely hear], *he shall live in them.* Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them." (Ezek. 20: 10-12, *A.S.V.*) In place of carrying out God's righteous law code, including the Ten Commandments, the Jews rebelled against him and his law and imitated the Gentile world round about them. God forewarned the Jews that, for breaking his law covenant, he would deliver them over into the hands of their heathen enemies. But the Jews would not be warned. "Wherefore," says Jehovah God, "I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD [Jehovah]." (Ezek. 20: 25, 26) This does not mean that God gave them a ceremonial law that was not good. All of God's laws are good, and the ceremonial features of

1. How do we know that the mere presence and popular knowledge of the Ten Commandments would not make this world righteous?

2. According to Ezekiel (20: 25, 26) why did God give the Jews "statutes that were not good"? and why does this not refer to the ceremonial law?

his law are declared to be 'shadows of good things to come'.—Heb. 10:1.

3 But what God here meant was that, after the Jews' persistence in disobeying his law (not just the Ten Commandments), he let them go their own way. He gave them over to the statutes and judgments of the heathen that were not good and by keeping which they could not gain life. Psalm 81:11, 12 declares: "My people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." And the apostle Paul writes: "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, . . . God gave them up unto vile affections: . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." (Rom. 1:24-28) Thus the Ten Commandments did not transform the Jews into a righteous nation, nor convert the world. The Decalogue alone cannot produce a righteous world, despite the righteousness of the Decalogue.

4 That God's promised new world can be righteous without the reinstatement of the Ten Commandments is demonstrated by Christ's faithful footstep followers. "Reinstatement" of the Ten Commandments, we say, because the Bible makes it plain that the old law covenant with the Jews, including the Decalogue, was taken out of the way by virtue of Christ's death on the tree. (See Ephesians 2:11-18 and Colossians 2:13-17; and the preceding article, ¶¶ 4, 5.) Hence such followers of Christ are not under the law covenant and its Decalogue. Nevertheless, their righteousness with God is a fact. They are not trying to be righteous before God by doing the works of that old law covenant. They accept God's Word, namely: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." "But that no man is justified by the law in the sight of God, it is evident: for, *The just shall live by faith.* And the law is not of faith: but, *The man that doeth them shall live in 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. 2:16; 3:11-13) Yet, despite not being under the commandments, ordinances and statutes of the old law covenant, true Christians do not pursue a course of sin like the world and its nations.

5 To these Christians who are under God's new covenant by Christ Jesus Paul writes, saying: "For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. 6:14) All the world of mankind are "dead in trespasses and sins" and traveling now a swift pace toward destruction at the battle of Armageddon. And yet these Christians do not let sin have dominion over them, although they are not under the law but are under God's grace or favor through Christ. Many religionists insist that here the expression "not under the law" means not under the penalty of the law.

6 They argue that the *law* here means the Ten Commandments or the "moral law of God", as they call it. They say Christians are as fully subject to the Ten Commandments as were the Jews, but that Christians come under the law when they break it and they are not under the law as long as they keep it. But such an argument does not agree with the rest of the Scriptures. Galatians 4:4 says: "When the fulness of the time was come, God sent forth his Son, made of a woman, made UNDER THE LAW." According to the religionists' argument, this would mean that Jesus was a breaker of God's law and was under its penalties; whereas Jesus asserted that he came not to destroy the law but to fulfill it. It was nothing morally against Jesus to be *under* the law. He was subject to it because of being born by a Jewess. So he kept the law covenant, and he acted and he still acts in fulfillment of the good things which it foreshadows.

7 The Christians are under God's grace or undeserved kindness. It is expressed toward them by the imputing of righteousness to them, resulting in their justification through Christ. Such righteousness is not earned by them by the works of the old law covenant, but is God's gracious gift to them through faith in the sacrifice of His Son. Hence it is said that they are not under the law, but under grace: "that being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:7) The apostle Paul illustrates the freedom which the Christian heirs of God's kingdom enjoy from the old law covenant by an illustration of a Jewish man and his wife. At Romans 7:1-6 he writes:

8 "Know ye not, brethren, (for I speak to them that know the law,) how that 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

3. What, then, did God's words by Ezekiel mean? and why would not the Decalogue produce a righteous world?
4. How do Christians demonstrate that God's promised new world can be righteous without reinstating the Ten Commandments?
5. Although not under the law, why do Christians not let sin dominate them like the old world?
6. Why does the religionists' argument about being "not under the law" not agree with Galatians 4:4?
7. How is it demonstrated that Christians are under grace and not the law?
8. How does Paul's illustration of the Jewish man and his wife fit the Christians?

husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. WHEREFORE, my brethren, ye also are become dead to the law by the body of Christ [sacrificed on the tree]; that ye should be married to another, even to him who is raised from the dead [Christ Jesus], that we should bring forth fruit unto God. For when we were in the flesh, the motions [passions] of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that [law] being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter [of the old law covenant]."

9 That the "law" here meant is the law covenant, including the Ten Commandments, is proved by Paul's next words, namely: "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet [the Tenth Commandment]: but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead. And I was alive apart from the law once: but when the commandment came [by God's law covenant through Moses], sin revived, and I died; and the commandment, which was unto life, this I found to be unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy, and righteous, and good. Did then that which is good become death unto me? God forbid. But sin [became death unto me], that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." —Rom. 7: 7-14, *Am. Stan. Ver.*

10 Briefly, what the apostle is saying in the above-quoted words is this: According to God's law through Moses the death of a husband loosed his wife from her union to him, so that she could marry another man without becoming an adulteress and breaking the Seventh Commandment. Because of death the husband was no longer bound to the woman. God nailed the law covenant to the tree on which Christ Jesus his Son died. (Col. 2: 13, 14) That law covenant had condemned us and hence was against us by exposing us to be sinners. But those who acted on God's gracious provision through Christ for canceling sins died to such law covenant. Thus dying to it, such believers were justified from the things which the law covenant condemned and were free to be married or joined to Christ as members of his body or congregation; not to a dead Christ, of course (for he was raised from the dead to heavenly life); but to a living Christ. So they live by union with him and bring forth the fruits of righteousness. The law, by its negative commandments (or Thou shalt not's) against committing sin, had excited the body's passions for sin, which sin works death. But now that the law covenant was dead and abolished, which once held the Jews under it, all believers in Christ are delivered from it and serve God, not according to the letter of that old covenant, but according to a new spirit given to them by God.

11 Because the law covenant did not produce righteousness in the Jewish nation, that does not mean that the law was sin. Rather, that law made the Jews conscious of what sin is, and the law commandments are holy, just and good. Paul was a fleshly descendant of Abraham, to whom God said: "In thy seed shall all the nations of the earth be blessed." (Gen. 22: 18) Abraham was God's friend and was justified in God's sight because of his faith. While yet unborn in the loins of Abraham, Paul had a hope of life through faith. But 330 years after Abraham died, the law covenant was added to the divine promise made to Abraham. This law covenant made it plainly appear that Abraham's fleshly descendants, the twelve tribes of Israel, were sinners and transgressors. Paul was born under this law covenant. He being unable to justify himself to life by the works of the law covenant, his hope of life by it died.

12 The Jews, not seeing the temporary purpose of the law covenant, were deceived into thinking they could justify themselves by its works and thus earn the right to life from God. The law being holy, just and good, sin was clearly shown up in contrast with it. Hence the good law covenant was not the death of Paul and of the rest of the Jews; it was sin that they committed that brought the death penalty. The law, being given by the great Spirit Jehovah, was spiritual, being in harmony with that great Spirit Jehovah. But Paul was just a carnal or physical, fleshly human, sold or delivered over to sins at that. Hence how could he measure up to such good law? He could not; and so he turned to God's mercy through Christ.

NOT RELEASED TO WANTON WRONGDOING

13 Therefore, walking in union with the living Christ and following the active force or spirit of God, the Christians are not under the condemnation of the law covenant. They are not under the law covenant and its Ten Commandments. Many religionists,

9, 10 (a) In Paul's illustration, how do we know what is meant by his expression "the law"? (b) How have Christians been freed from that law, to "serve in newness of spirit"?

11. How had Paul once been alive, and then died?

12. What was it that wrought death in Paul? and why could he not measure up to the law?

13. Why are Christians not under the law's condemnation? and why do they not give themselves over to a loose abandon to sin?

frightened at this stark fact, ask, How can Jehovah's witnesses who believe this be held back from sinning without the restraining commands of the Decalogue? Are they not tempted to give themselves over to a loose abandon to sin and wickedness? The apostle Paul answers their questions and shows that true Christians dare not selfishly use their liberty unto sin. Paul admits that the law covenant made sin become more apparent and it disclosed the Jews under it to be sinners in a special manner. But God's grace was broad enough to take in even those covenant-breaking Jews under that special responsibility, provided they believed in Christ's sacrifice. Notice how Paul reasons it out to make it plain to us, that God's grace is no occasion for anyone to freely yield himself over to sin. Paul writes:

[14] "Moreover the law entered [by Moses], that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Let not sin therefore reign in your mortal body, that ye should obey it in the lusts [passions] thereof. For sin shall not have dominion over you: *for ye are not under the law, but under grace.* What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."—Rom. 5:20, 21; 6:1, 2, 12, 14-18.

[15] Being free from the yoke of the law covenant and being made free in Christ, his followers are acting under the "law of liberty" and are manifesting in a positive way their love of Jehovah with all their mind, heart, soul and strength. This they manifest by following the course of righteousness and rendering to him the service that he requires of them as His witnesses. That the "law of liberty" does not mean license for unrighteousness, Paul shows, saying:

[16] "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. . . . Walk in the spirit, and ye shall not fulfil the lust of the flesh. . . . if ye be led of the spirit, *ye are not under the law.* Now the works of the flesh [the law of Moses was against such works] are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, . . . envyings, murders, drunkenness, revellings, and such like: . . . they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5:4, 6, 13-23) There are no Ten Commandments against producing such fruitage of God's spirit. His spirit in his consecrated people is powerful enough to produce this legal fruitage of righteousness without the Ten Commandments.—Rom. 13:8-10.

[17] Faithful Christians still study the law covenant, because the features of the law "are a shadow of things to come" and these coming things pertain to Christ and his ministry and kingdom. They recognize the law as "having a shadow of good things to come" and see Christ Jesus as "being come an high priest of good things to come". (Col. 2:17; Heb. 10:1; 9:11) The types and shadows of the law are an important part of God's Word and must be studied by Christians as correctly outlining in advance the purposes of God respecting his Christ. The entire book of Hebrews is inspired proof of this fact. For this reason non-flag-saluters have properly quoted the Second Commandment as a supporting proof of their position.—Luke 24:27, 44-48.

[18] The faithful justified Christians will be united with Christ Jesus in the new heavens which will govern the coming new world of righteousness. They have been under no Ten Commandments, but under the new covenant and the power of Jehovah's spirit and grace. Likewise their earthly companions now, the people of good-will, are not under the Ten Commandments; and yet these are abandoning this world and are seeking God's righteousness and meekness, if it may be that they will be hid in the day of Jehovah's anger. (Zeph. 2:3) Hence we may be sure that what God has accomplished in the case of these justified Christians and his "other sheep" of good-will now as regards reclaiming them for righteousness, without the Ten Commandments, he will also without them accomplish for all obedient men in the new world, by His grace through Christ the "Wonderful Counselor".

14. (a) Why did God's grace abound? (b) Should Christians sin because they are not under the law but under grace? and why?
15. How are they acting under the "law of liberty"?
16. (a) What is the liberty to which Christians are called? and how must it be used? (b) What works bar one from the kingdom? and against which fruits is there no law?
17. Why will faithful Christians study the old law covenant and quote the Second Commandment?
18. What do God's accomplishments regarding the justified Christians and their good-will companions assure us regarding men in the new world?

EVENTS OF GLADNESS AT CLEVELAND AND PITTSBURGH

NO PEOPLE enjoy more the assembling of themselves together for mutual edification and united action to God's glory than do Jehovah's witnesses. The strenuousness of the times and the difficulties of getting together do not count with them. The strengthening and the joy derived from meeting together for the advancing of the interests of the kingdom of God count with them as worthy of any effort and expense. So with inexpressible gladness thousands availed themselves of the assembly at Cleveland, Ohio, on the closing days of September, 1945.

The annual business meeting of the Watch Tower Bible & Tract Society, a Pennsylvania corporation, at Pittsburgh, Pa., was due on Monday, October 1. This made it convenient for a preliminary local assembly to be held in a near-by city, to be served by the president of the Society, N. H. Knorr. Cleveland could offer the facilities for such an assembly, and was accordingly chosen. Meant for just a state convention, due to travel restrictions, the invitations to it by special letter were confined to the Ohio companies of Jehovah's witnesses. These were sent out ten days in advance, announcing a two-day assembly, September 29 and 30, and advising of the personal attendance of Brother Knorr and also the subject of his public address, "Be Glad, Ye Nations," at the great Cleveland Public Auditorium. Also special letters, giving like information, were delivered by direct visit by Cleveland company publishers upon all persons of good-will listed in their files.

Such news, however, was too good to be held within Ohio's boundaries, and effusive individuals spilled over the big news to their relatives and friends in other states and provinces. Not surprising, then, that when the Cleveland assembly took up, there were eager, excited, overjoyed brethren present from most or all the states of the Union, and also the provinces of Canada.

Ten units of Jehovah's witnesses operate directly in Cleveland and its adjacent suburbs, and, of course, they have their problems. The day prior to the Assembly, Friday, September 28, a special afternoon meeting was arranged particularly for the servants of these company units and the local pioneers. However, the pouring in of the brethren on Friday at the Assembly Committee quarters was such that the meeting was thrown open to all caring to attend. This was held at the Kingdom Hall of Unit No. 1, and many of the 428 present were obliged to stand. Beginning at 3 p.m., this was first addressed briefly by T. J. Sullivan, a director of the Society and from the Brooklyn headquarters service department. Then the president, Brother Knorr, conducted a question-and-answer meeting pertaining to the organization and methods for carrying on the publication of God's kingdom afield. This kept up till 4:50 p.m., and proved to be very profitable and enlightening to all.

The night session, also meant originally for only the Cleveland company units, was transferred to the Music Hall, in the same building of the Cleveland Public Auditorium, on Lakeside avenue and E. Sixth street. Here the attendance leaped to six times as high, namely, to 2,500. Brother Sullivan first delivered a half-hour speech on "Our Kingdom Service", after which Brother Knorr spoke on "Remembering the New World's Creator", dealing particularly with the texts Ecclesiastes 11:9, 10 and 12:1-14. All enjoyed it immensely, not only the many youthful persons present, but also the older folks, many of whom had grown old in Jehovah's service. As *The Watchtower* expects to publish this in its November 15 issue, we are glad to refer our readers thereto.

CLEVELAND ASSEMBLY

"It wouldn't be Cleveland if it didn't rain," someone on the streets was heard to say. But Saturday's rain did not dampen the ardor of Jehovah's assembled hosts for field service. September 29 the street magazine-work, the distribution of the public-meeting leaflets, the house-to-house witnessing and back-call activities moved ahead, because the limited time of the Assembly must be redeemed, rain or shine. In these Christian activities the members of the remnant of Christ's anointed body-members worked in unity, "shoulder to shoulder," with the many times more of the Lord's "other sheep", the modern-day Jonadabs.

For the meetings of the Assembly proper, according to printed program, the great gathering now moved into the vast Public Auditorium, which seats 10,500. The usual facilities of an assembly of Jehovah's witnesses were installed at the Auditorium, including a cafeteria in the basement. Here wholesome luncheons were served free to the conventioners. Voluntary contributions to the expense of the cafeteria were dropped in a number of receptacles therefor.

At 2:30 p.m. chairman N. Drysdale called for the song "Eternal God, Celestial King", and a well-trained orchestra (which grew to 36 instrumentalists) struck up the tune, and the formal Assembly was on! A prayer for divine blessing, and then a series of four related talks followed, all stressing the gladsome fact that Jehovah God reigns anew toward our earth since A.D. 1914. The titles and the speakers were, "The New Song," by Assembly servant C. Hessler; "The Singers," by Cleveland company servant E. Hooper; "Jehovah Hath Become King," by J. Pierce, a traveling servant to the brethren; and "The Visible Theocratic Organization", by Grant Suiter, one of the Society's directors. Attendance at these speeches was 5,880.

Building up on the foregoing afternoon speeches, the night's program mounted to an unforgetable event. After fifteen minutes of song and announcements, the speeches resumed at 7:30 p.m., "The Gift of His Son" being first presented, by Brother Sullivan. "His Unspeakable Gift" was next presented by another director of the Society, F. W. Franz, and dealt with the method and manner with which the early Christian church, through its governing body, handled contributions for the poor and needy Jewish Christians at Jerusalem about the year 55 (A.D.). The speech culminated with explaining what is Jehovah God's unspeakable gift mentioned at 2 Corinthians 9:15.

Climaxing the entire day came the final speech, "Jehovah's witnesses in the Crucible," by Brother Knorr. An audience of 6,789 felt their hearts burn within them as they listened to this speech giving undeniable historical proof from the records of particularly 1933-1945 as to who are in actuality "Jehovah's witnesses". It was past 10 p.m. when Brother Knorr completed this world survey of proof.

In nice sequence he then disclosed the Society's early publishing of a new 48-page booklet, *Organization Instructions for the Kingdom Publisher*, adaptable for world-wide use in postwar times. His announcement of plans for a much-needed visit to the British Isles and continental Europe during the last quarter of this year evoked another round of applause. And when he advised that the Society would try to get material aid to the needy brethren of central Europe and that, in due time, the Society would tell them how they could all contribute their share of help, the brotherly love in the hearts of the delighted thousands warmed them up to yet more vigorous handclapping. The entire assembly, by a *viva voce* vote of "Aye!" charged Brother Knorr with the pleasant burden of bearing their love to all the European brethren he meets abroad. Never were brethren more stirred, and they fervently joined their hearts with Brother Knorr in his closing prayer.

All through the night more brethren continued to arrive in Cleveland, even if to enjoy only the final day of the Assembly, Sunday, September 30; and their zeal to assemble themselves with those of like precious faith was well repaid. The first event of the day was the baptismal talk, at 8:30 a.m. The Kingdom Hall, on Lexington avenue, was jammed for this occasion. Preliminary to being immersed in the city's pool at St. Clair Recreation Center, 98 affirmatively answered the questions, 36 men and 62 women. For the day's field activities all the other brethren applied to the Kingdom Halls in the respective sections of the city where they resided and sallied forth from there to the work. Of the 769 pioneers at the Assembly, 252 were special publishers, and all these helped in producing the fine service result that was later reported to the Assembly covering the two days of united activity.

At 2:15 p.m. speeches at the Public Auditorium took up again. From the attendance it was evident that the Auditorium would be packed out for the public address at 4 p.m. The contingent of three of the Society's directors, Suiter, Sullivan and Franz, served up a wholesome series of talks on "Living Under Grace, and Not the Law", "Were Parts of the Law Perpetual?" and "Righteous World Without the Ten Commandments". Before this series was over the Auditorium was indeed packed out. In mighty tones the Assembly sang "Take Sides with Jehovah", and at 4 p.m. the chairman introduced the public speaker, Brother Knorr. The speech that followed, "Be Glad, Ye Nations," held that vast audience of 13,500, and their applauses emphasized that they were rejoicing either *as* or *with* Jehovah's people; they well understood the glorious reasons for being irrepressibly glad. A free gift of the booklet *"The Kingdom of God Is Nigh"* was offered at the close to the 4,000 or so strangers of good-will in attendance. This public address brought the Cleveland Assembly to its finis.

SOCIETY'S MEETING AT PITTSBURGH

From Cleveland to Pittsburgh, Pa., is just several hours by train or auto. There, next day, Monday, October 1, 186 gathered at the offices of the Watch Tower Society in the Wabash Building, at 10 a.m. This was in harmony with the revised charter of the Watch Tower Bible & Tract Society as amended in business meeting last year, on October 2, 1944. Notice thereof was sent by letter to the 438 members of the Society. Of this membership, 332 profess to be of Jehovah's anointed remnant of Christ's body-members, and 106 claim to be Jonadabs, or persons of good-will. There are 19 colored members. All together, 27 nations are represented besides the 48 states and District of Columbia of the United States of America. All members are active servants of God's kingdom, 83 being of the Society's institutions in America, and 142 being associated with American companies of Jehovah's witnesses, 102 being pioneers, 70 full-time company servants, 3 servants to the brethren, 3 book-depot servants, and 35 representing the foreign branches of the Society. Either by proxy or by personal presence, 427 members attended and voted.

After the acting secretary had distributed the voting blanks, Brother Knorr presided over the meeting. The main order of business was the electing of the seven members of the Society's board of directors. Before proceeding to this, Brother Knorr read a letter to the gathering. Because of its importance, at this transition time when the members of God's anointed remnant of heavenly Kingdom heirs are gradually passing off the earthly stage and the multitude of His "other sheep" is increasing in numbers with hopes of eternal life on earth, we publish this letter. It is self-explanatory.

LETTER OF GENERAL INTEREST

Brooklyn, New York,
September 24, 1945.

To the Membership of the
Watch Tower Bible and Tract Society,
Pittsburgh, Pennsylvania.

Dear fellow Servants:

On January 13, 1942, being a member of the board of directors of the Watch Tower Bible & Tract Society, I was elected vice-president of that Society to fill the office made vacant by the election of Brother Knorr as president. Ever since that date I have, with diligence and the Lord's help, striven to perform the duties of that office, as well as discharge other privileges and responsibilities of service bestowed upon me by the Lord.

At the time the board of directors selected me as vice-president they knew that I did not consider myself to be one of the remnant of the body of Christ, but that I hoped to be of the "great multitude" class, expecting to get life on earth instead of heavenly glory. At that time the members of the board did not consider one not of the "remnant" to be disqualified to hold a position as an officer of the Society. However, since that time, we have been greatly enlightened on the status of the Jonadab class in the organization by revelations of the Lord's Word in *The Watchtower* articles about the "stranger's right". Also in that journal we have learned more about the spiritual "governing body" and the proper position of the Watch Tower Bible & Tract Society in relation to such "governing body". These vital matters have become plainer to all of Jehovah's witnesses in recent years.

It is clearly to be seen, as a result of this plainer understanding, that each member of the board of directors of the Society, which the Lord is using to direct His work in the earth, should be an integral part of the spiritual governing body of Christ, as long as there are those of the "remnant" legally admissible to the directorate who possess the necessary qualifications to manage the affairs of the Society. Accordingly, since there has been a clearer appreciation of the proper qualifications of officers and directors of the Society, my being not of the *remnant* class and at the same time being a member of the board, as well as an officer of the Society, has presented and now presents an occasion for deliberation and action in harmony with the Lord's will.

More than a year ago when Brother Knorr and I were working together on the proposed amendments to the charter this matter was discussed by us. We considered then whether the qualifica-

tions of directors and officers should be presented to the shareholder voters in the form of a resolution to amend the charter fixing the qualification of directors and officers. At that time we did not deem it to be a matter that should be handled through amendment of the charter, because of reasons too numerous that time would fail me here to discuss them. At that time it was considered advisable by us to refer the matter to the board of directors at a suitable time so that the board could fix the qualification of directors and officers, limiting them to those of the "remnant" class, in harmony with the Lord's will.

Considering that the matter should be clarified and settled by the board of directors before the first annual meeting under the new amendments to the charter this matter was submitted to the members of the board of directors recently. After prayerful consideration and due deliberation the members of the board, including me, decided that it was the Lord's will that all officers, as well as directors, of the Society should be of the "remnant" class as long as there are such available and qualified. The determination was unanimous.

Inasmuch as there are members of the board of directors who are qualified to be vice-president, and since there are members of the Society each of whom is competent to become a member of the board of directors according to the Lord's will, I do not believe that it would be in harmony with the judgment of the Lord that I should continue to act as vice-president of the Society and as a member of the board of directors. Although my name as a candidate for re-election as a director has been printed on the ballots mailed to the members of the Society I do not choose to be nominated for re-election at the annual meeting of the members I am hereby withdrawing my name as a candidate for election as a director It is suggested that some competent person of the "remnant" class be nominated and elected to fill my place on the board of directors. Since my term of office as vice-president expires with my retirement as a member of the board by election of another person, it is not necessary for me to resign as vice-president in order for that office to be filled by some competent person from among the members of the board. A new vice-president will have to be elected by the directors after the annual meeting of the members. My membership in the Society with you shall continue unaffected.

My action in declining to serve further as a member of the board of directors and as vice-president of the Watch Tower Bible and Tract Society, a Pennsylvania corporation, is not an evasion of responsibilities. Rather it is an effort to comply with what appears to be the Lord's will, acceptable to me, and to which I delight to conform.—Rom. 12:2; Ps. 40:8.

The brethren everywhere, including all members of the Society voting at the election, will no doubt be pleased to join with me and the other members of the board of directors on this issue. In doing so we shall comply with the counsel of the apostle Paul, to wit, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1:10.

There is no question that in the days of the nation of Israel Jehovah did not permit those of the "stranger" class to do the work that belonged exclusively to the Levites. There is no reason why it should be different in this day of Jehovah.

Moreover, the action taken should not be considered as any indication of disunity. There is no disunity between those of the "anointed" class and those of the "stranger" class at the headquarters of the Lord's organization on earth. Indeed we rejoice that our hands are joined together in the service of Jehovah and that our hearts and minds are knitted together as one, even as were those of Jehu and Jonadab as they rode together in the chariot to battle.—2 Ki. 10:15, 16.

I rejoice to stand with you as a fellow warrior for Jehovah, marching under the undefeated Commander to the people, determined that, by the spirit of Jehovah, we shall never break our serried ranks. In doing this we shall have a small part in the vindication of Jehovah's name, and see the enemy go down in the dust of defeat.

Your brother,
[Signed] HAYDEN C. COVINGTON.

ELECTION OF DIRECTORS AND OFFICERS

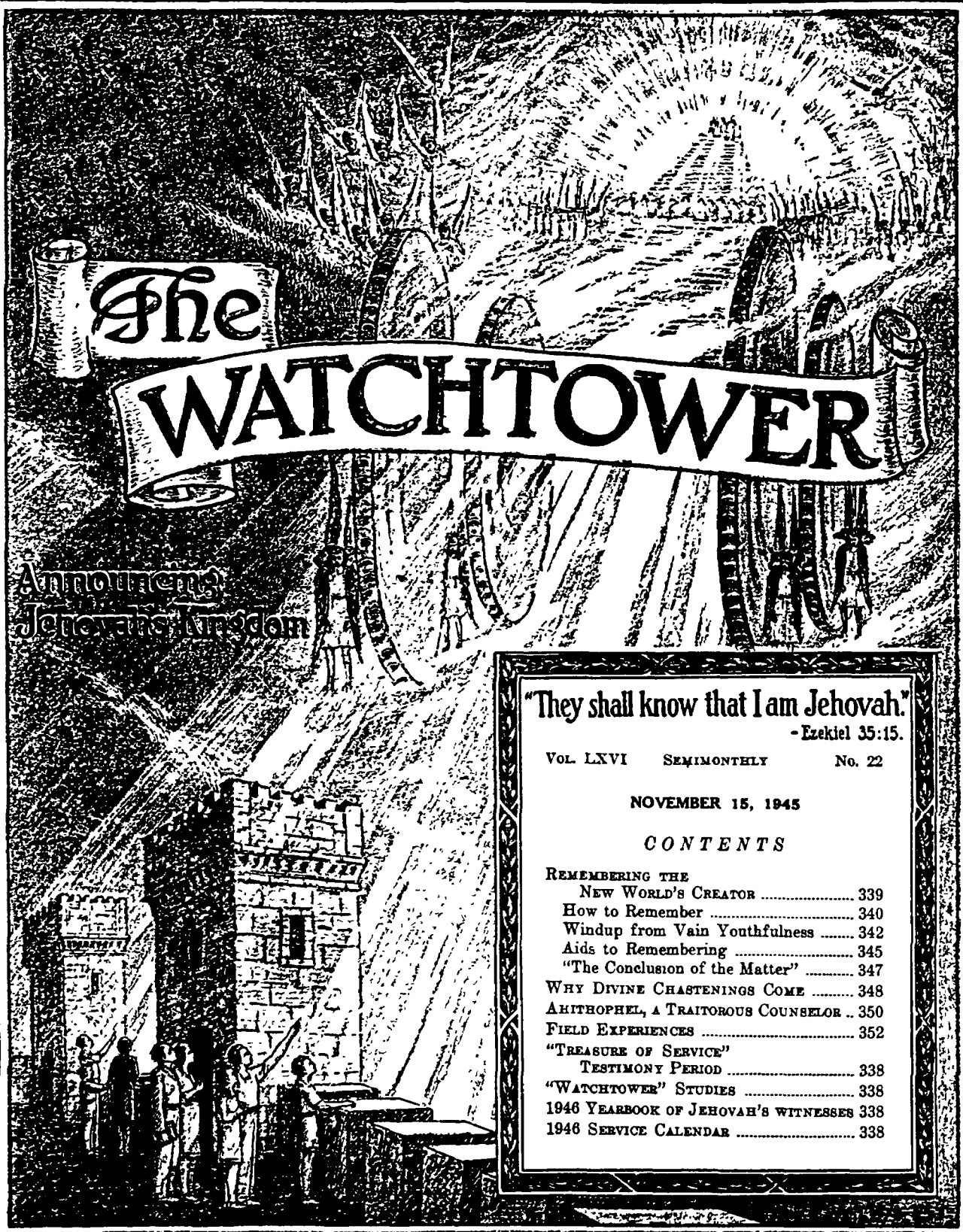
Accordingly Brother Covington's name was withdrawn from the nominations, although he still continues as one of the 438 members of the Society and also as the Society's legal attorney. Brother Knorr then read the Resolution referred to in Brother Covington's letter and which sets out the findings of the erstwhile board of directors. Thereafter nominations for directors proceeded, and Lyman A. Swingle, of the Society's headquarters in Brooklyn, N.Y., was nominated as instead of Brother Covington. A unanimous vote was cast for all seven nominees, namely, N. H. Knorr, W. E. Van Amburgh and L. A. Swingle to serve as directors for a term of three years; H. H. Riemer and F. W. Franz, for two years; and T. J. Sullivan and Grant Suiter, for one year.

For the next forty-five minutes Brother Knorr then delivered a service speech, the material of which will be incorporated in the 1946 *Yearbook* as the introduction of the Society's annual service report. Brother C. E. Stewart, Sr., of Pittsburgh, then moved that all those present at this annual business meeting send their love and greetings to their brethren in Europe by Brother Knorr; which motion was readily seconded and unanimously voted. Brother Knorr closed the meeting with prayer. It was a glad occasion, and numerous were the comments on how smoothly and expeditiously the proceedings had moved under the Theocratically revised regulations of the Society's charter.

Only four of the seven directors of the Society were in attendance at the Pittsburgh annual meeting. Hence the election of the Society's officers by the board of directors, as required by the amended charter, was deferred till all could be notified and assembled together in regular meeting. This was done on Friday, October 5, 1945, the board meeting being called by Brother Knorr at the Brooklyn headquarters for 8 a.m. All seven met together in the president's private office. After prayer for Jehovah's guidance and blessing, the following were nominated and then elected by unanimous vote: N. H. Knorr, as president; F. W. Franz, as vice-president; W. E. Van Amburgh, as secretary-treasurer, he having continued in unbroken succession in this office of the Society since March 24, 1903; and Grant Suiter and H. H. Riemer, as assistants secretary-treasurer. There being no further business, the results of the meeting were commended to the Lord with prayer.

(Continued from page 322)

upon in the December 15, 1945, issue of *The Watchtower*, but the 1946 Calendar of the Society will feature it before your eyes all the new year round. The picture in color accompanying the text helps you to visualize just how this year's text is being applied and realized throughout all the nations now. The Calendar pad also reminds you of each of the six special Testimony Periods of 1946, besides the special service themes for all the intervening months. A single copy is 25c; but five copies, when mailed to one address, are $1. Companies and groups should take advantage of this and combine individual orders for one common shipment.



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

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.
OFFICERS
N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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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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"TREASURE OF SERVICE" TESTIMONY PERIOD

Each *Watchtower* reader can make December a month of enjoying a glorious "treasure of service" for himself. All it needs is to take part with Jehovah's witnesses in the "Treasure of Service" Testimony Period, which has been assigned to cover the entire last month of this calendar year. Not every human is privileged by the Lord God to participate in this service of bearing testimony to his Kingdom, and that is why you can appreciate it to be such a treasure to serve now as an announcer of that righteous Government. Such service will be rendered during December by using the 25c combination of *"The Kingdom Is at Hand"* and the latest booklet, *The "Commander to the Peoples"*, in door-to-door witnessing. This direct work will, of course, be supplemented by the treasuresome follow-up service, that of back-calls and opening up book studies. Who will avail himself of this blessed service treasure? We trust that your report of work at the month's close will register an "I" for you.

"WATCHTOWER" STUDIES

Week of December 23: "Remembering the New World's Creator," ¶ 1-24 inclusive, *The Watchtower* November 15, 1945.

Week of December 30: "Remembering the New World's Creator," ¶ 25-47 inclusive, *The Watchtower* November 15, 1945.

1946 YEARBOOK OF JEHOVAH'S WITNESSES

The 1946 *Yearbook* really records an epoch, namely, the work of the Lord's witnesses world-wide during the year that marked the end of the most ferocious of global wars, with all the release of news that this afforded, and the resumption of activities in the many war-ravaged lands by God's consecrated people now released from the oppressions and restraints of totalitarian rule and all-embracing war-regimentation. The report of the work for the 1945 service year on continental Europe, in the Orient, in fact, for the eastern and western hemispheres as a whole, is by the Watch Tower Society president, and his introduction to the report will thrill you and get you in the mood for the reports to follow from all lands from which information has come through. The *Yearbook* also offers the president's comment on the 1946 yeartext, accompanied by a daily text and comment from published *Watchtower* sources for each day of the year. The posting of 50c a copy, mailed postpaid, for the 1946 *Yearbook of Jehovah's witnesses* is made necessary by the limited distribution and printing. All groups should pool their individual orders and send in the same as a unit, to economize time and expense in shipment.

1946 SERVICE CALENDAR

What a theme the Lord has provided through his organization for the calendar year of 1946! It is, "Be glad, ye nations, with his people."—Romans 15:10, *Rotherham.* This text is commented

(*Continued on page 352*)

The WATCHTOWER
ANNOUNCING JEHOVAH'S KINGDOM
VOL. LXVI NOVEMBER 15, 1945 No. 22

REMEMBERING THE NEW WORLD'S CREATOR

"Remember your Creator in the days of your vigor, before the evil days come, and the years approach of which you will say, 'I have no pleasure in them.'"—Eccl. 12:1, Amer. Trans.; Rotherham.

JEHOVAH has vigor and strength which never tire or wear out. On earth "the glory of young men is their strength", but the vigor of youth is nothing in comparison with that of the great Creator, Jehovah God. (Prov. 20:29) Those who depend upon the Creator receive strength and power of endurance such as the natural strength of youth cannot match. To those who are doubtful about this fact the question is put: "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. 40:28-31, *Am. Stan. Ver.*) It is therefore not the wisest thing for the young to depend upon their physical youth as something to be always counted upon, neither to think that strength to endure is based upon mere bodily freshness and vigor.

[2] The young today are heavily besieged from all sides for their support and contribution of service and strength. Youth now is facing the most serious problem in all human history. This is so, not simply because the tangles, the snarls, and the dangerous, touchy problems and unpredictable difficulties of the postwar period of internationalism are ahead. It is so because the nations are bent on continuing their march through the postwar period to the battlefield of Armageddon, which name *Armageddon* refers to the "war of the great day of God, the Almighty". (Rev. 16:14, *Am. Stan. Ver.*) In that universal war of Armageddon a person's having youth will be no advantage to him nor a guarantee of surviving alive into the new world. Youthfulness will be no grounds for receiving mercy or exemption, but what will be such we shall see in this article.—Ezek. 9:5, 6.

[3] Youth, of course, with its vigor and liveliness and its curiosity about this realm of mankind, is eager to be active and express itself and to get somewhere. Youth feels its strength and wants to apply it, for the pleasure of it. The youthful mind is inquiring and is wanting to pick up information. Being so recent an arrival on earth, youth wants to get a full taste of life and deepen its experience. With so many means of travel at hand, it wants to see the sights of the world. No; the natural bent of youth, under present world pressure, is not to get a fuller knowledge of the great Giver of life and to deepen its insight into his purpose in creating man, nor to broaden its experience in relation with the Creator. Even with what religious instruction it gets today, the tendency of youth in general is to overlook the Creator and to crowd him out of life and mind and eye. The widespread increasing juvenile delinquency is a telltale proof of this, and is properly causing much worry.

[4] The word of warning at Ecclesiastes 11:9, 10 may be centuries old, but it was never of more timely importance than today, namely: "Rejoice, O young man, in your youth, and let your mind be glad in the days of your vigor, and walk in the ways of your mind and in the sight of your eyes; but know that for all these things God will bring you into judgment. And put away worry [or cause for future worry and vexation] from your mind, and remove evil from your flesh; for youth and the prime of life [or, the dawn of life] are vanity." (*Amer. Trans.*) The foregoing words are not said in a sarcastic way, as if to say, Go ahead, young man, and get your fling at life, but remember there'll be a judgment day! What the words do mean is that, whatever the course the young man takes from his youth onward to satisfy his mind and heart and eyes, it will affect the outcome of his

1. In the face of the Creator, why is it not wise for the young to depend upon youth and strength of their own?
2. Why is youth now facing the most serious problem in all human history, and without any advantage to youth?
3. What today is the tendency of youth, even with religious instruction, and why?
4. What do the words of Ecclesiastes 11:9, 10 mean that makes them of such timely importance today?

judgment before the Most High God, the Supreme Judge.

5 Youth generally does not like to feel the weight of responsibility. It does not like to sober itself up beforehand with a study and examination of what will be the consequences of going a certain way. All the same, youth becomes, with rare exceptions, responsible for what the man turns out to be. That is to say, the course that a boy and girl take in youth affects their future as a man and woman. Youth cannot escape its responsibility, for it is based upon the laws which are ingrained in the human mind and body. Hence, if the vigorous young man, glad to be alive, walks on in the way of a selfish heart and with his eyesight fixed on worldly goals, it is bound to bring a certain judgment upon him from God, an unfavorable judgment. On the other hand, if the young man or woman, in gratitude for life, walks in ways of an unselfish heart and fixes the eyes of faith upon the righteousness of the New World, it will bring a favorable judgment that will mean life without end in the righteous New World. Such a young person will avoid living youth and the dawn of life in vain by a misguided course that leads to disappointment. Such a person will not worry or vex himself with the selfish things of this life nor map out for himself a way that is sure to bring vexation, worry and disillusionment and hopelessness in the future. He will put away or remove evil from the flesh while he is young and will pursue the way that is in harmony with the righteousness of the New World. When the judgment which this brings to him from God is rendered, then he will not regret how he spent his youth and dawn of life. It was for him no vanity!

HOW TO REMEMBER

6 The time of life must be redeemed. We cannot afford to waste any part of our life, using it vainly and to no good result. The time of youth is a time of opportunity. The crop we reap in later life is largely determined by what we sow in youth. God's law applies in this matter and cannot be mocked, no matter how scientifically: "For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." (Gal. 6:7, 8) All human flesh, even in the time of youth, is dying in corruption. So, if a man sows according to his animal passions and fleshly desires, he will reap no more than death in corruption at the time of dissolution of the fleshly body. But if the man cultivates his life and implants in it what is in favor of his spiritual growth and well-being, he is sure to reap spiritual benefits unto life everlasting. Jehovah God is the great Spirit; and if we sow to him and to his pleasing, then we are certain to receive from the great Spirit Being the reward of eternal life by Christ Jesus.

7 In order not to misspend either youth or what vigor we have, only to come to a realization in afteryears that it was a course of vanity and uselessness, the inspired Scriptures give us this sound advice: "Yet remember thy Creator, in the days of thy vigour, or ever come in the days of discomfort, and the years arrive in which thou shalt say, I have in them no pleasure." (Eccl. 12:1, *Roth.*) Or, as commonly quoted: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—*Auth. Ver.*

8 This is good instruction for the young folks, of course, but also for the older folks. For surely that which is so vital and important to remember in the golden time of youth is vital and important to remember at all times. With the passing of our youth we dare not stop remembering; but remembering in youth should put us in the habit of remembrance in all later life. Not only in the time of youth, but at any time that we are feeling the vigor of physical well-being, we may be thrown off balance and be inclined to forget. Bodily vigor may set us to depending upon physical strength and then boasting in it. Because the real source of strength and might, God, is unseen, it is no reason to overlook him and trust in the human strength of which we feel so conscious. "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.*

9 Christ Jesus also gave the right viewpoint regarding strength to the apostle Paul under physical affliction; and Paul therefore wrote: "Three times I have prayed to the Lord about this, begging that it might leave me, and he said to me, 'My favor is enough for you, for only where there is weakness is perfect strength developed.' So I am perfectly willing to boast of all my weakness, so that the strength of Christ may shelter me. That is why I am pleased with weaknesses, insults, hardships, persecutions, and difficulties, when they are endured for Christ's sake, for it is when I am weak that I am strong." —2 Cor. 12:8-10, *Goodspeed.*

5. (a) What is it that youth tries to escape, but vainly so? (b) How, therefore, will the youth conduct himself who seeks a satisfactory final judgment?
6. Why must the time of life be redeemed, especially in youth?
7. As against misspending youth and vigor, what does Ecclesiastes 12:1 advise?
8. Why is this good instruction for the older folks as well as the young?
9. How did Christ Jesus give Paul the proper viewpoint regarding strength? and what did Paul write therefore?

[10] The admonition about remembering our Maker during the vigor of our youth was addressed first of all to young men and women of the Jewish nation. This nation being dedicated to God and under covenant relationship with Him, these young men and women were born into a special relationship with Him and were consecrated to Him. This makes it very clear that even the children of persons who are consecrated Christians must bear the Creator in remembrance. If they do exercise themselves to keep him in remembrance, they both honor him and do themselves a benefit.

[11] Unquestionably the boy Jesus had repeated to him by his parents the admonition to remember his Creator in youth. At any rate, the boy Jesus was a faithful example of remembering Jehovah God while yet of tender age. When he was twelve years old his parents took him up to Jerusalem to the celebration of the passover festival. On their return journey they missed him and turned back to search for him in Jerusalem. On the third day of hunting they found him in the temple, taking part in discussing questions with the teachers there. In answer to his mother's anxious inquiry, "he said to them, 'Why did you seek me? Did you not know that I must be in the courts of my Father?'" (Luke 2:49, *Emphatic Diaglott; Rotherham*) His gaining information there in the temple courts of his Creator was a very profitable way of remembering and learning something to remember about his Father. Hence his fitting question: "How did you come to look for me? Did you not know that I must be at my Father's house?" (*Goodspeed; Am. Stan. Ver.; Moffatt; Fenton; Lamsa*) From Jesus' time onward the temple or *house* of his Father is the Christian congregation, of which Christ Jesus is the Head. And there, where members of this congregation meet, is a good place for the youth to be and to call to mind their Creator.

[12] Samuel, son of Hannah, was another who was mindful of his Maker in his young days; and he did not object to being made a servant at God's temple from a tender age upward. Of course, as he served at the Lord's house, opening the doors there, etc., he received mental instruction as a Levite. (1 Sam. 1:22-28; 2:18; 3:1, 15) He filled his mind with things to remember, and also observed the memorable works of Jehovah God.

[13] Joseph was still another who remembered what was most important as a young man; and he was well a type of Christ Jesus. His remembrance of his Creator was doubtless one of the worthy reasons why his father Jacob especially loved him above all his other boys. At seventeen years of age Joseph's mindfulness of Jehovah God was rewarded by the sending of prophetic dreams to him, indicating God's outstanding favor to him. When he was sold as a young man down into Egypt, this isolated him as the sole worshiper of Jehovah God down there. Yet, this attractive young man did not forget his Creator. His remembrance of Jehovah was his strength to resist the invitations to yield to passion and to reply firmly to the temptress: "How then can I do this great wickedness, and sin against God?"

[14] Although wrongfully thrown into prison for his integrity, young Joseph did not fail to remember his Creator. Spending some years of his twenties in the State's prison did not make him feel forsaken of Jehovah God and drive him to forsake God; but at twenty-eight, two years before his release from prison, he could interpret significant dreams in the name of the Lord and say: "Do not interpretations belong to God? tell me them, I pray you." Testimony to his faithful remembrance of his Creator during all his prison hardships is found in his sincere, innocent expression after his release from prison at thirty years of age, to stand before the mighty Pharaoh of Egypt: "It is not in me: God shall give Pharaoh an answer of peace. . . . The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. . . . it is because the thing is established by God, and God will shortly bring it to pass."—Genesis, chapters 37, 39, 40, 41.

[15] David, the shepherd of Bethlehem, was another who, in his youth, was careful not to put God out of his thoughts and to boast of his own physical strength. While yet in his teens he killed single-handed a bear and a lion that attacked his father's sheep; and when preparing to go out on the battlefield to fight the terrifying Philistine giant Goliath, David confessed his Creator before King Saul, saying: "Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." Just so; shortly thereafter the physical giant, a "man of war from his youth", fell slain before the youth whom he despised and cursed. (1 Sam. 17:32-51, *Am. Stan. Ver.*) As a youth David showed the qualities of a man after God's own heart. Hence God had him anointed to be Israel's future king and then put his spirit upon him. Although the Devil afterward used King Saul to persecute David to make him forget his Creator and turn to false gods, David remembered God more earnestly than ever and kept to the right course. For this he was made king instead of unfaithful King Saul, at thirty years of age.

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10 To whom was the admonition of Ecclesiastes 12:1 first addressed? and what does this fact make very clear?
11 What was the occasion where Jesus was a faithful example of remembering the Creator while yet of tender age? and what do his words show regarding God's house?
12 How was Samuel another youthful example?
13 How was Joseph another youthful example?
14 What facts later testify to show Joseph had faithfully remembered in youth?
15 How was David another faithful example, and with what reward?

[16] Hezekiah, prince of Judah, was another who bethought himself of the Creator in his youthful days. Therefore his reign, which began when he was but twenty-five years of age, was a faithful and godly reign that foreshadowed the time of Christ's reigning with his Father from A.D. 1914 down to the battle of Armageddon.—2 Kings, chapters 18, 19; 2 Chronicles, chapters 29-32.

[17] Josiah, a royal descendant of King Solomon, was another who conformed himself to Solomon's words at Ecclesiastes 12:1. Josiah began reigning as king over Judah at eight years of age. Disclosing where his thoughts had been centered during the first ten years of his reign, Josiah in remembrance of his Creator distinguished his eighteenth year of life by repairing Jehovah's temple and holding the greatest passover celebration there ever in the history of the temple. Thereafter the youthful king cleared out religion from the land of Judah as far as possible, that Jehovah God might be chiefly held in remembrance. —2 Chronicles, chapters 34, 35; 2 Kings 22, 23.

[18] Jeremiah, who began prophesying in the thirteenth year of King Josiah's reign, was another youngling who turned his mind to the Maker of heaven and earth. When Jehovah sent his word to Jeremiah, probably about thirteen years old, God said: "I ordained thee a prophet unto the nations." Jeremiah said: "Ah, Lord Jehovah! behold, I know not how to speak; for I am a child." "But Jehovah said unto [him], Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah." (Jer. 1:4-8; *Am. Stan. Ver.*) As long as the lad Jeremiah remembered Jehovah, he did not fear the imposing-looking religious opposers. Regardless of years of religious opposition he could not cease remembering Jehovah: "And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain."—Jer. 20:9, *Am. Stan. Ver.*

[19] Daniel and his three Hebrew companions were outstanding lads who retained God in their knowledge as an influence for clean, Theocratic conduct in a demon-controlled land of exile. Being princely "youths who had no defect in them, but were handsome in appearance", they surprised their heathen caretaker by steadfastly refusing to eat royal food offered to demon idols. They were abundantly blessed of the Lord God for their conscientiousness. Their faithful course in youth provided a strong foundation upon which to stand up and defy emperors and to be cast into the fiery furnace and the lions' den rather than to forget God and worship creature gods. —Daniel, chapters 1, 3, 6, *Amer. Trans.*

[20] John, son of priest Zacharias and Elizabeth, was a further one whose youth was filled with remembrances of the Creator. Notwithstanding being forced to live in wilderness haunts because of religious enemies, "the child grew up and became strong in the spirit, and he lived in the desert until the day when he proclaimed himself to Israel." At the age of thirty he began baptizing and announced himself to Israel as the forerunner of the Messiah. In his thirty-second year he suffered martyrdom.—Luke 1:80, *Amer. Trans.*; 9: 7-9.

[21] Last of all, let us mention Timothy, son of Eunice, to whom two letters preserved in the Bible were written by the apostle Paul. Because Timothy was made a special overseer of a congregation of Christians and acted as a special representative of the governing body of the apostles, Paul wrote to Timothy: "These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4:11, 12, *Am. Stan. Ver.*) The basis for this early advancement in privileges of service in the apostolic church was Timothy's remembrance of his Maker during the freshness of his youth. Hence Paul could write to Timothy: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3:14, 15.

WINDUP FROM VAIN YOUTHFULNESS

[22] The foregoing historic examples illustrate what it means to remember the Creator in the day of man's youth, and the profitableness of it as it appears in the later years of life. The years of youth are the formative years, when the man that is to be is being formed in a mental and spiritual way; if not also in a physical way. They are the most impressionable years of life, when the memory is most retentive and when what is tucked away in the recesses of the mind is not quickly forgotten. Moreover, youth wants to live, in happiness. Why, then, should not the creature remember its Creator and Life-giver when it is young? Then life is ahead of it, not just the brief life during this present evil world, but, possibly, the everlasting life in the New World of righteousness,

16 What kind of reign was King Hezekiah's, and due to what earlier course?
17 How did King Josiah conform to Ecclesiastes 12:1?
18. What was Jeremiah's experience in youth? and with what result after years of religious persecution?
19 How were Daniel and his three Hebrew companions exemplary in youth? and as a foundation for what later conduct?
20. How was John the Baptist a further youthful example? and with what outcome?
21. What was the basis for Timothy's early advancement in service privileges in the church, as testified to by Paul?
22. Why should it be particularly in youth that the creature remember the Creator?

provided the creature makes the right preparation. The Devil and his invisible and visible organization are not interested in man's living, even if the Devil did say to Eve in Eden, "Ye shall not surely die," if you forget your Creator. But the Creator of mankind is interested in the living of obedient, righteous creatures. And since the Devil has caused the entry of sin and death among men, the Creator has made merciful provision for the removal of death, broken-down old age, and wickedness from the earth, and, more wonderful still, for the re-creation of the dead in the graves. Why, then, should not buoyant youth remember the Creator?

[23] It would be selfish to think of beginning to take time to remember the Creator first when one is past his youth and, by a merciful providence, is entering into one's old age. Jehovah being our Creator, everything that we are we owe to him. Everything we enjoy we owe to him, for he is the Builder of heaven and earth. Jehovah is God, the Creator, and we are man, the creature. The wonderful New World of righteousness which the Bible describes as a "world without end", whose new heavens and new earth will remain for ever, behold, He is the Creator thereof. (Isa. 65:17, 18; 66:22) The appreciative man should desire, therefore, to remember the Creator of all things from the days of his youth and vigor, because the Creator is deserving of the service of all our lifetime *now,* from the time that we have intelligence to render some service to his cause and praise. He is worthy of our present service, when we can serve him with vigor, instead of holding back until our human body is exhausted of strength, and its elasticity of movement is dried up, and the remaining years of existence in an evil world are few.

[24] The right-minded worshiper of the adorable Creator fears to let him out of mind. He desires to get into the service of his great Creditor just as soon as he can and with all the vigor, intelligence and means that he has, and to serve him the rest of his days. It matters not how few years or many years the battle of Armageddon may be off, now is the time to remember and serve the great Creator of the New World. If we now serve him, during this world when mankind in general do not choose to give thought to Jehovah God but do instead reproach His name, we have the privilege of sharing under Christ Jesus in the vindication of the Creator's glorious name!

[25] What at most are the earthly prospects of a life whose youth is spent in vanity, because not spent in remembrance of Jehovah God? The wise man, under inspired guidance by the Creator, answers: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain." (Eccl. 12:1, 2) Such lack of pleasure in any longer living was not the feeling of the old man Simeon, who had grown old in uprightness toward the Lord God. When he took up the infant Jesus in his arms at the temple in Jerusalem and realized that this was the one by whom Jehovah God was to bring salvation and freedom to humankind, Simeon thought life worth living. He joyfully blessed God and said: "Now, Master, you will let your slave go free in peace [by Christ the Savior], 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!"—Luke 2:25-32, *Goodspeed.*

[26] Neither were old-age regrets the experience of the eighty-four-year-old widow Anna (or Hannah), a woman whose remembrance of God from her youth up had led forward to the climactic experience of her long life. "She was very old, for after her girlhood she had been married for seven years, and she had been a widow until she was now eighty-four. She never left the Temple, but worshipped night and day with fasting and prayer. She came up just at that time and gave thanks to God and spoke about the child to all who were living in expectation of the liberation of Jerusalem."—Luke 2:36-38, *Goodspeed.*

[27] Neither is a feeling of the vanity of life the portion today of those witnesses of Jehovah who have gotten old in Jehovah's service from their youth or from their more vigorous years of life onward. Today, although their bodies may be broken down by reason of inheritance from Adam, they do not feel life has been vain and that there is no pleasure in living, but they are rejoicing, finding these the most glorious days in which they have ever lived. Why? Because they see from the Word of God and its prophecies which they studied in youth that this is the promised "day of Jehovah". It is the time of the "joy of Jehovah", because he has assumed his invincible power toward this earth and has set up his Theocratic Government by installing his Anointed King, Christ Jesus, in power, to put an end to all his enemies and to vindicate his Father's name. The sharing in this "joy of Jehovah" is the strength of his people, whether they be physically young or old. As it is exhorted in Psalm 148:12, 13: "Both young men and virgins; old men and children: let them praise the name of Jehovah; for his name alone is exalted." (*Am. Stan. Ver.*) All are bidden to remem-

23. Why would it be selfish to think of beginning to remember the Creator first when getting advanced in age?
24. What is the attitude of the right-minded worshiper toward the Creator? and why is now the special time to serve him?
25 What was Simeon's experience in old age, as in contrast with Ecclesiastes 12:1, 2?
26. Why were not old-age regrets the experience of the aged widow Anna (or Hannah) at the temple?
27. Why is not a feeling of the vanity of life the portion of those now grown old in God's service?

ber their Creator, who is also the Creator of the Kingdom and of the New World, and to praise his name by having a part in vindicating it. By being vindicated against all who have reproached it, his name will alone remain exalted.

[28] "Evil," therefore, are the days which come to those who have misspent their youth and vigor and who now have no memory of their Creator and no understanding of his doings so glorious at present. Hence they have no pleasure in these marvelous years since 1914, for they have no knowledge or appreciation to counterbalance the woes that the Devil is now bringing upon the earth and sea because of his wrath at being cast out of heaven. The summertime of their life, when things looked bright, when, as it were, the sun, moon and stars all shed their light from cloudless skies, was not used to serve God and store up knowledge of the Creator. In Palestine, during its summer, there are no clouds and rain from May's beginning to September's end. The rest of the year is the winter, and is the season of clouds and rain, the early and the latter rain. So, in life's winter of old age, things darken for those who have passed their youth in worldly vanity. Then, after the cold, dampening rain of one trouble has fallen and passed, the clouds of more afflictions and infirmities return to increase one's difficulties.

[29] "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened." (Eccl. 12:3) The "house" pictures the human body, as in Jesus' parable at Matthew 12:43-45 and Paul's description at 2 Corinthians 5:1-8. (Isa. 38:12; Job 4:19; 2 Pet. 1:13) The keepers or guardians are the arms and hands, which tend the body and protect it and supply its wants. Old age causes these guardians to tremble with palsy and weakness and nervousness. The body's "strong men", the legs, are no longer like sturdy pillars, or swift like the hinds, but weaken and bend and can make the feet only shuffle and drag along.

[30] And in the mouth, not cared for by modern dentistry, the teeth have decayed, softened and been lost, and few or none of them are left. The grinding of solid food becomes difficult or ceases altogether, giving way to the chewing of soft, mushy foods with the gums. Also the powers of vision which look out through the eyes, and the mental faculties which look out through these windows of the body, become dim and hazy, if not altogether dark with blindness. Truly the 'grinding-women' and the 'ladies' in the employ of the house who peer out through its windows are either gone or failing.

[31] "And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low." (Eccl. 12:4) The two doors of the mouth no longer open much or at all to give expression of what is in the house or body, sending it forth upon the "street" or thoroughfare of public life. (Job 41:14; Mic. 7:5; Col. 4:3) Even the sound of the 'mill', as food is chewed with toothless gums, is low and indistinct. On his bed the broken-down old man does not sleep so soundly, and the bare chirp of a bird disturbs, awakens and makes him rise up, even if he hears only faintly. His is not the sleep of the wise and discreet man, nor the sweet sleep of the honest laboring man. (Prov. 3:21-24; Eccl. 5:12) Few are the songs that he sings; and his rendering of them is feeble. The "daughters of music" or "notes of song" sound low, and his own hearing of such producing of music by others is poor and defective.

[32] How distressing is the further description of old men who have their youth to regret: "Yea, at what is high they be in fear, and there be terrors in the way, and the almond be rejected, and the grasshopper drag itself along, and desire perish, for man is going to his age-abiding home, when the wailers shall go round in the streets." (Eccl. 12:5, *Roth.*) At the top of high stairs the aged are fearful of falling; or even to look up at something high makes them dizzy. To go out into the busy, crowded streets, with much traffic in motion, strikes them with terrors at thought of injury or accident. The lonely path conjures up thoughts of attacks by highwaymen, and they are not certain of the way they take. Not only is a tasty almond nut refused because too hard to chew or irritating to the gums, but "the almond-tree shall blossom". (Eccl. 12:5, *Am. Stan. Ver.*) That is, the hairy head turns gray, and then snow-white, and the hoary hairs fall off, like the almond-tree loaded with its snow-white blossoms. In man's decrepitude and weakness, not only is the grasshopper alighting upon him a burden, but as the old man bends over, drooping at the loins with his arms either hanging down or bent to rest hands on hips, with elbows crooked upward, he looks somewhat like a grasshopper, only except that he drags along.

[33] The old man's desire and appetite are no longer sharp, even though what is put before him be tasty and spicy like the caper berry. It is ineffectual at making his mouth water. All the signs are that the

28. To what elderly persons are the days now "evil", with 'lightless skies and with clouds returning after rain'?

29. In their case, how do the house keepers tremble and the strong men bow themselves?

30. How do the few grinders cease, and the 'ladies' that look out through the window become darkened?

31. How are the doors shut, the sound of grinding low, the voice of the bird disturbing, and the daughters of music brought low?

32. How are such aged ones in fear of heights, of terrors in the day, and like the almond-tree and the grasshopper?

33. How does their desire perish and they approach their long home, and the mourners go about the streets?

man is nearing his home of an indefinite time to come. It will be a home of a forever if his wasted youth has hardened him in Godlessness to where no resurrection from the dead is in store for him through Christ, but he perishes like the brute beast. The signs of approaching death are evident from the mournful, wailing tones and throat rattlings and groans that issue forth with complaints from the door of his mouth onto the street of public knowledge.

34 "Before the silver cord is severed, and the golden bowl broken, and the jar shattered at the spring, and the wheel broken at the cistern; and the dust returns to the earth as it was, and the spirit returns to God who gave it." (Eccl. 12:6, 7, *Amer. Trans.*) The "silver cord" may mean the spinal cord of the human body, that long white cord of nervous tissue, which serves as the vital pathway for nervous messages and impulses to the brain. To sever it means death eventually. The silver cord may mean also that cord, precious like purified silver, that binds us to this life. To loose, remove or sever it means that we become surrounded with the deadly-black cords of Sheol or the grave, which only God's power can break in order to restore the dead creature to life. (Pss. 18:4, 5; 116:3; Acts 2:24) The "golden bowl" may picture the brain contained in the bowl-like cranium and to which the spinal cord is attached. Golden for preciousness, and also golden in color, the brain when broken down or with disintegration begun spells death. The body as a whole, the Bible compares also to a vessel or bowl, which youth should use in purity and not in satisfaction of passion; and it is like a golden bowl because of the invaluable possession of life-forces which it contains. (1 Thess. 4:4, 5; 2 Tim. 2:20-22; Lam. 4:2) At death this bowl breaks or ceases to function and undergoes dissolution.

35 The "jar" or "pitcher" is that which receives the life-bearing stream of blood, namely, the heart. This "jar" serves the blood stream out again for circulation through the body. Although the old regretful man may not die of a broken heart, at death his heart becomes like a pitcher, shivered to pieces at the springing fountain, because it can no longer receive and contain and then pump out the blood for the body's nourishment and refreshment. The "wheel" of the circulation of the blood through the body is then like the wheel that is broken at the cistern, by means of which wheel water was hoisted from the cistern to pour it into the pitcher or jar of the water-carrier. The broken wheel ceases to turn. Stopped is the revolution of the blood-circulation, which fact of the blood's circulation, it appears, Jehovah God revealed to the wise man Solomon many centuries before Dr. William Harvey's discoveries demonstrated, in 1628, that our blood stream circulates. This "wheel" broken, the human body, originally made up from the dust of the earth, returns to the dust, disintegrating to the condition in which it first was. The human soul then dies, because the spirit or life-force which God gave is no longer united with the body. "The body without the spirit [or, breath] is dead." (Jas. 2:26) It has breathed its last. The spirit, the life-force that is sustained by breathing, returns to God the Creator, who gave it. As for the soul of this old man who has squandered his youth away with thoughtlessness toward God, "the soul that sinneth, it shall die."—Ezek. 18:4, 20.

36 "'Vanity of vanities,' says Kohéleth, 'all is vanity.'" (Eccl. 12:8, *Amer. Trans.*) The name "Kohéleth" (kō-hel'eth) is the Hebrew word which the wise king Solomon applied to himself and which name means "Ecclesiastes, or Preacher, or Proclaimer". The inspired preacher or proclaimer correctly pronounced as the height of vanity the course of one who in youth ignores the Creator's existence and will and who grows old in such willful ignorance and has only the broken-down condition of old age to show for his long life. All has been vanity or emptiness in his case, although he die a multimillionaire or highly respected politician or religious clergyman. Getting off in youth to a start in the commercial, political, and religious things of this world, in disregard of the will of Jehovah God the Creator and Promiser of the New World, leaves the man at old age as empty as this old world, which is near its Armageddon of destruction.

37 Not so as to the man or woman who from life's threshold forward has laid up treasures in heaven, the treasures which come from the heavenly Creator, and who has served Him faithfully with such treasures of knowledge and understanding, as one of His witnesses. "For God is not unjust so as to be unmindful of your labour and of the love which you have manifested towards Himself in having rendered services to His people and in still rendering them. But we long for each of you to continue to manifest the same earnestness, with a view to your enjoying fulness of hope to the very end; so that you may not become half-hearted, but be imitators of those who through faith and patient endurance are heirs to the promises." (Heb. 6:10-12, *Weymouth*) "Your labour is not in vain in the Lord."—1 Cor. 15:58.

AIDS TO REMEMBERING

38 "And further, because the Preacher [Kohéleth] was wise, he still taught the people knowledge; yea, he pondered, and sought out, and set in order many

34. How is the silver cord severed, and the golden bowl broken?
35. How is the pitcher broken at the fountain, the wheel broken at the cistern, and the dust and spirit returned to their sources?
36. Who is "Koheleth"? and how does he mean it that "vanity of vanities, all is vanity"?
37. To whom do such words of Koheleth not apply at old age? and why?
38. Why would it be inconsistent for Koheleth to withhold knowledge from the people? and since when has he been calling them to assembly?

proverbs. The Preacher sought to find out acceptable words, and that which was written uprightly, even words of truth." (Eccl. 12:9, 10, *Am. Stan. Ver.*) It would be out of harmony with the meaning of things for the wise man to be named *Kohéleth* or *Preacher* and then to withhold knowledge from the people. Says the writer of Ecclesiastes: "I the Preacher was king over Israel in Jerusalem." (Eccl. 1:12) He pictures Jehovah's great anointed King in the New Jerusalem which is above, namely, Christ Jesus. He is Jehovah's greatest Preacher or Caller. By his preaching he has called together the assembly of his followers, the congregation, to hear the Word of God. During this day of the beginning of his reign in Jehovah's Theocracy he has begun the assembling of all his followers to his capital organization the heavenly Zion, especially since his coming to the temple A.D. 1918. Particularly since then he has caused to be fulfilled this prophecy: "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.

[39] In fulfillment thereof, Jehovah's anointed witnesses are engaged in this preaching campaign to make known the Kingdom to all lovers of God-rule. By such preaching, under the guidance of his holy angels, the real Kohéleth or Preacher Christ Jesus is calling and assembling not only the remnant of his "little flock" of followers but also all his "other sheep", the "men of good will".—Matt. 24:30, 31; 25:31; Luke 12:32; John 10:16; Heb. 12:22-24.

[40] This great Preacher left us the example that we should follow his steps. His wisdom was displayed in teaching the meek people the knowledge of Jehovah. To do so, he pondered over the resemblance of many earthly things to spiritual matters; and so he composed, and sought out and arranged many proverbs or parables, to convey knowledge to the honest seekers after God and to conceal it from men who did not remember Jehovah God the Creator. The words that the great Preacher sought out as being words of acceptableness and pleasantness, written uprightly and correctly and being hence the words of truth, were the Holy Scriptures. Concerning these writings of God's Word Jesus said: "Thy word is truth." (John 17:17) He also sought to preach this Word of God in the best of speech and presentation. How well he succeeded is proved by the testimony: "Never man spake like this man." "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." "They all spoke well of him and were astonished at the winning words that fell from his lips."—John 7:46; Luke 4:22; *Good-speed.*

39. In what manner is Koheleth thus calling those to the assembly?
40. How did Koheleth ponder, seek out and set many proverbs in order? and also seek to find acceptable words, written uprightly?

[41] Jesus, just past his twenties when he began to preach and to teach the people knowledge, sets the example of wisdom for the youthful persons consecrated to Jehovah God in these days. His wisdom lay not only in searching out true and right knowledge but also in teaching it, when acquired, to others. By gaining the knowledge of God, the youthful ones have something with which to remember their Creator. But the best way to remember and not be forgetful hearers is to put the knowledge to work by teaching others. This causes the youths to stir up their minds continually and to revive the knowledge they have gained and to frame it in their own words in expressing it to others. This not only makes them always mindful of the Creator but also causes the attentive hearers to remember Him also. And here let Christian parents be reminded that they have a grave responsibility toward their youthful sons and daughters to assist them to remember their Creator in the days of their youth. This responsibility is in great degree discharged right in the home by teaching the children knowledge from the Word of God.

[42] Being closest to the children there in the home and directly supervising them, the parents should first of all by word and example be witnesses of Jehovah to their own offspring. If the parents love the Creator and remember him, and if they love these nearest and dearest to them according to the flesh, they will heed the typical words of Moses: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6:6, 7.

[43] Many parents may wonder why the WATCH TOWER BIBLE AND TRACT SOCIETY does not publish a child's book, written in language suited to a child and which book it could easily study by itself and which parents could use in giving their young children home Bible instruction. We answer that none of the sixty-six books of the Bible were written in children's language, like milk for babes. Remember, too, that there are not only children according to physical age but also children according to knowledge. And yet none of the books of the Bible were written according to the intelligence level of those who are babes or children in knowledge. It was written for those who are of mature age, both physically and mentally. (Heb. 5:12-14; 2 Pet. 3:15, 16) Timothy's mother did not teach him as a child out of a child's book nor provide him with a child's tran-

41. In thus seeking out and teaching knowledge, how did Jesus set the example of wisdom for the consecrated youths today?
42. Why are Christian parents responsible to teach their youthful children at home?
43. What reasons are advanced why the Watch Tower Society does not publish a child's book for Bible study?

scription of the Bible. She taught him out of the Bible itself; and Timothy's grandmother Lois seconded her in this. (2 Tim. 1:5; 3:14-17) The "man of God" cannot be made "perfect, throughly furnished unto all good works", out of a child's book. The wisdom of God's arrangement in this regard lies in this fact: It imposes upon those who are advanced and mature in knowledge, whether they be parents or well-informed Christians, to take the direct Word of God and explain its difficult things to those younger in intelligence and understanding, whether these be literal children and youths or be those newly coming to the knowledge of the truth. This proves to be the finest mental and spiritual practice for all consecrated servants of God.

44 Wise instructors have a stimulating effect. Their words are dependable to hang onto if they follow the Great Shepherd, Jehovah, and his Good Shepherd, Christ Jesus. Concerning this the Preacher says to his son-pupil: "The words of the wise are as goads, and as nails well fastened are the words of the masters of assemblies, which are given from one shepherd. And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh." (Eccl. 12:11, 12, *Am. Stan. Ver.*) If the Preacher commented on the making of many books in his day, so long before the invention of printing, what must be said of this time of greatest advance in the art of printing and of free education of the common people in the art of reading, writing and composition? Due to the ambition and also due to the urge of so many to be writing books, the world has been loaded down with books not pertaining to remembrance of the Creator; and the end thereof is not yet. All this study put into so many books, which do not issue forth through Jehovah's Theocratic organization, has merely wearied the people of the world and has not at all relieved them of the weary, heavy-laden condition of mind and heart. Through these books they weary themselves just vainly in searching for peace, happiness and life.

45 The great Creator of the Bible, Jehovah God, limited the canon or the authorized library collection of his inspired Word to just sixty-six little books. He affixed a warning and curse thereto against adding to that canon of inspired books or taking away from them, and so deceiving the people. The study of His Word, by itself or with the aid of books helping to understand His Word, is not wearisome, but is refreshing, peace-giving, comforting and strengthening and stirring to action in His service. Those who remember their Creator will not weary themselves with the many books of this world, setting forth the studied wisdom of this world. They will heed the warning and admonition to study God's Book, the Bible, whose wise words are "as goads" and are dependable "as nails well fastened".

46 "THE CONCLUSION OF THE MATTER,

all having been heard: Fear God and keep his commands; for this concerns all mankind, that God brings every work into judgment with regard to everything concealed, whether it be good or evil." (Eccl. 12:13, 14, *Amer. Trans.; Roth.*) This is the wisest conclusion, for it takes into consideration everything bearing upon the matter from first to last. It is stated that "the fear of the LORD [Jehovah] is the beginning of wisdom" and also "the beginning of knowledge". "A good understanding have all they that do his commandments: his praise endureth for ever." (Ps. 111:10; Prov. 1:7) This is the wise conclusion for all humankind, not alone for those Christians who are called from among men to inherit the kingdom of heaven, but now especially for "men of good will" who expect to inhabit the earth forever during the New World of righteousness. Since the coming of the King Christ Jesus to the temple A.D. 1918 we are in the time of the judgment of the nations, and Jehovah's appointed Judge, Christ Jesus the Preacher, is upon the throne of judgment. —Matt. 25:31, 32.

47 The judgment test now is most searching, and it reveals what is in the heart of men by drawing it forth into actions by them. Youths as well as old men should fear God, who has promised the New World and who is about to create such righteous world, wherein they may live forever to enjoy his works of creation in a condition of eternal youthfulness. If now they fear God, they will remember him and will remember to do what he now commands in his Word. And, since Christ's death and resurrection, to "fear God and keep his commandments" does not mean keeping the Ten Commandments, but means loving Him with all the heart, mind, soul and strength and proving it by walking in faithful obedience to His Word, the Holy Scriptures. The God-fearing ones will fear lest they displease him by harboring in secret anything contrary to his will, knowing that he will bring into judgment everything secret. In the secret place of our heart and mind let us remember that He who creates the New World destroys the present old world. Begone, then, the vanity of this passing world! Let ours be a profitable fear, not the selfish fear of men, but the fear of Jehovah God, which is clean and endures forever.—Ps. 19:9.

44. (a) How are the words of the wise and of assembly masters like goads and well-fastened nails? (b) In what way is there no end of book-making and is much study a weariness to the flesh?

45 How do those words (Eccl 12:11, 12) apply as regards the Bible?

46 (a) What does the Preacher say is the "conclusion of the whole matter"? (b) Why is this the wisest conclusion, and for whom?

47. In view of his judgment with regard to everything secret, why and how should all mankind fear God and keep his commandments?

WHY DIVINE CHASTENINGS COME

THE heavenly Father's way of dealing with his sons is for their good. Therefore it is said of him: "God is love." (1 John 4:8) This means that Jehovah God is entirely unselfish. He needs nothing from his creatures, because all things in heaven and earth are his. He places the truth before his creatures and lets them voluntarily accept the same and willingly serve Him or reject his Word and suffer the consequences. Jehovah neither begs nor compels anyone to serve him. The religious preachers have therefore grossly misrepresented Jehovah in telling the people words to this effect: 'God is standing with outstretched hands begging men to come and be saved. Therefore won't you come today?' Such a religious statement is entirely false and is a defamation of his holy name and is entirely contradicted by his Word. The scripture, at Hebrews 11:6, flatly contradicts the words of the religious preachers, because it says: "But 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."

Hebrews 11:1 defines *faith* for us, saying: "Now faith is assurance of things hoped for, a conviction of things not seen." And verse two adds: "For therein the elders had witness borne to them." (*Am. Stan. Ver.*) One cannot approach God unless he first has faith, that is, believes that Jehovah is the Almighty God and that the creature receives his blessings only when seeking those blessings. Jehovah God rewards only those who diligently seek to know and to do his will. He is no respecter of persons. (1 Pet. 1:17) He is making no effort to induce anyone to get into his universal organization and serve him. All who desire to know and to serve God must do so voluntarily, and not by compulsion or undue influence.

When a man receives the Word of God and exercises faith in Jehovah God and in Christ Jesus as King and Redeemer, and then consecrates himself to do God's will, agreeing that he will be guided by God's Word, the situation changes for him thereupon. That is, having entered into a covenant to do God's will, he must thenceforth perform his covenant and be obedient to the Most High. One who agrees to do God's will and then willingly fails or refuses to carry out his covenant or agreement has, to quote from Psalm 24:3, 4, "sworn deceitfully." Religious teachers or preachers have induced many persons to imagine that the only thing required of them is to say, 'I believe on the Lord,' and that because of such declaration such persons go at death straight to heaven. The Scriptures flatly contradict such conclusion. David, who pictures Christ Jesus and his faithful followers, described the right course of conduct in these words: "Examine me, O LORD, and prove me; try my reins and my heart. For thy lovingkindness is before mine eyes: and I have walked in thy truth."—Ps. 26:2, 3.

Persons who are believers and who have for years been serving Jehovah God and Christ Jesus are still subjected to things which prove and try them. Some persons wonder why. It is because all who receive Jehovah's approval must prove their steadfastness for His universal sovereignty, and particularly for The Theocratic Government, which is the Kingdom of God by Christ Jesus. A person can prove his steadfastness only by being put to the test and under that test remaining immovable and continuing steadfast for Jehovah and his King. Even now since A.D. 1914, when Jehovah put his King upon the throne of The Theocracy, His servants on earth find themselves beset by many trials. To the faithful, however, such trials are not at all surprising. Those who are wholly devoted to The Theocracy and who see the great fight being put up by the enemy against such Theocratic Government can appreciate why the individuals in God's organization on earth are put to the test. As that man of patience, Job, was put to the severe test and continued to hold fast his integrity, so now one who will receive the reward of Jehovah's approval must be put to the test and prove himself entirely blameless before God.—See Job 2:3-10.

In Hebrews, chapter eleven, the apostle Paul describes what faith is and gives a lengthy account of how the "elders" or men of olden time exercised and demonstrated their faith in Jehovah God under the greatest of trials and how they therefore had witness borne to them that they were pleasing to Jehovah God. Then Hebrews 12:1-11 goes on to say: "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."—*Am. Stan. Ver.*

All the demons under Satan "the prince of the demons" are fighting against the consecrated people of Jehovah God; and God permits his people to have such chastening in order that they may, under severe trials, prove their lasting preference for the great Theocrat Jehovah and his King Christ Jesus and their devotion to such. The man who is in a covenant to do Jehovah's will, and who hopes to receive Jehovah's approval, must have and exercise genuine faith and full confidence in God and in Christ, fully determining to remain steadfast for the great Theocratic Government, regardless of what trials may come to him. At Psalm 94:12, 13 it is written concerning those who serve God and who

are beset by trying experiences: "Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked." This shows that the trials upon God's people must continue until the wicked persecutors go down into the pit.

Since Christ Jesus came to Jehovah's great spiritual temple A.D. 1918 for judgment proceedings at the house of God, Satan and his agents have desperately assaulted the servants of Jehovah and Christ. This the Lord God could have prevented; but he has permitted it for a purpose, and one purpose is that the covenant people of Almighty God may prove their unbending devotion to his Theocracy by Christ Jesus. Holding fast their integrity to the end, they will receive God's approval. "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him."—Jas. 1:12, *Am. Stan. Ver.*

In Daniel's prophecy the trials that would come upon God's devoted people at this end of the world were foretold in these words: "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." (Dan. 11:35) 'And some of them that are wise shall stumble.' (*Eng. Rev. Ver.; Young*) The demons try flattering schemes against Jehovah's servants to turn them away from the proper course. These flatterers are lying, unfaithful persons, like the counselor of David described at 2 Samuel 15:30-34. Some have yielded to such flatteries and have stumbled and fallen. Some have stumbled, but have recovered; while others fall completely and are not recovered. One's recovery from stumbling is possible only when that one is put to the test and realizes that he has taken the wrong course and then quickly repents and diligently seeks the face of Jehovah for forgiveness.

To resist flattery one must come to an appreciation of the fact that Jehovah's Theocratic organization is ruled from the Head downward, and not from the bottom upward. That organization serves for the vindication of God's name, which is the matter of paramount importance. Some fail to see that all-important truth, and, flattering themselves, they consider themselves and their individual ease and salvation of great importance. Such persons fall, and for them there is no recovery. Their rebellion against the rule of The Theocracy is disastrous. Those who rebel insist on their own selfish course. They forsake the course of wisdom and understanding and follow a selfish course, evidently because they have yielded to flatteries put upon them by the invisible demons and their visible agents. Any man who indulges in flattery shows a lack of faith and of appreciation of God's Word and dealings.

The "fall" of such ones as forsake wisdom and understanding is not the end of the matter, but after their fall they continue in a wrong course by trying to induce others to follow the same course of opposition to the Theocratic organization. Thus they pull others down with them. Such falling ones endeavor to turn others away from faithful service to The Theocracy; but those who receive Jehovah's approval are not turned away. Such fallen ones become entirely blind to the paramount question of the vindication of Jehovah's name, and they meditate day and night as to how they may interfere with the progress of the Kingdom's proclamation.

Why has the Lord God permitted the fallen ones to try to pull others down with them and to turn them away from the Theocratic organization and Government? Daniel 11:35 answers: "To try them" (*Auth. Ver.*); "to refine them." (*Am. Stan. Ver.*) The temple judgment being on, Jehovah's Representative, Christ Jesus, lets such things come to pass to make manifest who is immovable and who is steadfast for The Theocracy. As it is written: "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." (Mal. 3:3) "And I will bring the third part [the faithful remnant] through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God." (Zech. 13:9) "Till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." —Dan. 12:9, 10.

The fiery trials that come as chastenings upon Jehovah's people have the effect of purging and cleansing the visible part of Jehovah's Theocratic organization and those of good-will who are associated with it, even as Achan was cleared out from Israel's typical Theocratic organization to remove the wicked leaven of poison therefrom. (Josh. 7:10-26) Such cleansing or purging work continues till now. "Even to the time of the end." That means until the Lord's "strange work" is completed, after which his "strange act" will be made manifest at Armageddon —Isa 28:21; Dan. 11:35.

Foretelling the clearing out work, Jesus gave the parable of the wheat and tares and said: "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. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:40-43) Hence it is well said: "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

When the faithful servants of Jehovah see the unfaithful cleared out, they are drawn even nearer to Him and he causes them to shine brightly in his organization and in his service by their publication of His truth. Those who are devoted to The Theocracy see that they are continually put to the test, and now they are appreciating the reason for such test. While the Lord permits his faithful servants to continue to have severe tests, all the faithful ones now appreciate that it is permitted to test their steadfastness or integrity. And how long will these tests continue to come upon the faithful? "Because it [the end of Satan's organization] is yet for a time appointed." (Dan. 11:35) Until the final end of Satan's organization the integrity of the faithful followers of Christ Jesus will certainly be put to the test.

Jehovah God Almighty has permitted such for the good of those who are in a covenant to do his will, "that we may be partakers of his holiness." While Satan and his associate demons have been cast out of heaven and down to the earth since 1914, Jehovah lets that wicked horde remain for a short time in order to put the integrity of his faithful remnant to the test and that they may prove their immovable devotion to Him. While this test is in progress the remnant and their good-will companions continue to declare Jehovah's great name and his Theocratic Government to those people on earth who will hear. Such proclamation must keep on until the beginning of the battle of Armageddon, at which time Jehovah God will show to all his supreme power. While no man yet knows the day nor the hour that Armageddon will begin, the "signs of the times" show that it is very near. Therefore Jehovah bids his faithful servants now on earth to 'redeem the time' and to 'slack not their hand' in his witness work, "his strange work."

Regardless of all earthly persecution and opposition, they must remain true, steadfast and blameless before the Lord. Such blamelessness consists of their complete devotion to The Kingdom, The Theocratic Government of Jehovah God by Christ Jesus. Their integrity is thus put to the test, but those who receive the Lord's approval are the ones that will hold fast their integrity under that test. They are being disciplined by the Lord, and they are determined not to yield to demon influence and pressure, but they will stay faithful to Jehovah God and his Theocracy, come what may.

AHITHOPHEL, A TRAITOROUS COUNSELOR

CHRIST JESUS said: "He that eateth bread with me hath lifted up his heel against me." The occasion was the night of his betrayal, and in speaking the above the "son of David" had caught up the prophetic words of the psalmist uttered some thousand years previous and he applied them to Judas Iscariot. (John 13:18; Ps. 41:9) But when King David said, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me," he did not have in mind any event ten centuries thence. He was referring to a bitter experience through which he himself had passed. The "familiar friend" in whom David placed great trust was Ahithophel.

Because of this one David was also moved to speak as follows: "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." "He hath put forth his hands against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords." —Ps. 55:12-14, 20, 21.

Ahithophel occupied a position of importance in David's kingdom. As David's counselor he acted as a confidential adviser and was one of the chief men of the government. But the course of action that he followed toward the end of his life well merited the above words concerning him, and well qualified him as a prototype of the despicable traitor and betrayer, Judas Iscariot. Ahithophel had a son named Eliam, and Eliam's daughter was Bath-sheba, which makes the once trusted counselor related to King David by marriage. (2 Sam. 11:3 [compare marginal reading with 1 Chronicles 3:5]; 23:34) His counsel was held in such high esteem by the Israelites that his words were considered almost as the oracles of God. "The counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel." (2 Sam. 16:23) Strange, then, is it that his name should mean "foolish brother". However, the one incident of his life recorded in the Bible shows the fitness of the name, and also the other two meanings attaching to the name, that is, "dissembler" and "brother of disguising".

The occasion of Ahithophel's traitorous turn was the rebellion of David's vain and ambitious son Absalom. By honeyed words this offspring "stole the hearts of the men of Israel" from the anointed king of the typical Theocracy. As the seditious plot thickened Absalom moved from Jerusalem to Hebron, and by efficient use of his army of spies the numbers joining with him increased continually and the conspiracy strengthened. Chances for success glowed ever more brightly. Then came the master stroke: "Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh." The conspirator for the throne reasoned that if he could attract to his cause one so renowned for political sagacity, then success would be assured. The prestige thus gained would be a diplomatic coup for Absalom and a stunning blow to the king. Ahithophel shrewdly weighed all probabilities and made his decision. When Absalom later made his triumphant entry into Jerusalem, Ahithophel was with him.—2 Sam. 15:12, 16:15.

That this was, as anticipated, a heavy blow to the king, is shown by David's reaction upon hearing the news of Ahithophel's defection. "And one told David, saying, Ahithophel is among the conspirators with Absalom And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness." He received this news after he had crossed the brook Kidron and was ascending the Mount of Olives, to the east of Jerusalem. When David had gained the summit, one known as "the king's companion" approached: "Hushai the Archite came to meet him with his coat rent, and earth upon his head: unto whom David said, If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jona-

than Abiathar's son; and by them ye shall send unto me every thing that ye can hear. So Hushai David's friend came into the city, and Absalom came into Jerusalem." —2 Sam. 15:31-37.

With the scene thus changed to Jerusalem once more, the Divine Record reveals Absalom addressing Ahithophel: "Give counsel among you what we shall do." The sly Gilonite gave the infernal counsel that Absalom should, in the sight of all Israel, go in unto the concubines of David left in the city, and added: "Then shall the hands of all that are with thee be strong." (2 Sam. 15:16; 16:20-22) This drastic measure would effectually eliminate any reconciliation between father and son; all following Absalom would be assured that he was going to see the matter through to its end. Furthermore, the wives of a conquered king were always the property of the conqueror; in possessing David's concubines, then, it would seem that Absalom also possessed the kingdom. (1 Ki. 2:22) It also shaped events to a fulfillment of God's judgment against David on a former occasion. (2 Sam. 12:11, 12) Nevertheless, for a son to take his father's wives was the sum of abomination, and from God's Word draws the death penalty. (Lev. 20:11) Hence Ahithophel's counsel was folly for Absalom, regardless of any temporary political advantages it might bring.

Ahithophel's subsequent advice was not pointed toward solidifying the political entrenchment on the home front. It concerned itself with counsel for war. "Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace." (2 Sam. 17:1-3) Doubtless this was the best war strategy that Absalom could have followed. David's forces were weak in numbers and disorganized. The enemy had had the element of surprise on their side, and if they had pushed their advantage victory might have been gained, Jehovah not intervening. Ahithophel's scheme was to smite the king only, and, that done, it would be "as if all returned". Further resistance would crumble, he reasoned.

But, remember, Hushai was also present, and in the interests of King David. His opinion was called for. He withstood the sound counsel of Ahithophel, saying, "Thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps." He continued on to paint a terrifying picture of how any but the strongest possible force would be set upon by war-wise David and his valiant ones from some hiding place and annihilated. Such an initial defeat, Hushai argued, would melt the heart of the boldest with Absalom. It would break the fighting morale of all Israel backing Absalom. Hushai could see that his words were having the desired effect, and he pressed his advantage: "Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one."—2 Sam. 17:6-13.

Ahithophel counseled for a bold blow to bring quick victory. Hushai counseled caution, preparation, mustering of an overwhelmingly large military force that would land upon David "as the dew falleth on the ground". Weak-hearted Absalom feared his father's prowess in battle, and he and the men with him favored the counsel of caution given by Hushai. Thus did Hushai, "the king's companion," gain time for the hard-pressed David. Actually, however, it was Jehovah maneuvering matters in behalf of his faithful Theocratic King David. "Jehovah had ordained to defeat the good counsel of Ahithophel, to the intent that Jehovah might bring evil upon Absalom." (2 Sam. 17:14, *Am. Stan. Ver.*) According to plan, the results of Absalom's council of war reached the ears of David. Hushai admonished in his message to the king that David pass over Jordan quickly, which he did. David was choosing the battleground. In the wooded wilds of Gilead beyond the Jordan, in what is known as the wood or forest of Ephraim, the king's armies shattered the rebel forces. Absalom paid with his life. —2 Sam. 17:15-22; 18:1-15.

But what of Ahithophel? Did that traitorous one pay over his lifeblood to the avenging swords of David's warriors? or did he escape just punishment for his base betrayal? Neither one. When that far-seeing one perceived that his wise counsel was rejected for that of Hushai, he was convinced that Absalom's cause was lost. So sure of it was he that he did not even wait for the calamity to fall, or for the traitor's cup that would surely be poured out for him to drink. "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father." (2 Sam. 17:23) Thus with great deliberateness he ended it all, and finished off in fitting style the forecast he was being used to make of Judas Iscariot. —Matt. 27:3-5.

But Ahithophel is prophetic of more than the arch-betrayer who lived nineteen centuries ago. He and Judas both foreshadow a class known as the "evil servant". (Matt. 24:48-51) In these last days this class conspire against the Greater David and His faithful followers. Once the close companions and familiar friends and sweet counselors of the anointed remnant of Jehovah's witnesses, these traitorous ones turn to the folly of human wisdom. In harmony with the meaning of the name of their prototype Ahithophel, they disguised themselves as brothers of the anointed and trafficked in dissembling words. In their blind ambition for exaltation and positions of honor they turn to the vain and foolish wisdom of this world. They do not consider the part Jehovah might play in developing events, especially as these events relate to his Theocracy. They forget that He is the one who brings to nought the understanding of the prudent, takes the wise in their own craftiness, and counts their worldly wisdom foolish. In discounting in their narrow human viewpoint the Almighty God, Jehovah, they act the part of a fool and die for want of wisdom.—Ps. 14:1; Prov. 10:21; Isa. 29:14; 1 Cor. 3:19.

FIELD EXPERIENCES

PIONEERING IN SOUTH AFRICA

"I have found that regularly doing street magazine-work on a fixed day and hour at a certain spot has resulted in making many contacts. One day a man came up to me and said: 'I wish I had the faith you have. Won't you help me to get it back?' An appointment was made that resulted in a book study, his wife also attending and showing keen interest. On another occasion I was approached by a native sister, who worked at a hotel, asking me for literature. Subsequently three of her friends who also work at hotels have come and asked me to teach them the Bible so that they may become ministers of the gospel. Another book study arranged! On the door-to-door work I have met people who took magazines and booklets from me on the street. Having met them previously, one feels on a friendlier footing, making it easier to introduce the study. The most encouraging experience I have had lately has been with the phonograph, which goes to prove that this is one of the weapons the Lord has provided and should not be neglected. When I first started working the Strand I met a lady who said she was very busy, but that she would like to hear the record if I would call another time. That evening I was returning from a back-call with my gramophone and happened to stop to speak to someone just outside this lady's house. To my delight a young fellow came up to me and asked me to come inside, as the lady had seen me from the window and wondered if I would play the record to them then. Inside I found five people sitting in the lounge, ready to hear the record. After hearing 'Ransom', I witnessed to them about the Kingdom and was able to make an appointment for a model study with the lady of the house and her mother-in-law. The young man who called me in was a Catholic and was very interested to hear about the work first hand, as he had heard a lot about it from his church. He left for Northern Rhodesia a few days later, but not without first having obtained a good witness about the Kingdom."

A HAPPY ENDING (ENGLAND)

"This deals with a soldier who fought in the African campaign of the war. One day this soldier was helping to fire a huge field gun. The guns around him were blazing away into the enemies' lines and 'it was just like ———'. Suddenly a thought came into his mind: 'Why are we doing this? Why is the world in such a terrible mess?' And he went back to tell his commanding officer that he had had a vision of God's kingdom. He had never read his Bible before this. After a while this soldier was sent to Cape Town, South Africa. One day while he was walking through one of the main streets of Cape Town he saw a group of people standing with books in their hand and with white bags slung over their shoulders. He went up to one of these and asked who they were. The publisher had a good talk with him. Not long after that he set sail for England and eventually arrived at his own home town. He had not been home long when, while out one day, he saw some of those people wearing white bags and holding books. So he went and spoke to a pioneer sister. 'I've spoken to some of your people in Cape Town,' he said. Well, the happy ending to that is, The soldier is now a very active Kingdom publisher."

ON THE FOURTH TIME AROUND (AUSTRALIA)

"Going round my territory for the fourth time I called at a flat. On my former visits the people were always out. A lady appeared this time. When I gave her *Kingdom News* she said she was very busy, had very little time for reading, and goes out a lot. I told her it contained an important and timely message to people of good-will toward God and his kingdom. After two more visits I started a study. Last week, just as we were about to begin, she remarked: 'You are my answer to prayer. One evening I was all alone, meditating on God's Word. I prayed for help to understand his Word. Next morning you knocked at my door and spoke about Jehovah's kingdom, and asked if I would like to have a Bible study free. I said No. After you had gone I thought, "What have I done? I asked for help, a lady comes and offers a Bible study free, and I send her away." Thinking the matter over I said: "If it's an answer to my prayer, the lady will come again." You did.'

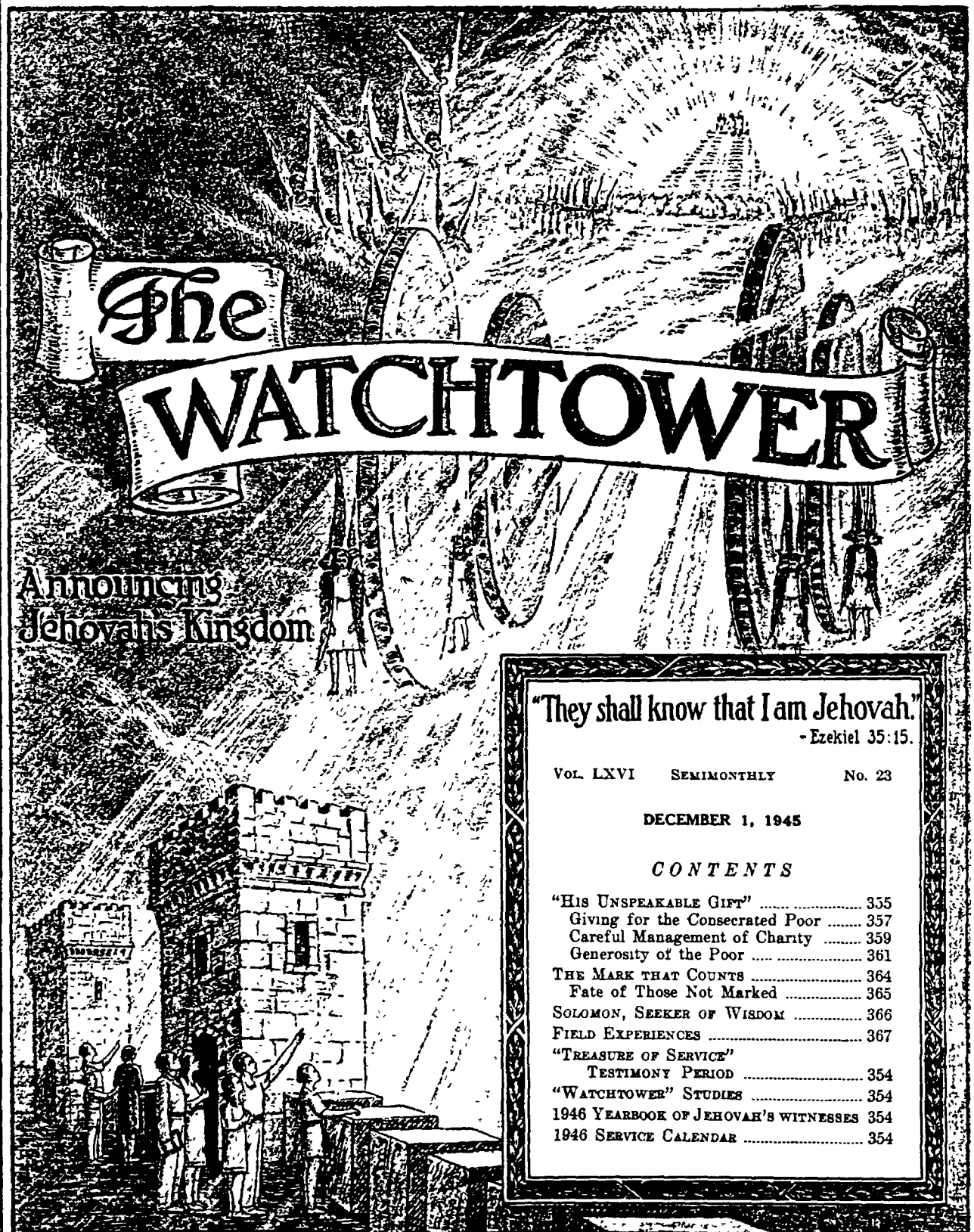
"I realize how necessary it is to follow Organization Instructions. If I had not gone on my fourth round I would not have met that lady. I feel very grateful to Jehovah for his guidance and help in finding and feeding his 'other sheep'."

REVISITING A MAGAZINE OBTAINER (ONTARIO, CAN.)

"I placed a magazine in the door-to-door work on December 10. I called back next week, as I arranged with the lady to do so, and had a very interesting talk with her, and placed the *Truth* book and arranged to have a book study with her on the 21st. I called as arranged and had the hour's study with her, and the next study was arranged for two weeks hence, as she was gone over the holidays. She was very teachable and said she and her husband were yet attending church but she had seen the difference in what the clergy taught from what was in these publications. The clergy in her church had spoken much against Jehovah's witnesses, but she certainly thought it was so as to get the people to persecute us. She expressed her desire to have four or five of these little booklets, as she wanted to do some of this work herself, since it pointed out that if we believed this was the truth we should preach it to others. The result is that she is coming out with me on a book study Tuesday night. She has not attended any meetings yet, but sees the necessity of the work. I think that with a little more instruction she and her husband will both come out to studies. They are middle-aged, and it was quite a surprise to see her get the desire for service so quickly."

(*Continued from page 338*)

upon in the December 15, 1945, issue of *The Watchtower*, but the 1946 Calendar of the Society will feature it before your eyes all the new year round. The picture in color accompanying the text helps you to visualize just how this year's text is being applied and realized throughout all the nations now. The Calendar pad also reminds you of each of the six special Testimony Periods of 1946, besides the special service themes for all the intervening months. A single copy is 25c; but five copies, when mailed to one address, are $1. Companies and groups should take advantage of this and combine individual orders for one common shipment.



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

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"TREASURE OF SERVICE" TESTIMONY PERIOD

Each *Watchtower* reader can make December a month of enjoying a glorious "treasure of service" for himself. All it needs is to take part with Jehovah's witnesses in the "Treasure of Service" Testimony Period, which has been assigned to cover the entire last month of this calendar year. Not every human is privileged by the Lord God to participate in this service of bearing testimony to his Kingdom, and that is why you can appreciate it to be such a treasure to serve now as an announcer of that righteous Government. Such service will be rendered during December by using the 25c combination of *"The Kingdom Is at Hand"* and the latest booklet, *The "Commander to the Peoples"*, in door-to-door witnessing. This direct work will, of course, be supplemented by the treasuresome follow-up service, that of back-calls and opening up book studies. Who will avail himself of this blessed service treasure? We trust that your report of work at the month's close will register an "I" for you.

"WATCHTOWER" STUDIES

Week of January 6: "His Unspeakable Gift,"
¶ 1-18 inclusive, *The Watchtower* December 1, 1945.

Week of January 13: "His Unspeakable Gift,"
¶ 19-41 inclusive, *The Watchtower* December 1, 1945.

1946 YEARBOOK OF JEHOVAH'S WITNESSES

The 1946 *Yearbook* really records an epoch, namely, the work of the Lord's witnesses world-wide during the year that marked the end of the most ferocious of global wars, with all the release of news that this afforded, and the resumption of activities in the many war-ravaged lands by God's consecrated people now released from the oppressions and restraints of totalitarian rule and all-embracing war-regimentation. The report of the work for the 1945 service year on continental Europe, in the Orient, in fact, for the eastern and western hemispheres as a whole, is by the Watch Tower Society president, and his introduction to the report will thrill you and get you in the mood for the reports to follow from all lands from which information has come through. The *Yearbook* also offers the president's comment on the 1946 yeartext, accompanied by a daily text and comment from published *Watchtower* sources for each day of the year. The posting of 50c a copy, mailed postpaid, for the 1946 *Yearbook of Jehovah's witnesses* is made necessary by the limited distribution and printing. All groups should pool their individual orders and send in the same as a unit, to economize time and expense in shipment.

1946 SERVICE CALENDAR

What a theme the Lord has provided through his organization for the calendar year of 1946! It is, "Be glad, ye nations, with his people."—Romans 15:10, *Rotherham*. This text is commented

(*Continued on page 368*)

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI DECEMBER 1, 1945 No. 23

"HIS UNSPEAKABLE GIFT"

"Thanks be unto God for his unspeakable gift."—2 Cor. 9:15.

JEHOVAH God was the first to give. Ever since he began expending his power to start creation he has been giving. Good things which we may bestow upon one another are only things which belong to the Creator and of which we human givers may have possession for a time. Long ago a king of the then best government on earth expressed the thought in these words addressed to the Great Giver: "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. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."—1 Chron. 29:11-14, *Am. Stan. Ver.*

[2] The apostle Paul cries out gratefully: "Thanks be unto God for his unspeakable gift." (2 Cor. 9:15) Or, more forcefully said: "Thank God for his indescribable gift!" (*Goodspeed*) The gift for which Paul thanked God in these words is quite generally understood to mean the beloved Son of God, namely, Christ Jesus. During the month of December, certain religionists of "Christendom" are accustomed to indulge in a holiday orgy of interchanging gifts between relatives and friends, and some may be heard to quote 2 Corinthians 9:15 as a justification for making holiday. But their religious holiday is not a gift from God; for it is nowhere commanded or authorized in the Bible. It has nothing whatever to do with God's unspeakable gift, regardless of the name of the holiday. According to the discussion by which the apostle Paul leads up to his classic expression of thanksgiving, the unspeakable, indescribable gift of God refers to something broader than his Son Jesus Christ. In Paul's antecedent words Christ Jesus is not directly under discussion. There is no denying that Christ Jesus the Son of God is the essential basis and the sole channel for God's unspeakable gift, but the gift is something more comprehensive.

[3] Of all gifts, Christ Jesus is God's greatest gift, and nothing could surpass that beloved Son as a gift. But the Son of God is, in himself, not the end or completion of God's giving. Looking upon God's first-begotten Son as a gift, Christ Jesus himself said: "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16, 17) Most manifestly then, the world which God so loved as to give his only begotten Son could not be this wicked world. Concerning this wicked world Christ Jesus said: "Now is the judgment of this world: now shall the prince of this world be cast out." "The prince of this world cometh, and hath nothing in me." (John 12:31; 14:30) The reason why those statements are so is that the prince of this world is Satan the Devil, who blinds the minds of the vast majority of humankind lest they believe in the only begotten Son of God. (2 Cor. 4:4) In harmony with that fact Christ Jesus prayed to God for his disciples left on earth, saying: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." These words, at John 17:9, 14, 16, prove further that this present wicked world under Prince Satan is not the world which aroused God's love to such an extent as to give his beloved Son Christ Jesus.

[4] Jehovah God does not love something that he forbids his faithful sons and servants to love. Neither would he give his Son for a losing cause and hence give him in vain. Therefore this wicked world is at once stricken out from being the world which God so dearly loved when the apostle John writes

1. Since when has the first giver been giving? and how should we view our own giving?
2 To whom are Paul's words at 2 Corinthians 9:15 generally applied? but what relation does such one have to the "unspeakable gift"?
3. How does Christ Jesus rank as God's gift? and what words of Jesus show it was not for this world that he was given by God?
4. According to 1 John 2:14-17, why could it not be love of this world that prompted God's gift of his Son?

to the Christians: "The word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John 2:14-17) In view of this, it is necessary, when considering Jesus' words at John 3:16, to vindicate Jehovah's love of righteousness. Rightly, his extraordinary love could be only for a righteous world, a world of justice such as he would not destroy but which he would preserve forever. Reasonably, for the establishment of such an enduring world of righteousness Jehovah God would, with vindication to Himself, give his chief and most loved Son, Christ Jesus.

5 In looking at Jesus' words, at John 3:16, the religionists fix their attention most strongly upon the latter part of the verse which says: "That whosoever believeth in him should not perish, but have everlasting life." They have the salvation of human creatures mainly in mind and look upon it as the thing of prime importance. They put the creature ahead of the Creator. Now, if it had been just the salvation of men that was involved and that God was chiefly working to effect, then he could have sent down any of his spirit sons from heaven and had this one become a man, being born of a woman. How so? Because the mere salvation of human creatures by means of a ransom price would have merely required the price of a perfect human life equal in value to that of perfect Adam in Eden. God's righteous law demanded in the matter of balancing justice: "If any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." (Ex. 21:23-25; Deut. 19:21) The perfect Adam in Eden yielded to temptation and took the course that ended in mischief, by eating the fruit of the forbidden tree concerning which God warned him: "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) Thereby Adam not only brought reproach upon his Creator's name but also caused the loss of perfect human life for his offspring whom God told the perfect man and woman to bring forth to fill this earth. Hence all of us were born imperfect, dying, and with no right to life.

6 For perfect human life to be recovered for any or all of Adam and Eve's offspring, to balance the scales of justice it was necessary that some perfect human creature on earth should voluntarily offer his life and also his right to human life as a ransom or a price of redemption for such Adamic offspring. Only the Creator could produce a new perfect human creature who had everything that Adam had in Eden. Only Almighty God could produce the man who could redeem or buy back for others what Adam lost for all his offspring by sinning before their birth. Instead of creating a new perfect man from the dust of the earth, a man that had never been up in heaven and had no right in heaven, Jehovah God chose in an indescribably wonderful way to send down one of his sons from heaven. Such son was to lay aside his heavenly life and was to have his life transferred to the womb of a woman who was pleasing to God. He was thus to be born of a woman without inheriting sin, imperfection, condemnation and death from Adam through any of Adam's sons.

7 Now, simply to redeem the believers among Adam's offspring, any one of the holy angels or spirit sons of God could have served to become the perfect man to die as a ransom price. Man is made a "little lower than the angels". (Ps. 8:5; Heb. 2:9) Hence the use of any of such heavenly sons in this redemptive work would have been a gracious favor and gift from God. But, according to the actual facts, Jehovah God chose his oldest and most beloved Son, his firstborn Son, whom God used in creating all other things. This one He gave for the cause of righteousness. This act displays an extraordinary love on God's part. It was because far more was concerned in the matter than just the ransoming of obedient and faithful men. A world of righteousness was the thing that was at stake, and that world had to be a part of Jehovah's universal organization and had to be immovably subject to His universal domination or sovereignty.

8 So, instead of its being the ransoming of humankind, the foremost issue facing Jehovah God was the justifying or vindication of His universal sovereignty. The settling of this righteous issue was what was demanded by absolute justice, whereas the ransoming of men was not required by justice but was born solely from God's mercy. The vindication of Jehovah must come by the new righteous world that he made it his purpose to create. Therefore Jehovah God loved that world of righteousness, and to such a degree that he gave his only begotten Son. "For Jehovah is righteous; he loveth righteousness: the upright shall behold his face." (Ps. 11:7, *Am. Stan. Ver.*) That righteous world would have a heavenly, spiritual part, invisible to mankind, and an earthly, human part, visible to man. God's purpose was that such heavenly part should rule, not only over the

5, 6. (a) On what part of John 3:16 do religionists fix their main attention? and why would this alone not have required God's gift to be his "only begotten Son"? (b) Who only could produce such required human creature? and how?

7. Why, then, was it that God lovingly gave his firstborn Son rather than any of his sons from among angels?

8. Rather than the ransom, what was the issue involved? and hence what was the world that God so loved?

earthly organization on this globe of ours, but also over all the rest of God's universal organization.

[9] In other words, the "new heavens" which God purposed to create was to be the capital organization in God's entire universe and was to be higher than all the rest of God's creation. The chief one in that capital organization was to be God's great vindicator, the one who must come down from heaven and be born as a perfect man. He must endure all of Satan's temptation and persecutions without sinning and rebelling against Jehovah God, even to the most painful and reproachful death, that thereby he might vindicate his heavenly Father, Jehovah. This devoted son of God would vindicate Jehovah's universal sovereignty not only by his unbreakable faithfulness to God on earth, but also by reigning at Jehovah's right hand in heaven and destroying everything of Satan's wicked world at the battle of Armageddon. God also purposed that the faithful followers of this son of God should be associated with this son both in his sufferings for righteousness' sake and also in his heavenly reign.

[10] God's purpose also was that on earth, as the visible part of the New World of righteousness, should be the faithful ones who lived before the coming of his Vindicator and who kept their integrity toward God strong in the hope of his coming Vindicator. These Jehovah's Vindicator would raise from the dead and then make them to be his visible representatives on earth among men, and hence his "princes in all the earth". (Ps. 45:16; Isa. 32:1) Under this visible organization of such faithful "princes" all those of humankind who turned to Jehovah's King Christ Jesus in faith and loyalty would be blessed. By obeying their King and Redeemer from sin and death they would finally attain to perfect righteousness.—1 John 4:14.

[11] This is the world that Jehovah God so dearly loved for its righteousness that he gave his only begotten Son to be the foundation of it and also the heavenly capital of it. God gave him to pay the ransom and redeem all who should gain life in that New World of righteousness, whether it be life in the kingdom of heaven or it be life on earth. He reserved this highest honor, that of being His vindicator and of occupying the chief place in the capital organization, for his beloved Firstborn Son to gain. Hence he gave this only begotten Son according to his loving purpose in behalf of this New World. Whosoever of Adam's offspring is saved from perishing and being destroyed must believe in Jehovah's Given One, Christ Jesus, which believing means accepting his sacrifice and being actively submissive and faithful to him. "He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 5:12) Thus viewed, Christ Jesus was Jehovah's greatest gift. Therefore God miraculously caused him to be born as a human babe, not on so-called "Christmas Day", December 25, but about October 1, according to the best authentic testimony from the Bible.—See the book *"The Kingdom Is at Hand"*, pages 207-212.

9. What was the place assigned to those "new heavens"? and how do the members thereof have part in vindicating Jehovah?
10. What would be the visible part of that righteous world? and how would mankind fare under it?
11. (a) With what ends in view did Jehovah give his Son in behalf of that world? (b) When was God's greatest gift born on earth?

GIVING FOR THE CONSECRATED POOR

[12] The discussion of the above points was not what led the apostle Paul to make his exclamation of thanks to Jehovah God for his unspeakable gift or bounty. Paul was talking about the handling of a money collection that was being taken up for the benefit of the poor Christian brethren at Jerusalem. If we examine the manner in which that collection was taken up in the early Christian church and was then distributed to the needy, it helps us to see how those early Christians practiced "charity" (as it would be called today). Also it gives us good guidance as to how like "charity" should be practiced nowadays by those who have received of God's unspeakable gift.

[13] It strongly appears that, at the time of writing his letter known as Second Corinthians, Paul was in the Roman province of Macedonia. This lies just north of the Roman province of Achaia (now Greece), of which the city of Corinth was then the capital. Corinth was the city to which Paul was on his way, expecting to spend the winter there and to complete the taking up of the collection there. He had come into Macedonia from Ephesus, the capital city of the Roman province of Asia. He had stayed at Ephesus during the time of the harvest festival of Pentecost and for part of the summer of the year. The time was about the year 54 or 55 (A.D.). From Ephesus Paul had written ahead to the Corinthians, saying: "I will come unto you, when I shall have passed through Macedonia; for I pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries." —1 Cor. 16:5-9, *Am. Stan. Ver.*

[14] From Ephesus Paul proceeded to and through Macedonia and into the province of Achaia (or

12. What was it that led up to Paul's exclamation regarding God's unspeakable gift? and why is it well to examine it?
13. From which city did Paul write 2 Corinthians? and what did he tell the Corinthians about his visiting them?
14. (a) On this visit to Corinth to whom did Paul write? (b) What did he write them about a collection, and what should we keep in mind about the contributors and the receivers?

Greece), at length reaching the city of Corinth. It was while spending the time with the Christians at Corinth that he wrote his masterly letter to the Romans. In this letter also he calls our attention to the charitable collection he was completing at Corinth for the needy Christians at Jerusalem. As we now read what he wrote to the Romans about collecting money at Corinth, let us keep in mind that many, if not the majority, of the Christians at Corinth had been uncircumcised Gentiles. On the other hand, the majority, if not all, of the Christians at Jerusalem for whom they were contributing had been circumcised Jews. Paul first tells the Romans of his purpose to spread the gospel to the Gentiles in more westerly parts, as far as Spain, and then says to them: "At the moment I am off to Jerusalem on an errand to the saints. For Macedonia and Achaia [Greece, including Corinth] have decided to make a contribution for the poor among the saints at Jerusalem. Such was their decision; and yet this is a debt they owe to these people [at Jerusalem], for if the Gentiles have shared their spiritual blessings, they owe them a debt of aid in material blessings. Well, once I finish this business by putting the proceeds of the collection safely in their hands, I will start for Spain and take you [Christians at Rome] on the way. When I do come to you, I know that I will bring a full blessing from Christ."—Rom. 15:25-29, *Moffatt*.

15 According to this it seems that the community arrangement of the Jewish Christians at Jerusalem had passed out of fashion or else that the general fund of money from which all Christians there could draw as needed was used up. As to that Jerusalem community arrangement from A.D. 33 onward it was written: "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 2:44, 45; 4:34, 35) This communal arrangement was not without its difficulties; for it is recorded, at Acts 6:1: "In those days, as the number of the disciples was increasing, complaints were made by the Greek-speaking Jews against the native Jews that their widows were being neglected in the daily distribution of food." (*Goodspeed*) Now, when Paul wrote the Romans about twenty years later, the faithful Jewish Christians at Jerusalem had come into material need for courageously holding on in that central stronghold of Jewish religion, despite persecution, prejudice, opposition, etc. On getting news of this, the generosity of the Christians in such places as the provinces of Galatia, Macedonia, and Achaia, was stirred to come to their material aid. Doubtless in the same way the news of the plight of Jehovah's witnesses on coming forth from concentration camps in the liberated parts of Europe is arousing their brethren in other lands to contribute help to them.

16 The apostle Paul actively gave the work of collection his fullest support. The way he viewed it was that the Gentiles' giving aid was the paying of a debt of love to their fellow Christians at Jerusalem. How so? In this way: The Christian congregation at Jerusalem was originally all of converted Jews. From this congregation and its apostolic governing body the spiritual blessings of Jehovah's gospel-truth and service had spread out until in God's time it had reached the non-Jews or Gentiles, including those in Galatia, Macedonia, and Achaia (or Greece). As Paul explained in his letter to the Romans, chapter eleven, the failure of the majority of the Jewish nation to take advantage of the glorious opportunity to gain membership in the kingdom of heaven with Christ had made room for the believing Gentiles to come in on the privilege. Paul said: "Now if the fall of [the Jews] be the riches of the world [of non-Jews], and the diminishing of them [be] the riches of the Gentiles; how much more their fulness? . . . For if the casting away of [the unbelieving Jews] be the reconciling of the world, what shall the receiving of them be, but life from the dead?" —Rom. 11:12-15.

17 Hence the members of the Jewish Christian congregation at Jerusalem, and particularly the apostles, had the privilege of passing the gospel message on to the Gentiles, informing them of the wonderful spiritual privileges of the kingdom of heaven. Nothing on earth of a material kind could equal in value that marvelous spiritual favor, which favor came to the Gentiles through the Jerusalem congregation as the channel which Jehovah God used. If, now, the Gentile Christians had received such spiritual advantages by means of the Jewish Christians at Jerusalem, it only equalized matters when the needy Christians at Jerusalem received material aid from God by means of the grateful Gentile Christians outside Palestine.

18 This is the viewpoint which Jehovah's witnesses should have in their Christian activities today, regardless of the religious adversaries who call them "book-sellers", "peddlers engaged in a commercial racket," "doorbell-ringers," etc. As Jehovah's wit-

15. (a) According to this, what was evidently the case as to the community arrangement of Christians at Jerusalem? (b) What was the effect outside of news concerning this?

16, 17. How were the contributions collected the payment of a debt?

18. What like viewpoint do Jehovah's witnesses take in accepting contributions in house-to-house work?

nesses obey his command and follow Christ's example and go from house to house preaching the Kingdom gospel, they are conveying priceless spiritual blessings to the people, as God's agents. They place many, many pieces of literature free in the people's hands, and run many recorded Bible lectures for the people, and conduct home Bible studies free for them. So if, besides doing this, Jehovah's witnesses accept small, minimum contributions of money for some books, booklets, and magazines they place, they are not carrying on a commercial transaction or racket, nor are they imposing upon the people. Since Jehovah's witnesses are bringing such spiritual good things to the people who take literature, God's rule is that they have a right to accept material contributions in the interest of further carrying on his service. Paul even said as respects himself and his companion Barnabas: "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather?" (1 Cor. 9:6, 9-12) No, it is no great thing to accept contributions.

CAREFUL MANAGEMENT OF CHARITY

[19] As a guide to true Christian activity today, we do well to note that Paul did not engage in modern-style "charities", such as running a public coffee kitchen or a "free-soup restaurant", to feed the world's unfortunates as a bait to win them to a religious organization. The money collection which Paul supervised was for members of God's organization. It was for worthy Christians, for Christians personally known to be active regularly in God's service and to be carrying out their consecration to Him with integrity. Paul did not refuse any contributions from Christian brethren in the fear that it was diverting money from the direct channels of the gospel preaching. Rather, Paul approved and supervised the collecting of the contributions because it was helping other needy Christian brethren to enjoy some material relief and to thus be able to engage more freely and energetically in Jehovah's witness-work. Paul took no part of the contributions for himself as a rake-off for his services as supervisor and carrier of the funds to Jerusalem. In this world of religious swindlers, embezzlers and impostors upon unsuspecting Christians, Paul accepted free of charge the supervision of the collection. He personally went to see that it was faithfully delivered to the proper authorities at Jerusalem, lest anything crooked might be charged against the collection.

[20] Note Paul's honesty and cleanness in this regard. In getting this collection together Titus and other men such as Luke were associated with Paul; and Paul said to the contributors to the fund at Corinth: "Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?" "Along with him I am sending that brother [possibly Luke] whose services to the gospel are praised by all the churches; besides, he has been appointed by the churches to travel with me on the business of administering this fund to the glory of the Lord himself. His appointment has my full consent, for I want to take precautions against any risk of suspicion in connection with the administration of this charity; I aim at being above reproach not only from God but also from men. Along with them I am also sending our brother: I have had ample proof of his keen interest on many occasions, and it is specially keen on this occasion, as he has absolute confidence in you. Titus is my colleague, he shares my work for you, and these brothers of mine are apostles [or messengers, sent ones] of the church, a credit to Christ. So let them have proof of how you can love [in connection with this charity fund for the brethren at Jerusalem], and of my reasons for being proud of you; it will be a proof read by the churches."—2 Cor. 12:17, 18 and 8:18-24, *Moffatt*.

[21] This course of the apostle shows that the genuine Christians of today are justified in taking the greatest precautions in regard to their money contributions. Repeatedly *The Watchtower* has published warnings against impostors, who turn up suddenly in certain communities and present themselves to the local congregations and pretend to be *bona fide* Jehovah's witnesses. They carry no credentials, but use speech that shows some knowledge of the truth. They may even accompany Kingdom publishers in a few trips into the field service. In this manner these unknown persons prepare the way smoothly to ask for financial help from as many as they can impress sympathetically. Or they gain entry into the homes of brethren and there they commit as large a robbery as they can get away with. The apostle Paul spoke of the "perilous times" which should mark these "last days", and he warned us against those "having a form of godliness" and advised: "From such turn away. For of this sort are they which creep

19. In connection with Paul's charitable collection, what do we note as a guide to like activity and supervision today?

20. What did Paul write in 2 Corinthians concerning himself and his fellow workers to show his honesty and cleanness as to this?

21. What does the apostle's course justify Christians today in taking? and why has *The Watchtower* therefore issued warnings?

into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." —2 Tim. 3:1-7.

22 In turning over their collected contributions to Paul, the Corinthian brethren were entrusting them to a known, proved, and dependable servant. They also put their trust in the known brethren to whom Paul gave credentials, as an insurance against putting money into the hands of the wrong persons. As the supervisor of this charity Paul wrote to the consecrated ones at Corinth: "With regard to the collection for the saints, you must carry out the same arrangements as I made for the churches of Galatia. On the first day of the week, let each of you put aside a sum from his weekly gains, so that the money may not have to be collected when I come. On my arrival I will furnish credentials for those whom you select, and send them to convey your bounty [charity gift] to Jerusalem; if the sum makes it worth my while to go too, they shall accompany me." (1 Cor. 16:1-4, *Moffatt*) Although Paul was well-known, tried and proved, yet he gave every practical reason for confidence in him. All this made the contributors sure that their money gift would positively reach those for whose benefit it was contributed.

23 Paul was never known to have taken up a weekly collection by passing around the plate at congregational meetings which he addressed, to provide financial support for himself or for the congregation's meeting-place. He took up no such collection-plate offerings, even though he did not receive a regular salary from the congregations that he established and served. Rather than burden down a congregation with personal expenses, Paul arranged to "labour, working with our own hands"; "we work hard for our living." (1 Cor. 4:12; *Moffatt*) Hence Paul's instructions to the Corinthians was: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him"; and this has no reference to passing the plate for collections at weekly gatherings or other gatherings of the congregation. (1 Cor. 16:2) Rather, it meant that each Corinthian that wanted to contribute should budget his weekly earnings. And at the beginning of each new week he should, in his own home and away from the congregation's meeting-place, set aside what he could for the charity fund, according to what his past week's money-intake would allow. It is in harmony with Paul's instructions that the WATCH TOWER BIBLE & TRACT SOCIETY uses the columns of this magazine each year to notify our readers of their privilege of contributing voluntarily to the "Good Hopes Fund", as it has long been called. To quote from the May 1 issue's notice concerning this Fund, under the heading "Kingdom Work":

24 "This notice is not a solicitation of money, but a reminder to all who have a desire to support Jehovah's kingdom that it is well to make advance provision to participate in the work and do so by laying aside a specific sum each week according to the manner in which the Lord prospers them financially. The work of the Watch Tower Bible & Tract Society is to use the money contributed in the most economical way to make known Jehovah's name and his kingdom. Information in advance as to the probable amount that will be contributed during the year by those who are interested makes it possible for us to outline the work and the expense connected therewith accordingly."—*The Watchtower*, May 1, 1945, page 140, column 1.

25 The Society's legal charter does not allow the Society to make gifts of money to congregations and individuals in general for the providing of their material needs. The Society, according to its Theocratic charter, is dedicated to supply the greatest need of all peoples, namely, the spiritual blessings in the form of information, instruction, education, concerning the way they may gain eternal salvation by means of Jehovah's kingdom by Christ Jesus. Accordingly the Watch Tower Society not only publishes literature and lecture recordings in explanation of the Holy Bible, in many languages, but also sends out its representatives to all parts of the earth to bring to the spiritually starving peoples this life-giving Christian instruction. Already, since the founding of the Watchtower Bible College of Gilead in February, 1943, the Watch Tower Society has sent out more than one hundred of its graduates to foreign lands in this Western Hemisphere, even while the global war raged. Besides that, it has located the other hundreds of graduates in strategic Bible education centers throughout the United States. Thus the Watch Tower Society is engaged in the greatest and most needed charitable work on earth; and it hopes for a vast expansion of this charitable service during the postwar era.

26 From the Society's record of more than sixty years, since its incorporation in 1884, those who have contributed to its support in the past know that it is a faithful and dependable supervisor of all contributions entrusted to it in behalf of Jehovah's kingdom-work. They know that the money which they willingly contribute to the Society is certain to be applied in the way they want it to be, to the highest of charities,

22. What were Paul's instructions as to preparing for the collection? and to whom were the funds collected to be entrusted?

23, 24. (a) What procedure did Paul not follow as to collections? and how were his instructions to be carried out? (b) How has the Watch Tower Society issued like instructions?

25. By charter, what is the Society dedicated to supply? and how has it proceeded to do this thus far?

26. How do Christian contributors know that the Society is a faithful and dependable supervisor of contributions? and what shows Jehovah's approval of its service as such?

with heavenly wisdom. The Almighty God has blessed what limited funds have been placed at the Society's use in His service to accomplish such a large result of Kingdom witnessing, to the giving of Christian education to millions all over the earth. This is an unmistakable proof of Jehovah God's approval. It is a cause for joy and thanksgiving to God on the part of all these financial contributors. We have confidence that it will continue to be so until the Society's work is finished.

GENEROSITY OF THE POOR

27 The Lord's cause has never depended on the contributions of the materially rich for its maintenance. The all-rich Lord God has ever provided unfailingly for the needs of his servants in his work. The vital force behind this work for its continuance and its increase has been His spirit or active force, working within his consecrated people. Jehovah God has never called many rich. (Jas. 2:5) As concerns financial support of his work, the materially poor consecrated ones have been the greatest mainstay, because of being filled with His spirit and with an understanding and appreciation of the precious truth. Their gifts from amidst their meager circumstances, and while under merciless opposition from the world, have been the expression of love greater than that of the wealthy who out of their plenty give large gifts. Note how the apostle calls attention to this as true in his own day, as he writes the brethren at Corinth in Achaia (Greece) for their encouragement (2 Cor. 8:1-8, *Moffatt*):

28 "Now, brothers, I have to tell you about the grace God has given to the churches of Macedonia. Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye and beyond their means, they have given—begging me of their own accord, most urgently, for the favour of contributing to the support of the saints. They have done more than I expected; they gave themselves [in consecration] to the Lord, to begin with, and then (for so God willed it) they put themselves at my disposal. This has led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who started it. Now then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us [the governing body] —do come to the front in this gracious enterprise as well. I am not issuing any orders, only using the zeal of others to prove how sterling [how sincere] your own love is."

27. Upon what has the maintenance of God's cause depended? and why not upon the materially rich?
28. In what words, at 2 Corinthians 8, does Paul call attention to his fact as true in his day?

29 While the apostle called attention to their privilege of contributing, doing so in a most worthy and righteous cause, yet he left everything on a voluntary basis. He stirred them up to do their utmost in the way of contributions by bringing to their notice the example of their brethren north of them in Macedonia. The deep material poverty of the Macedonians did not combine with their great trial of affliction to stifle their joy at giving something to the aid of other brethren in need, namely, those in Jerusalem, likely worse off than themselves. Paul reminds us that Christians who are advanced and who excel in Christian knowledge, in power of utterance to express it, and in faith and in love for the governing body of the church, should not be backward in rendering help to their needy brethren. While we are striving to preach the gospel to others, we should not forget and neglect the material needs, and primarily the spiritual needs, of our brethren and the "strangers" who have already come within the "gates" of the organization. While making back-calls upon newly-interested persons of good-will, let us not overlook visiting our brethren who fall into spiritual need, lest we leave the already gathered-in ones in danger of falling away.

30 The apostle having called attention to the example of generosity on earth of the Macedonian brethren, he then points to the gracious example of the heavenly Leader of the entire church, whose example is the most inspiring toward unselfish giving. Paul says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9) Yes, we know how gracious the Lord Jesus Christ was in contributing to Jehovah's cause in behalf of the needy ones on earth. Richer in heaven than all the other sons of God, Jesus emptied himself of *all* this and took up human life, beginning with being born in a stall for cattle. After carpentering till reaching his full manhood, he left his home and went forth preaching the kingdom of heaven, all the while laying no claim to anything material on this earth, not even to where to lay his head. Finally he laid down his human life in death, in proof of his unbroken devotion to God and also as a ransom sacrifice for men who will accept it as the brethren at Corinth did. Though God raised him from the dead and restored him to heaven to greater riches and power than ever before, yet it was by first making himself poor to contribute everything for the vindication of Jehovah's name that Christ's faithful followers have been made so rich spiritually.

29. (a) On what basis did Paul leave the contributing, but with what stimulating example? (b) Of what responsibility does Paul remind the spiritually advanced and developed Christians in this connection?
30 What was the more inspiring example of unselfish giving to which Paul then referred?

[31] These spiritual riches now are the foretaste of the wealth of everlasting life that is to be the inheritance of the faithful ones in the endless New World of righteousness. Thinking, then, on such graciousness of our Lord Jesus Christ, which cannot be equaled by the Macedonian brethren or anyone else in the entire church, stirs us to like generosity toward those for whom the gracious Lord died.

[32] Making a contribution to the Lord's cause when a person is himself near the verge of material need and is also undergoing the ordeal of persecution is something that requires faith in God's future provision for him. Faith in God will never let one slacken or slow off from contributing loyally to His cause to the extent that one can. The Watch Tower Society will continue to trust in Jehovah God to provide for its work from year to year, and will continue to apply the contributions it receives as fully as possible, that no funds lie idle and not put to work in His service. Jehovah by Christ Jesus has not failed it till this date, and he will not do so; for the Society must serve till God's work by it is done. Writing to the Corinthians in a parallel line of thought, Paul said:

[33] "But I will tell you what I think about it. For this is the best way to deal with you [or, it is to your interest], for you were the first not only to do anything about this, but to want to do anything, and that was last year. Now finish doing it, so that your readiness to undertake it may be equaled by the way you finish it up, as well as your means permit. If a man is willing to give, the value of his gift is in its proportion to what he has, not to what he has not. I do not mean to be easy upon others and hard upon you [or, not that others are to be relieved and you to suffer], but to equalize the burden, and in the present situation to have your plenty make up for what they need, so that some day their plenty may make up for what you need, and so things may be made equal—as the Scripture says, 'The man who got much did not have too much, and the man who got little did not have too little.'"—2 Cor. 8:10-15, *Goodspeed.*

[34] Thus the consecrated people of Jehovah God are put to the test and are given the privilege of showing mutual consideration for one another. In order to equalize matters among them, and in order that all may have as much opportunity as possible to concentrate on God's witness-work, the brethren who are better supplied can render aid to those who come into a temporary state of need. No contribution that anyone makes in behalf of Jehovah's service and for the aid of His servants is to be despised, no matter how small. Jesus did not despise the widow's mite; but gave it a proportionately high valuation. If the valuation is according to what that person has, and not according to what other persons have, the contribution is to be evaluated proportionately and hence highly. What a wealth of devotion, zeal, and loving consideration is shown by it! God, who is in charge of his Theocratic organization, is sure to make all things balance in the course of time, that all his people may have opportunity of tendering services and help to one another. The aid and assistance is not always to be flowing, nor does it always flow, in only the one direction. Those who have more can, by giving of their surplus, level off their circumstances in order to render aid to those who have little or who can stand to be assisted.

[35] Thus, according to God's loving pleasure, those having more will not have too much and waste it, while those having little will not have a deficiency that cuts down their strength and ability to serve the Lord actively. As in the case when Jehovah God provided manna miraculously for the Israelites in the wilderness, and the Israelites went forth to gather it each day, "when they measured it with an omer [measure], he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." (Ex. 16:18, *Am. Stan. Ver.*) So suppose that a company publisher is engaged in trying to work out a quota of hours in the direct field service of the Lord God. Yet, if he tries to help any of his brethren or any of the newly interested to get into the field, he need not fear he will be hurting his quota of service to the Lord. In the long run, as the service continues on, the Lord will equalize matters, whereas at the same time our fellow servants are being actively aided into His witness work. Thus neither the general work suffers nor our individual work, but the help to the brethren is more widespread. The temper of the general organization is also better.

[36] The Lord thus provides the way of generosity as an escape from laying up treasures on earth where danger of loss exists. The one who contributes with faith in God's cause as carried on by Jehovah's consecrated servants never invests in a losing enterprise. The one who voluntarily gives generously is certain to benefit spiritually by this exercise of generosity and devotion to the interests of God's people and His work. The apostle reminds us of God's unfailing law in this respect as he goes on to

31. Of what are such spiritual riches a foretaste? and to what are we stirred by thinking on these matters?
32. Contributing during conditions of need and trial call for what quality? and how has the Society demonstrated this quality?
33. With what words did Paul write in a parallel line of thought, at 2 Corinthians 8?
34. Why are not small contributions to be refused? and how are the circumstances of God's people equalized in course of time?
35 (a) What do the results of the Israelites' gathering manna in the wilderness illustrate? (b) How does God equalize matters as regards a Kingdom publisher and his hours' quota and assistance to other publishers?
36. What are the advantages and benefits resulting to the contributor? and what law of God applies in this matter?

say: "Mark this: he who sows sparingly will reap sparingly, and he who sows generously will reap a generous harvest. Everyone is to give what he has made up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives cheerfully. God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others; as it is written, *He scatters his gifts to the poor broadcast, his charity lasts for ever.*"—2 Cor. 9:6-9, *Moffatt;* Ps. 112:9.

[37] Let us have confidence, then, that the consecrated servant of God who takes advantage of his present opportunities to contribute and to scatter his charitable gifts to the Lord's poor will reap to himself further joyful privileges of so doing, as long as we have the poor with us. The contributor keeps his spirit of generosity alive and active, and God will not fail to use such unselfish one in his blessed service. This is because God loves the one who, ungrudgingly and without compulsion, gives cheerfully and gladly of what he has to the support of God's organization and its witness work. How could God let such generous one himself come to real want?

[38] No greater pleasure could be ours than to see those benefiting by our gifts to God's cause recognize Him as the Promoter of such true charity and then give him thanks and praise, especially by making a consecration to him and going forth in his service to sing his praise. Hence our gift does not stop with just relieving the needy person. It goes beyond this unto causing God to be thanked and served by others. The apostle reminds us of this fact and of how God will lovingly take care of the cheerful givers, saying: "He who furnishes the sower with seed [the means to contribute] and with bread to eat will supply seed for you [for further service privileges] and multiply it; he will increase the crop of your charities—you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make men give thanks to God; for the service rendered by this fund does more than supply the wants of the saints, it overflows with many a cry of thanks to God." (2 Cor. 9:10-12, *Moffatt*) What, then, is the purpose of the generous giver, who lets not his right hand know what his left does, as far as advertising his charities to others? It is this, namely, not to attract the thanks to himself, but to cause them to be expressed to the Original Giver, Jehovah God, for whom the generous person is just the agent.

[39] Another thing! When one section of God's consecrated people contributes to the needs of another group of them, think of the unifying effect it has! How much kindlier and with how much less prejudice the Jewish brethren at Jerusalem could feel toward the contributing Gentiles! They sensed more deeply that God had indeed welded the Jewish and the Gentile members into one body in Christ Jesus, despite nationalities. The Jewish receivers discerned more clearly that the Gentile contributors were truly living up to their professions of being subject to the teachings of Christ's gospel. The prayers that the receivers offered to God bound them more closely to the contributors, all due to the extraordinary favor which God expressed to the brethren who contributed. (Rom. 15:30, 31) Such is the wholesome effect when loving Christians exercise their charity in the emergency of their fellow Christians. It is well described by the closing words of the apostle with reference to this matter of collecting funds for the needy saints, saying: "This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contributions to themselves and to all; they are drawn to you and pray for you, on account of the SURPASSING GRACE which God has shown to you. Thanks be to God for his unspeakable gift!"—2 Cor. 9:13-15, *Moffatt.*

[40] Paul himself was not one of the poor saints that was due to get benefit from the money collected. Yet Paul was so moved by the generosity of these Gentile brethren toward the Jewish Christians at Jerusalem that he unselfishly cried out: "Thanks to God for his inexpressible free gift!" (*The Emphatic Diaglott*) It dawns upon us, therefore, that the unspeakable, inexpressible and indescribable "free gift" for which Paul so warmheartedly gave thanks to God is not Christ Jesus. The "free gift" is that "surpassing grace" which God has shown to these devoted Christians. This extraordinary and surpassing grace of God toward his consecrated people overflowed in their generosity toward the needy brethren at Jerusalem.

[41] Such grace or favor of God is so marvelous that it surpasses human power of description or expression. Necessarily such exceeding favor includes God's Son by whom such favor comes to us. Such gift of God's exceeding grace and favor means the sum total of all his goodness and loving-kindness through Christ Jesus to his people all their days on earth. It abounds to their eternal salvation and to his glory and vindication. Thanks be to God for the bountiful free gift of his surpassing favor to his devoted people in this day!

37 How is it true, then, that "his charity lasts for ever"?

38 What pleasurable results follow our giving to others? and what, therefore, is the purpose of the generous giver as regards thanks?

39. What is the general wholesome effect when Christians exercise charity in the emergency of their fellow Christians? and what does it show?

40. Why, if he was not a beneficiary, was Paul moved to thank God? and what therefore is "his unspeakable gift"?

41. Why is this "gift" unspeakable or indescribable? and what necessarily does it include?

THE MARK THAT COUNTS

IN THE November 15 issue of this journal (¶ 2) it was stated: "In that universal war of Armageddon a person's having youth will be no advantage to him nor a guarantee of surviving alive into the new world. Youthfulness will be no grounds for receiving mercy or exemption, but what will be such we shall see in this article.—Ezek. 9: 5, 6."

Being marked in the divine eyes as a person of good-will is what counts for exemption from slaughter in that universal Armageddon. To such person Jehovah God is gracious and generous in sparing him, and to such one the name "Jonadab" well applies, for this name means "Jah (Jehovah) is liberal". That there would be a multitude of such modern-day Jonadabs on earth as we approach the new world of righteousness the Scriptures indicate. It has pleased Jehovah God, by the prophecies of his Word, to identify and locate his people of good-will now on earth. So let us consider Ezekiel 9.

Jehovah's invisible organization, which is in heaven, and his consecrated people on earth who are a part of his visible organization work in exact harmony. The invisible or heavenly part of the organization, being higher and more powerful, is in control. In the prophecy of Ezekiel, chapter 9, a prophetic drama or picture appears, showing the working together of the heavenly part of God's organization with those devoted to him on earth, and also his manner of instructing the people and grouping them. Ezekiel, chapter 9, in harmony with other prophecies, shows a separating work conducted by him shortly preceding the "battle of that great day of God Almighty", otherwise called "Armageddon", and clearly identifies the people of good-will, or Jonadabs.

The mighty executive officer of Jehovah God is Christ Jesus, the one who leads Jehovah's hosts of heaven at the battle of Armageddon and who executes Jehovah's judgment upon the enemy organization of Satan the Devil. The executional work of his hosts we see foreshadowed in chapter 9 of Ezekiel, in verse 1 of which we read: "He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city [religionized Jerusalem] to draw near, even every man with his destroying weapon in his hand." This command directs the invisible army of Jehovah to make preparations for the final battle. For this reason the invisible army of the Lord God is told to draw near and each one to have in his hand a slaughter weapon. In the vision Ezekiel beheld six creatures approaching, yes, and a seventh one. He says: "And, behold, six men came from the way of the higher gate [of the temple or sanctuary], which [gate] lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar." —Ezek. 9: 2.

Six, the number of the men with weapons, is a symbolic number used in the Bible to denote incompleteness, whereas the number *seven* symbolizes completeness. Jehovah's organization being one and at complete unity, then in this drama the six men would identify the invisible or heavenly part of God's organization, while the seventh creature, the man with the writer's inkhorn by his side, and clothed in linen, would picture God's "faithful servant" class on earth, the visible part of God's organization under the command of the Lord Jesus Christ. The six, representing the heavenly, and the one, representing the earthly, total seven and picture the entire organization in completeness.

The earthly part of God's organization is commanded to bear testimony or publish to all nations the truth of and concerning the kingdom of God. At Revelation 19: 8 reference is made to the "wife" of the Lamb, or bride of Christ, of which this "faithful servant" class on earth is a part, and concerning such the verse says: "It was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (*Am. Stan. Ver.*) So the figure of the linen-clad man, bearing an inkhorn at his side, pictures the justified servants of Jehovah God, his remnant of faithful witnesses now on earth. This earthly part of Jehovah's Theocratic organization now works in exact harmony with the heavenly part. The heavenly, invisible part does the violent work of execution of the wicked; while the visible, earthly part does the work of publishing God's message of truth, to the end that intelligent persons may choose which side they will take before the execution at Armageddon takes place. The publishing work must first be done; and when that is done, then the invisible part of Jehovah's organization will execute those who are on the side of Satan the Devil and under his wicked organization.

Religion is an integral part of Satan's world organization. From the time of the hunter King Nimrod, the Devil has employed religion to reproach the name of Jehovah God and to deceive men and turn them away from Jehovah God. (Gen. 10: 8-10) True, religious organizations are commonly understood by the people to be made up of those who worship God; but the fact is that those organizations of "Christendom" called "religious" are worldly and mundane and allied with politics, and their objective is to gain and exercise control over the people of the earth. Under the dominating control of such religious organizations are many persons inclined toward God but who have been induced by fear to support the unrighteous and hypocritical organizations. Organized religion of "Christendom" is, as a whole, symbolized under the term "city", which city God will wipe out at Armageddon. Before the destruction thereof takes place then, Jehovah gives command that his witnesses, his publishers, or 'man with the writer's inkhorn by his side', must do a certain work. To this end the Lord God gives a command, as set out at Ezekiel 9: 4: "And the LORD 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 for all the abominations that be done in the midst thereof."

An abomination to Jehovah is hypocrisy or Devil-worship. Under the control of the governing part of organized religion, namely, the Roman Catholic Hierarchy, there are millions of persons disposed toward God and who see the cruel, unjust and wicked things done in the religious sects and cults, being done in the name of God and of Christ; and these persons are pictured as the ones that 'sigh and cry, for all the abominations done in the midst of the city'.

It is the will of Jehovah God that such persons may have

an opportunity to get a knowledge of the truth that makes man free. They must get such knowledge in their heads and hearts. The forehead of a person represents symbolically the seat of intelligence. Therefore to "set a mark upon the foreheads of the men that sigh and that cry" means to give such persons an intelligent perception of the truth regarding Jehovah's purpose. That is the work which His witnesses are now commanded to do, and this work they are doing, by His grace, by going from house to house to inform the people of Jehovah's purpose. For this reason His witnesses have published books explaining the Holy Scriptures, and these they are daily carrying to the people who desire to receive the "mark" in their foreheads. Such ones are the teachable ones that are seeking the life-giving knowledge. It is these persons, otherwise called "Jonadabs", who receive the knowledge of the truth and who are thus marked in the forehead. They then show that they have been thus marked by attaching themselves to the visible part of Jehovah's Theocratic organization, and they go along with His anointed remnant and join them in giving testimony to others of all nations.

In God's due time this witness work, that is to say, the work of 'setting a mark on the forehead' of those that want the truth, will be done. This finish is shown by the words at Ezekiel 9:11: "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."

FATE OF THOSE NOT MARKED

This marks the time designated by Jesus' words on the end of the world, that "this gospel of the kingdom shall be preached . . . for a witness unto all nations; and then shall the end come"; and that end will come in a time of tribulation such as will never before have been known in the world. (Matt. 24: 14, 21) When, therefore, the work of witness is done and completed by those pictured as the man with the writer's inkhorn and clothed with linen, then will follow the work performed in the prophecy by the "six men", that is to say, the heavenly part of God's organization. To this invisible company God's Executioner, Christ Jesus, gives command, as heard by Ezekiel and recorded in Ezekiel 9: 5, 6: "And to the others [the six] he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." In due time the slaughterers reached the young.

This shows, and let all the youthful ones of today note it, that God's Executioner at Armageddon slays all except those who bear the mark in the forehead, beginning with the "ancient men", that is to say, with those high in authority and who exercise governing control over the organization and lead in religion. As the executioners go down the line, it is the mark that counts with them as to who may be spared. The slaughter of the "ancient men" means the beginning or first part of Armageddon, the battle of the great day of God Almighty: "And he said unto them, Defile the house [temple of religion], and fill the courts with the slain: go ye forth. And they went forth, and slew in the city."—Ezek. 9: 7.

This part of the prophecy shows a great slaying work as due to be done and that those who are themselves on the side of Satan and his organization will be destroyed, and not be spared. "And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them." (Jer. 13: 14) It is the Jonadab class that are spared and protected by the Lord God during Armageddon because they are marked in the forehead and obey Him. These have God's promise that, performing the conditions named in His Word, they may be hid in the day of Jehovah's anger. —Zeph. 2: 3.

The conditions are that they associate themselves with the Lord's Theocratic organization, where they must remain steadfastly serving Him, working in harmony with his remnant, and refusing to compromise with the world. Any attempt like that of Jonadab to get into the "chariot" or organization of the Lord and at the same time to support the Devil's world, even with the unwise desire of lifting up the world, will meet with disaster. (2 Ki. 10: 15-25) Jehovah's organization, or "chariot", is the only place of safety, and one who once avails himself of that safety and then voluntarily leaves the same is certain of destruction, youth or no youth. Those who are of the Jonadab company must continue faithfully to study God's purposes as embraced in his Word. Hence our publication of the Lord's Word is for their benefit. They must show their love for God by being diligent in keeping his commandments. For the benefit of His remnant, and also for the benefit of the Jonadab class who join themselves to God's "chariot", Jehovah has now pulled back the curtains and let his light shine in the faces of those who have devoted themselves to him. He gives them a view of things that must shortly come to pass, as well as the meaning of things that came to pass in the past 5,900 years. The truth that stands out and is made to appear before their vision as of paramount importance above all others is this:

Jehovah, the Almighty God, is the Giver of life, and he will preserve those who love and obey him and who remain steadfastly faithful to his organization, at all times manifesting an unbreakable allegiance to His universal domination and an unfaltering love for Him. The crucial test upon all intelligent creation is here. Let all such, the youthful and the elders, take warning and beware. "Jehovah is in his holy temple: let all the earth keep silence before him." —Hab. 2: 20, *Am. Stan. Ver.*

Those who will learn the right way must refuse to follow the teachings of men under Satan's organization Jehovah God and Christ Jesus are the true teachers of all those who love righteousness and who desire to know the truth. (See Isaiah 30: 20; 54: 13.) Selfish men who assume to teach doctrines pleasing to themselves have fallen under the subtle and seductive influence of Satan, and thereby they are induced to substitute their own doctrines of speculation and religious falsehood for the truth of God's Word. By this means many sincere people are deceived. Anyone who would receive the spiritual wisdom of Jehovah God must gain a knowledge of His truth. This can be gained only by

a careful study of His Word and by using the instruments, including his witnesses, which He has provided to understand the same. It is the privilege and duty of all persons, youthful and old, to whom Jehovah's witnesses come, to now so inform themselves and thus be marked with His mark in their foreheads unto life eternal.

SOLOMON, SEEKER OF WISDOM

WISDOM from above is incomparable. Wise Solomon realized this, saying, "All the things thou canst desire are not to be compared unto her." Gold, silver, rubies, such material riches may give bodily comfort and luxury; wisdom gives life, is a tree of life. Only fools despise it; in the end such folly-seekers die for want of it. The misguided masses of humankind expend their lives seeking silver and gold, with few succeeding, many failing, and none attaining thereby happiness and peace and life. But if they sought wisdom as diligently as they did material treasure none would fail, all would succeed in their quest, and find lasting peace and life. So God's Word assures through the wisely directed pen of King Solomon: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God."—Prov. 2:3-5; 3:13-18; 8:10, 11; 1:7, 22; 10:21; Eccl. 7:12.

Solomon wrote under inspiration, but he also spoke from personal experience. He cried after knowledge, lifted up his voice for understanding, sought it as for silver and hid treasure; and he did understand the fear of the Lord and find the knowledge of God. This third king of Israel, the son of David and Bath-sheba, started his wisdom quest early in life. Anointed once to thwart a seditious plot to usurp the throne, Solomon was anointed later a second time, and while yet a youth "sat on the throne of Jehovah as king instead of David his father". (1 Ki. 1:5-49; 1 Chron. 29:1, 22, 23, *Am. Stan. Ver.*) After strengthening his kingship by eliminating such political malcontents as Adonijah and Joab and Abiathar, Solomon journeyed to the tabernacle at Gibeon and sacrificed unto Jehovah. (1 Ki. 2:22-35; 3:1-4; 2 Chron. 1:1-6) There it was that he raised his voice in a cry for knowledge, in response to a query from Jehovah: "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."—2 Chron. 1:7-12.

Solomon's motive in seeking wisdom was good, namely, to enable him to judge wisely. The next incident recounted is a striking illustration of his penetrating insight in judgment. Two harlots dwelling together had a child each. One child died, and its mother was accused of switching it with the living babe. Both claimed the survivor. Solomon ruled to divide the infant and give half to each woman. One harlot agreed, the other protested and relinquished her claim that the babe might live. The latter showed mother love; the child was restored to her. All Israel recognized in this judgment the wisdom of God.—1 Ki. 3:16-28.

But Solomon's wisdom did not end with judgment, with shrewd insights into human nature and the workings of men's minds. He was a capable organizer of vast building projects. The construction of the temple at Jerusalem overshadowed all his other accomplishments. Building patterns or "blueprints", along with much construction material and financial backing, had been provided by David; but the undertaking was still of mammoth proportions. Solomon contracted with Hiram, king of Tyre, for building material, particularly timbers of aromatic cedar from the forests of Lebanon. Crews numbering 30,000 Israelites and 150,000 strangers were mustered to meet the man-power needs. To oversee these lumbermen and quarriers were more than 3,000 foremen and superintendents. (1 Ki. 5:1-18; 2 Chron. 2:17, 18) The preparation of material was so thorough that when the actual building work began, in the fourth year of Solomon's reign, no hammer, no axe, nor any other tool of iron was heard on the site of construction! Amazing! Seven years and six months saw the completion of the temple. With its beautiful work in cedar and other woods, ornamented by exquisite carvings of flowers and trees and cherubim, all lavishly overlaid with gold, the temple outshone by far any other architectural achievements on earth. From its perch on Mount Moriah, how it must have caught and reflected in dazzling glory the rays of the rising and setting sun! Yet all this material splendor was dimmed at the time of temple dedication. After Solomon's dedicatory prayer fire from heaven consumed the sacrifices and the glory of Jehovah filled the house with such blinding brilliancy that the priests could not enter.—1 Ki. 6:1-38; 2 Chron. 6:13-42; 7:1-3.

During the thirteen years that followed Solomon constructed his own palace. Furthermore, he built a palace for the daughter of Pharaoh that he had taken to wife, a porch of pillars, a porch of judgment, and the house of the forest of Lebanon. (1 Ki. 7:1-12) Thereafter the building work expanded and many cities and fortifications were raised up to enhance the glory of his domain. Commerce flourished. A fleet of ships was constructed and put afloat to ply the seas as a merchant marine. Under wise Solomon the nation enjoyed a prosperity boom. There was freedom from fear and want; peace and plenty reigned.—1 Ki. 9:17-28; 2 Chron. 8:1-6; 9:27.

Solomon's wisdom branched into still other fields of human accomplishment. He was acquainted with botany and zoology, because "he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes". (1 Ki. 4:33) In his writings he reflects this wisdom. He draws enlightening truths from the industrious ant that without overseer or guide provides

its meat in summer and gathers and stores food in harvest time, from the feeble conies that wisely make their homes in the protective rocks, from the locust bands that without king or leader go forward in unity, from the lowly spider that by virtue of its busy "hands" dwells in kings' palaces. (Prov. 6:5-11; 30:18, 19, 24-28) The comeliness and stateliness of some animals excite his wonder; the destructiveness of others is noted. (Prov. 30:29-31; S. of S. 2:15) Full appreciation of the beauties of the animate realm of plants and birds and animals and even the inanimate glory of precious stones is effusively bubbled forth in the poetic phrases of the "Song of Solomon". In an active way his delight in these created glories is shown by his making beautiful gardens and parks, orchards and woodlands. Such beautifying works drew on his wisdom as an agricultural engineer in nullifying the effects of the long dry season. —Eccl. 2:4-6.

Solomon possessed knowledge concerning the earth and its permanency. Versed in meteorology, he understood the circuits of the winds and the cycles of moisture relative to clouds and rains and rivers and seas. (Eccl. 1:4-7) His father David understood that the human body was "fearfully and wonderfully made"; but the son Solomon displayed in the figurative language of the twelfth chapter of Ecclesiastes an amazing knowledge of human anatomy, even of the spinal cord and its connection to the brain, and, more amazing, the pumping action of the heart and the circulation of the blood through the arteries and veins, a fact not "discovered" by medical science till the seventeenth century!

Moreover, the "wisdom of Egypt" was proverbial in geometry, astronomy, and medicine; but Solomon's outstripped it. Arabia was the home of that sagacity that clothes itself in proverbs and of that subtlety that sports itself in riddles and testing queries; but "Solomon's wisdom excelled the wisdom of all the children of the east country". And there had been wise men in his own land, but Solomon was "wiser than all men". He spoke 3,000 proverbs, and his songs numbered 1,005. Under inspiration he composed three books of the Bible, "Proverbs," "Ecclesiastes," and "Song of Solomon". His spreading fame attracted to his courts kings and nobles and peoples from all lands to hear his God-given wisdom. (1 Ki. 4:29-32, 34) Outstanding was the visit of the queen of Sheba. She came with many hard questions; when she left she knew all the answers. She viewed his lavish courts, the surpassing architecture, the peerless splendor of the house of the Lord. She noted the peace and prosperity of the nation and the happiness and joy of the people. She was captivated. Any "you-have-to-show-me" spirit was gone. Of the sparkling reports that had previously reached her ears she exclaimed, "The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard."—1 Ki. 10:1-13.

But alas! in the end Solomon abandoned the wisdom from above. He turned to experience as his teacher. (Eccl. 1:16, 17; 2:1-3) Experience teaches, but its teachings are not always unto edifying. God's truth is the best teacher. It counseled against marriages with heathen women. Why? That the Godly one's worship might not be contaminated by the demon worship of his heathen wives. But Solomon left unheeded the warning; he must "learn by experience". He did. Listen: "It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. . . . Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." (1 Ki. 11:1-13; Deut. 17:17; 7:1-6, 16, 25; Heb. 12:1) Snared by the besetting sin of demon religion! Forgotten was past righteousness and wisdom in a final choice for iniquitous demonism. (Ezek. 33:12, 13) Once-wise Solomon died under divine disapproval, after reigning forty years.—1 Ki. 11:42, 43.

"Solomon" means "peaceful". David composed Psalm 72 with Solomon's reign in mind; in fullness the prayerful psalm points forward to Christ's blessed reign. Then typical glories of Solomon's reign will increase manyfold; wisdom once possessed by Solomon will seem meager in comparison with that of Jehovah's new-world king. That is why Christ Jesus is pointedly called "greater than Solomon".—Matt 12:42.

FIELD EXPERIENCES

NO JUVENILE DELINQUENCY THIS (ILLINOIS)

"After a visit from our servant to the brethren, who stressed store-to-store witnessing, an eleven-year-old publisher decided to put the suggestions into action. Within an hour and a half she placed 21 magazines, obtaining contributions for all, and not only exhausted her own supply and mine too, but also obtained magazines from another pioneer and outdid two specials and one general pioneer, who had placed no magazines on their respective corners during the same length of time. Yes, the little girl was a summer vacation pioneer last summer and has already made application to be one again this summer."

TIRED OF RELIGION (SOUTH AFRICA)

"While doing street work one afternoon I approached three ladies with the magazines. Before I could say anything one said: 'I am just about sick and tired of religion.' I replied: 'So am I; that is why I am standing in the street with the magazines and booklets which point out to the people the difference between religion and Christianity.' She took a magazine and gave me her name and address. On calling I left the book *Children* with her and arranged for a book study to be started."

"UPON MY ARRIVING AT MY NEW

assignment in Oswego, N. Y., I started covering the business area with the *Watchtower* subscription offer. I spent 28 hours in the business districts and placed during that time 18 subscriptions and 35 bound books. Calling on the district attorney of the city I discovered he had been a *Watchtower* subscriber for the past several years and is quite interested, having read many of the books. He wished me 'the best of

luck', when I was leaving. Meeting the chief of police, I placed a subscription and had a long discussion about our activities and the hypocrisy of religion. He asked me how long I was staying in town. I told him perhaps as long as a year or more. His closing words were: 'Welcome to town! May your stay be a most enjoyable one!' I spent an entire morning in the office of the commander of the local coast guard. He laid aside his entire morning's work to talk with me. He is an Episcopalian and said he had many questions which no ministers or priests had ever answered. All morning he and his lieutenant threw question after question on the Bible at me. When I was leaving they thanked me for extending my time to them and offered me a dollar and a half. I offered them the subscription. The commander said he did not think he would have time to read it and told me to 'just keep the money'. I told him I could not accept the money except for the subscription, but that I would take 50c if both he and his lieutenant would accept a bound book. This they each gladly accepted. All through this area the lawyers usually took something, many subscriptions. I started one morning with a lawyer's office. When I finished presenting the subscription offer he asked: 'Are you one of Jehovah's witnesses?' I replied in the affirmative. To this he said: 'In that case I'll take the subscription.' On another occasion I spoke jointly to a lawyer and a judge. The lawyer took a subscription. He said before moving here he had listened to Watchtower Station WBBR for years. He also mentioned the Supreme Court decisions. The 'judge' said he had many of our books. It seemed as though in all cases the Supreme Court decisions toward us have aroused their attention."

FROM THE BRANCH FAMILY AT STRATHFIELD, AUSTRALIA

"While walking out of Central Railway station I was stopped by an American marine, who asked the time. We got into conversation. I produced a copy of the booklet *One World, One Government*. The American was delighted to see the booklet and told me he was halfway through reading the book *Salvation*, but had unfortunately mislaid it. He was most anxious to get some more of the books. I took him to a near-by publisher's home, and, after a further talk, placed 15 bound books with him. He said he wanted to be an active witness as soon as the war is over. He left Sydney soon afterwards, but took plenty with him to aid him in his stand for the truth."

"I have two new book studies as a result of the *Watchtower* campaign. The first of these studies was obtained in peculiar circumstances. The young woman has a friend who recently married an American soldier and who has gone to live in San Francisco. The week before I called she received a letter from this friend, stating that people who had made her feel most at home in America were Jehovah's witnesses. She took out a subscription for *The Watchtower* on the strength of her friend's letter. Now I have started a book study in the home, attended by four persons. At another home I placed a subscription with a most sincere person. On calling back I learned that she had been taken to the hospital. I wrote her a note, and called again when she had returned home. She said she was more than delighted to receive my letter. A study in *'The Truth Shall Make You Free'* was commenced there and then, and she took two further copies of this book for her friends, who are now coming along to the study. As she puts it, 'I want to help you find disciples.'"

REWARD FOR OVERCOMING TIMIDITY

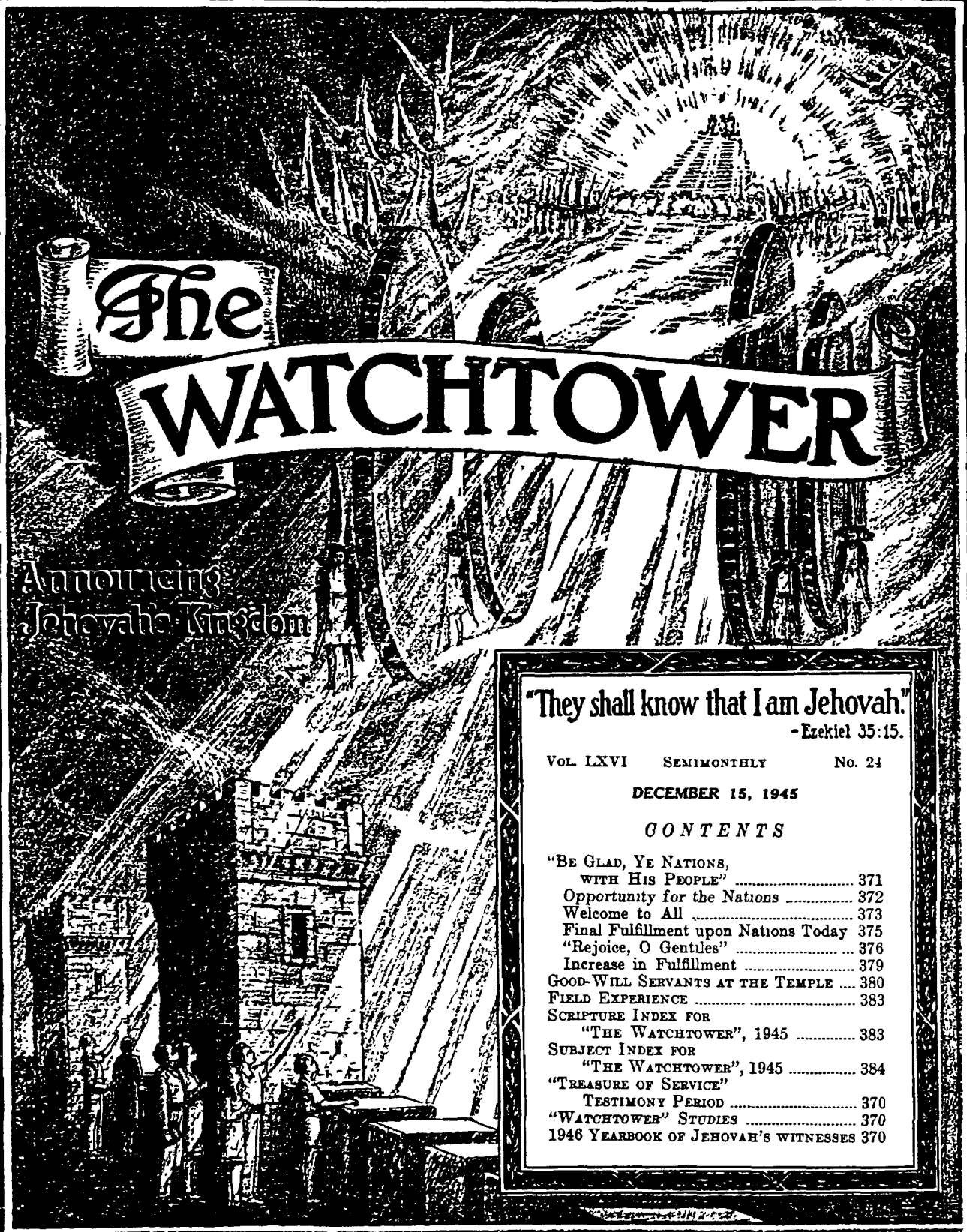
"On the occasion of the visit of the servant to the brethren to our company [Suffolk, Va.] it was determined that we should work the business section, which had been neglected due to unwarranted dread of facing the lawyers, bankers, doctors and other business and professional people. But asking and receiving the spirit of the Lord we, a group of six publishers, including two special publishers and the servant to the brethren, sallied forth with boldness to the task. Upon meeting at the appointed time, about six hours later, and tabulating the results we found to our surprise and pleasure that 18 new subscriptions for *The Watchtower*, each for a year, had been obtained; 31 bound books, about 65 booklets, and a dozen or more magazine copies had been left with persons who, for the most part, manifested real interest. Many asked if we were the ones holding the meetings that had been recently advertised, showing some effect of the public meeting series last month. Others spoke of seeing us on the streets with *The Watchtower*. Everyone, even the most timid of the company publishers, thoroughly enjoyed the day. Surely this shows that business territory should not be neglected, that there are 'sheep' among such classes of persons to whom the Lord promised the good news shall be preached."

PIONEER ALERT TO OPPORTUNITIES (SOUTH AFRICA)

"(1) A rainy morning Shower came on again. Shelter in café. Elderly man introduced himself. Soon conversation switched to only worthwhile topic, The Theocracy. Publications offered. 'Are these Judge Rutherford's books?' Question answered. Then: 'That man speaks the truth.' Study arranged. Both he and his wife now fully for the truth. (2) On the way to work plots outside the *dorp*, offered *Kingdom News* to roadmaker, who remarked that those books published by the 'Bible Students' were in his opinion excellent. All that was left for me was to arrange a book study. Whole family taking part and making very good progress."

(*Continued from page 354*)

upon in the December 15, 1945, issue of *The Watchtower*, but the 1946 Calendar of the Society will feature it before your eyes all the new year round. The picture in color accompanying the text helps you to visualize just how this year's text is being applied and realized throughout all the nations now. The Calendar pad also reminds you of each of the six special Testimony Periods of 1946, besides the special service themes for all the intervening months. A single copy is 25c; but five copies, when mailed to one address, are $1. Companies and groups should take advantage of this and combine individual orders for one common shipment.



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

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

The WATCHTOWER

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

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"TREASURE OF SERVICE" TESTIMONY PERIOD

Each *Watchtower* reader can make December a month of enjoying a glorious "treasure of service" for himself. All it needs is to take part with Jehovah's witnesses in the "Treasure of Service" Testimony Period, which has been assigned to cover the entire last month of this calendar year. Not every human is privileged by the Lord God to participate in this service of bearing testimony to his Kingdom, and that is why you can appreciate it to be such a treasure to serve now as an announcer of that righteous Government. Such service is now rendered during December by using the 25c combination of *"The Kingdom Is at Hand"* and the latest booklet, *The "Commander to the Peoples"*, in door-to-door witnessing. This direct work will, of course, be supplemented by the treasuresome follow-up service, that of back-calls and opening up book studies. Who will avail himself of this blessed service treasure? We trust that your report of work at the month's close will register an "I" for you.

"WATCHTOWER" STUDIES

Week of January 20: "Be Glad, Ye Nations, with His People." ¶ 1-21 inclusive, *The Watchtower* December 15, 1945.

Week of January 27: "Be Glad, Ye Nations, with His People," ¶ 22-46 inclusive, *The Watchtower* December 15, 1945.

1946 YEARBOOK OF JEHOVAH'S WITNESSES

The 1946 *Yearbook* really records an epoch, namely, the work of the Lord's witnesses world-wide during the year that marked the end of the most ferocious of global wars, with all the release of news that this afforded, and the resumption of activities in the many war-ravaged lands by God's consecrated people now released from the oppressions and restraints of totalitarian rule and all-embracing war-regimentation. The report of the work for the 1945 service year on continental Europe, in the Orient, in fact, for the eastern and western hemispheres as a whole, is by the Watch Tower Society president, and his introduction to the report will thrill you and get you in the mood for the reports to follow from all lands from which information has come through. The *Yearbook* also offers the president's comment on the 1946 yeartext, accompanied by a daily text and comment from published *Watchtower* sources for each day of the year. The posting of 50c a copy, mailed postpaid, for the 1946 *Yearbook of Jehovah's witnesses* is made necessary by the limited distribution and printing. All groups should pool their individual orders and send in the same as a unit, to economize time and expense in shipment.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI DECEMBER 15, 1945 No. 24

"BE GLAD, YE NATIONS, WITH HIS PEOPLE"

"And again he saith, Be glad, ye nations, with his people."—Rom. 15:10, Rotherham.

JEHOVAH is no "respecter of persons". That is a fact over which all of us can be tremendously glad, be we Americans, Europeans, Africans, Asiatics, Gentiles or Jews, by birth. Just how Jehovah God's impartiality is displaying itself in this marvelous time of human history is not appreciated by many today, not even by the religionists of "Christendom". Nineteen centuries before the infamous Hitler took power in Germany only Jews, together with some Samaritans, made up the Christians then, and only by the help of special acts on God's part were these Jewish Christians enabled to see and believe God's impartiality. For two thousand years God had exclusive dealings with their forefathers and their nation, and this made it hard for those Jewish converts to adjust themselves to the fact that God would have any direct dealings with other nations, the Gentiles. Little wonder, then, that Jews who still practice Judaism continue to believe that God has special respect for them because they are the natural, fleshly descendants of Abraham, Isaac, and Jacob. According to their view of prophecy God's special regard for them will yet make them the foremost people on earth, the nation to whom all the Gentile nations will look as God's channel of blessings. However, they overlook the facts and sacred prophecies which prove that the time of partiality toward one fleshly lineage has long passed.

[2] "Now I really understand that God shows no partiality, but welcomes the man of any nation who reveres him and does what is right. He has sent his message to Israel's descendants, and made the good news of peace known to them through Jesus Christ. He is Lord of us all." The speaker was a natural-born Jew, Simon Peter of Bethsaida, talking to a specially assembled company of Gentiles inside a Gentile home. (Acts 10:34-36, *Goodspeed*) About six years before this Simon Peter had turned from the practice of Judaism and had become a Christian. Now he was there at that Gentile home, not on his own initiative, however. Contrary to Peter's understanding down till then, Jehovah God had sent him there. Cornelius, the Italian centurion to whose home Peter was sent, was a Gentile of good-will toward the Jewish people, a man who revered and feared God and who tried to do right according to the law which Jehovah gave to the Jews. Cornelius had interested his family and friends in this way of faith toward Jehovah God, and he opened his home for them all to assemble to hear what Peter had to say. Then God showed that he had no favorites. He no longer held down the preaching of his message of salvation by God's kingdom to the natural Jews. He now expressly sent it to the Gentiles to hear and believe, especially Gentiles who pleased God by fearing him and trying to do righteousness according to God's way. This made it clear that God's heavenly kingdom under Christ Jesus was to be made up not only of persons once Jews but also of persons once Gentiles.

[3] Peter's preaching for the first time to Gentiles there at Cornelius' home was like a key. It unlocked the door and opened it to the Gentiles to get in line for the Kingdom with Christ Jesus. That was the way in which Peter used the second one of the "keys of the kingdom of heaven". (Matt. 16:19) Peter did not dictate to God in the matter. Peter was subject to heaven; and if God had not commanded him to go and preach to Cornelius' Gentile household Peter would never have used this second key. God's impartiality thenceforth to all believers, whether Gentiles or Jews, was displayed in two ways: (1) in starting off his Jewish witnesses to preach the Kingdom to the Gentiles, and (2) in pouring out his holy spirit or active force upon the Gentiles who believed and accepted what they heard. This anointing of such believing Gentiles with his holy spirit gave evidence that God had begotten them as his spiritual sons and that they were now in the path that leads to the heavenly kingdom.

[4] Referring to Christ Jesus, Peter said to his Gentile congregation: "We are witnesses of everything that he did in the country of the Jews and in Jeru-

1. Of what fact respecting Jehovah can all nationalities be glad?
2. How and when did the apostle Peter come to state the foregoing fact?
3. Like what instrument was Peter's preaching there? and how was God's impartiality shown thenceforth?
4. To what did Peter then declare he was obliged to bear witness?

salem. Yet they put him upon a [tree] and killed him. But God raised him to life on the third day and caused him to be plainly seen, not by all the people, but by witnesses whom God had designated beforehand, that is, by us, who ate and drank with him after he had risen from the dead. He also directed us to announce to the people and bear solemn testimony that he is the one whom God has appointed to be the judge of the living and the dead. It is of him that all the prophets bear witness that everyone that believes in him will have his sins forgiven in his name."

5 Let anyone who is prejudiced against the thought that God has dealings with the Gentiles who fear him consider the next words of the record: "Before Peter had finished saying these words, the holy spirit fell on all who were listening to his message. The Jewish believers who had come with Peter were amazed because the gift of the holy spirit had been showered upon the heathen too, for they heard them speaking in foreign languages and declaring the greatness of God. Then Peter said, 'Can anyone [meaning natural-born Jews] refuse the use of water to baptize these people, when they have received the holy spirit just as we did?' And he [a Jew] directed that they should be baptized in the name of Jesus Christ." (Acts 10:39-48, *Goodspeed*) Did those *goyim*, or Gentiles, begin to rejoice and be glad with the remnant of Jewish believers, God's people? Their asking Peter to stay some days longer showed they rejoiced. —Vs. 48.

6 Yes, there the *goyim*, Gentiles, or heathen began to rejoice with the true people of Jehovah God. That does not mean rejoicing with the Jewish nation which held to the "Jews' religion" and kept practicing Judaism; for the Jewish religionists were not rejoicing then with Jehovah's true people. The believing Gentiles rejoiced with the Jewish remnant that had Abraham's faith and believed in Christ Jesus as Abraham's Seed in whom all families of the earth are to be blessed. So the Gentile Cornelius and his household rejoiced with Peter and the Jewish believers who came with Peter. Although Cornelius was a centurion in the employ of the Roman Empire which held the Jews' country in subjection, he did not rejoice in that vast empire and its Caesars. He rejoiced at God's kingdom as preached to him by Jehovah's witness, Peter. He put his trust in that kingdom and its anointed King Christ Jesus. Cornelius and his fellow Gentile believers were exceedingly glad to be called and be anointed to be associated with Christ Jesus in that kingdom.

5 After Peter finished saying his message, what happened? and did those Gentiles begin to rejoice with Jewish believers?

6. With which particular people did those Gentiles begin rejoicing, and in what?

7 That event was no mere affair of little consequence. It was a marker in Christian history, in the development of the Kingdom class. It was the faithful fulfillment of Bible prophecy. That is why the Bible account devotes so much space to it. What it showed was that Almighty God can cleanse Gentile believers to make them Kingdom heirs just as well as He can cleanse believing Jews who once were under the Mosaic law covenant and who could never live up to it but were covenant-breakers toward God. Cause for rejoicing, therefore, exists on both sides. If Jehovah God is impartial, there is no room for prejudice from either side against the other. Gentiles, bombarded as they are today with anti-Semitic propaganda, should keep level-headed, bearing in mind that the people whom the anti-Semites call "Christ-killers" were the people from whom God took the first Christian disciples. Then God sent these Jewish Christians to share the Kingdom message with the Gentiles, or *goyim*.

OPPORTUNITY FOR THE NATIONS

8 An early Jewish believer, the apostle Paul, a pupil of Gamaliel, called attention to this fulfillment of prophecy concerning the Gentile nations. He did so in defense of and in support of his widespread gospel work among the Gentiles. He did so particularly in his letter to the Romans, chapter fifteen. In Paul's time Rome had a population of about 6,900,000. There was a congregation of believing Christians in that city, from among Jews and Gentiles. Just how and by whom the Christian congregation was established there is not recorded in Scripture nor known. It is a sheer manufactured tradition that Peter was the one that went to Rome and founded it there before the apostle Paul arrived. There is not a shred of evidence within the unimpeachable, inspired Scriptures of the Bible that Peter was ever inside or near the walls of ancient Rome. Paul, in his letter to the Romans, never gives any credit to Peter for establishing the Christian congregation at Rome. Although Paul mentions thirty-five names in his letter, and sends greetings by name to twenty-six, he neither mentions nor sends greetings to Peter. (Romans, chapter 16) The Bible record is, however, that on the day of Pentecost when the holy spirit was poured out from on high upon the little band of Jewish believers in Jerusalem, among those who turned out to hear Peter and the other apostles preach in various tongues were certain "strangers of Rome" or "visitors from Rome". (Acts 2:10; *Goodspeed; Moffatt*) These on returning to Rome

7 Why was that no event of little consequence, but one for rejoicing and not for anti-Semitism?

8. (a) Why, and in what letter, did Paul call attention to such fulfillment of prophecy concerning the Gentiles? (b) By whom was the Christian congregation at Rome founded?

could easily have founded the first Christian church there.

9 Religious pride should not cause anyone to hold on to the foundationless tradition that Peter established the church in Rome and was its first "bishop" whose successors continue to this day. Christ Jesus told Paul that Paul must go to Rome, and the Bible plainly relates how Paul got there. (Acts 23:11) It was Paul, and not Peter, who was so interested in the congregation at Rome that he wrote them a letter to strengthen their faith and to safeguard them against being entangled with a religious yoke of bondage. It was Paul, not Peter, who felt responsible to thus write them, because, said he: "For my part, as far as you are concerned, my brothers, I am convinced that you are already full of goodness of heart, endowed with perfect knowledge, and well qualified to instruct one another. But, just to refresh your memories, I have written you pretty boldly on some points, because of the favor God has shown [me] in making me a minister of Christ Jesus among the heathen, to act as a priest of God's good news, to see that the heathen are an acceptable sacrifice, consecrated by the holy spirit."—Rom. 15:14-16, *Goodspeed; Catholic Translation* of 1943.

10 Paul put up a strong Scriptural defense and support of his own activity then among the nations or Gentiles. What he said is now a support and defense of the world-wide activity that Jehovah's witnesses today are carrying on among "men of good will" in all the nations. Paul's activity was part of the first or miniature fulfillment of the prophecies which he quoted as his support from God's Word. The activity of Jehovah's witnesses in these recent years since A.D. 1918 is the final or major fulfillment of those same prophecies. Hence our proper understanding of these Scripture proofs helps to bring unity, peace, and co-operation within the organization of God's devoted people today. It helps us to see that all the Lord's people are one, and that God is not playing favorites. As Paul said to the congregation at Rome: "There will be glory, honor, and peace for everyone who does right, the Jew first, and the Greek also, for God shows no partiality." —Rom. 2:10, 11, *Goodspeed;* Eph. 6:9; Col. 3:25.

11 According to Paul's inspired letter, in the Christian congregation there should be no treatment of one another according to whether one is a natural Jew or a natural Gentile. God has welcomed and received both into the "body of Christ", thus showing that faith like Abraham's, and not racial distinctions, is the determining thing with him. Abraham, as a type of Jehovah God, is the "father of all them that believe", whether circumcised Jews or uncircumcised Gentiles. (Rom. 4:11, 12, 16) Paul used the olive tree as an illustration of Jehovah's Theocratic organization in Christ. In the symbolic olive tree of Jehovah's Theocratic organization the natural Jews found themselves as "natural branches". But now the believing Gentiles are being grafted into the organization to take the places of the unbelieving Jews who were broken off from the "olive tree" due to disobedience and lack of faith.—Rom. 11:16-24.

12 Believing Jews and believing Gentiles who are united with the "body of Christ" should be like the human body, which is one body although it has many members. They should, therefore, recognize the various kinds of service that each member renders in the "body of Christ" through the power of God's holy spirit; and they should owe one another nothing but to love one another. (Rom. 12:4-6; 13:8-10) Remembering that their brother in Christ is the Lord's servant and that the Lord is the judge of his servants, they should not judge their brother if he is conscientious, but should be very considerate of his tender conscience. (Rom. 14:4, 10, 19-22) Those who are strong in faith and understanding should put up with the weaknesses of those who are not fully grown in faith and understanding; they should not want to be always suiting and pleasing themselves selfishly. Then they will be Christlike. (Rom. 15:1-4) Having exhorted Christians to do such things, Paul expresses his prayer to the congregation at Rome that they may all follow Christ's example unitedly and be united witnesses of Jehovah, the Father of the Lord Jesus Christ. Paul says: "May God, from whom steadfastness and encouragement come, give you such harmony with one another, in following the example of Christ Jesus, that you may praise the God and Father of our Lord Jesus Christ with one accord and one voice."—Rom. 15:5, 6, *Goodspeed.*

WELCOME TO ALL

13 Throughout all of Paul's letter to the Romans he argues against harboring any prejudices against the Gentiles or non-Jews. We should recognize all nationalities as brothers in the faith if they hear the gospel preached and believe on Jehovah God and his Christ. God sent out the Kingdom gospel to the Gentiles who were once without Jehovah God and without hope; and so he is now welcoming the Gentile nationalities, giving them great cause for being glad. We should remember also that God justifies the Gentile believers, and that Christ Jesus, by receiving these into membership in "his body", is welcom-

9. In contrast with religious tradition regarding Peter, what about Paul's relations with Rome and its congregation?

10 Of what benefit to Jehovah's witnesses today is the Scriptural defense and support Paul put up for himself?

11. According to Paul's letter, what is the determining factor for God's now receiving creatures? and what illustration does Paul use?

12. (a) How does he say Christians should recognize and treat one another? (b) For what does Paul then pray respecting them?

13 How does Paul then argue against national prejudices? and what does he exhort Christians to do as regards one another?

ing and receiving them as his brethren. He is not ashamed of them because of their natural or national extraction. Hence he does not show partiality against them. This should be an example to all members of the Christian congregation, whether we be circumcised Jews or be uncircumcised heathen according to the flesh. And so, exhorting us to imitate Christ Jesus in that respect, Paul writes: "Therefore, treat one another like brothers, in God's honor, just as Christ has treated you. I hold that Christ has become an agent of circumcision [the Jews] to show God's truthfulness in carrying out the promises made to our forefathers [Abraham, Isaac, and Jacob], and causing the heathen to praise God for his mercy; as the Scripture says, 'I will give thanks to you for this among the heathen, and sing in honor of your name.'" (Rom. 15:7-9, *Goodspeed*) "Welcome one another, then, as Christ has welcomed yourselves, for the glory of God."—Rom. 15:7, *Moffatt*.

[14] What a welcome Christ Jesus gives to everyone who has learned of God by being taught through His Word and who then comes to him as Jehovah's anointed King! It is as Christ Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. It is written in the prophets, *And they shall be all taught of God.* [Isaiah 54:13] Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:37, 45) However, Christ Jesus recognized God's time order. He abode by God's time for receiving the Gentiles. After Christ Jesus was baptized there was an interval of seven years before he began welcoming the Gentile believers and treating them as brothers in "his body". During all those seven years he and his apostles were specializing upon the Jews, thus holding down the opportunities of gaining the kingdom of heaven to the circumcision, the Israelites. When on earth Jesus said to a Samaritan woman: "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24) When he sent out his twelve apostles he told them to whom to preach, saying: "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." (Matt. 10:5, 6) By thus doing, Christ Jesus became God's servant or minister to the Israelites, the circumcision.

[15] Meantime, the nations of the Gentiles seemed to be left on the outside without consideration. They were, as described at Ephesians 2:12, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise [by God], having no hope, and without God in the world." But Christ's exclusive ministry to the circumcised Israelites for the time being was in fulfillment of the truth of God's prophecies. It was in order to fulfill God's promises to the forefathers of the Israelites, namely, Abraham, Isaac, and Jacob or Israel. God had given these fathers successively the promise that in their seed or offspring all humankind would be blessed: "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:14; 26:4; 22:18; 12:3) "Which [seed] is Christ," says the apostle Paul, at Galatians 3:8, 16. Inasmuch as Christ Jesus the Seed was a fleshly descendant of the forefathers to whom the promise was made, the first ones to be given the opportunity to become members and joint-heirs with him as Abraham's Seed must likewise be the natural descendants of those fathers, namely, the circumcised Israelites.

[16] A remnant of natural Israelites accepted Christ Jesus as The Seed, the Messiah, and these were "beloved for the fathers' sakes". They were not cut off from the symbolic olive tree of Jehovah's Theocratic organization. They held their places as elected or chosen branches of Christ. (Rom. 11:28, 16-24) The other Israelites did not appreciate God's exclusive favor to them for their forefathers' sakes in confirmation of His promise to them, and they were broken off the Theocratic "olive tree". Although they were members of "Israel after the flesh", they did not become members of the true "Israel of God", spiritual Israelites.—1 Cor. 10:18; Gal. 6:15, 16.

[17] From the prophecies which Jehovah his Father made plain to him, Christ Jesus knew that only a remnant of the Jews would accept him and become members of the "Israel of God", the "chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light". (1 Pet. 2:9) Hence Christ Jesus knew that not all the membership of the Kingdom, not all the 144,000, would be made up among the natural Jews, but that the places left vacant in that Kingdom body would thus be left open for believers from among the Gentiles to fill. The Gentile nations were not the descendants of the fathers to whom God's promises were made, and hence the extending to these Gentile heathen the privilege of filling up the vacant places and thereby becoming members of the "seed of Abraham" by faith was a wholly unexpected mercy from God. And for this exceeding great privilege of becoming heirs of the Kingdom with Christ Jesus all the favored Gentile believers were sure to give praise and glory to God.

14. (a) What did Jesus say about welcoming comers to him? (b) How did Christ Jesus become God's minister or agent of the circumcision?
15. In fulfillment of what was Christ's exclusive ministry to the circumcision, and why?
16. How did the Jews respond to this ministry, and with what consequences?
17. From Jehovah's prophecies, what did Jesus know regarding the filling up of the membership of the Kingdom class?

18 The resurrected Lord Jesus foretold all this shortly before he ascended and returned to heaven, leaving his Jewish disciples behind him on earth. We read: "Then opened he their understanding, that they might understand the scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name AMONG ALL NATIONS, beginning at Jerusalem. And ye are witnesses of these things." "Ye shall receive power, after that the holy [spirit] is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and UNTO THE UTTERMOST PART OF THE EARTH."—Luke 24: 45-48; Acts 1: 8.

19 By such instructions Christ Jesus proved himself to be not just a gospel minister to the circumcised Israelites, but also God's servant in making salvation open to the Gentiles, "that the Gentiles might glorify God for his mercy." (Rom. 15: 9) To prove that this was according to the purpose of Almighty God regarding Christ Jesus, Paul adds a Scripture proof, saying: "It is written, *For this cause I will confess to thee among the Gentiles, and sing unto thy name.*" This confessing or offering praise to God, and this singing to His name, among the Gentile nations was not to be done merely to let one's voice be heard. It was to be done with a joyful effect upon the Gentiles, for God does not have anything done purposelessly. One thing is certain: the confessing and singing means preaching and bearing witness to God and his name, and it must be done among the Gentiles.

20 The great Preacher and Witness whom the written prophecy here pictures as speaking is Jehovah's anointed King, Christ Jesus. Not for always was Jesus to be a minister to the circumcised Jews exclusively, for Paul's quotation from Psalm 18: 49 and 2 Samuel 22: 50 foretold that God's royal Son would also conduct a ministry of the Kingdom gospel among the uncircumcised Gentile nations. Psalm 18: 49 and 2 Samuel 22: 50 both are written as follows: "Therefore I will give thanks unto thee, O Jehovah, among the nations, and will sing praises unto thy name."—*Am. Stan. Ver.*

21 Just when this psalm containing this scripture was written by King David is shown at 2 Samuel 22: 1, which reads: "And David spake unto Jehovah the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul." (*Am. Stan. Ver.*) King David pictured Jehovah's anointed King, Christ Jesus. When writing this psalm David pictured Christ when resurrected and seated at Jehovah's right hand and thus as delivered from all his enemies. Christ Jesus never personally sang God's praises among the Gentiles, but bear in mind that Jesus told his disciples, when sending them out to preach the good news of the Kingdom: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10: 40) Hence when the glorified Christ Jesus began sending his Jewish disciples to the Gentiles, first sending Peter to Cornelius' home, then Christ Jesus began fulfilling David's prophecy in the psalm. The Greater David, Christ Jesus, by means of his earthly representatives, began confessing and giving thanks to Jehovah and singing praise to His name among the Gentiles. The cause for doing this was the Kingdom cause, that the believing Gentiles might be delivered from the power of darkness and translated into God's kingdom of his dear Son.—Col. 1: 13.

FINAL FULFILLMENT UPON NATIONS TODAY

22 Christ Jesus is Jehovah's great High Priest. That Jehovah God by his High Priest would cause his praises to be sounded among the Gentile nations we read, at Malachi 1: 11, 14: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Gentiles, saith Jehovah of hosts. . . . for I am a great King, saith Jehovah of hosts, and my name is terrible among the Gentiles." (*Am. Stan. Ver.*) Malachi's prophecy makes it plain that this making the Gentile nations acquainted with Jehovah's name and worship would take place after Jehovah's great Messenger or High Priest came to the temple for the judgment of his temple servants. (Mal. 2: 7; 3: 1-5, 12) Certainly nineteen centuries ago the sending of the gospel message for the first time to the Gentiles did not take place until after the "man Christ Jesus" came to the temple in Jerusalem. That event back there sets the time-clock for regulating the complete fulfillment of Malachi's prophecy down here at this end of the world, when Jehovah God takes his almighty power and reigns as a great King in his capital organization Zion. The twentieth-century events in fulfillment of Bible prophecy prove that Jehovah's high-priestly Messenger, Christ Jesus, came to the spiritual temple of God in the spring of A.D. 1918.—See the book *"The Kingdom Is at Hand"*, pages 326-330.

18. How did the resurrected Jesus foretell this before departing?

19. (a) In behalf of whom did Jesus thus show himself to be God's servant? (b) What Scripture proof of this does Paul quote, and how must such Scripture be carried out?

20 Who is the Preacher or Witness pictured as speaking in the scripture Paul quotes? and what did it foretell?

21. (a) When did David write such prophetic scripture, and whom did he then picture? (b) How, then, was this scripture fulfilled?

22. (a) According to Malachi's prophecy, when would the making of the Gentiles acquainted with God's name and worship occur? (b) When did it first take place? and what does this indicate to us now?

[23] At the time of coming to the literal temple in Jerusalem A.D. 33, Christ Jesus quoted Jehovah's prophecy at Isaiah 56:7, saying to the commercial profiteers there in that temple: "Is it not written, *My house shall be called of all nations the house of prayer?* but ye have made it a den of thieves." (Mark 11:17) Now, in the final fulfillment of prophecy, Christ Jesus came to the true temple A.D. 1918 and cleansed his faithful remnant of followers from the stains and soils of "Christendom's" commercialized religion. He made the condition of the spiritual temple of God a pure place to which a "great multitude" of persons of good-will from all the nations could be invited to come and offer prayer and worship to Jehovah God. As it was foretold of these, at Revelation 7:15: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." Hence the facts show that after A.D. 1918, or beginning with 1919, Jehovah's royal Messenger, Christ Jesus, at the temple started the final fulfillment of the prophecy concerning himself, namely: "I will give thanks to you for this among the heathen, and sing in honor of your name." (Rom. 15:9, *Goodspeed*) Then Christ Jesus could give thanks to Jehovah God for having enthroned him as King in 1914 and sending forth the rod of his kingdom power out of Zion against all the enemies of the Kingdom.

[24] From and after 1918 Christ Jesus could also give thanks that Jehovah God had authorized the "war in heaven" which resulted in ousting the chief enemy, Satan the Devil, and all his demons from heaven and down to the earth. Thus Jehovah God made all Christ's enemies to be his footstool at the earth, to be trodden down unto death in due time; and thus Jehovah God delivered his anointed King Christ Jesus from all his enemies. Not only this, but from and after 1918 Jehovah God by his King began to release his faithful servants on earth from the fears of this religious-political world and to give them greater freedom and boldness for his witness work among all the nations. On that account, too, Christ Jesus could offer praise to God among the Gentiles and sing to God's holy name. Christ Jesus did this, not personally in the flesh, but by the faithful remnant on earth of the "body of Christ". He sent forth this remnant to declare the Kingdom message with thanksgiving and honor to God's name. In this way Jesus' own prophecy underwent fulfillment after the Kingdom's establishment in 1914, namely: "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) The witnesses to the Kingdom are very grateful to God for its establishment in their day, and they sing for joy because that Kingdom will act at the battle of Armageddon for the full vindication of Jehovah's name by bringing Satan's world organization to its end in destruction. More and more nations are hearing their witness to this effect.

23, 24. (a) What did Jesus say when coming to the temple in Jerusalem? (b) How is this finally fulfilled? and why could Christ Jesus then give thanks to God among the heathen?

"REJOICE, O GENTILES"

[25] Not only is the prophecy of Psalm 18:49, as quoted by Paul, undergoing present-day fulfillment with benefit to the Gentile nations, but another prophecy, also quoted by Paul in support of his work, is now having its final fulfillment. To quote Paul, at Romans 15:10: "And again he saith, *Be glad, ye nations, with his people.*" (*Rotherham*) "Or again, *Rejoice, O Gentiles, with his people.*" (*Moffatt*) Here the apostle Paul quoted from the song of Moses, at Deuteronomy 32:43, which reads, in full: *"Rejoice, O ye nations, with his people:* for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." You ask, With *whose* people are the nations to rejoice? and what does *this* particular people have, to make them rejoice, which the nations do not have? Other verses of Moses' song prove that it is Jehovah's people with whom the Gentiles or nations are called upon to rejoice. Verse 36 of Moses' song says: "For Jehovah will judge his people [will vindicate his people; right his people's wrongs], and repent himself for his servants; when he seeth that their power is gone, and there is none remaining, shut up [bound] or left at large [free]."—*Am. Stan. Ver.*

[26] Today the Gentiles, as the United Nations, are not rejoicing with Jehovah's witnesses. They are not rejoicing over the Kingdom testimony that these boldly deliver to the nations, but are rejoicing over the Charter for World Organization and the Statute for the International Court of Justice. The nations, as political organizations, hate rather than rejoice with Jehovah's people. (John 15:18-21) It is because Jehovah's witnesses do not rejoice at that at which the political United Nations rejoice. Persons in surprise may ask, Jehovah's witnesses are hated and persecuted in all Gentile nations, and do they have any cause to be glad and rejoice? Who have the real, solid permanent reason for rejoicing, the United Nations or Jehovah's witnesses? With whom should we rejoice?

[27] The "nations" are called upon to be glad with Jehovah's people. The prophetic word "nations"

25. (a) What quotation does Paul next make, and from what prophecy? (b) With whose people does the prophecy exhort the nations to be glad?
26. Why do not the political nations rejoice with His people? and what questions therefore arise?
27. In the prophecy, who are meant by the "nations"? and why may they not feel fearful about joining in the rejoicing?

could not mean the political organizations and their religious and commercial allies, but must mean the individual persons of all nationalities, Jew and Gentile alike. Such ones must be unselfish, leaning away from this world and looking up above politics and religion to something higher. Then they can discern the reason why Jehovah's witnesses are rejoicing and then they can join with them in rejoicing. Ordinarily such "nations" might be fearful and might feel unworthy of having any right to join in with the gladness of Jehovah's people; but Jehovah God himself invites them to share in the joy of His people. Christ Jesus is the Prophet like unto Moses whom Jehovah promised to raise up; and by this Greater Moses as his mouthpiece Jehovah sings out that the Gentile nations should rejoice and be glad with the remnant of his people, the spiritual Israelites.—Deut. 18:15-18.

[28] Again, in the final and complete fulfillment of the prophecy today, Christ Jesus does not personally, in flesh, visit the earthly nations and arouse them to rejoicing with the faithful remnant of his body-members. We remember that, from A.D. 36 forward, Christ Jesus sent out the apostle Peter and other apostles, particularly Paul, to go to the non-Jewish nations. Likewise, since 1918, Christ Jesus sends forth the faithful remnant whom he approved at his temple judgment of them. These joyfully obey Jehovah's command to make their joy known to the Gentile nations and to bid them share in it. What special and outstanding cause do this persecuted remnant of spiritual Israelites have to make them so glad to do this? The particular cause for rejoicing which they have is their possession of Jehovah as God. True, they are shunned because of being a "people for His name", and are despised, hated and persecuted by all this world. But they rejoice because they have Jehovah God as their Judge, Avenger, and Vindicator. They have his unbreakable promise that he will deliver them from the unjust condemnations and death sentence pronounced upon them by this world and that he will vindicate them and avenge them upon all their persecutors and maligners. "For he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make expiation for his land, for his people." (Deut. 32:43, *Am. Stan. Ver.*) His people know that vengeance is with the Lord Jehovah; it belongs to Him.

[29] Their rejoicing over his vindicating and delivering of them is not selfish. They know that his avenging of them means in particular the vindication of his own name and universal sovereignty. They know that this avenging and vindication is near, because in 1914 Jehovah put his Theocratic Government in operation toward this earth, and this kingdom is His means or agency by which he will prove his own universal domination and will vindicate his name and his servants. Said Jesus: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." (Luke 18:7, 8) Why, then, should not the nations or right-hearted people of all nationalities rejoice over this together with Jehovah's anointed servants? Such vindication of Jehovah's name and sovereignty by his kingdom means deliverance and blessings for all who devote themselves to Him out of all the nations, as well as the deliverance and blessings for his remnant of spiritual Israelites. However, in order that the "nations" might join in the rejoicing they must hear about Jehovah and his Theocratic Government and its purpose. Then they can believe therein and joyfully consecrate themselves to him. Aware of their need to hear, Christ Jesus as the Greater Moses sings forth the Kingdom message to the nations. He does so by sending abroad the remnant to proclaim the all-excelling news of God's kingdom now established and of the day of His vengeance against all the wicked organization of man's great enemy, Satan the Devil.

[30] So, backed by and impelled by the irresistible expansive force of God's spirit, Jehovah's anointed remnant under Christ Jesus have gone forth since 1919 and continue to go forth to all nations. Their Commander's song is on their lips, "BE GLAD, YE NATIONS, WITH HIS PEOPLE," and these words Jehovah's witnesses have made their yeartext for 1946. As His people they must make known to all the nations His gladness and their rejoicing. Then the grief-stricken lovers of righteousness may be glad with them. Then, too, all the woe and wickedness that the Devil is yet permitted to bring down upon mankind will be powerless to keep them from sharing in the gladness of Jehovah's favored people. The desire of Jehovah's people to communicate their joy to the nations is like that of the woman who recovered one of the silver pieces of her wedding headpiece. As Jesus said: "What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, REJOICE WITH ME; for I have found the piece which I had lost."—Luke 15:8, 9.

[31] More Bible testimony to the fact that the nations of Gentiles or heathen must be given the chance to hear the gospel of God's inaugurated kingdom is

28. (a) How does Christ Jesus now visit the nations to bid them be glad? (b) What particular cause for rejoicing do the remnant have?
29. (a) Why is the rejoicing of the remnant not selfish? (b) In order for the nations to join in rejoicing, what first is needed?
30. With what desire and song have the remnant gone forth since 1919?
31. What two further Scripture prophecies does Paul quote in behalf of the nations?

brought forward by the apostle Paul, as he continues, saying: "And again, *'Praise the Lord, all you heathen, and let all nations sing his praises.'* Again Isaiah says, *'The descendant of Jesse will come, the one who is to rise to rule the heathen; the heathen will set their hopes on him.'*"—Rom. 15:11, 12, *Goodspeed.*

[32] The first scripture which Paul quotes above to back up his own missionary work, and also ours today, is Psalm 117:1. This psalm reads: *"Oh praise Jehovah, all ye nations; laud him, all ye peoples.* For his lovingkindness is great toward us; and the truth of Jehovah endureth for ever. Praise ye Jehovah." (Ps. 117:1, 2, *Am. Stan. Ver.*) These nations and peoples have till now been kept in ignorance of the only true and living God, Jehovah, and the psalmist's exhortation to the nations and peoples to praise and laud him presupposes that they must hear the actual facts about him. It would be idle words and a vain prophecy, to call nations and peoples to sing Jehovah's praises, unless He sent his witnesses to them to declare his ever-enduring truth to them. Hence Jehovah, by this inspired Psalm, foretold the witness to all nations that he would have delivered since A.D. 1918. Jehovah's small band of witnesses are delivering the Kingdom testimony and tens of thousands of the nations and peoples are now praising and lauding Jehovah God. This fact shows that the psalm-prophecy was not said idly or in vain.

[33] The second scripture that Paul quoted above is Isaiah 11:1, 10: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. . . . the root of Jesse [that is, the branch out of the root of Jesse], that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious." —*Am. Stan. Ver.*

[34] Jesse, whose name means "Living" or "Jehovah exists", was the father of King David. Hence Jesse was a type of Jehovah God, and Jesse's son David was a type of Jehovah's anointed King Christ Jesus. Being Jehovah's only begotten Son, Christ Jesus is the shoot, scion or branch out of the root-stock, Jehovah God. Being also the "ensign" or "signal" which Jehovah raises up to the peoples, he is the One to whom the nations ought to rally. They should sink their hopes in him and seek his counsel rather than that of some man-made international Consultative Assembly. The apostle Paul, in making the above quotation from Isaiah's prophecy, used the Greek Septuagint Version (*LXX*) of the prophecy, reading: "There shall be the [one out of the] root of Jesse, and he that ariseth to rule over the Gentiles; on him shall the Gentiles hope." (Rom. 15:12, *Am. Stan. Ver.*) The United Nations Organization and its political, commercial and religious backers simply shove themselves out of any part in the fulfillment of this prophecy. They do so by their refusing the reign of Jesse's royal Offspring and by putting their hope in an International Organization and an International Court of Justice.

[35] Paul's quoting the prophecy back in his day does not mean that the reign of this Branch out of Jesse's root had begun when Christ ascended to heaven and seated himself at Jehovah God's right hand. Paul's own statement at Hebrews 10:12, 13 contradicts such a thought. Why Paul back there quoted Isaiah's prophecy was to show that the Gentiles as well as the Jews would rest their hope in Christ.

[36] Once more we are confronted with the fact that for Gentiles to set their hopes in Jehovah's royal Branch, Christ Jesus, they must be taught about him by Jehovah's witnesses. On that basis the gospel message could not for always be kept to the Jews alone, but needs to be widened out to the Gentiles as well. Paul knew that he had Scriptural support for his far-spread activities among the Gentiles. As a consequence of his activities to make Jehovah's anointed King known to them, they were able to remove their hopes from all mundane things and fix them upon the "ensign", the "signal", to whom Jehovah God bids all peoples to rally for deliverance and salvation. In Jehovah's anointed King must the nations hope.

[37] Jehovah God was the Source of this hope in Christ, and hence Paul, after quoting Isaiah's prophecy, wrote to the congregation at Rome these fitting words: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the holy spirit." (Rom. 15:13, *Am. Stan. Ver.*) Such hope brings joy and peace to the believers. In Paul's day the Gentile hopers and believers were glad and rejoiced with the remnant of Jehovah's people whom He had chosen out from among the *Jewish* nation.

[38] Back there, those Gentile believers were, together with the remnant of Jewish believers, made part of the spiritual "Israel of God". (Gal. 6:16) Now we are in the days of the remnant of this "Israel of God" or spiritual Israelites. These are Jews inwardly. Their circumcision is not that of the flesh, but of the heart, because of having a pure, clean spirit of full devotion to God and his righteous kingdom. (Rom. 2:28, 29) Scripturally, therefore, all other creatures on earth outside of this remnant of

32. What does Paul's quotation from Psalm 117:1 presuppose? and what did it therefore foretell?
33, 34. According to Paul's quotation of Isaiah 11:1, 10, to whom should and will the nations rally? but who shove themselves out of the prophecy's fulfillment?
35. Did Paul quote Isaiah 11:1, 10 to show Christ's reign begun back there? or why?
36. What requirement, therefore, does this prophecy set before Jehovah's witnesses?
37. Who is the source of such hope in Christ? and what prayer did Paul therefore next express in his letter?
38. Back there how did the standing of Gentile believers differ from that of nations now?

the "Israel of God" are to be accounted as Gentiles, as heathen, as nations. However, the spiritual "Israel of God" dare not pride itself over this fact. It dare not become self-centered and be indifferent to the deliverance and salvation of humankind. It must not keep its joy and gladness to itself. What follows, then, from this conclusion?

39 Like the apostle Paul, and also with the help of Paul's writings, the remnant of spiritual Israel must grasp the import of the scriptures Paul quoted, including the prophecy of Isaiah 11:1, 10. They must awake to the fact that, if the prophecy says the Gentiles are to hope in the Son of God who must arise to reign over them, then the Gentiles must learn about this God-appointed King. Consequently it falls squarely upon Jehovah's informed people, "the Israel of God," to make his kingdom and his king known to the Gentiles that these may learn of the one and only hope for all mankind.

40 Inasmuch as God is not sending down glorious angels from heaven to do it, by whom else will the Gentiles learn of this hope than by Jehovah's witnesses? And now that Jehovah's kingdom is established since A.D. 1914 and he has laid full authority upon his "Ensign" and King, and now, too, that the enemies of mankind have schemed up a false hope of an enduring peace and security by a political world-organization, it is necessary to make known to all peoples of all nationalities the living hope whom Jehovah's prophecies foretold. The prophecy must have its final fulfillment, namely, that in this day when Jehovah's King reigns amidst his enemies the multitudes of the Gentiles should put their hope in him and should serve him as King. Only by so doing will they escape destruction with the political nations at Armageddon and enter into life eternal on the cleansed earth in God's righteous New World. The prophecy cannot fail of fulfillment in this day, namely, that the Gentiles will rejoice and confide in the true hope. To have a share in the realization of the prophecy Jehovah's people cannot side-step their obligation to service. They must share their hope with the Gentiles.

INCREASE IN FULFILLMENT

41 Back in Paul's time the Gentiles were far more numerous than the Israelites or Jews, just as the Gentiles or nations of the present day are far more numerous than the small remnant of spiritual Israelites, "the Israel of God." This fact denotes a vast field for work; as Jesus said, "The field is the world." (Matt. 13:38) At the same time it means much work. It means movement, action, to spread the Kingdom gospel. The apostle Paul, fully alive to the meaning of the prophecies concerning the Gentiles, did not groan at the thought of the much work entailed and the need of him to get about with his fellow disciples in testifying "publicly, and from house to house", and from nation to nation, and from city to city.

42 Paul considered it a great honor from God through Christ to be made the "apostle of the Gentiles". With might and main he tried to make the most of his position of service. It was after about twenty years of field service that he wrote his letter to the Romans; and he was not then tired out and ready to quit and retire on a pension. Not this close imitator of Christ Jesus! Neither did he hunt the easy end of the service. He did not leave it to others to do the hard, dangerous, pioneer work of opening up virgin fields of operation and then himself come along afterwards to carry on the work on foundations laid by others. Not this "apostle of the Gentiles"! Instead, he laid his plans to be right out in the forefront of the work, serving as the entering wedge into virgin territories under the guidance of God's spirit. At the time that he wrote to the Romans he was looking ahead to newer fields. With grateful appreciation of what God had helped him to do so far he said:

43 "I can therefore glory in Christ Jesus concerning the work for God in which I am engaged. For I will not presume to mention any of the results that Christ has brought about by other agency than mine in securing the obedience of the Gentiles by word or deed, with power manifested in signs and marvels, and through the power of the holy spirit. But—to speak simply of my own labours—beginning in Jerusalem and the outlying districts, I have proclaimed without reserve, even as far as Illyricum, the Good News of the Christ; making it my ambition, however, not to tell the Good News where Christ's name was already known, for fear I should be building on another man's foundation. But, as Scripture says, 'THOSE SHALL SEE, TO WHOM NO REPORT ABOUT HIM HAS HITHERTO COME, AND THOSE WHO UNTIL NOW HAVE NOT HEARD SHALL UNDERSTAND' (Isa. 52:15). And it is really this which has again and again prevented my coming to you. But now, as there is no more unoccupied ground in this part of the world, and I have for years past been eager to pay you a visit, I hope, as soon as ever I extend my travels into Spain, to see you on my way and be helped forward by you on my journey, when I have first enjoyed being with you for a time."—Rom. 15:17-24, *Weymouth.*

39. For what prophetic reasons must the remnant of spiritual Israel not keep its joy and gladness to itself?

40. By whom, and why particularly since A.D. 1914, must the Gentiles learn of this hope?

41 As to numbers, how have the nations always compared with the "Israel of God"? and what does this fact denote therefore?

42. How did Paul view a share in this work? and how did he approach and take part in it?

43. What did Paul then write the Romans about his work and plans? and what Scripture prophecy did he then quote?

"Take a map and survey the territory Paul covered or visited, from Jerusalem, through Arabia and Syria, through Asia Minor, and then through Greece and up into Illyricum, the Dalmatian coast of the Adriatic Sea now held by Yugoslavia. Under great hardship, self-expenditure and perils he had visited and served at least ten general provinces of the Roman Empire, including many islands of the sea, and thus averaging about two years in each province. Not satisfied with that, he wanted to extend his ministry farther, paying only a passing visit to Rome on his way to the tip of the European continent, namely, to Spain. It was not because Paul had wanderlust nor because he did not go back to territory twice, for Paul did make revisits or back-calls. It was because he appreciated fully his privilege of service and he wanted an increasing share in the fulfillment of the prophecy which he quoted, namely: "That which had not been told them shall they see; and that which they had not heard shall they consider."—Isa. 52:15.

45 This text, as Paul quoted it from the Septuagint Version, expresses the same vigorous thought: "They shall see, to whom no tidings of him came, and they who have not heard shall understand." (Rom. 15:21, *Am. Stan. Ver.*) Whether Paul got to Spain we do not have records to show; but that he got a further share in the fulfillment of this thrilling prophecy God's Word does clearly show. "Be ye imitators of me, even as I also am of Christ," said this energetic apostle to the Gentiles.—1 Cor. 11:1, *Am. Stan. Ver.*; 4:16.

46 Jehovah's people and their "Gentile" companions do well to imitate Paul now. With the postwar epoch ahead of us and the demons hurrying all the political nations on to Armageddon, we are living in the very culmination of the fulfillment of the prophecy Paul quoted. The "great multitude" from all nations, kindreds, people, and tongues must be educated to take a stand before God's throne and to declare themselves in favor of his kingdom and to rejoice in it. (Rev. 7:9-17) The situation constitutes a challenge. The prophecy of God's Word echoes forth the Commander's cry: "On the offensive with the Kingdom tidings to all the Gentile nations that have not yet heard and understood!" The remnant of Jehovah's "people for his name" dare not keep their Kingdom joy to themselves and let others go without hearing, understanding, and rejoicing. Moreover, as to those Gentiles of good-will who have already heard and understood and put their hope in Jehovah's King, they must likewise let their gladness and rejoicing overflow in testifying to all nations about the Righteous Government of life, light and peace. It is mandatory upon us all together to join together with Jehovah's King in saying by the united proclamation of the Kingdom message to all humankind: "Be glad, ye nations, with his people."

44. What territories had Paul reached with the gospel? and why was he wanting to extend his ministry farther?
45. From what version did Paul quote Isaiah 52:15? and did he have a further share in fulfilling it?

46 Why is it well for us to imitate Paul's example, especially now? and what proclamation is mandatory upon us all now?

GOOD-WILL SERVANTS AT THE TEMPLE

IN ANCIENT times the natural Israelites or Jews alone were God's covenant people, "known of all the families of the earth." (Amos 3:2) All other peoples were strangers or "aliens from the commonwealth of Israel, and strangers from the covenants of promise". (Eph. 2:12) These alien strangers are mentioned as *goyim* or *Gentiles*, meaning the nations of non-Jews, non-Israelites. But strangers who sought him and complied with His law, Jehovah God did not turn away, even if they were not in a covenant with Him through Moses. (See Exodus 12:48; 20:10.) Take Hobab the Kenite, who was brother-in-law to Moses. When Moses in command of the marching Israelites moved forward on the journey to the Promised Land of Canaan, he invited Hobab, the Kenite, to go with him, saying: "Come thou with us, and we will do thee good." Later, many Kenites sojourned with the Israelites and, though strangers, received benefits indirectly from God's covenant with Israel.—Num. 10:29; Judg. 1:16; 4:11.

The strangers that sojourned with the Israelites, God's covenant nation, were required to obey God's law. (Lev. 16:29; 18:26; 19:33, 34) Just before the Israelites marched across Jordan into Canaanland, Moses recounted to them God's goodness till then, and Moses said of Jehovah God: "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt." (Deut. 10:18, 19) On that very occasion when the Israelites were assembled on the plains of Moab to hear the farewell address of Moses, strangers were there also to receive the admonition given by that man of God at the command of Jehovah. (Deut. 29:10, 11) Those strangers that sojourned with the covenant people of God, the Israelites, worshiped and obeyed Jehovah God, and they pictured those who are now devoting themselves to God and associating themselves with his consecrated people. If they continue faithful and obedient to Him and his universal sovereignty, they will form the "great multitude" seen at Revelation 7:9-17.

The land of Canaan, which those Israelites and strangers were about to enter, was then inhabited by the enemies of Jehovah God, most of whom entered into a conspiracy to fight against Him. The exception was those people of Gibeon, who showed they had faith in the God of Israel. The combined enemies in Canaan pictured those who are

today religionists like the Canaanites, namely, the religionists and political and commercial allies of "Christendom", all of whom conspire to destroy the faithful Christian witnesses of Jehovah and seek to prevent them from becoming God's "holy nation" above, as foretold at Psalm 83. The Gibeonites were a people seeking life by submission to the God of Israel. They picture the "men of good will" today who desire righteousness and salvation. The Gibeonites had heard what Moses' successor, Joshua, together with his Israelite army, had done to the cities of Jericho and Ai, and they feared Joshua and the God he worshiped. This shows that "the fear of the LORD [Jehovah] is the beginning of wisdom". The Gibeonites sent ahead ambassadors to Joshua that they might enter into a treaty with Joshua for protection and salvation.—Joshua, chapter 9.

The battle which Joshua later fought with the enemies of that treaty at Gibeon is, without a doubt, a picture of the "battle of that great day of God Almighty", otherwise called "Armageddon". Armageddon's likeness to the battle of Gibeon is shown at Isaiah 28:21, which reads: "For the LORD [Jehovah] shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." The act, "his strange act," here mentioned is the battle of Armageddon, where God's enemies will be destroyed.

The Gibeonites did not stand aloof and wait for God's battle by Joshua to begin before taking any steps for self-preservation. This shows that those today who are disposed toward God cannot wait until Armageddon begins, to seek Jehovah God, but must act quickly upon hearing the truth as set forth in the Scriptures and as proclaimed by Jehovah's witnesses. Then they must take such steps as Jehovah God directs for them, that they may find protection and salvation. The ambassadors, addressing themselves to Joshua, told him that they had come to him because of the name of Jehovah God, whom he served. "And they said unto him, From a very far country thy servants are come because of the name of Jehovah thy God: for we have heard the fame of him, and all that he did in Egypt." "And they answered Joshua, and said, Because it was certainly told thy servants, how that Jehovah thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid for our lives because of you, and have done this thing. And now, behold, we are in thy hand: as it seemeth good and right unto thee to do unto us, do." "And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of Jehovah, unto this day, in the place which he should choose [for his temple]."—Josh. 9:9, 24, 25, 27, *Am. Stan. Ver.*

Those Gibeonites who joined with the Israelites in their service under Joshua's command foreshadow the "men of good will" today who join themselves to Jehovah's faithful remnant and serve Him under the command of the Greater Joshua, Captain Christ Jesus.

Duly the kings of the various provinces of Canaan heard that the Gibeonites had associated themselves with Joshua. So those Canaanites formed an anti-Jehovah combination, that all their forces might go up and fight against the Gibeonites. (Josh. 10:2-5) This part of the prophetic drama pictures how the religionists of "Christendom" combine to destroy the "men of good will" of the present time because these have sought Jehovah God and associated themselves with His anointed remnant. So, learning that the combined forces of the Canaanites were marching against them, the men of Gibeon sent to Joshua and said: "Come up . . . quickly, and save us." Thus is foretold that persons of good-will today, in this time of siege against Jehovah's witnesses, appeal to Christ Jesus, the Greater Joshua, to save them from the abominations committed in "Christendom" and from the assaults made upon them by the religionists, because all the religious systems are against such persons that seek Jehovah.

Joshua quickly responded. By night he marched his army to the city of Gibeon, then under siege. This shows that the rescue work in behalf of the great number of "men of good will" must now be done quickly, now when the nighttime covers the peoples of the earth who are against Jehovah God. Although the confederated enemy had laid siege to Gibeon when Joshua arrived on the scene, the Gibeonites had refused to surrender to the enemy. This shows that those who declare themselves for Jehovah God must stand firmly on his side regardless of all opposition. Today the "men of good will" are learning that they have much opposition, and this really stirs them up and strengthens them to follow as the Lord God directs.

Arriving suddenly at Gibeon with his army, Joshua at once assaulted the enemy. "And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from [his base at] Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah."—Josh. 10:8-10.

This is further evidence that the battle of Gibeon was a picture of the battle of Armageddon. Jehovah fought the battle of his covenant people and gained for them a victory to the praise of Jehovah God. "And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites [or Canaanites] before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel."—Josh. 10:11-14.

The Gibeonites were delivered and saved from the destruction purposed upon them by the combined enemy, and this pictures that the persons of good-will who will form the "great multitude" of Armageddon survivors by first putting themselves under the command of the Greater

Joshua, the Captain Christ Jesus, will be saved at the battle of Armageddon and will enter the new righteous world.

Note now how the descendants of these Gibeonites and other strangers dedicated like them to Jehovah God came to serve him at the temple in his holy city. Over four hundred years later, King Solomon, at the command of Jehovah God, built the temple at Jerusalem, "an house unto the name of the LORD my God." (1 Ki. 5:5) Solomon's father David had been loved by King Hiram, of the allied city of Tyre, and this king sent his servants to Solomon to learn what he might do to aid him. Solomon directed King Hiram to have his servants prepare material for the temple. "So Hiram gave Solomon cedar trees and fir trees according to all his desire."—1 Ki. 5:10.

King Hiram furnished servants to work for his friend King Solomon. "And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David." "And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together." "And Solomon's builders and Hiram's builders did hew [stones], and the stonesquarers: so they prepared timber and stones to build the house." (1 Ki. 5:1, 12, 18; 2 Chron. 2:3-10) Other strangers, or proselytes of Israel, were brought into service: "And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them [showing that those outside of the land of Israel were unnumbered]; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand [70,000] of them [these strangers or proselytes] to be bearers of burdens, and fourscore thousand [80,000] to be hewers in the mountain, and three thousand and six hundred [3,600] overseers to set the people a work." (2 Chron. 2:17, 18) This temple-work program of Solomon corresponds with the present-day extending to the great flock of "men of good will" a part in the publishing work of Jehovah's witnesses to advertise Jehovah's name and kingdom.—Rev. 22:17.

The building of the temple by Solomon began about 1034 B.C., and seven years and six months thereafter the temple was completed and then dedicated. (1 Ki. 6:1, 37, 38) Solomon was a type of the "greater than Solomon", namely, Christ Jesus, builder of the true temple of Jehovah God, not made with human hands. The facts as shown elsewhere in numerous WATCHTOWER publications mark the spring of A.D. 1918 as the time when the building of this antitypical temple began, for then Christ Jesus came to the temple and raised his faithful followers sleeping in death to heavenly spirit life as "living stones" in the temple of God above. Count, now, 7½ years from 1918 spring, and it brings one to the fall of 1925. Remember now, too, that strangers or foreigners were used to assist in the building of Solomon's temple and that these pictured the "men of good will" or "other sheep" of God today.

At the dedication of the temple King Solomon prayed and in his prayer he referred to the "stranger", or foreigner, that in due time should come to Jehovah's temple for mercy because of His great name. (See 2 Chronicles 6:32, 33; 1 Kings 8:41-43.) Such strangers would foreshadow or prefigure the Lord's "other sheep" of good-will who are now flocking to Jehovah God and his service. Note now the facts showing God's clearing up to his remnant the truths concerning the "men of good will", the "great multitude".

1925 marks the "eleventh year" after 1914, or the seventh year after the coming of the Lord Jesus as Jehovah's "messenger" to the temple in 1918 and his then beginning to rear up the temple. (Mal. 3:1-5) In 1925 God's consecrated people were assembled in convention at Indianapolis, Indiana. On August 29, 1925, that assembly of Jehovah's people adopted a resolution. It was entitled "Message of Hope", and was the first and only one of seven successive resolutions adopted over a period of seven years that was addressed as follows: "To All People of Good Will." Here, then, was something that corresponded well with Solomon's prayer at the dedication of the temple in Jerusalem for the strangers of good-will that should come there to worship.

Interesting to note is the fact that the fourteen-day celebration then by King Solomon in dedication of the temple fell in the seventh Jewish month of the year and it took in not only the Jewish atonement day (the tenth day of the month) but also the entire seven-day feast of tabernacles (the fifteenth to the twenty-first days, inclusive). This tabernacles feast was distinguished by special booths of the celebrators and by temple gatherings, with palm branches being waved by the worshiping people. This reminds us of the "great multitude" of good-will described at Revelation 7:9, 10, who were there pictured as joining with Jehovah's anointed remnant in celebrating the great antitypical feast of ingathering or feast of tabernacles. After Jehovah's anointed remnant and their good-will companions adopted the afore-mentioned "Message of Hope" addressed "To All People of Good Will", it began to be distributed by the millions of copies all over the earth on Saturday, October 31, 1925, and continued into 1926. Thus the "Message of Hope" was taken to the "people of good will" at an appropriate time. Did the Lord God direct this matter? Faith replies, Surely!

Those serving at the temple in Jerusalem who foreshadowed the Lord's "other sheep" of today came to be called "Nethinim". Solomon's temple was destroyed in 607 B.C. and the Israelites were deported to Babylon. When a remnant of them came back from Babylon to Jerusalem's site to rebuild the temple, these Nethinim, or "given ones" as the name means, were assigned to help the remnant and serve with them. Such Nethinim were not Israelites, but in serving with the Israelites they completely separated themselves from the heathenish, non-Israelite nations and took their stand and places with Jehovah's covenant people. (See Ezra 2:1-70; 8:20; Nehemiah 10:1, 28, 29.) The Nethinim were servants who assisted the Levites at the temple by performing menial tasks. The modern Nethinim, who will form the "great multitude", are any helpers of good-will that come from any nation and devote themselves to the service of Jehovah God Almighty. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."—Rev. 7:15.

FIELD EXPERIENCE

AMONG THE PINES OF MAINE

"On a Sunday morning recently I started out on a Kingdom witness trip through a rural district, well provided with books, booklets, etc. I have no car, so have to depend upon walking. When five miles from home I was tired of feet and weary of mind at the usual 'Not interested' receptions. I reached a farm, which I knew has been recently taken over by strangers to me, expecting the usual reception. When I knocked, a woman came to the door. When she learned my work, she very quickly invited me into the living room. It seems that for a long time she has been trying to get WATCHTOWER publications, but had thus far obtained only one bound book, and that was issued many years ago. She was much pleased because I called, and very quickly contributed for the books *Children*, *The New World*, *'The Truth Shall Make You Free'*, *'The Kingdom Is at Hand'*, and also several of the latest booklets. A back-call was arranged, at which I placed a Watchtower Bible and over twenty of the booklets issued during the less recent years. Another back-call is arranged, when I am to take three of the bound books issued previous to *Children;* also get subscriptions for *The Watchtower* and *Consolation*. The round trip means a ten-mile walk, but, with Jehovah's aid, we will have a study in that home in the near future."

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